Division III

GREEK AND LATIN INSCRIPTIONS IN SYRIA

BY

WILLIAM KELLY PRENTICE

Section B

NORTHERN SYRIA

Part 6

DJEBEL SIM'ÅN

LATE E. J. BRILL
PUBLISHERS AND PRINTERS
LEYDEN — 1922.
SYRIA

PUBLICATIONS OF THE PRINCETON UNIVERSITY ARCHAEOLOGICAL EXPEDITIONS TO SYRIA IN 1904–5 AND 1909

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PARTS.

1. THE 'ALĀ AND KAŠR IBN WARDAN.
2. ANDERĪN-KERRĀTĪN-MA'RĀTĀ.
3. DJEBEL RĪHĀ AND DJEBEL IL-WASTĀNI.
4. DJEBEL BĀRISHĀ.
5. DJEBEL ḤALAKAH.
6. DJEBEL SIMĀN.
Preface to Division III, Section B.

The present volume, Publications of the Princeton University Archaeological Expeditions to Syria in 1904–1905 and 1909, Division III, Section B, contains 410 inscriptions, 409 in Greek, and one in Greek and Latin, found in Northern Central Syria. Nearly all of them were collected in the Spring of 1905 by the members of the Princeton Expedition of that year. A few, however, have been repeated here from the Publications of an American Archaeological Expedition to Syria in 1899–1900, because better copies were obtained, or for some other reason: a very few were not found by either expedition. The inscriptions published before 1905 from Dār Kūtā, Bābīška, Rešādeh and Dēr Šim'an are republished here in order to give, as far as possible, a complete collection of all the Greek inscriptions in these four towns, which were made the objects of special study by the Princeton Expeditions. Most of the inscriptions were copied by the editor himself: wherever an inscription appears which was copied by any one else this fact is stated in the description of the monument. The earliest of the inscriptions which can be definitely dated belongs to the year 73–74 A.D.; the latest is of the year 609–610 A.D. It is probable that all the others fall between these dates. Twelve of them bear dates earlier than 325 A.D.; a few of the others probably belong to that earlier period, for example Nos. 829, 1127–1134, 1163 a and 1193; perhaps also Nos. 1045, 1169, 1197, 1198, 1204, 1205, 1207 and some others. Most of these are of pagan, a few perhaps of Jewish origin. Practically all the rest of the inscriptions in this volume are Christian.

Christian inscriptions are somewhat disappointing as sources for our knowledge of the past. Among the pagans, documents of many sorts, both public and private, sometimes of great length, were frequently recorded on stone or metal. The Christian inscriptions, on the other hand, consist chiefly of epitaphs, or brief texts on churches, dwellings or other structures. The information which they contain, therefore, is comparatively limited. Those in the present collection are useful in that they provide an accurate basis for the chronology of the architectural monuments in which Syria abounds, and contribute something to our knowledge of secular history, and of the organization and administration of Syrian towns in the earlier centuries of our era. For example, some light is thrown on the ancient topography of Syria by Nos. 871, 1062, 1156, 1161 and 1175; on administration by Nos. 881, 885, 993, 1068, 1170 etc.: on occupations or professions by Nos. 871, 888, 988, 1080, 1089, 1094, 1096, 1120, 1141, 1143, 1146, 1170, 1176, 1177, 1201, etc. But the chief value of these inscriptions lies in the fact that much may be learned from them about the language and thought of the early Christians, the development and spread of Christian dogma, and the growth of the organized Church.
Père Louis Jalabert, who has earned a place in the front rank of epigraphists by his admirable publications and interpretations of Syrian inscriptions, has contributed to the "Dictionnaire Apologetique de la Foi Catholique" the article Epigraphie. This article, in addition to its value as a scholarly and interesting treatise on the subject of Christian epigraphy in general, would serve as a practical introduction to any collection of inscriptions such as this. His analysis of the various classes of Christian inscriptions, his discussion of their various styles and formulae, and his statement of the methods by which they should be classified and interpreted, are sound and useful. In particular, he points out that during the first three or four centuries of our era the Christians not only employed many of the common formulae of the pagan inscriptions in their own, but deliberately avoided all that would give a distinctly Christian character to their monuments and thus arrest the attention and excite the animosity of their religious opponents. Consequently many inscriptions have been or might be classed as pagan, which in reality belonged to adherents of the Christian faith. Many of these disguised inscriptions, however, may be recognized by careful examination and by the help of such criteria as he suggests. In the present collection it happens that a large number of the inscriptions contain definite dates later than 325 A.D., and there are very few which are not obviously of Christian origin. Yet there are some doubtful ones, for example, Nos. 807, 809, 829, 1073 and 1125, and perhaps also Nos. 881 and 896, although these last two are dated 344 and 373 A.D. respectively.

In the second part of this article Père Jalabert discusses with knowledge and clarity the value of the Christian inscriptions for the study of the origins of the Christian Church, both with respect to what he calls the "Vie extérieure de l'Église" — the peoples among whom and the conditions under which the Church was established, the unity of the Church, its struggles and factions — and also with respect to the "Vie intérieure" — the creed, the sacraments, the liturgy, the cult of the saints, ecclesiastical institutions, the morality of the Christians, and their conception of death. In the present collection certain doctrines and beliefs, for example those concerning the Trinity, the divinity of Christ, the remission of sins and the resurrection, are reflected in Nos. 917, 920, 930, 1017-1018, 1034 and 1043: it is perhaps merely an accident that all of these are from the Anderin-Kerrättn-Ma'rätta region. The worship of the Virgin Mary is shown in Nos. 860, 1024, 1062 and 1212: of archangels in Nos. 913, 921, 1050 and 1052: of apostles, martyrs and other saints in Nos. 834, 926, 961, 962, 1006-1013, 1033, 1076, 1100 and 1202. A good many inscriptions contain the names and titles of the clergy, a good many also bear witness to the belief not only in the power of God and of Christ, but also in the efficacy of holy names.

To Père Jalabert, however, as to many others before him, these inscriptions seem to support the contentions of the orthodox theologians and the authority of the Church, because they show that the doctrines, ritual and hierarchy of the Church existed from the beginning of the Church as an organized body. But there remains a question infinitely more important, namely, whether any of the doctrine and ritual of the Church arose from the paganism out of which the Church emerged rather than from the teachings of Christ. The real break, if break there was, in the development of the Christian Church occurred between the death of Jesus and the first appearance of an organized body of Christians. The continuity of development, during this all-important period, is in no way established by these inscriptions. On the contrary, the constantly
increasing number of the Christian inscriptions and the more enlightened study devoted to them seem to me to confirm the opinion that those, who were most influential in the organization of the Christian Church and in the formulation of its doctrines, because they were living in a pagan world and because many of them were pagans themselves before their conversion, brought into the earliest Church much that was wholly foreign to the teachings of their Master.

Some of the inscriptions in this collection are among those published by M. Seymour de Ricci in the Revue Archéologique, Sept.–Oct. 1907, p. 281 ff. Professor David Robinson, in his review 1 of my former volume, Part III of the Publications of an American Archaeological Expedition to Syria in 1899–1900, New York, 1908, said: "An acquaintance with this article by Dr. Ricci, who republishes from a manuscript in the Hague copies made of Greek and Latin inscriptions of Syria by the Belgian consul Gosche about 1700, when the stones were much more legible, would have saved Professor Prentice several mistakes and enabled him to give better readings than his own." Professor Robinson did not mention that I discussed the value of the Gosche inscriptions in my Preface, p. xiii. The question raised here is one of general importance. Undoubtedly two of the inscriptions, A. A. E. S., III, Nos. 98 and 100, cited in my preface, were better preserved when seen by M. Gosche than two centuries later. It is doubtful whether the others were appreciably more legible then than now. 2 M. Gosche was not always a perfectly accurate epigraphist, as his copies, No. 1 = A. A. E. S. III, 14, No. 18 = A. A. E. S. III, 57 = P. A. E. S. III, b, 1076, and No. 20 = A. A. E. S. III, 61 = P. A. E. S. III, b, 1086 show. Even where the earlier copy is more plausible than mine, it is not certain that Gosche's reading is correct. Plausibility is not the final test of the accuracy of a copy. In particular, in his No. 6 = A. A. E. S. No. 9, I believe that M. Gosche read into the document what Professor Robinson approves. In the presence of the stone itself I tried for a long time to read the name of a month after εβδομα, and I do not believe that I neglected to try any combination of letters such as that reported by the Belgian consul. And when this earlier copy was published by M. de Ricci I tried to reconcile it with the excellent squeeze of the inscription in my possession. I still believe that in this instance and some others what M. Gosche wrote was not really upon the stone.

Critics of the earlier parts of the present publication have commented upon the fact that I did not give credit to MM. Deissmann, Mercati and Clermont-Ganneau for their comments 3 on the inscriptions published by Dr. Lucas in the Byzantinische Zeitschrift. 4 A word of explanation is due to these scholars. That I was not unaware of the contributions made by them is shown by my own commentary, e. g. under No. 969 below. That I did not mention their emendations in other cases was because their remarks concerned obvious faults in the copies furnished to Dr. Lucas, or were based upon citations of the original verses which were quoted in these fragmentary inscriptions and which could be found by any one in the Concordances to the Greek Bible. For the rest, my critics have rendered great service in correcting some of my mistakes.

2 Perhaps Gosche Nos. 10 and 25 should also be excepted.
Finally I would like to call attention to an observation of M. Max van Berchem in a letter to M Barbier de Maynard concerning his "Recherches Archéologiques en Syrie" in 1894, published in the Journal Asiatique, 1895, 2, p. 499 and 501: "A quelques heures à l'ouest d'Alep, on rentre dans la région des villes mortes gréco-romaines..... Ce sont des réunions de villas plutôt que de villes proprement dites". Certainly this statement is true of many, though I think not all, of the settlements where the inscriptions of this collection were found.

William Kelly Prentice.

Princeton University, June 15th, 1922.
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*.

Am. Ép. L'Année Épigraphique.

B. C. H. *Bulletin de Correspondance Hellénique*.

C. I. G. Corpus Inscriptionum Graecarum.

C. I. I. Corpus Inscriptionum Latinarum.

C. I. S. Corpus Inscriptionum Semiticarum.


G. G. A. *Gottingische Gelehrte Anzeigen*.

H. Hermai.

I. G. R. *Inscriptiones Graecae ad Reas Romanae pertinentes*.

I. S. O. C. Dittenberger; *Orientalische Inschriften Selectae*.

J. A. Journal Asiatique.

J. K. D. A. I. *Jahrbuch des Kaiserlichen Deutschen Archäologischen Instituts*.


K. A. Strzygowski; *Kleine-Asien, ein Neuland der Kunstgeschichte*.

M. A. A. Jansen et Savigar; *Mission Archéologique en Arabie*, I.

M. N. D. P. V. *Mitteilungen 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 nordägyptischen Epigraphik*.

P. A. Brunn; *Die Provincia Arabia*.

P. E. Princeton Expeditions.

P. E. F. Quarterly Statement of the Palestine Exploration Fund.

R. M. Guy le Strange; *Palestine under the Moslems*.

R. E. S. *Proceedings of the Royal Geographical Society*.

R. W. Fauly-Wissoun; *Real-Encyclopedia der classischen Altertumswissenschaft*.

R. A. Revue Archéologique.


R. B. Revue Biblique.

Rép. *Répertoire d'épigraphie sémitique*.

S. C. Marquis de Vogüé; *La Syrie Centrale, Architectures Civiles et Religieuses*.

S. E. P. Conder; *Survey of Eastern Palestine*.

V. A. S. Dussaud; *Voyage Archéologique en Syrie*.

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*.

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Explanation of Ground Plans.

**Scale:** 0.0025 M. = 1 M. except where otherwise indicated on the plan.

- **Walls standing to a height of 2 M. or more.**  
- **Fallen walls, or foundations.**  
  - " " material in situ.
  - Foundations only in silt, or top of low wall.
  - Conjectured walls.
  - Column standing to a height of 2 M. or more.
  - " " " less than 2 M.
  - Conjectured column.
  - Columns and architrave in situ.
  - Columns and arch in situ.
  - Bases in situ, arch fallen.

- **Arch in situ.**  
- **Arch fallen.**  
- **Conjectured arch.**  
- **Opening high in standing wall.**  
- **" " " fallen.**  
- **Pavement.**  
- **Tunnel-vault.**  
- **Cross-vault.**  
- **Cistern.**

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Explanation of Elevations and Sections.

**Scale:** 0.005 M. = 1 M. except where otherwise indicated in the drawings.

- **Conjectured.**

- **Basalt.**

- **Limestone.**

- **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 SIM'ÁN.

1153. DÈR SIM'ÁN. Lintel, 334-5 A.D. A lintel upon the ground, about 150 yards northeast of the Southwest Church. Immediately west of it is a single block of the architrave of the second story of a portico, in situ, resting upon a column and a built pier, above two sections of the lower architrave. I suppose this portico to have been part of a private dwelling, and the lintel to have belonged to its main entrance.

The inscription is incised in a dovetail plate. The plate itself measures 80\(\frac{1}{4}\) by 34 cm.; the dovetails are 19\(\frac{1}{4}\) cm. long. The letters, 10 cm. high, are formed by broad, clear lines: they are unusually handsome and well executed, the curved lines being almost perfectly circular. The last three letters are in the dovetail on the right.

\[\text{Ρουφίνος ἔκτισεν ἐτὸς \gammaπ'}.\]

Rouphinos built (this) in (the) year 383. (334-5 A.D.)

1154. TAVERN, 479 A.D. On the lintel of a doorway in a small group of buildings on the north side of the street which runs up from the wadi into the town, continuing much the same line as that of the sacred road which, on the opposite side of the wadi, led up to the church and monastery of St. Symeon Stylites. See Div. II, b, p. 278. In the center of the lintel is a disk inclosed in a square, measuring 51 cm. each way: the first two lines of the inscription are above this square, the other lines at the right side of it. The second line is 1.47 m. long, the third 39 cm. The letters, 5 to 7 cm. high, are rudely carved.


In the fifth line M. de Vogüé also read РИМНС. Waddington’s text, however, beginning with the second line, is as follows: Προχύσας ἐσῆ τοῦ ἔρθων. Χ(ριστος) ἐσῆ. Συμέως Τουμήκη; ἐσῆσαι. + In my field notes of 1905 I wrote: “Συμέώς is certain, I think: after this Η, then Α or Ν or Ω, then РИМНС or РУНС.” With the reading ΜΑΡΙΑΣ the reading ΜΧΡΙΜΗΑ in No. 1156 should now be compared. See the commentary on No. 1120 above.

Waddington, in his very interesting discussion of this inscription, cites Theodoretus 1 as authority for the statement that this town, near which St. Symeon established himself, was called Τελανισσός. Symeon died about 460 A.D. This пандохейон or tavern was built 19 years later, evidently to serve the pilgrims visiting the holy place where the saint lived upon his pillar. The body of the saint is said to have been buried at Antioch; but the base of his column and its capital are still to be seen in the center of the octagon which unites the four basilicas of the great church at Καλ’ατ Σίμ’αν. That this was a place of pilgrimage, during the saint’s lifetime and for many years afterwards, is well known.

The пандохейон itself was small. Its ruins suggest that it was designed to provide refreshment for its patrons rather than lodgings. I was reminded of the ancient restaurants, or cookshops, at Pompeii, except that in this Syrian establishment there was a forecourt, which seemed comparatively large. See also the following inscription.

On the letters ΧΜΓ so much has been written that it is hardly necessary to enter into a lengthy discussion of the subject here. See my article in Classical Philology IX (1914), p. 410-416. Also H. Leclercq in Dictionnaire d’Archéologie Chrétienne, I (1907), Col. 180-2 and 1691 ff.; Dölger, Das Fischsymbol I (1910), p. 300-317. Four theories regarding these letters are now in vogue: that they signify (1) Χ(ριστός); (2) (ας) Μ(αριάς) γ(αβριηλ) 2 or Χ(ριστός) Μ(αριάς) γ(αβριηλ); (2) Χ(ριστός), Μ(αριάς), Γ(αβριηλ); (3) Αγίος Ο Θεός, or some other phrase, the sum of the numerical values of whose letters equals that of ΧΜΓ, i.e. 643 3; (4) a multitude of phrases or combinations of names, the belief being that the more equivalents could be devised for this symbol.

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2 Waddington, No. 2145.
3 Grenfell and Hunt, Greek Papiri ii (1897), p. 151 and 167. Lefebvre, Blass, Kaufmann, Dieterich and others.
4 De Rossi, Bulletin di Archeologia Cristiana, 1870, p. 7-32 and 115-121. M. de Vogüé, Nestle, Dölger and many others.
the greater its power. Of course it is entirely possible that many people who used this symbol were ignorant of its original meaning: to them it was merely a sign, which was useful on house-lintels and elsewhere to avert evil, or which was merely customary. Under such circumstances it would be natural that different interpretations were found for it, and perhaps some believed it the more potent the more meanings could be given to it. But none the less it seems to me quite certain that these letters, when used understandably, had a definite and particular meaning, and in spite of what Professor Nestle has said three times, and although Professor Dölger, after a most thorough and careful investigation, has reached the conclusion: "Vielleicht ist die Lösung Χριστός Μαρία Παρκύλι in den meisten Fällen die richtige, wenn auch nicht gerade die einzige", yet I believe that ΧΜΓ, at least in the Syrian inscriptions, was a symbol of the Christ alone, and signified, as Waddington suggested, Christ born of Mary.

In the first place, there is no certain evidence against this view, no inscription which does not admit this interpretation. The strongest evidence is in an inscription on an amphora found at Rome: ΧΗΓΑ. But Dölger is mistaken when he says that the Η and Α are "zu einem Zeichen verbunden": the Α is above the Η and in contact with it at one point; but the two letters do not form a ligature. And I do not believe it possible that here, if Χ stands for Χριστός, Η for Μαρία, two letters, ΗΑ, are used for Παρκύλι. The Α may be part of an ΨΑ, or it may have some other significance; but it is far from certain that its presence affects the interpretation of ΧΜΓ. Another inscription quoted by Dölger is from "Akabah" in the Dj. Harran (Syria); it contains at the top ΧΕΓ on one side of a disk, Μ on the other: within the disk are ΨΑ, in this order, and below the disk ΨΟ, ΦΩ. Probably the Μ was omitted from its usual place by mistake, and added afterwards on the other side of the disk. But even as it stands this inscription, while not reconcilable with the formula Χριστός Μαρία γενέναι, may be, and I believe should be read ΧΡΙΣΤΟΣ ΨΟΡΩΤΟΣ ΜΑΡΙΑ ΩΝΟΛΙΟ, or ΨΟΡΩΤΟΣ ΙΣΟΧΟΣ (ΕΧ) ΜΑΡΙΑ ΩΝΟΛΙΟ, if not ΨΟΡΩΤΟΣ (ΕΧ) ΜΑΡΙΑ ΩΝΟΛΙΟ. The ΘΗΓ cited by Dölger is an emendation.

In the second place, there is no certain evidence that the letters ΧΜΓ ever meant anything else. It is true that in the early Christian literature, in magic prescriptions and on amulets etc., Christ is often associated with the archangels. And of the archangels, Michael and Gabriel are doubtless more frequently mentioned than the others. Not, however, to the exclusion of the others, or so that Christ, Michael, Gabriel form a constant triad. As for as known to me these three names do not appear as a triad in any inscription excepting those on certain Byzantine crosses and works of art in which Christ is represented, or Christ and Mary, with these two archangels one on each side. On such monuments the choice of the triad is due to the nature of the field inscribed or to the desire of the artists for a symmetrical composition, and does not necessarily prove that this triad existed apart from Byzantine art, or that the letters ΧΜΓ, in ordinary inscriptions, were a symbol for it. M. Chapot's statement: "La formule est en toutes lettres du B C H." 10, is misleading: the necessary brackets

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3 Das Fischsymbol, p. 312.
4 C. L. X. 1, 1. No. 4888. Dölger, p. 111 f.
7 Cf. Galatians iv, 4.
8 A. A. E. S. iii, 254.
were omitted from Bayet's text; but Bayet's own drawing which faces the text shows that only the three letters are on the stone. The inscriptions cited by Dolger in support of his opinion seem to me to prove exactly the opposite. Sometimes Michael and Gabriel appear in them without Christ. Where Christ is also named, other archangels and other persons are also mentioned. In no single one of these inscriptions do Christ, Michael and Gabriel appear alone together. From this fact it seems clear to me that this triad was not so well known that the symbol XMG could represent it. I do not consider that there is any evidence either way in inscriptions such as the XMG Kασσιου found on sixty-six roof-tiles in Rome.

Thirdly, there is conclusive evidence to my mind that, at least in the Syrian inscriptions, these letters were a symbol of Christ. Apart from the inscription at Rešadeh from which Waddington drew his conclusion: + Ιεραρχής ὤ Ναζαρέτως, ὁ ἐν Ματθαίῳ θαυμάζεις, ὁ Κύριος τοῦ Θεοῦ, ἔσονται αὐτοὶ μακρ. The, there are a goodly number of Syrian inscriptions in which these letters are combined with other symbols, names or words in such a way that it seems obvious that the whole inscription was intended as a continuous sentence, applying to Christ alone, so that the intrusion of the names of Michael and Gabriel would disturb the sense. Examples of such inscriptions are the following:

Eiς Θεός, ΧΜΓ, μὴν γε. 8
ΧEΓΜΑ ωΑ Ζωή, Φως. 9
[A] ἀμ ΧΜΓ, ΙΧΟΥΣ. 4
ΧΙ ΜΓ ἐν ὅνωμι Ἀρχωτός. 4
[Γερατ:] τοῦ κόσμου, ΧΜΓ Χριστός ἐνα, 8
ΧΜΓ Αμ ἀμ ἰερ τοῦ τοῦ βιβλίου. 7

Consequently I believe that XMG signifies Christ born of Mary. It does not appear possible as yet to determine the chronological limits within which this symbol was in use. Inscriptions containing it, in this publication and in A. A. E. S., extend certainly from 365 8 A.D. to 590. 9

On the use of μὴν γε; see below under No. 1203.

1155. TAVERN, 479 A.D. On a lintel in situ, on the north side of the same street as No. 1154, but farther up the hill towards the West. The building to which it belonged has been destroyed; but it is evident, from the position of the other buildings in this part of the ruins, that this tavern, like the other, was of no great size.

1 Wad. 2697: A. A. E. S. iii, 120: P. A. E. S. iii, 151.
2 From Ḥass. Wad. 1660: A. A. E. S. iii, 155. I do not think the evidence of this inscription can be explained away by Dolger's assumption that XMG had become a symbol which interrupted a text as little as a simple Δ, which appears sometimes in the middle of a word.
4 From Bāhib, A. A. E. S. iii, 215.
5 From Padda, A. A. E. S. iii, 215.
6 From Serdijli, A. A. E. S. iii, 214.
7 From DellaPort, A. A. E. S. iii, 224. See also, in the present collection, Nos. 969, 1002, 1047 and 1156. Two other inscriptions here, Nos. 913 and 1096, might throw much light upon this question if they could be interpreted with certainty. As to the first of these, my reading now seems to me as audacious as it seemed to F. Jalabert. The latter I think now may perhaps be read: + Ιερ Θεσαλ. ΗΓΜ, Ἐραία (Ῥ)έθος . . .
8 No. 970 above.
9 No. 845. See also Leclercq in Dict. d'Archéol. Chrét., Col. 180 and 182.
The lintel, however, measures 2.64 m. by 93 cm. Probably it was the lintel of a gateway from the street to the court. The inscription occupies a space 79 cm. wide and 18 cm. high, beginning 91 1/2 cm. from the left end of the stone. Above it is a disk, in relief below the surface, 48 1/8 cm. in diameter, containing the letters A and W upside down. The inscription is incised: the letters of the first two lines vary in height from 4 to 8 cm., while those of the third line are only 2 1/2 cm. high. The letters are not well formed; but the reading is certain.

Published by Waddington, No. 2692. *A. A. E. S.* III, No. 122.

†ΕΚΤ/ΣΤ=ΤΟΠΑΝΔΕΙΝΗ ΥΠΕΡΒΕΙΝΑΙΤΟΝΗΚΦΕΤΙ ΥΓΙΑΣΟΙΚΥΡΙΟΙΚΑΤΟΥ/ΚΕΡΔΟΣ

†Εκτ(οδί) τούτον (τι) παν(αμείν) ἐν μη(ν) Ἱππ(εταῖοι) α', ἐνδ. ἁγ', τοῦ ηρ' ὡς(ει). Ὡμι τοίς κυρίοις οἶκοις (καὶ;?) κέρδος.

This tavern was built in the month Hyperberenios 15th, indiction 3, of the 528th year. Health to its masters and gain! (October, 479 A.D.)

Waddington's reading of the last line is: Ὡμι τοίς κυρίοις Αὐτ(οί) ὡς(ει) κέρδος. In my earlier publication I translated the line Health to its masters (is) gain, meaning that the health of the patrons is gain for the proprietor. Perhaps, indirectly, this is true, and certainly it is a good motto for a restaurant. But I am inclined to think now that the sign after αὐτοὶ is meant to represent καὶ, as it often does elsewhere,¹ and that these proprietors were seeking chiefly their own health and profit, as inn-keepers commonly do. Compare also No. 996. An 1 with two dots, as here, occurs elsewhere in Syrian inscriptions, e.g. Nos. 1139, 1146 and 1190; *A. A. E. S.* III No. 319; Waddington No. 2619.

1156. House (?) On a lintel fallen just inside its jambs, in a house or shop on the south side of the same street as Nos. 1154 and 1155, and about 50 feet southeast

¹ For example, Nos. 867, 871, 922, 936, 1034, 1044, 1086, 1088, etc.
of the latter. The lintel is now 1.71/4 m. long, and 77 cm. high: it is broken at the right end. In the center, in low relief below the surface, is a disk 41 cm. in diameter, now almost obliterated. The inscription is incised below the disk. The letters, 6 cm. or more high, are formed by broad, shallow lines, and all are now badly weathered. The first line is now 1.61 m. long, exclusive of the cross, and begins 10 cm. from the left end of the stone. The second line, to the end of the letters ΕΕΝ, is 73 cm. long, and begins 50 cm. from the left end of the stone. The lacuna after ΕΕΝ is 26 cm. long. The remaining letters, ΟΥ, occupy a space of 12 cm. I am inclined to think that the whole inscription, with the exception of half a letter at the end of the first line, has been preserved, and that the two letters after the lacuna in the second line should be read with the line above. There is a small ο above the Π in the first line.

+ΧΑΕΕΝΩΝΟΜΑΤΙΧΡΕΣΜΕΛΙΜΗΛΕΠΕΝΚΑΙΤΕΛΗΣΕΝΟΥ

+ΧΜΙ. Ἐν ἀνόμωτι Χρ(ιστοί) Σεμέων ὑπὸ Μουρμίου (?), ἔξε&καὶ ἐπίκρητον.

+Chr(rist) b(orn) of M(ary). In (the) name of Chr(ist) Symeon from (the village of) Murmis (?), wrought and finished.

The last letter of the first line is most uncertain, since more than half has been destroyed by the break in the stone, and the rest is damaged. What remains looks more like Α or Λ: I have read Ν, however, at the suggestion of Professor Littmann. There are a number of Syriac place names ending in -m. Perhaps we have here the same sort of an expression as in A. A. E. S. iii, 48: Απολλόνις καὶ ὑπὸ ἐσκελοῦ Μαθοῦ.

On Symoneus see above under No. 1120.

The sign / as a mark of abbreviation occurs often, e.g. in Nos. 890, 899, 902, 913, 1046, 1050, 1120, 1146 and 1151.

1157. Sarcophagus. On the cover of a monument in the form of a sarcophagus, hewn from the living rock, in the necropolis south of the town. The cover has the form of a temple roof, with acroteria at the four corners, and, in the middle of the side, a rounded protuberance, with a semicircular face in the plane of the side of the sarcophagus and rising above the line of the edge of the cover. The radius of this semicircular face is about 34 cm.: within it is a disk, 19 cm. in diameter: the inscription is half on each side of this disk.

The inscription is badly weathered. I am inclined to believe that originally there were three lines on each side of the disk, of which the uppermost on each side has disappeared.

<table>
<thead>
<tr>
<th>BOY</th>
<th>disk</th>
<th>BL-</th>
</tr>
</thead>
<tbody>
<tr>
<td>ΛΑΚW</td>
<td>ABCA</td>
<td></td>
</tr>
</tbody>
</table>

Perhaps this may be read as follows: [Ἀγγ]ελου Ιερου [Που]
Βασ(ι)λείας: (The tomb) of holy Jakobas, son of Barabsas.

But of course this reading is very uncertain. The first letter of the second half of the third line may be an Ο.

On the name Barabsas see above under No. 1136.
1158. **House.** On the jamb of a doorway, near the northeast corner of a house, south of the North Church. The letters are incised; they are 9 to 10 cm. high. Above the second Κ is a small ο; the two letters after this are indistinct and doubtful. Copied by Professor Littmann.

[Image of inscription]

Lord help Sergios (the) deacon!

Probably σοφη is for σοφη, and Σεργίου διακόνος for Σεργίου διακόνος.

1159. **Lintel.** An inscription, copied by Waddington and published by him in his collection, No. 2693. Also in *A. A. E. S.* iii, No. 123. I was not able to find the stone. Waddington, in his description says merely: "Sur un autre linteau; devant la porte il y a plusieurs auge." His epigraphical text shows, below the first line, three small disks, which break into the second and third lines.

\[+\, \text{ΕΚΤΕΧΝΗΚΥΡΟΣ} \quad \text{ΣΥΜΕΩΝ} \quad \text{ΜΟΕ} \quad \text{ΧΩΡΟΣ} \quad \text{ΣΥΜΕΟΝΕΣ} \quad \text{ΣΥΜΕΟΝΕΣ}\]

Waddington has rendered this inscription as follows: + Εκτεχνη κύρος Συμεωνίς, believing Χώρος to be for Χώρος; but a proper name would be more natural in this place, and Κύρος occurs as a proper name, for example in *A. A. E. S.* iii, 57 (= No. 1076 above) and 288. Consequently I believe we should read Κύρος here, and translate: + Kyros built this . . . . . Symeones was the mason.

On the name Symeones see above under No. 1120.

1160. **North Church.** In the extreme northeastern corner of the town, not far west of the first arch over the sacred road, on the lintel of the eastern doorway in the south wall of a small church. Div. III, ii, p. 275, III. 294. The inscription is incised on a dovetail plate in relief, in the center of the uppermost fascia of the mouldings. The plate measures 33\(\frac{1}{2}\) cm. by 19\(\frac{1}{2}\) cm. The letters are 4\(\frac{1}{2}\) cm. high. In the dovetail on the left are the letters ΧΩ, and in that on the right ΝΙ.


\[+\, \text{ΧΩΡΟΣ} \quad \text{ΠΡΕΠΕΙ} \quad \text{ΓΙΑΣ} \quad \text{ΝΙ} \quad \text{ΜΑΚΡΙΕ} \quad +\]

Christ Conquers! + Holiness becometh thine house, O Lord! +

Waddington’s reading of this was incorrect; the words in the body of the plate are taken from Psalm xci, 5.

1160a. **Doorway.** On the westernmost of two jambs, standing alone, the building to which they belonged having been destroyed. The jambs have no mouldings. The inscriptions were copied by Professor Littmann. If I understand his note correctly, this
doorway faced upon the street which runs westward past the two taverns mentioned in Nos. 1154 and 1155, the doorway being about 20 meters east of the first well-preserved house as one approaches from the East. The inscription is incised, and occupies a space 44 cm. broad and 36 cm. high: the letters are 5 to 7 cm. high.

Insc. 1160 a.

The name Bάγγος occurs in No. 1088 above, Bάγος in Wad. 2053 c. Perhaps, however, Bάγ(ο)ς should be read, as in A. A. E. S. iii, 247. The name Αμέρος or Αμέρος occurs often in Waddington’s collection.

1161. KAL'AT SIM'ÁN. Keystone of a flat arch over a doorway, facing south, in the last wall towards the South, between the group of buildings about the “baptistery”, i.e. the small octagonal building at the south end of the hill-top, and the last, i.e. the northernmost, archway of the sacred road. The sill of the doorway is now about 4½ feet above the present ground level. On either side of the doorway is a small window. The keystone is 54 cm. broad at the top, 26½ at the bottom: it was originally 1.18 m. high; but about 5 cm. have been broken away from the face at the bottom. In the center is a disk in relief, 27 cm. in diameter. The inscription is incised. The letters, 4½ to 5½ cm. high, are well cut and most of them well formed: nearly all of them are still perfectly distinct. They are, however, difficult to read without the aid of a ladder of sufficient length, and this undoubtedly accounts for M. Chabot’s remark: “Je donne le facsimilé de ma copie, sans chercher à la restituer, ce qui me paraît d’ailleurs impossible”. For this reason I do not quote M. Chabot’s reading, which differs considerably from mine.

Published in part by J.-B. Chabot in Journal Asiat., 9e Série, vol. xvi (1900), p. 272 f., and Plate n (facing p. 300).

Τούτο το έργον τού κυριάτον Ἀγαπίου μονάς τις καὶ το συν(χ)ις. Ταχύτατος Παλλάδιος Ἁβραϊμος, Ἰραίλιτ(ο)ς, Τύχουσαρ(ε)ς.

This is the work of the townsman Agapios: remember (him, O Lord) continually! Builder, Palladio Abrahaim, son of Heraklitos, of Tilokbarin (?).
The author of this inscription seems not to have been a perfect master of the Greek language: certainly he could not spell correctly. Of course ἵριν is for ἵρν, μνηστὴρ for μνήμηστηρ. I have assumed that κωμήτου is for κωμῆτος, although it is possible that κωμῆτος was meant. If this assumption is correct, Agapios was doubtless a resident of the neighboring village of Telanissos. I am indebted to my colleague Professor David Magic for the suggestion that ΕΥΝΑΞΕΞ is for ΕΥΝΑΞΕ, and perhaps ΕΥΝΑΞΕΞ was intended. The last name I believe to be an ethnikon, and possibly this name is still preserved in Tell Akiobin, the present name of a modern village and ruin, situated about 12 miles south-southwest of Kal'at Sim'an.

1162. Convent (?). On the keystone of a flat arch over the door in the west side of the small church south of the east basilica of the great church of St. Symeon. See Div. II, b, 6, Pl. XXIII, M: also de Vogüé, Syrie Centrale, Pl. 159. Before the wall in which this doorway is situated, i.e. on the western side of it, there was a colonnade of piers, in two stories, which formed the front of a portico or cloister.

The stone is 52 cm. broad at the top and 23 1/8 at the bottom: it is 1.16 m. high. A very handsome cross, 29 cm. high and 26 cm. broad, is executed in intaglio upon the smooth surface of the block, its center 6 cm. above the center of the keystone: the arms of the cross are 4 cm. broad at the outer ends and notched, but taper considerably towards the center. Below the cross is the inscription, incised. The letters, very well cut and clear, are 5 to 5 1/4 cm., the whole inscription 16 cm. in height. A thick, hard plaster now covers the stone above the cross and below the inscription: the whole wall seems to have been plastered so at one time.

ΧΡΙΣΤΟΣ Νασά, θείας τάσιν.
Βωθήσι
ΠΑΣΙΝ

O Christ, help (us) all!

1163. On the keystone of a flat arch over another doorway, farther north in the same wall as No. 1162. The present doorway was much smaller than the other, for the arch of the former is about at the height of the center of the latter. In the center of this keystone is a cross, similar to that of the other. In this case, however, the inscription is above the cross. The letters have the same form as the others. I could find no trace of any other letters, although there was room for another line between these and the cross.

ΚΥΡΙΕ ἙΛΗΝΟΣ

I suppose this to be the very familiar Κύριε ἔληστον (Kyrie eleison): Lord have mercy (upon us)! Certainly the form ἔλη is peculiar, even if it is read ἔληστον, or ἔλη for ἔλη, ἔλευ, the present imperative. Possibly the author may have had the Semitic Eli (ליּו, לֶלֶי, 'לֶלי) in mind.\(^1\)

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1 See the commentary on No. 1154.
2 The word σταυρός, in itself, would not be unnatural here: among the Christians it meant the assembling of the people for worship, especially for the communion service; also the congregation.
3 Matthew xxvii, 46.

1163a. BĀSHAMRA. Lintel. On a lintel, in situ, facing west. The stone measures 2.55 m. by 71 cm. The letters are 11 to 12 cm. high, and the whole inscription is 82 cm. long. Copied by Professor Butler.

KAIČOI Kzi odi. To thee also.

These words are discussed above, under No. 1125.

1164. BĀSUFAṑ. On a fragment, upside down in the east wall of an Arabic tower, which is built against the south side of the East Church. See Dtv. II, b, p. 284, Plan of Church. The stone is 1.11 m. long and 23 cm. wide; it is broken at the left end. It might have been part of an architrave, or of the lintel of a small door or a window.

ΖΩΗ + + + ΧΑΡΑ Zou. + + + Xapá Life + + + Joy!

1165. KEFRA LĀB. Lintel. On a large lintel in the south wall of a small ancient building, facing south, at the extreme north edge of the town. The lintel is not in its original place. The inscription, in letters about 5 cm. high, is incised at the bottom of the face: its total length is 1.49 m. It is so badly weathered that I could read no single word. One letter only, φ, seemed certain: farther on ΝΧ seemed probable

It is possible that this document began with a date, of which the φ formed a part, and should be read: + ΤΕ[...] φ', or + ΤΕ[...] φ ο[...] ο[...] • [...] ο[...] ο[...] ικα(κ)ενν... I think it is possible, however, that the inscription is not Greek at all.

1166. Lintel. On a lintel lying on the ground, about 50 feet southeast of the foregoing. The inscription is incised on the topmost band of a series of mouldings, including two rows of dentils, forming a sort of door-cap. On each side of this door-cap is a dovetail plate in relief, upright. The letters are formed by broad lines, and are about 5 cm. high: those now preserved measure together 1.14½ m. in length, originally there were from 3 to 6 more at the beginning, and 1 or 2 more at the end.

ΟΣ ΧΙΝΕΩΝΗΝΠΑΘΕΤΟΥΝΟΙ!

The Η, in both places, is very doubtful: so also ΑΟ. The two letters before ΥΠΟ may be ΚΩ, instead of ΗΟ, or after Η (?) a Κ.

I have not been able to decipher this inscription satisfactorily. Perhaps [Ε]ς[ς] μήνοις: θαύμα τῷ όθω: ονε God only: help this house, might be read. At the end, ύπορφο or τόσα. See the commentary on No. 1126.

1167. BURDJ HĒDAR. DOORWAY WITH A VESTIBULE, 487 A.D. On the lintel of a doorway, in what was a handsome wall, having before it a vestibule with sides
of solid masonry and roofed by single slabs of stone which are still intact, in the northwest corner of the town. See Div. II, b, p. 292, Plan of Mortuary Chapel. Immediately before the vestibule, on each side, is a small altar, about two feet high, with good simple mouldings. I did not discover the character of the building to which this entrance belonged. There has been some rebuilding here, and apparently the doorway with its vestibule was used as the entrance to some comparatively late structure. The lintel itself is very large, being about 3.00 m. long and 60 cm. high. The inscription is upside down, and begins at the right end of the stone in its present position. Professor Littmann, who made the copy, believed that the lintel is upside down, and that it was reversed when this doorway was rebuilt. The +, however, which is at the right end of the stone in its present position, and which would precede the inscription if the lintel were reversed again, is right side up now. See No. 1196 below. The letters are incised: they are well cut, but not very regular in size or alignment, the average height being about 9 cm. In the center is a disk.

\[\text{ΦΕΚΤΙΚΟΗΤΑΠΑΚΙΜΕΝΩ διήχ ΕΝΜΠΕΙΝΑΙΑΙΣΑΦ}\]

\[+ \text{Ἐκτίθη παρὰ Συμίω, ἐν μηνὶ Ἐνίχας} \text{ς, ἐνδ. ις, (τώ) ἕλθε (ἐπούσε).}\]

\[+ \text{Built by Simeas, in month Gorpihios (?) 5th, indiction 11, of (the year) 536.}\]

(September, 487 A.D.)

I have read the name of the month Gorpihios. If this is correct then it is evident that in this region, at this date, the year began in September; for September 488 falls in the 12th indiction. See the commentary on No. 1198. On the other hand the letters which stand for the name of the month may be ΠΡ in a ligature, or even Π alone. In this case the month is Peritius or Panemos, and the date February or July, 488 A.D.

The name of the builder, Συμίω, I take to be for Συμίων. See Dussaud and Macler, Mission, p. 279, No. 116; Lidzbarski, Ephemeris II, p. 332, line 19 ff. Possibly there is a connection between this name and that of the god mentioned in No. 1170 below. On the other hand, the letter after the ο may well have been η, and, whether this letter was η or ι, perhaps Συμιαίοις or Συμιαίοις should be read.

I believe that this inscription is later than the door-frame on which it is carved.
1168. House (f). On the lintel of a house, facing north, in the north center of the town. Before the house was a portico, the ruins of which nearly cover the doorway, so that the ends of the lintel are hidden. In the center of the lintel is a rectangular plate in relief, 54 cm. broad and 43 cm. high. This plate seems to have contained four lines of letters, two above and one below that which is shown in the drawing. If there were really four lines on the plate, however, three of them have become quite illegible, or at least seemed so to me. The extant line on the plate is nearly level with the upper line on each side. The first line at the left of the plate is 92 cm. long, at the right 48 cm. The second line, at the left, is 70 cm. long, 3 or 4 letters having been broken away from the beginning; at the right of the plate the second line is 51 cm. long. The stone is broken at the right end, so that possibly 4 letters more have been lost from the end of the first line, and three from the end of the second. These letters vary from 6 to 9 cm. in height. The letters on the plate in the center are smaller. Below the plate is still another line of letters a little smaller still. The whole inscription is very badly weathered, and the reading altogether uncertain.

The first part of the first line contains, of course, the familiar Ἐις Θεός ὁ διὸ: One God that helpeth. See the commentary on No. 1126 and also A.A.E.S. III, 25 (p. 51 f.). For the rest, it does not seem to me that my copy has preserved enough of the inscription to warrant any attempt at restoration. In the second line one might think of ἔτεκτας and perhaps τὸ ἀὲκτον τῶν. Below the plate there was probably a date, ending with ιῶτα (f).

1169. West Church. On the lintel of the west door in the south wall of the West Church. Div. II, b, p. 288. In the center of the lintel is a door-cap, and on each side of the cap a disk containing a six-pointed star. The whole lintel is about 2.40 m. long and 55 cm. high. The inscription is incised below the door-cap. It is 71 cm. long, and the letters 11 cm. high. Copied by Professor Littmann.

+ + ἸΣΘΕΟΣ + + (Ε)ΙΣΘΕΟΣ + + One God. +

See the preceding inscription.

1170. KEFR NABO. Oil MILL, 224 A.D. On a lintel in two pieces found together upon the ground immediately south of a small building near the southeast corner of the town. The original character of this small building I could not determine; but I doubt if there was any connection between it and the lintel. The latter, as its inscription shows, belonged to an oil mill, which was the property of three gods, and

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1 For other examples of this formula see the Index of Phrases, and especially Nos. 968, 1049, 1075, 1089, 1095, 1186, 1198, 1200, 1201 and 1204.
was built from the funds of their cult. There was in this town a very large temple, drums of the columns of which were afterwards built into the apse of the church. See Div. II, 3, p. 294.

The lintel was originally about 2.45 m. long, and 79 cm. high. It is ornamented by a series of mouldings, of which the lowest two fasciae bear lines 1 and 2, and lines 3-5, respectively. These mouldings do not frame the lintel, but form a sort of door-cap. At the right side, the face of the lintel extended, originally, about 22 cm. farther; but from this end a rectangular hole has been cut, as if to receive the end of a beam, so that the space beyond the cap, opposite lines 1-4, is now only from 8 to 10 cm. wide. The cutting of this hole, however, does not seem to have destroyed any letters, and perhaps the hole was cut before the inscription. The space at the right of the cap was used for completing lines 2 and 3. The letter ζ of προσθιον was evidently omitted by mistake, and added on the face of the stone nearly in a line with προ. Then, there being a little room left at the end of line 3, after ᾲΑΥΔΙΟΥ, the carver, wishing to add τὸ ἀφεντίον, wrote a small Τ on the cap, and beyond, ΟΥ, ΒΟ, KA, ΤΥ, these letters in pairs one under the other, beginning under the ζ mentioned above. This ζ he then seems to have changed to ζ, adding a very small ζ for the προσθιον still farther up. This procedure has placed the letters in a curious order; but the meaning is clear enough. Line 5 is in very small letters, and is carved along the bottom of the lowest fascia, below line 4, where there is no proper space for it. Obviously this line was added after the rest was finished. Lines 6-8 are carved below the cap, on the plain face of the lintel.

The two inscribed fasciae were 2.20 m. long (both fragments together): the first is 12 cm. wide, the second 15 cm. Below the cap the space containing lines 6-8 is 18 cm. high. Line 6 begins 11 cm. from the left end of the stone, and is 2.18 m. long. Line 7 begins 82 cm. from the left end, and is 1.55 m. long. Line 8 begins 1.02 m. from the left end, and is 75 cm. long. Most of the letters are 5 to 6 cm. high; the smaller ones, however, are only 4 cm. high or less.

Cast of Inscription No. 1170.

1. Σειμίως καὶ Σιμεώνιος καὶ Λεων, θείας πατρόκλως, τὸ
2. ἐκαστερίσιον σὺν μακαρικῇ πάρῃ ἐκ τῶν τῶν ἡθῶν ἀποσ-
3. ἀνομία, ὥστε Νομετίον καὶ Βερίσως καὶ Δασείον καὶ Κλεοῦς τοῦ ἱερατοῦ,
4. ἐπιμελητῶν, καὶ Ἀντωνίον καὶ Σωκέτρον, λαμπροῦ.
5. — Διαμαινότας, τίτων, μυθην. —
6. Καὶ Γαίος καὶ Σιμαῖος, τετάτων, ἂτος ἄτατος, μνημέ
7. Παρετεύδα, συνεπιδήκτη, καὶ ἀπειρίκη.
8. 'Ο Λεωνίως, Θεότεκτος.

To Seimios and Simeonios and Leon, ancestral gods, the oil-mill, with all its fixtures, from the revenues of the gods, through Nemesios and Berion and Dareios and Klaudios the evocatus (i.e. a veteran, still qualified for military service), epimeletes (i.e. directors or superintendents of the property of the gods), and Antonios and Sopatros, lekourgoi (i.e. marble-workers) — may Dometianos (the) builder be remembered — and Gaios and Seleukos, builders, in the year 272, month Peritos 15th, was finished and dedicated. He who wrote this was Theotecnos. (February, 224 A.D.)

The names of the three divinities mentioned here are important for the study of the religions of Northern Syria. As M. Chapot has said, Σίμας (or Σίμους) is evidently the masculine counterpart of Σημαία, Σίμω or Σιμίς mentioned in the inscription from Burj el-Qae'4 and elsewhere. The editors of the latter inscription associated this name with the Aramaic Shemaiya, Shamin = Heavens. It seems fairly clear now that there is no such connection, or at least no direct connection. The origin of the name appears to be Simi or Sima, the name of a very ancient goddess, perhaps originally from Babylon, worshipped in Northern Syria in early times. This goddess is doubtless the same as the 'Aṣmu (Ἄσμυα), imported into Samaria by the colonists from Līmu (Ḥama) after the Assyrian conquest near the end of the eighth century B.C.5 Like a good many oriental deities, this one appears both in a male and in a female form. The god or goddess is mentioned in at least seven inscriptions already know, namely, (1) and (2)

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1 This letter is uncertain: if the mark was intended for a letter at all, it is badly executed. I read this name Σίμου originally.
2 A Π in this place is almost certain: if not, then Τ | Π.
3 There is no ' here, as the squeeze shows: the mark, read as ' by M. Chapot, is accidental, and not large enough for a letter.
4 See below.
from Deir el-Qal’a,\(^1\) (3) from Homṣ (or Palmyra),\(^2\) (4) from Burj el-Qaé (4 hours N. N. E. of Homṣ), dated 196 A.D.,\(^3\) (5) on a gem,\(^4\) (6) on the wall of a rock-hewn chamber near Wastha, north of Tyre,\(^5\) and (7) the present inscription.

In these seven inscriptions the name appears three times certainly as feminine (Nos. 2, 4 and 5), once certainly as masculine (No. 7): three times the sex is uncertain (Nos. 1, 3 and 6). In two of these cases the feminine Συμβητύλος appears alone, or with Ἀργητέσσας (Ἀργητέσσας): in other cases the name appears in a triad, to which, in one instance, a Νομική Ἡζα, apparently the princess Soemias, has been added. At Deir el-Qal’a, in one inscription (No. 2) this triad appears as Jupiter Balmarqad, Juno Regina = ζυξ Ἡζα, and Juno (ζυξ) Sīma. In the other inscription from Deir el-Qal’a (No. 1) Juno Regina may have been omitted, Jupiter Balmarqad appearing with Juno Sīma alone. In the monument found at Homṣ (No. 3) a triad, of which the goddess is called Νομική and the god on the right Κεξαξώς, appears in the relief in its present state.\(^6\) In the inscription below this relief apparently the goddess is called Seimia or Sīma, and the two gods Bel Iarebol and Aglibol.\(^7\) In the inscription from the neighborhood of Tyre (No. 6) the triad appears\(^8\) as Helios, Aphrodite, and Simia or Sīmis. In the present inscription the triad appears as Sīmisios,\(^9\) Symbetylos, and Leon.

M. Chapot and the other editors\(^10\) of this inscription have pointed out that the name Symbetylos signifies the consort, or paredros, or sharer in the baetyl, of the god. Doubtless then this consort, whose proper name is lacking, is no other than the goddess Sīma or Sēmea, the female counterpart of Sīmisios. The lion is well known as the animal sacred to Atargatis and often associated with her on monuments belonging to her cults. Professor Lidzbarski suggests that perhaps the lion was deified originally because it was often represented as the bearer of the goddess. Perhaps at Kefr Nabō a lion was represented as the bearer of a sacred baetyl. M. Dussaud has entered more fully into the discussion of this subject\(^11\): “Le lion à signification solaire est le djinn par excellence, le dieu Gennaios, à tel point que Gennaios est employé comme épithète du dieu solaire. Elle est appliquée à Baʿal-Marqad, à Malakbel, tandis que Gennaios à Heliopolis était vénéré sous la forme d’un lion dans le temple même de

\(^3\) Published by MM. Perdrizet and Fossey in R. C. H. xxi (1897), p. 79 f., No. 11. See also Perdrizet in R. A. 3° S. xxxii (1898, 1), p. 39-41.
\(^5\) Published by Rezan in his Mission de Phénicie, p. 647 f., and by Dussaud in R. A. IV (1904, 2), p. 253 f. Also C. I. S. I, p. 27.
\(^6\) Some believe that there were originally four persons here.
\(^7\) In spite of L. G. xiv, 971, however, I am not entirely convinced that Aglibol is masculine.
\(^8\) According to M. Dussaud’s reading.
\(^9\) Or Sīmisio.
\(^10\) Dussaud, Lidzbarski, l.c.
Jupiter Héliopolitain — ce qui autorise à le reconnaître dans la dédicace de Kefr-Nebo sous le vocable Aión. A Emése, Gennaios se manifesta sous la forme d’un bétylé”.

The triad at Kefr Nabû, then, was in reality Semios, Sima and Leon = Gennaios. The learning and research of M. Dussaud and others have made the following statements fairly certain:

(1) In all these cases, excepting possibly the last mentioned, this triad is the same as the well-known triad of Heliopolis (Ba’albek), i.e. Jupiter Heliopolitanus, Venus, and Mercury.

(2) The first of these deities, Jupiter Heliopolitanus at Ba’albek, Balmargod at Deir el-Qa’a, Iarebol at Homş (or Palmyra), Helios at Tyre, etc., is the god of the heavens, the Babylonian Marduk, the Syrian Hadad, among whose symbols were sun-rays and the bull.

(3) The second is his consort, the Babylonian Ishtar or Atar’atê, the Syrian Atargatis, Lucian’s (?) Dea Syria, among whose symbols were sun-rays, sun-disk and moon-crescent combined, and the lion. This goddess was identified under Greek and Roman influences most commonly with Hera = Juno, or with Aphrodite = Venus, sometimes apparently with Athena Kyria.

(4) The third deity of the triad, Mercury at Ba’albek, elsewhere Simios, or in feminine form Sima etc., was considered the son or daughter of the other two. This Mercury has been identified with Nebo, and Nebo is the son of Marduk and Venus Sarpanitu. That Simios is the son of Juno (Atargatis), or Sima the daughter of Jupiter (Balmargod), or that Balmargod and Atargatis together are the parents of Simios or Sima, is stated in Inscription I from Deir el-Qa’a. Xanthus the Lydian tells that Atargatis had a son Ištê, with whom she was thrown into a lake by Mopsus. I am inclined to agree with M. Dussaud that this Ištê is another name for Simios. The story told by Diodorus, although confused, points to the same conclusion: Derketo, here evidently the same as Atargatis, fell in love with a young Syrian whose name is not given. By him she had a daughter called Semiramis. Ashamed of her conduct Derketo made away with the young man, and had her infant daughter exposed in a desert: she then changed herself into a fish and disappeared in a lake. The daughter was reared for a time by doves, but finally was rescued by shepherds and given to a royal overseer named Simmas.

4 Perdrizet, I. c., p. 258.

1 Possibly also Malakhel.
2 The Phoenixian Astarte, though doubtless originally identical with Ištar, appears to have had an independent development, probably under Egyptian influence.

5 Perhaps he is also the Aglibel of Palmyra: see above, p. 183, note 7.
6 Dussaud, I. c., p. 258.
7 Fig. 11 in F. H. C. I, p. 38 (Athenaeus VIII, c. 37).
In the Kefr Nabō inscription the usual triad, Hadad, Atargatis, and Nebo-Mercury-Seimios or Simos, has been replaced by Seimios, Symbetylos (i.e. Sima), and Leon. Perhaps this may be accounted for by the supposition that Nebo = Seimios was the patron god of the place, as its modern name, Kefr Nabō, suggests. If then the god Hadad (= Jupiter Heliopolitanus, Balmarqod, etc.) in this locality was displaced by Seimios, it is natural enough that Hadad’s consort, Atargatis etc., was replaced by the counterpart or consort of Seimios, here called Symbetylos, who, as it was said above, is probably the ancient Syrian ‘Aṣimā (Ἀσυμᾶ), and may perhaps be identified also with Tašmet, the paredros of Nebō. The third place in the triad of Kefr Nabō was then filled by Leon = Gennaios.

For the meaning of ἵππης given here, see Transactions of the Am. Philol. Ass., Vol. XLIII (1912), p. 121 f.

M. Chapot understands λευκορία to mean “ceux qui font les enduits”, and refers to C. I. G. 2749, l. 5. Certainly the word might have the meaning of plasterers, whitewashers. But in this country, where the rock upon which every house stood was a fine-grained white lime-stone, which the ancient inhabitants seem to have cut with the greatest ease and used with the greatest freedom even for the smallest and simplest buildings — indeed every cellar was a quarry and furnished the best of building material — it has seemed to me that this word must mean white-stone workers, and this opinion I find is shared by Professor Crönert, Class. R. xvii (1903), p. 197: “Nomine λευκορίας is significatur, qui opera marmoris (λευκός λίθος) conficit”. See also H. van Herwerden, Lexicon Gr. Suppl., 2nd ed., 1910, p. 883.

I believe M. Chapot is also in error in his interpretation of ΗΝΗΧΩΗ. Dometianos did not compose the inscription: on the contrary, as it seems to me, his name was forgotten when the names of the other τάξεις, Gaios and Seleukos, were written, or else Dometianos’ name was added to the rest after the original inscription was complete. The form is not for ἵππης, but is subjunctive: see No. 1203 and its commentary.

For the ancient name of Kefr Nabō see the commentary on No. 1175.

1171. House (?), 308 A.D. On the lintel of a small ancient building, in situ, facing southeast, in the northwestern part of the town. Div. II, b, p. 294: House of polygonal masonry. The inscription is incised along the bottom of the face. Above it is a door-cap, ornamented with a delicate vine from which hang two large, coarse bunches of grapes. The inscription, from Z through Φ, is 1.72 m. long: the lacuna, from ΚΤΙΣ to Ω is 17 cm. long. The letters are 2 1/2 to 3 1/2 cm. high, most of them being 3 cm. Above ΚΤΙΣ there are marks on the stone, which may possibly be letters, 5 or 6 in number: they are more like the feathers of an arrow pointing to the right. Possibly they represented a branch. Probably they are merely accidental.

ΖΩΗΑΦΡΟΝΙΟΣΣΤΟΥΧΙΝΗΠΟΤΑΜΗΠΑΝΗΠΟΥΣΚΕΛΕΥΚΟΚΤΙΣ......ΩΓΡΑΦ!

The second word looks like ΑΦΡΟΝΙΟΣ or ΑΦΡΟΔΙΟΣ; I believe, however, that ΑΦΡΟΝΤΙΣ is possible. After ΚΤΙΣ traces of the tips of the following letters appear, suggesting ΤΙΣ or ΤΗΣ. The last word may be ΓΡΑΨΕ: the Ω before this seemed to me certain.

Ἀς ἀφρονις: ἰς ΤΤ, μνῆς Παντώς ΤΤ. Σελευκος κάστης (?) ... Ω γράφ...

Publications of the Princeton University Archaeological Expeditions to Syria, Div. III, Sec. E, Pt. 6. 24
Life care-free! In the year 356, month Panemos 26th: Seleukos, (the) builder
............. (July, 308 A.D.)

The ending of the inscription may be Σέλευκος κατιστης, ζ ἔμφραμεος: Seleukos, the artist, (was) (the) founder, or Σέλευκος, κατιστης εν τοις, (Egyptian: Seleukos, having built for himself, wrote (this). Or the last words may have been ἔγραφε: compare, for example, Nos. 1203–1205 below.

1172. House, 445–6 A.D. On a lintel in situ, over the entrance to what appeared to be a private house, facing west, in the southeast corner of the town. See Div. II, b, p. 296. The first line is 78, the second 35 cm. long, both together are 27 cm. in height. The letters are incised: they vary from 5 to 10 cm. in height, and are very irregularly placed. The reading I believe certain.

ΚΥΡΙΩΝΟΥΤΟΕΝΔΑΥ
ΕΤΣΑΙΩΒΗ
Κυρίωνος ένος δής ἐπιλέγη.

(The house) of Kyrion: in (the) year 494 it was finished. (445–6 A.D.)

The name Kyrion¹ is probably a Syriac diminutive of the Greek Κύρως (Κύρως, Kūros), which is the equivalent of the Syriac Mara or Mari. See the commentary on No. 1119 above. Perhaps, however, it may have to do with the Roman Curio. See Pape, Wörterbuch, s. v.

1173. Building, 504–5 A.D. On a large lintel, in situ, at the west end of the south wall of a large ancient building in the center of the town. Div. II, b, p. 297: House or Inn. The lintel measures 2.97 m. by 70 cm. The face is without mouldings. It is ornamented with three disks, executed in relief below the surface, 41, 62 and 42 cm. in diameter respectively. The inscription is incised below the disks, beginning 19 cm. from the left end of the stone. The upper line, however, extends across the left half of the lintel only, for the large disk in the center breaks into the space which otherwise might be occupied by this line, and the line is not continued on the right of this disk. The upper line, therefore, is only 1.09 m. in length: the end of it is somewhat multilated, and there is room between the remains of EY and the rim of the central disk for an M, or perhaps for ΜΑΤΟΙ if these letters were a good deal cramped.

¹ Κυρίων, Κυρίωνος or Κυρίωνει: compare Μάρων, Μαρίων, Μαρίωνος, etc.
The second line is badly mutilated in the center. The first 19 letters occupy a space 9.4 cm. long, and are followed by a lacuna of 7.6 cm. The last 28 letters are 1.07 m. in length. The letters are 5 to 6 cm. high, excepting о which measures only 4 cm.; they are well cut; but the strokes are thin.

The first half of the inscription, i.e. the upper line and that part of the lower which is at the left of the central disk, was published by M. Chapot, *B. C. H.* xxvi (1902), p. 181. The second part of the second line was published by M. Uspensky, *Ias iattia* of the Russ. Arch. Inst. at Constantinople, vii (1902), p. 165.

At the end of the first line, M. Chapot read ἈΓΙΟΥΟΥ. In the second part of the second line M. Uspensky read ἈΓΙΟΥ ΖΑΧΕΟΥ.

Δέξι Πατερι κα Οικό κα Άγιον Παλίς [ματε]. Κύριε φίλαξέ μοι τιν ἐσθίον ἐκείνω κα τὴν ἐξοδον. Δὲν εἴχε τοῦ ἁγίου Αμήν (?). "Ετοὶ γενικεία."

*Glory to Father and Son and Holy Spirit. Lord guard our coming in and (our) going out! In fulfillment of a vow of the holy Acheos (?). In the year 553. (504–5 A.D.)*

The spelling and syntax of this inscription is uncommonly incorrect. On the *Gloria Patri* see No. 1140: on the words Κύριε φίλαξέ μοι see No. 1109 and *A. A. E. S.* iii, 119. I estimated that about 18 letters were lost from the middle of this line, and have restored that number. I am inclined to believe that M. Uspensky's reading of Ζαχεου is correct, and that in my copy I must have omitted the Ζ by mistake. M. Uspensky notes that St. Zacchaeus, a martyr of Antioch, is mentioned in the *Acta Sanctorum* for July, Vol. iii, p. 32 (July 10th). Probably the genitive Ζαχεου is for a dative, like the Οίνος and Άγιον Ιωάννε[ματες] of the first line, and probably a vow to St. Zacchaeus was meant.

1174. THE SAME BUILDING. On the lintel of the easternmost doorway in the south wall of the same building as No. 1173. The lintel measures 3.85 m. by 99 cm. On the face are three rectangular ornamental plates, like disks, but no mouldings. The inscription, 51 cm. long and 11 cm. high, is below the central plate. The letters are incised, in double lines, making a false appearance of relief: they are very badly executed. Copied by Professor Littmann.

ΜΑΡΚΙΑΝΩ. The first two letters are much smaller than the others, and they and the last letter are very uncertain. I satisfied myself, however, comparing the copy with the stone, that Μαρκίανω was meant, i.e. Of or For Markianos.

With this should be compared an inscription reported by M. Chapot as "Sur le claveau inférieur de l'arcade à g."1 apparently in the same building. I did not find

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this inscription. M. Chapot's text is as follows: Κ(υρίου) θεοῦ τῶν [δο[νήων τού τῶν [ . . . . ] Μ[αχαλόν Λάρεί ις και Σαρνήλν ι]οχα[ξι. . . . . ] και ἔτων αὐτῶν [. . . . ] και Κ [. . . . ] ὅπως ἔτων f.

1175. BRÂD. Lintel, 207–8 A.D. On the lintel of a doorway in the second story of a half-ruined building, facing south in the eastern part of the town. Nos. 1175, 1186 and 1187 belong to the same group of buildings. This group is most remarkable in its plan. See Div. II, b, p. 303 f. The lintel itself is large and well cut. It is now very difficult of access, so that an accurate drawing of the inscription could not be made. I believe, however, that the reading given below is reliable.

Upon the center of the lintel is a door-cap, 1.31 m. broad at the bottom. The first line of the inscription is upon the next to the lowest fascia of this door-cap, the fascia being 13 cm. high and the letters 3½ cm. The second and third lines are on the lowest fascia of the cap: this fascia is 13½ cm. high, the letters 4–4½ cm. Lines 4–7 are carved below the cap, in a space 22 cm. high. These letters also are 4 to 4½ cm. high. The last line projects 9 cm. to the right of the cap. At the beginning of the first and also of the fourth line is a symbol, perhaps 8 or 9 cm. high, somewhat resembling a sun-disk with rays. It seems quite clear that lines 4–7 constitute a paragraph by themselves, and it is quite possible that they were added some time after the rest. I believe that this lintel originally belonged to some building connected in some way with the cult of a pagan god, perhaps that same Σάμης or Σάμης mentioned in the inscription of the oil-mill at Kefr Nabû, No. 1170 above.
1175. **Inscr. 1175.**

1. Ἀγαθῆ Τύγχ. Ολεψάσθε,
2. Ἀμπράνεκας καὶ Μάρκος, οἱ Ανομινοὶ.
3. εὐλ. τὴν τῶν, ἐπισκοπὸν ἑτέρως σὺν.
4. Ἀντίνως καὶ Σάπατρος, υδηραῖοι, ἔ.
5. κυρίου, εἰκόνισε ἐν Κάπερ Ναβοῦ, καὶ Κάσ.
6. σουδρές ὑπὸ Ρέζα, καὶ Ζαμυς ὑπὸ Καπρ.
7. Μνησθεί Σάπατρες, ἵ ἐπαξίφημος τὸν ἱεροῦ.

*With Good Fortune! Ourbikos, Andronikos and Markos, the sons of Longinos, with (their) children, built (this) in (the) year 256.*

Antonios and Sopatros, brothers, built, being residents of Kaper Nabou, and Kassandros of Kenuka, and Zeboinos of Kapro[...] May Sopatros be remembered, who put the stone in place. (207–8 A.D.)

This inscription is most interesting because of the ancient place names which it preserves. Two of them are the old Aramaic names, and at least one of these is still in use, namely Κάπερ Νάβο, the modern Kefr Nabû. Professor Butler suggests that the other, Ρέζα, may be the modern Zerzita. See Nos. 1170–1174; also *A. A. E. S.* iii, p. 123 f., and *B. C. H.* xxvi, p. 180. I believe that ancient Semitic names appear also in the ethnikon Ταξιαρχεῖον, in No. 1161, in the form Καπραζισσα in *A. A. E. S.* iii, 75, and in Ἐξαρκείου (Καταρ Αξισ) which occurs in an inscription found at Raifa, north of Shekh Miskin, and published by M. Fossey in *B. C. H.* xxi (1897), p. 54.

On μνησθή see the commentary on No. 1203 below.

1176. **Gateway, 491 A.D.** On the lintel of a gateway which formed the entrance to a courtyard, near a colonnade of piers, about 100 yards south-southeast of the North Church. The rest of the wall has disappeared. The whole lintel is 1.90 by 0.57 m. The inscription is incised on a dovetail plate in relief. In each dovetail is a small disk. The body of the plate is 65 cm. long and 33 cm. high. The letters vary from 3 to 6 cm. in height, most of them, however, being about 5 cm. Copied by Professor Littmann.
+ ἈΓΑΘΟΤΥΧΗΡΓΥΡΙΟΣΕΛΑΝΙΟΥΚΤΙΕΝ
ΕΚΟΙΜΗΛΙΩΝΕΝ
ΜΥΠΕΡΒΕΡΕΤΟΥΧΡ
ΟΝΟΙΩΝΙΔΙΕΤΟΥΜΦΕΤ
ΟΥΣΙΑΙΚΟΣΜΑΤΕΧΝΙΤΟΥ

+ With good Fortune! Argyrios, (son) of Pelagios built (this) from the foundations in (the) month of Hyperberete, in (the) times of indictment 15, of the 540th year, through Kosmas, architect. (October, 491 A.D.)

The phrase χρόνις (or χρόνων) ἑδυκτών does not occur elsewhere in the inscriptions published here or in A. A. E. S. III: it is found, however, elsewhere, for example in Wad. 1913, 1917, 1965, 2089 and 2477.

Concerning the architect Kosmas, see the commentary on No. 1142 above.

1177. Gateway, 496 A.D. On the lintel of a gateway which formed the entrance to a courtyard before a building with a portico, like a private dwelling. See Div. II, p. 312 f. The rest of the wall, in which this gateway stood, has disappeared. The whole lintel is 2.20 m. long and 46 cm. high. The lowest fascia of the mouldings, which bears the first line of the inscription, is 1.66 m. long and 6 cm. wide. This first line, however, appears from the sense to have been carved after the others, as an addition to them: consequently I have placed it after the others in the text which accompanies the drawing. The space at the bottom of the lintel, framed by the mouldings, contains the second and third lines, and traces of a fourth. It is 1.48 m. long and, in its present condition, 11 cm. wide. The bottom has been broken and crumbled away, and the space was doubtless somewhat wider originally; but the fourth line must always have been badly cramped. The letters are incised, and are from 3 to 4 cm. high: all appear to be certain. The drawing is by Professor Littmann.

Inscr. 1177.

+ Ἀνέγιοι τῷ ἐπίθυρῳ τούτῳ ἐπὶ Κοσμᾶ τεχνίτου καὶ ἐπὶ Σεργώνας (?) του (?) νεωκτίστου, τοῦ ἑτούς ἐτούς, ἱδ. ι', μην(νέος) Δάου βε'. Κ(υρί)ε, βεβεβέτον δεδομένον καὶ Ἡρακλείου (καὶ) Ιωάννου (καὶ) Εὐσταθίου (καὶ) Σαρκίου τοῦ γραφέτη (καὶ) Συμεώνου τεχνίτου.

+ This lintel was put in place under the direction of Kosmas, architect, and under Sergonas (?) the neoktistes, in the 544th year, indictment 4, month Lois 12th. Lord, help . . . . Also (under ?) Romanos and Ioannes and Eustathios and Sergios, who wrote (this), and Symeon, architect. (August, 496 A.D.)

The form ἄνεγιοι is, of course, for ἀνέγιοι, as βεβεβέτον for βεβεβέτον, and γραφέτης for γραφέτης. I suppose that Σαρκίος is a possible name, and that it actually occurs here, although one is tempted to read Σαρκίοι at the end of the second line in the drawing.
I am inclined to believe, furthermore, that the traces of letters below the third line in the drawing may be the last remains of Ἴσροφας, depending upon βασίλισσα. The names which appear in the first line of the drawing, Ρωμαῦς etc., may depend, of course, upon an ἴσω to be supplied from the context. Or they may depend upon something in the fourth line. In view of the other mistakes in this inscription it is even possible that these names depend upon βασίλισσα, and we should then read: Κ(ύρι) Ἴσροφας Ἴσροφας καὶ Ρωμαῦς (καὶ) ἴσως υἱὸν ἵσω.

Concerning the word νεωτ[ε]ῖς see what is said above under No. 1147. It does not seem to me possible in either inscription to connect this word with ἵσως as Professor Dölger suggests.1 There is no evidence that the era of Bosra was ever used in this northern region of Syria: it does not seem to me possible that it could be used here except perhaps by some immigrant from the South. And certainly this explanation cannot be applied to the present inscription. For, aside from the improbability of so late a date as 544 + 105 = 649 A.D., the month Loös was not the beginning of the year according to any era.

My colleague, Professor Morey, has suggested to me that perhaps the word was a title, denoting primarily a profession or occupation, like νομάρχης 2 or περισσέας. If that is the case, then a proper name must be read in the ἈΡΧΗ or ἈΡΧΗΤΟΥ of No. 1147, and this is certainly possible.3 Moreover it should be noticed that in both inscriptions the form of the word is ΝΕΙΚΤΙΤΕΟΥ, i.e. with ι instead of ο before the κ. I do not believe, however, that the word is derived from νις = νες. If it were, it might mean temple-builder and then church-builder, and so perhaps become an honorary title. But I can find no evidence that it was used either in this sense, or in the sense of new-builder, i.e. renovator (from νις = new).

It is of course possible also that there was a proper name Νεικτιτος; but I do not know any example of such a name elsewhere.

The word νεικτιτος occurs in the Wisdom of Solomon, xi, 19 (18), in the sense of newly-created: ἐν νεικτιτος θεοῦ πάρος θάρης ἄρσις ἄρσις, Or unknown beasts full of rage newly-created. There is also the following statement in the Thesaurus Ecclesiasticus of Ioh. Caspar Suicerus (Schwyzer), edition of 1728: Νεικτιτος proprie est, interprete Hesychio, νεοκτίτων, ἐν νεωτίτων, recens aedificatus vel recens conditus. Deinde impropr. notat νευκτιτος, recens baptizatum, apud Nazianzenum, Orat. X, p. 169. 4 The passage referred to may be found in Migne, Patrol. Graec., Vol. xxxv, p. 773 = Gregory of Nazianzus, Orat. vii, c. 15: . . . καὶ τὴν νεοκτίτον φυσικὴν, ἐν τῷ Πνεύμα τῷ ὑμνήρεστῳ, ἀναγεννήθη τῷ ἱδροκήρυκι: enjoying honors worthy of his newly-created soul, which the Spirit through water formed anew. I believe this is the meaning of the word in both of these inscriptions. If so it is analogous to νεοκτιτος, νεωκτιτος, ἄρσις ἄρσις, etc. 5 I do not mean that it was distinctly an ecclesiastical term, implying necessarily either baptism or confirmation, but that it signified simply that the person so described was a Christian, one born again.

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1 Das Fischsymbol, I, p. 251 f. Professor Dölger also quotes a card from Dr. Anton Baumstark in which the latter regards the connection of νεωτιτος with ἵσως in No. 1147 as "evident richtig".
2 Cf. Act. xix, 35: this word later came to mean neophite.
3 A name "Ἀρχως occurs in Inser. Graecæ summ. VIII, No. 331 1. 6 (from Thasos). An Ἀρχως appears in J. G. V, 3. 11, No. 21. 1. 45 (from Lacoitia), and Ἀρχως in Greek Psalms in the Brit. Mus. ii, p. 151, l. 18.
1178. North Church, 561 A.D. On the lintel of a doorway in the south side of the prothesis on the south side of the apse of the North Church, in the same wall as No. 1180. Div. II, p. 308 f. The lintel is 2.55 m. long and 58 cm. high. It has no mouldings, but in the center a complicated disk, 53 cm. in diameter, in relief below the surface. The inscription, in two lines, is incised, part on each side of the disk. The first part of the first line is 51 cm. long, the second part 76½ cm. long including the lacuna; this lacuna, from the end of ε to the beginning of Η is 55 cm. in length. The first part of the second line is 48, the second part 87 cm. in length. The letters are from 4½ to 7, most of them 5 cm. high.

+ ΑΝΝΗΓΧΘ disk ΥΗΗΘΩ
ΤΟΥΠΕΡΘΥΡΣ ΜΓΟΝΣΑΙΝΑΣΙΤΧΙΞΕΤΥΣ

+ Ἀντι(ν)τιθ [και ἄπνυθ] (σον) Θ(ε)ι εἰ ὑπέραυρ(υν), μη(νε) Θ(ε)ο(τι)σι(νον) α', ἐνθ. ε', τοῦ
υφ' ἑτος.

+ This lintel was brought and put in place, with the help of God, month Gorpias 1st, indiction 10, of the 610th year. (September, 561 A.D.)

Compare ὁδηγὴ τῷ ἐπικυροῦ τῶν, in No. 1177; οἱ ἔπαιζοντος τὴν λίθῳ, in No. 1175; ἐνίδραν τὸ προαίσμαν ὑπεράυρεν, in No. 906; ἔπαιζεν (for ἔακτεν;) ἐν σὺν Θ(ε)οι τῷ ὑπέραυρ(υν) in No. 915.

This inscription also shows that here, at this period, the year began in September; see the commentary on No. 1108.

1179. North Church. On the keystone of the nave-arch, at the east end of the south side of the nave, adjoining the apse, of the North Church. The upper right-hand corner of the stone has been cut off, so that from two to four letters have been lost. The letters are incised, and appear to be 6 or 8 cm. high. Copied by Professor Littmann.

+ ΚΥΡΙΕΒ
ΙΩΑΝΝΟΥ
ΜΑΧΙΟΝ

+ Κύριε ἔσορε Ιωάννου Μαχίων[5].

+ Lord help Ioannes, (son) of Malchion!

On the names Malchion, Χαλίων etc., see A. A. E. S. iv, Syr. 4 and 5, and commentary.
1180. NORTH CHURCH. On the lintel of the western door in the south side of the "North Church", in the east center of the town, perhaps 100 yards north of the "Cathedral". The inscription is incised upon the face of the lintel, above the mouldings. This space was originally 2.50 m. long; but about 20 cm. have been broken off from the left end. The inscription begins 2 cm. from this break, and is 2.21 m. long, ending 7 cm. from the end of the mouldings. The space is 10 cm. high, the letters 5½ to 6 cm. All the letters are perfectly clear and legible: the letters ΑΜ are executed in double lines, giving the appearance of relief.

+ ΚΕΒΟΝΘΙΓΕΩΜΙΟΥΠΙΟΥΣΕΡΓΙΟΥΖΟΚΟΤΑΕΥΤΥΛΙΟΥΑΜΗΝ +
+ Κ(αρης) βασίλει Γεωργίου, ευις Σεργίου (και ἵ) ἱσωτά Ευτυχίου. Αμήν. +
+ Lord help Georgios, son of Sergios, (and?) Zokotas, (son) of Eutychios! Amen. +

I suppose that Γεωργιος and ευις are for Γεωργίος and ευις; but I do not feel sure that και should be supplied in this inscription.

1181. DOORWAY. On the lintel of a doorway within a small vestibule, about 30 yards north-northeast of the east end of the North Church. The whole lintel is about 2.60 m. long, and 73 cm. high. It is ornamented by a trapezoidal door-cap with rather elaborate mouldings, 1.73 m. long at the top, 1.56 m. at the bottom, and 55 cm. high. The inscription is on the next to the lowest fascia of the cap. It is incised, in letters 5 cm. high. It begins at the left end of the fascia, and was never finished. Copied by Professor Littmann.

+ ΤΟΥΤΟΝ + ΤΟῦτος ἡ Ἑφέσ. This (sign, i.e. the cross) conquers.

1182. CHURCH. On the keystone of an arch near the east end of the north wall of the "Cathedral" and connecting the north aisle with a small chapel. Div. II, b, p. 306. The remains of a moulded course, which may have run above this arch, were found upon the ground; but nothing now remains in situ above the arch. None of the pieces of the moulded course mentioned show traces of an inscription; but I think that the first part of the inscription must have been above the arch. At least two
courses of plain masonry are required above the arch to bring the moulded course in line with the rest of the cornice. The inscription faces towards the church.

The first two words are at the top of the stone. In the center of the block there seems to have been some kind of relief, now weathered off. The last word is at the bottom of the stone, the last two letters running over on the voussoir next to the key-stone on the right. The letters are about $3^{1/2}$ cm. high, and are handsome in form and well cut.

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1183. **Fragment**, lying upon the ground, near the northwest corner of the "Cathedral", outside of the building. It is $38^{1/2}$ cm. long, and 10 cm. high. The letters are incised, and are handsome and well cut: they are $6^{1/2}$ cm. high. Copied by Professor Littmann.

The letter before ΟΥ is certainly I. Before that was P or B. Before that again only the very top of a hasta remains, quite close to the letter which follows: it may have been Ι or Η, but may also have been Η or Ν, if the letters were of this form. The last letter of all, of which only a small trace remains, may have been either Ε or Ο: a vowel seems necessary. Probably this was: .......... πυμ[β]ιον Β[..........: of his (or her) wife (or husband), Β............

1184. **Lintel**, on its jambs, facing south, about 50 yards east of the "Cathedral" and very near No. 1176. The building to which this doorway belonged has disappeared. In the center is a rectangular plate in relief, 92 by 27 cm. The first line of the inscription is incised above this plate. It is 65 cm. long, and the letters 7 to 8 cm. high. The other five lines are incised upon the plate, and are so badly weathered that I was not able to read them in the time at my disposal. I think that perhaps they could be read; but I do not believe that their contents would prove to be of great importance.

ΔΙΑ ΑΡΓΥΡΙΟΥ
ΥΒΙΕΒΕΟΣΚΑΙΣ ΡΙΕΤΟΕΑ ΟΥΚΑΙ
ΠΟΙΑΙΟΤΗΤΝ ΝΟΔΑΥΑΗΟΝΕΝΠΡ
ΝΙΚΑΙΤΕΛΙΟΔ Η
ΥΠΕ
ΤΟΥ

Σωτήρ. The third line, at the beginning, suggests τ Αργυρίο Πειρεια.

The first line is clear: Δι Αργύριος. Argyrios, son of Pelagios, is mentioned in an inscription found close to No. 1176, dated 491 A.D.

The second line suggests Κύριε Θείς και, and perhaps, after this,

1185. **Lintel**, fallen from its jambs, about 50 yards southeast of the "Cathedral". On the lintel is a door-cap, on each side of which is a large wreath, with a bow-knot below and a rosette within the wreath. The inscription is incised, in broad strokes, on the next to the lowest fascia of the door-cap. This fascia is 11 cm. broad. The inscription begins 3 cm. from the left end of the fascia, is 1.50 m. long, and ends $6^{1/2}$ cm. from the right end. The letters are 6 cm. high. They are badly weathered.
but all seemed certain except the fifth, which may be ζ or η. Between ω and ρ there is room for one large or two small letters.

**YIEIENwN PwMETATOYOIKOYCOY**

The first word is clearly ψ(γ)ιέκων for ψ(γ)ιάκων. The second is perhaps ἐρῶ: compare I Sam. xxv, 6: Καὶ ἔρατο τίδη: Εἰς ὅψας καὶ σὺ ὑμῶν. Ὁ εἰκός σου καὶ πόντα τῷ σῷ ὑμῶν. If so the inscription may be translated: Be healthful, I will say, with thy house. Such a use of εἰκός is frequent in these inscriptions: compare, for example, Nos. 1186 and 977; also A. A. E. S. iii, 223.

With ψ(γ)ιάκων, in salutations of any sort, some form of χαίρω might be expected. And [χ]έρω may be read here. But an imperative in the second person seems certainly implied by the τῷ at the end of the inscription. Perhaps then ψ(γ)ιάκων [χέ]ρω(ν) (sc. εἰκός) is possible.8

The verb ψ(γ)ιάκω is also very common in salutations, with or without χαίρω, ψ(γ)ιάκω etc., especially in the form ἔρεντο and ἔρευντο. Compare, for example, the epitaph in C. I. G. ii, 3706, where the dead seems to be addressing the passer-by: Χαίρε, παραδίκτε. ἔρευντος ἔρεντο, ψ(γ)ιάκων, εὐθὺς. So also in letters this verb occurs frequently in formulae of address or of leave-taking. Perhaps then, if it may be assumed that the carver of the present inscription omitted a syllable by mistake, the following may be read: ψ(γ)ιάκων [ψ]έρω(ν), μετά τοῦ εἰκόν του: Be healthful and strong, with thine house, i.e. Good luck to thee and thine! This reading certainly gives the most satisfactory sense.

1186. **Key-stone of an arch**, about 30 yards southwest of No. 1175. Above the inscription is a branch of some plant, with two flowers, and above this a disk containing a six-arm cross, all in relief below the surface. Div. ii, b, p. 304. The inscription, in letters 2 to 3 cm. high, is incised at the bottom of the face of the stone. The whole inscription occupies a space 24 cm. broad and 13 cm. high: the letters are badly weathered and very dim.

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1 Compare, for example, the letter of Antiochus to the Jews, in II Macc. IX, 19: Τοῖς χριστάσις ἱεραίαις τοῖς πολλαίς πολλά χάρις καὶ ψ(γ)ιακών καὶ εἰς πρότερον βασιλείας άντιγραφο καὶ εικόνας: ψ(γ)ιάκως, καὶ τὰ τέκτα.

8 My field notes state that the very faint lines before P ρί see Χ more than any other letter. But I do not believe that χέρω is possible here. Compare, however, εἰς ψ(γ)ιάκων χαίρω(ν)εις, in Plutarch, Nicom. c. 17; or Ψ χάρε χάρας, in Plato's Crat. p. 45 b.
1187. Lintel of an interior doorway, in a curious building consisting of three long narrow rooms, on the east side of the same court as No. 1175. This doorway is between the southern and the middle rooms. See Div. II, b, p. 303 ff. On the lintel is a door-cap, on one side of which is a large cross, and on the other a disk containing a cross. The inscription is incised on the uppermost fascia of the door-cap. This fascia measures 1.21 m. by 9 cm. The letters are 5/4 cm. high: they are well drawn, and although they are formed by shallow lines most of them are still perfectly legible. The right end of the cap is slightly broken, but in such a way that I think no letters have been lost from it. The inscription, however, may have been continued on the face of the lintel, at the right of the cap, where the stone is now badly weathered.

ANENEXΗΤΟΥΠΕΡΘΡΩΝΕΝΠΙΤΟΥΣΠΙΣ
‘Ανενέχται ὁ ὑπέρθρων ἐν τῷ ἐπιθύμοι........

This lintel was set up under the bishop........

See No. 1178 and its commentary.

1188. House (?). On a plain jamb of a doorway in a plain house, in the southeast corner of the town. The width of the jamb is 45 cm. The letters are 7 to 8 cm. high, and executed in very dim, broad lines. Below the inscription are crosses and some other ornament, perhaps two large leaves, all in broad, incised lines.

IXΟΥΣ IXΟΥΣ, ὃ Μουν[ης]....

J(esu) Ch(rist) (the) S(on) of G(od) (our) S(avior), the Only-Begotten.

On the subject of the fish-symbol or the acrostic IXΟΥΣ see the exceedingly interesting book by Professor Franz Jos. Dölger: IXΟΥΣ Das Fischsymbol im frühchristlicher Zeit, Freiburg i/B. and Rom, Vol. I, 1910. Also the valuable contributions of Professor C. R. Morey, “The Origin of the Fish-Symbol”, in the Princeton Theological Review, viii (1910), pp. 93 ff., IX, p. 268 ff., x, p. 278 ff. Also the admirable reviews of these works by P. Louis Jalabert in the Milanges de la Faculté Orient. de Beyrouth, V, 1 (1911), p. xix-xxx, and the Revue de Philologie, xxxv (1911), p. 118-122. Examples of this formula in Syrian inscriptions will be found in the Index of Abbreviations and Symbols at the end of this volume, and also in the A. A. E. S. iii and in Waddington. The examples which can be dated definitely belong to the years 349-50, 368-9, 432, 439 and 500 A.D. The oldest of all may be that from Shakkā, 1

1 P. A. E. S. 1206, 1120, 971, A. A. E. S. 284, and P. A. E. S. 1147.
published by Waddington under No. 2145; but unfortunately the date of this inscription is uncertain, because the "era of the city" cannot be determined.\(^1\) If the era of Shaṭṭā really began in 61–2 A.D., the date of this inscription would be 132–3 A.D. However this may be, many believe that the Abercius Inscription, assigned by some scholars to the end of the second century, contains a reference to ΙΧΘΥΣ as a symbol of Christ.\(^8\) One of the most important inscriptions to be considered in any discussion of this matter is No. 1150 above, containing the formula in initials followed by the words themselves written out in full. Another is No. 971, which contains the words: ΑΝΤΡΕΙΔΗ το κτισμα ΣΙΛΕΟΝΟΥ δι ΙΧΘΥΣ.

1180. BURDJ IL-KÂS. LINTEL, 407 A.D. On a lintel, in situ, facing south, in the southern part of the town. Only the doorway and a small part of the adjoining wall are original; the rest has been rebuilt in comparatively recent times. Div. II, b, p. 315. The lintel is ornamented with a trapezoidal door-cap. The inscription is incised on the lowest two fasciae of the cap: these fasciae are 8\(\frac{1}{2}\) cm. wide, and respectively 1.31 and 1.27 m. long. Above the Greek there is an inscription in Syriac,\(^3\) which corresponds with the Greek text only in part. The Greek letters are 3\(\frac{1}{2}\) to 5\(\frac{1}{2}\) cm. high. Copied by Professor Littmann.

ΕΙΣΘΕΟΧΚΑΙΟΧΑΤΟΒΟΒΟΘΩΝ
ΠΑΣΙΕΟΥΣΕΝΗΤΠΑΝΕΗΣΚ

Εσ Θεος και ο Χριστός και τον Θεόν πάνα.

One God and his Christ who aided us all! In the year 455, month Panemos 27th. (July, 407)

See the commentary on Nos. 1168 and 1126 above.

1190. LINTEL, 493 A.D. On three fragments of a lintel, found together in the southern part of the town. Fragment A, the left end, is in situ upon the left jamb of the doorway: it is 76 cm. long. The other fragments, B and C, were found close by: they are 51 and 76 cm. long respectively. The inscribed band is 7 cm. wide, and the letters, which are incised, are from 3\(\frac{1}{2}\) to 5 cm. high. The name ΚΟΧΑ is written perpendicularly on the return of the inscribed moulding in line with the jamb. It is 24 cm. long, and at the end the surface of the band has been destroyed for about 12 cm. Thus there may have been one or more words after ΚΟΧΑ, two or three letters of which were on the lintel, in the mutilated space, while the rest were continued along the jamb. The last name, ΑΕΩΝΙΔΟΥ, is also written perpendicularly, on the splayed edge of the inscribed band below, i.e. at the left of ΚΟΧΑ. After ΑΕΩΝΙΔΟΥ there appears to be another letter, like a small C, the ends of which reach the very bottom edge of the lintel. Professor Littmann, who copied the inscription, was not sure whether there was really a letter here or only an accidental mark on the stone: it may, however, have been Σ or Ο, and a part of some word continued on the first block of the jamb.

\(^1\) See the commentary on A. A. E. S. III, 377.

\(^2\) See the article by H. Leclercq in the Dictionnaire d'Archéologie Chrétienne, 1 (1907), Col. 66-67.

\(^3\) E. A. E. S. Div. IV, 8, Syr. 53.

† In the year 541, month Artemisios 10th, under Raboulas, Barapsas, Badras, Kosmas, Leonidas. (May, 493 A.D.)

Doubtless the persons mentioned here constituted a board of officials, or a commission of some sort. Perhaps they were ἐπιμήκης, and perhaps then this word should be restored after Λεωνίδου or after Κοσμᾶ. Perhaps [ἐπιμήκης] might be read after Κοσμᾶ, and ὁ[κοδώμου] after Λεωνίδου.

1191. KALÓTĀ. LINTEL, 387 A.D. On a large lintel lying upon the ground, immediately southwest of a large and well preserved house with a part of its portico, roof slabs and all, intact, in the southeast corner of the town, about 50 yards southeast of the church. I do not think, however, that the inscribed lintel had any connection with this particular house: if I remember correctly, all the lintels of the house in question were in place. In the center of the lintel is a door-cap, on which is a disk containing a cross in relief, 38 cm. in diameter. The inscription is incised on the lowest two bands of the cap. The first of these bands is 10 1/2 cm. wide, the second 10 cm. The whole cap is about 1.82 m. broad. The first part of the second line is 48 cm. long. The letters are 7 to 8 cm. high.

ΕΤΟΥΣΑΝΜΑ disk ΧΡΙΣΤΕΒΟΘΗΘΟΝ
ΖΟΝΥΓΙΑ ΑΝΤΙΟΧΩΣΧΕΘΟΦΙΛΑ

"Ετος (ἐν) μην(νέ) Ν(ίκου). Ζωὴ. Υγεία. Χριστί, ζωῆς τών Ἀντιόχου καὶ Θεοφίλου.

In the year 435, month Lois. Life! Health! Christ, help Antiochos and Theophilo (or Theophila)! (August, 387 A.D.)

1192. CHURCH, 492 A.D. Lintel of the west portal of the church. Div. II, π., p. 315 f. The inscription is incised on the topmost band of the lintel: this band measures 2.19 m. by 7 1/2 cm. The letters, 4 to 5 cm. high, are formed by thin lines, some of which are still deep and clear, while others are badly preserved.

ΘΕΟΣΟΧΡΙΣΤΟΣΑΥΤΟΥΣΤ ΝΙΞΤΑΦΗΝΥΠΕΡΒΕΡΕΤΕΟΥΗΟΑΗΦ +
+ [ἐν] Ὑστής (κατοικία) στοιχεύος ΣΤ ... ΝΙΞΤΑΦΗ μ(μέ) "Ὑπερβερέτου, (ὁ) ουκαμεν'. +

† One God and his Christ ............... in the month Hyperbereteos, of (the) year 541. + (October, 492 A.D.)
In the lacuna between Τ and ΝΤΙ there is space for from two to four letters. Traces of letters still visible there certainly suggest ΕΟ. Moreover I examined this lintel very carefully after my copy was made, and believe that ΕΤΑΦΗ is really on the stone. If so, then it appears that we must read [ΕΕΙ] ΘΕΟΣ (xai) ἐ ΧΡΙΣΤΟΣ αὐτοῦ τῷ οἴνοι τάξει, i.e. One God and his Christ: in very truth he was buried, words which recall to our minds 1 Cor. xv, 4, or the "Apostles' Creed": Was crucified, dead and buried. This seems so strange a reading here, however, that I have not ventured to insert it in the text. The sign after αἵτω, Ἐ, presents no difficulty, for this is used not only as a sign of abbreviation or for xai (and), but also to mark a pause in the text, like a punctuation mark. On the other hand, aside from the strangeness of the reading under discussion, we should expect here τῷ ἵππου ὀνειρεύσθη, or some such phrase.

1193. KAL'AT KALÔTA. FROM A TEMPLE. On a block now built into the south wall of the church, immediately east of the eastern doorway in this wall. Div. II, b, p. 319 f. The inscription is on the outer, i.e. the south face of the wall. The block contains the right half of a dovetail plate, the left half of which must have been upon a stone adjoining the present one in its original position. Probably these two blocks formed an over-lintel. The dovetail of the plate appears in relief above the surface of the right half of the block: the plate itself completely fills the left half of the block, extending to the edge at the top, bottom and left side. The whole stone measures 1.84 m. by 561/2 cm.: that part of the plate which is upon it is 89 cm. and the dovetail 271/8 cm. in length. The inscription completely fills this plate. The letters are incised and beautifully drawn and cut: they are 6 to 7 cm. high. The fifth line shows at the beginning the second hesta of the letter Ν which preceded the first extant letter (which is also Ν): the other lines show no trace of any letters preceding.

Inscr. 1193.

To Seimios (?) and Symbaitylos, ancestral gods, .... aios, son of Aphrodisios, ....... with ...... ra, his wife, ...... at their own expense, after the ...... (restored?) the temple and the golden image.

1 See for example No. 1388 = A. A. E. S. iii, 62 and the commentary in the earlier publication.
2 Compare Nos. 1177, 1178, 1187.
Concerning these gods, see the commentary on No. 1170 above. I judge from what remains of this inscription that a temple of Seimios and his consort had been injured in some way, probably by an earth-quake, and was rebuilt or repaired by the son of Aphrodisios and his wife, of whose names only the last three or four letters have been preserved. Parts of the walls of two pagan buildings are incorporated in the church structure.

1194. **Tomb.** On the lintel of a built tomb, in the form of a cube, originally surmounted by a dome, south of the church and facing north. The stone is 1.58 m. long, and 49 cm. high. In the center is a circle enclosing a simple cross, 30 cm. in diameter, executed in broad, deep lines. The inscription is at the right of this disk, and nearer the top than the bottom of the stone. It is $34\frac{1}{3}$ cm. long. The letters, 6 cm. high, are incised, the lines being deep and clear but thin.

\[ \text{Mariam} \]

I am not sure, however, that the last two letters are not an abbreviation: if so we should read Μαρία μυστήριον: *May Maria be remembered* (i.e. before the Lord)! Letters of this type were not common in this region before the sixth century; probably the tomb itself is not much if at all older than the reign of Justinian I.

1195. Near BANASTŪR. **Boundary Stone (?).** On a stone like a boundary stele, fifteen minutes walk from Banaṣṭūr, on the road to Surkanyā. The stone is broken and very badly weathered. There seem to have been in all 15 lines, of 13 or 14 letters each. The last word is ὧρος, i.e. ὧρος, boundary; but I was unable to decipher any more, and doubt if much more can be read. I think the inscription may have begun with the phrase ἐνεργοποιεῖται, like A. A. E. S. III, No. 75.

1196. **SURKANYA. House (?)**, 406–7 A.D. On a lintel, probably in its original place, with a porch before it, as if this were the entrance to a private house: most of the building itself has disappeared. The lintel has a door-cap, along the top of which is a row of small disks; a larger disk ornaments the face of the lintel at each side of the cap. The inscription is below the door-cap: it is upside down, and begins at the right end of the stone. This door-cap shows conclusively that the lintel is in its original position. The in-

![House-front with a Porch. Inscri. 1196.](image-url)
inscription, then, was carved upside down. Compare No. 1167. The whole inscription is 1.38 m. long: it is incised in fairly good letters, all of which are still clear and certain. The first eight, however, and the last three are from 3 to 5 cm. high, while the rest are 7 cm. high.

ΗΤΟΥΣ ΝΗΣΕΙ ΘΕΟΣ ΧΡΙΣΤΟΣ

In (the) year 435. One God and his Christ. (406-7 A.D.)

See the commentary on No. 1126 above.

1197. Lintel. On a large lintel, lying upon the ground, about 100 feet west of a single arch standing alone near the center of the town. The lintel is 2.45 m. long and 53 cm. high. The block is without mouldings, and its face is now very rough. The inscription, 55 cm. long, is placed about midway between the ends of the lintel, but near the top of the face. The letters are from 14 to 16 cm. high, and are executed in very deep lines, 1½ cm. broad. There is nothing else upon the stone.

ΚΑΙϹΥ

Kai τῷ (χαῖρε or ὑπανε): Thou too (rejoice)!

I believe that the formula καὶ τῷ is quite distinct from the καὶ τῷ, sc. τῷ ἄνυσι, which is discussed above under Nos. 1073, 1125 etc. Of course καὶ τῷ and καὶ τῷ were pronounced alike at this time, and possibly in the present inscription τῷ may be a mistake for τῷ. But I think not: the formula of which καὶ τῷ seems to me to be a part was found in full by M. Kontoleon in an inscription at Smyrna: Λαμπάδος Παρθένου Πακυλίου δικαίου Χρῖς Χρῖς καὶ τῷ.¹ See what I have said on this subject in the commentary on A. A. E. S. iii, No. 42, and compare also No. 1127 above.

On the other hand, the other examples of καὶ τῷ known to me are upon tombs, while from the fact that the present lintel was found near the center of the town it appears probable that it belonged to a dwelling house. I see nothing inappropriate to a dwelling, however, in the salutation καὶ τῷ χαῖρε.

¹ E. C. H. x (1886), p. 455, No. 1.
1198. **House (?)**. On a lintel lying upon the ground in the ruins of what appeared to be a simple private house, about 100 yards north of the South Church. In the center is a raised rectangular plate, 23 cm. broad, which may have contained a cross in relief. The letters are on either side of this plate: they are 12 cm. high, incised in deep lines. I found no trace of any other letters.

\[\text{Εἰς Θεός, One God.}\]

A discussion of this formula will be found in *A. A. E. S. III*, p. 51 ff., No. 25 commentary, and under No. 1126 above: see also No. 1168 f.

1199. **FAFIRTÍN. Church, 372 A.D.** On a lintel, originally over the easternmost door in the south wall of the church. All of the church has been destroyed except the apse. *Div. II*, p. 327. The lintel is 2.29 m. long and 59 cm. high. In the center is an incised circle enclosing a cross, 35 cm. in diameter. Both the upper corners of the stone have been cut away, so that some letters have been lost from the end of the third line, and probably from the ends of the first and second lines also. The letters are incised: they are irregular in size, most of them being 7 or 8 cm. high. The whole inscription is almost hopelessly weathered, and the reading is very uncertain.

[Image of an inscription]

\[\text{ inser. 1199.}\]

Εἰς Θεός Ἰησοῦς Χριστός [ὁ Κυρίος]. Μαρίν περιοδεύεται. Εἰς Θεός καὶ ὁ Χριστός κύριος ὁ βασιλέας. Εὐσεβεία καὶ ἡ κυρίωσις Κυρίου.

*Straight is the way of life (?) Under Antiochos (?) the bishop (?). Maris, periodentes. One God and his Christ, that giveth aid. In (the) year 420, month Lois. (August, 372 A.D.)*

The first line of this inscription has a strong biblical flavor. Compare, for example, *Hosea xiv, 10*: Εἰς δὲν αὐτῷ τὸν Κυρίον, καί δικαιοποιήσαντι ἐν αὐτῷ. *Proverbs xv, 24*: Τῇ χάριτι σωτήριον ὑποταγήν. *Proverbs xx, 14*: Καὶ εἰς δόξαν ἐκ τούτων. *Acts xiii, 10*: ὃς πίστε παρέδωκεν τὰς δόξας τοῦ Κυρίου τῇ χριστία. *See also Psalms civ, 7 and cxlv, 10, and Acts ii, 28 where Psalm xv, 11 is quoted. Something similar to the present inscription is perhaps contained in the perplexing inscription under No. 1208.*

With regard to περιευθεῖται see No. 1118 above.

1200. **BÁZHER. House (?)**. Lintel in the second story of a building, probably a private house, facing south, in the west center of the town. The inscription, in broad, deep strokes, is incised below a door-cap. The whole inscription is 1.62 m. long, the letters 5 to 5½ high.
Bazíher — Batúta — Kefr Antín

Εἰς Θεόν ὁ Βασιλεὺς πάντων. Ζωή. Υγία.

One God who helpeth all. Life! Health!

Compare Nos. 1126, 1168 etc.

1201. BÁTUṬÁ. COLONNADE, 363 (or 563) A.D. On the architrave of the second story of a colonnade or portico, facing south, about the center of the town. See Div. II, B, p. 332. The colonnade is formed by rectangular piers in the lower story, and columns in the upper. The sections of the architrave are about 2 m. long. The first from the east end contains five or six signs, which look like letters, but which neither Professor Littmann nor I could read. The second, third, fourth and fifth sections bear the inscription, upon a fascia 12 cm. wide. The letters are in a single line, except the last ten, which are in two lines: these ten are from 3 to 4 cm. high, the others 6 to 8 cm. Copied by Professor Littmann.

Sec. 2. Εἰς Θεόν καὶ ὁ Χριστός αὐτοῦ, ὁ βασιλεὺς Μαριάνος καὶ τὰ τέκνα αὐτοῦ.
Sec. 3. Οἱ Μαριάνος ἑαυτῷ καὶ τοῖς ὑπῆρξε τοῖς ἁγίασκοις.
Sec. 4. Εἰς Θεόν καὶ ὁ Χριστός αὐτοῦ, τοῦ καὶ τοῦ πατρὸς αὐτοῦ.
Sec. 5. ΑΡΧΙΤΕΚΤΟΝΑΚΕΤΕΛΙΟΘΕΝΗΜΙΣΑΝΔΙΚΟΥΤΟΥΑΙΥ
ΕΤΟΣ

One God and his Christ who helpeth Marianos and his children.
+ Help Mariades and Saakonas, the architects!
Finished in the mouth of Xandikos, of the 411 (?) year. (April, 363 (?) A.D.)

The last figure of the date is not absolutely certain: it may be x, instead of y, and, if so, the date is 563 A.D.
The name Σαακώνες is the Syriac diminutive of Isaac, in Greek form.

1202. KEFR ANTÍN. HOUSE (?), 523 A.D. Lintel of the entrance of a small building, about the center of the ruins. Before the entrance is a vestibule. The lintel
is in situ. It is about 2 m. long and 59 cm. high. In the center is a square plate, 72 cm. broad, above and on each side of which the inscription is written in a curious fashion: the ΧΜΓ and the names of the two saints form a little inscription by themselves, on the left of the plate, while the rest frames the plate on three sides, extending outward at the bottom, to right and left, as mouldings often frame doors or windows in this region. The letters are incised: they vary from 3 1/4 to 5 cm. in height, are fairly well cut, and are all clear and certain.

ΧΜΓ. ὁ ἡρῴς Θεόδωρος και ὁ ἡρῴς Ἡρώμενος.

Κύριε, βοήθη τῷ δούλῳ σου,

Ἄνθρωπον ἀνεύσασθαι τῷ κτίσμα τούτῳ, μὴ νεκρὸν Λάον,

ἐν θλίψει τοῦ αἰώνος (ἔτους).

Insc. 1202.

Ch(rist) b(orn) of M(ary). St. Theodoros and St. Sergios.

Lord help they servant, Damianos, who built this building, in the month Loos, indiction first, the 571st year? (August, 523 A.D.)

Evidently the workman who carved this inscription inscribed the first two syllables of name Λαμαράς at the side of the square before he realized that he would not have space enough to complete the name there: when he began again above the square he wrote the name in full, repeating the first two syllables. On the letters ΧΜΓ see above under No. 1154.

1203. SIMKHĀR. House(?), 272–3 A.D. On a plain stone in the left jamb of a doorway, facing south, in the last group of buildings in the eastern part of the town. Before it was a colonnade of piers. It seemed to belong to a private house. It may, however, have been a religious building of some sort. The block is 43 cm. broad and 45 cm. high, the letters 5 cm. high. Drawn by Professor Littmann.

Ἐποίησεν ὁ ἡρῴς. Μνημεῖ ἐν γράμματι.

In the year 321 (?). May he who wrote

(this) be remembered! (272–3 (? A.D.)

Insc. 1203.

The second figure of the date is uncertain: it may be 1, and, if so, the date is 262–3 A.D. The symbol above the inscription is worthy of notice; but I could not determine its origin or significance.

The formula μνημεῖ ἐν δόεικα is as common in Syrian inscriptions as the more classical
In Waddington’s collection, for example, μυστί is found four times,4 μυστία 5 (doubtless for μυστία) once, and μυστικά four times.4 The form μυστί is regularly followed by the nominative.5 Compare, for example, P. A. E. S. viii, a, 67: Μυστί Αυξάλλας, ἐπει ἐν τῷ.6 Or A. A. E. S. iii, 336: Μυστί Μαρίων, λήπτομαι. Also Nos. 1170 and 1175 above, and 1204 and 1205 below. Clearly then this form was used in the passive sense: so also the forms μυστίσκων and μυστίσον in Acts x, 31 and Revelation xvi, 19. In an inscription from “Deir-Salibé”, published by M. Victor Chapot in B. C. H. xxi (1902), p. 196, No. 43, the form μυστικώι appears: ΧΜΓ μυστικώι Ἐφεσος Μυστικώι Ἐφεσος τιμώται κτλ. In commenting upon this inscription M. Chapot says: “Au début la formule Χριστός, Μυστήριον, Γάζωμα 7 suivie du verbe μυστικώι pour invoquer le souvenir et appeler la protection de Dieu et des anges. Μυστήριον est une formule usuelle dans les prières, et elle a passé dans les épithètes.” But whatever may be the meaning of the letters ΧΜΓ, M. Chapot’s interpretation of the μυστικώι is certainly erroneous. In view of the other texts just quoted, it seems to me clear that the verb in M. Chapot’s inscription is passive, and that the names which follow it are the subjects.

Less strange than this use of deponent forms in a passive sense is the use of the third person singular of the subjunctive for the third singular of the imperative. As M. Uspensky has pointed out in editing the inscription published above under No. 1170, this use is in conformity with the development of the Greek language in post-classical times.8

1204. SAME BUILDING. On the lintel of the same doorway as Nos. 1203 and 1205. The stone is 1.84 m. long and 41 cm. high. It is without mouldings, and all the carving is crude and badly finished. Ornament and letters alike are incised. The letters are from 4 to 6½ cm. high. Copied by Professor Littmann.

Εἷς Θεός ὁ βοηθόν ἄμως.
Μυστήριον γέραφας.

One God who aideth us.
May he who wrote this be remembered!

See the commentary on the preceding inscription.

1205. SAME BUILDING. On two stones, one below the other, in the right jamb of the same doorway as Nos. 1203 and 1204. I am not sure, however, that any two

1 Compare Lake xxiii, 42, and A. A. E. S. iii, 284 and 293.
2 Wad. 1886 a, 2270, 2277 and 2278.
3 Wad. 2464.
4 Wad. 2057, 2090, 2562 † and 2654 = A. A. E. S. iii, 293.
5 Even in Wad. 1886 a: Μυστήριον I believe that the name is certainly a nominative, and not a genitive from Μαρία as Waddington supposed. Compare Clermont-Ganneau: Recueil d’Archéologie Orientale, i, p. 170.
6 See, however, P. A. E. S. iii, a, 40: Μυστήριον.
7 See above, p. 171 f.
of these stones belonged together originally. The upper stone is 56 cm. long and 28 cm. high; the lower 42 long and 54 high. The letters on both stones are badly written and much weathered; they are 4 to 6 cm. high. Copied by Professor Littman.

Ein Θεός ὁ κόσμος. Μνημών θαράσσει.

One God who aideth. May he who wrote this be remembered!

I cannot decipher the inscription on the lower stone with any confidence. Perhaps it was Ἐλπισὶ τῶν γερομάρτων: He will have mercy upon the discerning, or some such words. Perhaps, however, this is only a part of a much larger inscription. The early date may explain the apparently cryptic character of these inscriptions.

1206. House (?), 349-50 A.D. On the lintel of a doorway in the second story of a small building, probably a house, facing east, in the southwest corner of the town: in the lower story there was a stable. In the center of the lintel is a disk, in relief, containing an incised geometrical design enclosing a Φ. On each side of the disk is a dovetail plate in relief, the body of the plate being 25 cm. broad and 33 cm. high. The inscriptions are all incised. Insr. A is on the left-hand plate, in letters 9 to 10 cm. high. Insr. B is at the right of this plate, and a little above the level of the first line of A: it is 25 cm. long and 5½ cm. high. Insr. C is at the left of the right-hand plate, corresponding with B; it is 18 cm. long and 7 cm. high. Insr. D is on the right-hand plate, in letters 6 to 9 cm. high. All the letters are clear.

A

Ein Θεός

B

ETOYKC

C

ΗΙΤ

D

KAI

ΕΟΙΟΣΕΤΑΛΑ

ΔΙΠΛΑ

Ein Θεός. ΙΧΘΥΣ. 'Ετοιμ ἃθρα'. Καὶ σαι, ἐσσα (λέμες), τὰ διπλά.

One God. J(esus) Ch(rist) (the) S(on) of G(od) (our) S(avior). In (the) year 398. To thee also, whatsoever (thou sayest), (be) the double! (349-50 A.D.)

On Ein Θεός see above under No. 1126 and A. A. E. S. iii, p. 18 f. On ΙΧΘΥΣ see No. 1188. On καὶ σαι πλ. see No. 1125.

1207. Fragment, built upside down into the foundations of the north corner of the apse of the chapel at the southeast angle of the church: it is below the present ground level, with its face towards the interior of the apse. Div. II, b, p. 335. It is 1 m. long and about 23 cm. high. It is broken irregularly through the middle of the
second line of letters. The inscription is rudely incised in deep, broad, irregular strokes on a plain surface. The letters of the first line are 17 cm. high.

'Ωσκ λέγεις, τι θα δοξαζή.
What thou sayest, to thee the double!

I believe this to have been the lintel of a plain house of the third or fourth century. On ζεις λέγεις κλ. see Nos. 1073, 1125 and 1206, and A. A. E. S. iii, 10.

1208. House (?). On the lintel of a building, apparently a house, facing west, a short distance southwest of the church. The inscription is incised on the uppermost band of the mouldings. This band is 2.06 m. long and 10/2 cm. high. The inscription is 1.95 m. long, the letters 6 cm. high. Some of the letters are still clear, others are wholly lost. The 7th, 10th and 22nd are very uncertain. Between Η and Π there is room for two normal letters. At the end, after Υ, there was perhaps one letter more.

ΣΕΟΕΘΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΟΌ

1209. Near SIMKHĀR. STELE, beside the present road, about five minutes' walk from the town, southward. The stone was found face up, on the east side of the road: on the west of the road is the socket, cut in the living rock, for this stèle. The edges are broken and weathered, so that my measurements are not strictly accurate: the stone is about 2.50 m. long, 86 cm. broad and 48 cm. thick. Near the bottom of the face is a dovetail plate, on which 5 or 6 lines were incised: above the plate were 3 or 4 lines more, and probably a cross. The stèle is of lime-stone, and has evidently been lying face up for a long time: the inscription has almost disappeared. I could read a few letters here and there, but no word. I suppose this to have been another boundary stone: see No. 1195; also A. A. E. S. No. 75, No. 28 f. etc.

1210. SHEKH SLEMĀN. HOUSE, 407 a.d. On a double panel for the balustrade of the second story of a portico, apparently belonging to a house which faces south, about the middle of the south side of the ruins. The block is now broken into two
pieces, which were found partly buried in the earth among the ruins. The first piece is 1.63 m. long at the top, 1.08 at the bottom, and 86 cm. high. It contains the whole of the first panel and part of the second. The panels have a border 11 cm. wide, with a splayed edge 8½ cm wide. The panels themselves are 64 cm. broad and 53 cm. high, inside. The second piece is 21 cm. long at the top and 76½ cm. at the bottom. The inscription is incised. The first line is upon the upper border of the panels. The second is upon the splayed edge of the upper border, above the second panel only. The rest of the lines are within the panels. The letters are well formed and well executed: they are 6 to 7 cm. high, excepting those of the second line, which are only 5 cm. The inscription is complete.

Inscr. 1210.

One God and his Christ and the Holy Spirit. In (the) year 455, month Panemos 29th. Lord God help Martyria and his children .... (July, 407 A.D.)

I do not know the meaning of the last four letters, unless they signify ἐτπ (= ἔτι) μὴ ἔτη: cf. A. A. E. S. III, 22.

1211. Church, 602 A.D.

On the lintel of the south door of the smaller of the two churches which stand on the hill southwest of the other ruins, and quite outside of the town. Div. II, b, p. 337 f. On the lintel are two ornamental squares, 40 and 50 cm. broad respectively. Between them is a disk, 30 cm. in diameter, and a cross measuring 22 cm. each way: the disk is placed rather below, the cross above the center of the stone. Inscr. A is at the left of this disk, Inscr. B is above the disk and at the left of the cross. The first (A) is 30 cm. long and 23 cm. high: the letters are 4½ cm. high. The second (B) is 35 cm. long, 12 cm. high, and its letters are from 2 to 3½ cm.
high. At the right of the right-hand square is an inscription in Syriac: see Div. IV, b, 62. The last letter of the second line of B is precisely like the last letter of the first line of A, by which I judge that it is certainly Z. At the beginning of the third line of B there is room for one letter, and possibly traces of P. I believe, however, that there was no letter here.

\[+ \text{Μαύοις} + \text{Επίτοιχοι} \]
\[\text{Τόνη} + \text{Λευκός} \]
\[\text{Επόμενος} + \text{Οφών} \]
\[+ \text{Μ(πός) Ανθώς} \, \text{του} \, \gamma' \, \text{τους}, \, \text{καὶ} \, \text{e.} \]
\[+ \text{Επί} \, \text{του} \, \text{Σεργίου χριστοῦ} \, \text{καιρόν} \, \text{(στόμα)} \, \text{αὐτοῦ}. \]

+ In the mouth Lois 7th of the 650th year, indiction 5.
+ Under Sergios, our presbyter. (August, 602 a. d.)

1212. CHURCH. On the lintel of the north door of the "Church of St. Mary", the larger of the two churches on the hill southwest of the town. Before the doorway was a porch with two columns. Div. II, b, p. 3. The lintel is now broken in three pieces. The first fragment is 89 cm. long and 59½ cm. high. The inscribed band is 9 cm. wide; from the beginning of the band to the break the length is 27 cm. at the top and 31 at the bottom. The letters are incised, and are 7 cm. high. The second fragment is 1.38 m. long. The third fragment is 97 cm. long; but the inscribed band is 30 cm. long, from the break to its end. There seems also to be some sort of a monogram incised on a small disk in relief, in the center of the lintel; but, if so, I could not decipher it.

\ [+ \text{Αγία Μαρία Σεργίος τοῦ Σεργίου τὸν συνεργητὴν} \, \text{Αμήν.} \]
\ [+ \text{Holy Mary, mother of God, help Sergios, (the) builder!} \, \text{Αμήν.} \]

1213. BUILDING. Lintel of a small plain building, facing west, in the southeast corner of the town. See Div. II, b, p. 3. The lintel is 2.42 m. long and 45 cm. high. It has no mouldings. Near the center is a sort of boss, or disk, with a plain face, 17½ cm. in diameter. The inscription is incised. The name ΣΕΡΓΙΟΣ is 30 cm. long, the letters 6 cm. high; it begins 12 cm. from the left end of the stone and is 16½ cm. from the bottom. The main line is 1.44 m. long, and 7 cm. from the bottom. It ends 91½ cm. from the right end of the stone, the space after it being blank. Its letters are from 4½ to 7 cm. high, and deeply cut. Though I was unable to understand the meaning when I made my copy, the letters all seemed to me uncompromisingly plain and certain. Perhaps the man who carved the inscription was inaccurate, or, because he attempted an innovation in the customary style, was prevented from finishing this monument.

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Insc. 1213.

Σήμερα: ΟΙΩΚΟΠΕΧΕΛΟΣΙΟΤΟΥΗΜΑΤΙΩΝΕΤΟΚΤ.

Sergis .........: hundredth (year), indiction 5, this building (was erected).

I suppose that the main line contains chiefly the date, and that ἕκαστον, six-hundredth, may be read with some confidence. The years of the seventh century of the era of Antioch which correspond with indiction 5 are 605, 620, 635, 650, 665 etc. I am inclined, now, to read τετ. ἕκαστον ἕκαστον, i.e. τετ(αυτος) ἕκαστον ἕκαστον, in the six hundred and twentieth year = 571–2 A.D. Or perhaps one might read Τετ(αυτος) ἕκαστον, in the six hundredth 55th year (635th) = 586–7 A.D. Somewhat similar methods of expressing a date are found elsewhere, e.g. τοῦ τεταρτου φ' ετους, in No. 1081 above, or τοῦ ἕκαστου πενταεκαστου ἕτους, in No. 1082: see also No. 1080, and A. A. E. S. iii, 72.

On the other hand, the first seven letters of the main line certainly look more like ἔκαστος, or else Οικήσιος (for ἔκαστος), or Θεόδωρος (for Θεόδωρος), and this may be the name of the father of Sergis (= Sergios): if so, what follows may not be a numeral at all.

The Ν above the Τ, near the end of the inscription, may be the remains of a τεκτων: a τεκτων (builder or architect) Sergios is mentioned in No. 1212, which I judge to be also of the sixth century.
ADDENAS AND CORRIGENDA.

No. 813. See also Deissmann, Philologus, 1905, p. 475 ff.
No. 829. See also Byz. Zeitschr. xv, p. 280.
No. 830. p. 12, line 30. 559-60 A.D.
No. 834. Φασιμαντάσιον: D. Magie.
No. 845. [3 [4].]
No. 850. Βα(σ)χαρξ: Jalabert, R. A. XII, p. 328 and Mélanges de Beyreuth III, p. 751. Φασιμαντάσιον: D. Magie.
No. 851. p. 20, last line. (569-70 A.D.).
No. 855. (April, 561 A.D.).
No. 871. p. 27, first line. 543 A.D.
No. 881. πραγμα(τε)ται.
No. 891. βαπτιζ执行力(και) λαών (οιον;) G. Glotz, R. E. G. xxii, p. 319, No. 3.
No. 912. See also Seller, Antiq. of Palmyra, App. p. 172, No. x; Oestrup, p. 85; Hartmann, p. 97.
No. 917. See also Clermont-Ganneau, Byz. Zeitschr. xv, p. 281.
No. 924. διαΦάνεις Στράτας (?) See also Hartmann in Z. D. P. V. 1900, p. 99.
No. 927. Probably Frag. A of this inscription, not of No. 929, was published by Seller, Antiq. of Palmyra, p. 171, No. v = C. I. G. 8931. I have not seen Sellers publication.
No. 929. Probably not Frag. A of this inscription, but Frag. a of No. 927 was published by Seller, p. 171, and republished in C. I. G. 8931.
No. 930. Αγίος.
No. 968. Φιλάπτυσι.
No. 969. Αὐτός Κυρίος: Clermont-Ganneau, Recueil vii, p. 227.
No. 971. Σαλα(κ)ος. See also Clermont-Ganneau, Byz. Zeitschr. XV, p. 281.
No. 976. Burton and Drake, No. 32.
No. 992. See also Byz. Zeitschr. 1905, p. 755.
No. 994. Burton and Drake, No. 35.
Addenda and Corrigenda.

No. 1003. ὑπὲρ εἰς ἐκφυσέως.
No. 1005. p. 86, line 29. Add: [429-30 A.D.]
No. 1009. p. 89, line 30. πατρίσιον.
No. 1018, line 11. [Χάρα]ς οὖν.
No. 1019, line 2. οὖν.
No. 1021. Perhaps εἰθαῆς — inhabitants. For ἐντι read ἐντι.
No. 1023. See B. P. W. 1910, Sp. 197.
No. 1034. line 4. ἔκκελον.
No. 1037. Παμαγύ.
No. 1046. For indiction 13 read: indiction 11.
No. 1049. Παμαγύ.
No. 1057. p. 112, line 3. 557 A.D.
No. 1062. Κατά [ε]ς.
No. 1071. Βασιλείδης ο Χιλιάδης: Jalabert, R. A. 1909, 2, p. 311.
No. 1072. p. 118, line 17. Add: (July, 193 A.D.). The inscription at the left may be read: ἐνθάξεις Τρισσῆς; Ἀρχαῖοι ἄξιοι: Trierennes (son?) of Arabeus heaved out (his tomb) in (his) leisure.
No. 1080. For 452 A.D. read: 452 or 451 A.D. See below, under No. 1108.
No. 1126. μνεῖς Πολεμίου.
No. 1127. οὖς.
No. 1128. See Lidzbarski, Ephemeris II, p. 337.
No. 1151, p. 166, line 34. (516-7 A.D.). Line 35. Ἀρχάλη Τύχη.
No. 1165, p. 178, line 21. "Ε[πίστις].
No. 1193. Θοίσι.
No. 1194. Μησίαν.
# TABLE OF ABBREVIATIONS


A. J. A. American Journal of Archaeology.


B. P. W. Berliner Philologische Wochenschrift.


C. I. G. Corpus Inscriptionum Graecarum.

C. I. L. Corpus Inscriptionum Latinarum.

Class. R. Classical Review.

Clermont-Ganneau. See Recueil.


Div. II, etc. Division II etc. of the Publications of the Princeton University Archaeological Expeditions to Syria.

Dölger. See Fischsymbol.

F. H. G. Fragmenta Historicorum Graecorum.


I. G. Inscriptiones Graecae.


Mém. de l'Institut Oriental de l'Université St. Joseph à Beyrouth (Syrie).


Recueil. Ch. Clermont-Ganneau: Recueil d'Archéologie Orientale.


de Rossi: Bulletino di Archeologia Cristiana.


de Vogué. See S. C.

Wad. and Waddington: Inscriptions Grecques et Latines de la Syrie, Paris, 1870 = Le Bas: Voyage Archéologique, Tome III.


Z. M. G. Zeitschrift der Deutschen Morgenländischen Gesellschaft.
INDICES TO DIVISION III, SECTION B.
INDEX OF GREEK PROPER NAMES.

Only those forms of the names which actually occur in the inscriptions are contained in this list. Cases other than the nominative are indicated by a letter in brackets. The names of God or Christ, of heathen gods, and of emperors are printed with larger spacing. The numbers refer to the inscriptions.

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### Grammatical and Orthographical Index

**Accusative for dative:** 875, 970, 1053, 1089, 1095, 1110, 1136, 1201, 1202, 1204, 1210 (?).

**Accusative for genitive:** 885.

**Dative for genitive:** 1177.

**Genitive for dative:** 1074, 1085, 1107, 1136, 1158, 1173, 1179, 1180, 1186.

**Letter added to fill space:** 1094.

**Ordinal numerals:** 822, 976, 1080–1082, 1152, 1202, 1213.

**άνεγνώσεσσεκαντες:** 970.

**άνεψχα for άνεψχη:** 1177.

**άνεψχη:** 1088, 1109.

**'Ανυκαί:** 1053.

**άντιλήματαυρ for άντιλήμπταυρ:** 928.

**Βεγδέας with genitive:** 1085, 1122, 1158, 1179, 1180, 1186.

**Βεγδέας with accusative:** 875 (?), 970, 1053, 1089, 1095, 1110, 1201, 1202, 1204, 1210 (?).

**Γράφοι for γράφαντες:** 1177.

**Εγ δεξίως:** 1152.

**εισταθερ for εισάεθερ:** 1038.

**ιλπίζο ιτί:** 1016.

**ιπεσεν for ιπεσί:** 1095.

**ιπετέεχα for ιπετέεχα or ιπετέεχα:** 917.

**ιπεκα for ιπεκά:** 1133.

**ιπέχα for ιπέχα (i):** 1133.

**ιπέκα for ιπέκα or ιπέκα:** 1080.

**ιτορ for ιτοτρ or ιτιτοτρ:** 899, 1079.

**εύνεις, fem. from εύνοια:** 1020.

**'Ηνεκδεχαν for άνεπεχαν:** 918.

**Θείς, voc. of θείς:** 1037.

**Τ.: 848, 1139, 1146, 1155, 1190.**

**Κεπράτσα for κεπράτσα:** 1050.

**Κέρε for Κέρε:** 1078.

**κεφάτσιν for κεφάτσι ι:** 1161.

**Μετά for ιτί:** 1058.

**Σώδικεα:** 1068, 1070, 1079, 1094, 1147, 1201.

**Περιπληστον for περιπληστον:** 1043.

**περιπλήστον:** 882.

**προεκδικά for προεκδικά:** 917.

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1 Examples of ι for αι, ει for αι, ο for α and α for ει are too common that they are not included in this index.
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NORTHERN SYRIA
DJEBEL SIMÂN, DJEBEL ḤALAKAH
AND PART OF
DJEBEL BÂRISHÂ

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

1905

Scales

Miles

Kilometers

BRÂD
Large Towns or Ruins

Drâr
Villages and Minor Ruins

Kânîbah
Kurdish Encampment

Bâbân, Maqâr
Român Road

Bahîrân
Road

Kharâb Shîkâr Bâbîn
Expedition's Route

Kharâb Shîkâr Bâbîn
Expedition's Camp

TELÂNISYS
Ancient Names

C.F. COOK, C.E., Dec. December 1905

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