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Publications of the Princeton University Archaeological
Expedition to Syria in 1904-1905

Division II

ANCIENT ARCHITECTURE IN SYRIA

BY

HOWARD CROSBY BUTLER

Division III 3

GREEK AND LATIN INSCRIPTIONS IN SYRIA

BY

WILLIAM KELLY PRENTICE

Section B.
NORTHERN SYRIA.

Part 1.
THE 'ALĀ and KĀṢR IBN WARDĀN

LATE E. J. BRILL
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THE 'ALĀ and KAŠR IBN WARDĀN

1. IR-RUBBEH
2. ṬARRĀD
3. SHĒKH 'ALĪ KĀSŪN
4. IL-HABBĀṬ.
5. SABBĀ'
6. UMM IT-TUWĒNEH
7. TEMEK

8. NAWĀ
9. ZABBŪDEH
10. TELL ID-DEHEB
11. KUNBUS
12. ḤALBĀN
13. IL-MISHRIFEH

14. IT-ṬŪBĀ
15. IL-'ANZ
16. IR-RUḤAIYEH
17. TELL IR-RUḤAIYEH
18. ID-DABBĀGHĪN
19. KAŠR IBN WARDĀN

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


















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Explanation of Ground Plans.

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

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

Explanation of Elevations and Sections.

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

	Conjectured.		Limestone.
	Basalt.		Brick.

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

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

Preface to Division II, Section B.

This Section of Division II of these publications covers the architectural work of the Princeton Expedition in Northern Central Syria which is, according to our somewhat arbitrary geographical division, the central part of Syria north of Damascus. The first two parts have to do with a section of basaltic country east of the main high-road between Damascus and Aleppo, extending from Selemyeh northward, almost to the Djebel il-Ḥaṣṣ which lies immediately south of Aleppo. This region has been hitherto but little explored, and although the Baron von Oppenheim, Dr. Oestrup and Professor Hartmann have been in the region, and have published a number of inscriptions found there, and though the first of the above named has published some photographs of its ruins, no detailed publication has ever been made of the architectural remains of the locality, beyond the scant records published by the American Expedition of 1889—1900, and these were all of the northern extremity of the region, — the Djebel il-Ḥaṣṣ and the Djebel Shbêt. The Princeton Expedition thoroughly explored the 'Alā, or the southern extremity of the region, and all the ruins in the immediate vicinity of il-Anderîn, Kerrâtîn and Ma'râtā. A map was made of those sections visited by the expedition, and is given in Part I of this section. Of the large number of sites visited, as shown on the map, 33 contained architectural monuments sufficiently important, and sufficiently well preserved, for publication. These structures represent many kinds of architecture, — religious, civil, military, domestic and funerary — and cover a period from the third to the seventh century A.D., many of them being dated. The monuments of this region, with a few notable exceptions, are not well preserved; but in many instances where the ancient towns have been long abandoned, the details lie as they fell, and complete restorations of the buildings in drawings, are not difficult to make. It will be seen from the accompanying illustrations that the style of the architecture of this basalt region is quite distinct, differing widely from the architectural styles that flourished in the limestone mountains immediately to the northwest, and equally from the styles of Southern Syria where basalt, the same material, was employed; borrowing from both, it is distinct from either.

The third and fourth parts take up small sections of regions already explored by the Marquis de Vogüé, or by the American Expedition, and make a more detailed study of a small number of sites. In Part 3 the ruins of Serdjillā are taken as an example of a typical ancient town of the Djebel Riḥā, — the range of limestone hills west of the foregoing region. A plan of the town is presented, and all of the more important buildings are described with the aid of measured plans and photographs. Outside of Serdjillā a number of the more important buildings, at different places in

the Djebel Rîḥā, that have not been published, are described, with drawings and other illustrations, in this part. In the same manner, Part 4 will take up Bābîškā and Dār Ḳîṭā, two abandoned ancient towns discovered by the American Expedition in the north-eastern end of the Djebel Bārîshā, — another range of limestone hills, north of the Djebel Rîḥā and about 35 miles east of Antioch. A map of the immediate locality will be given, and plans of both towns, together with a thorough publication of their monuments as typical of the Djebel Bārîshā. In both of these districts monuments earlier than the fourth century are rare, the great body of the buildings, and most of the dated inscriptions belonging to the fourth, fifth and sixth centuries: but a sufficient number of monuments and inscriptions of the first three centuries of our era are found to show that architecture flourished here in the second, and even as early as the first century. It is unnecessary to dwell here upon the architecture described in these two parts. I have given a general survey of the styles represented in Northern Syria between the first and the seventh centuries, in Part II of the Publications of the American Expedition.¹

The last two parts of this section are devoted to the architectural remains of the hill country northeastward from the Djebel Bārîshā, the country on all sides of the great central mountain of Northern Syria — the Djebel Shêkh Berekât, — and northwest of Aleppo, partly included within the great curve made by the high-road from Alexandretta to Aleppo. Three of the ruined towns of this vicinity were visited by M. de Vogüé, who published one or more buildings of each, and several others have been mentioned in articles written by various travellers coming from Aleppo. But despite the fact that many of the most extensive ruins in Northern Syria are to be seen here, and that some of the best preserved ancient monuments are to be found in these ruined towns, the district has remained practically unexplored, and its monuments unpublished, but for the buildings at Ḳal'at Sim'ân and its neighborhood, published by M. de Vogüé. These, of course, include the great church and monastery of St. Simeon Stylites, the most remarkable Christian monument in all Syria. On all sides of the cone-like mass of the Djebel Shêkh Berekât, and well to the northeast of it are large, deserted, ruined towns. There are no Bedawin tents to be seen among the ruins, and only occasional and temporary Turkoman or Curdish settlements; the ancient monuments have disintegrated solely from natural causes. The buildings are of all kinds, many of them of great beauty, and exceptionally well preserved. Forty, or more, of the ruined towns of this region were visited by the expedition, and in almost all of them were found buildings of more than usual interest for publication. The great church of St. Simeon at Ḳal'at Sim'ân was remeasured, and will be published to show certain interesting irregularities of plan, not noticeable in the small-scale drawing published by M. de Vogüé. The site of Dêr Sim'ân was chosen for particularly thorough study, and a map of the town will be given, with measured drawings of all its more important buildings. In all the ruins of this district the state of preservation in which many of the buildings stand, warranted the extensive use of the camera, and, for this reason, more photographic illustrations are presented in these parts of the publication than in any other. Whatever may be said of the architecture of the Djebel Bārîshā, may be said also of the architecture of this region. The styles represented in both localities

¹ *A. A. E. S.*, chapters 2—6.

are practically identical. It is to be remarked, however, that earlier remains of Pagan architecture, earlier inscriptions of the Pagan period, and earlier examples of Christian architecture are to be found in these most northern parts of Northern Syria, than in the other localities described in Section B. The oldest architectural fragment, — found at Refâdeh —, is dated by an inscription of the year 72—3 A.D., and the earliest church edifice — that at Fāfirtin — is dated in the year 372 A.D. The dates of the latest inscription fall within the first decade of the seventh century, and the evidences of mediaeval Moslem occupation are few. Definitely dated examples of buildings constructed in polygonal masonry are found here as late as the fourth century: I know of no other examples of so late date in which the evidence is conclusive that the inscription is not later than the building.





















It will be observed that a large majority of the monuments published in Section B are Christian, and that few of the buildings, taken singly, are of great historical importance, beyond the fact that they are dated, and that a number of the dates are very early for the periods to which they belong; assigning to the style of architecture discovered by M. de Vogüé in Central Syria, and so well known through his great work, dates far earlier than have hitherto been presumed. Other parts of Syria furnish temples, theatres, and other great works of architecture, most of them of styles already well known in other parts of the world; Northern Central Syria presents a great body of buildings representing every variety of architecture, in a style which is peculiar to the country, and about which comparatively little is known. The possibilities offered here for the study of ancient domestic architecture are unrivalled; no where else, so far as is known, are there such abundant remains of the religious and civil architecture of ancient small communities. The tombs in common use by the inhabitants of these Syrian hill towns are unmatched for beauty and diversity of style. Here we find sufficient remains of military constructions to be able to reconstruct the system of defence used by the Eastern Empire on its furthest borders. The results of the explorations of the Princeton Expedition, published in this section, contribute a corpus of monuments that bears directly upon the life of the ancient inhabitants of Syria, and thus upon the history of these eastern provinces. In architecture the contributions are toward the more minute study of the style which, in the Publications of the American Expedition, I have called Greco-Syrian, the observation of the influences of the East upon the Hellenistic styles of construction and decoration, and the development of the forms of early church building.

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



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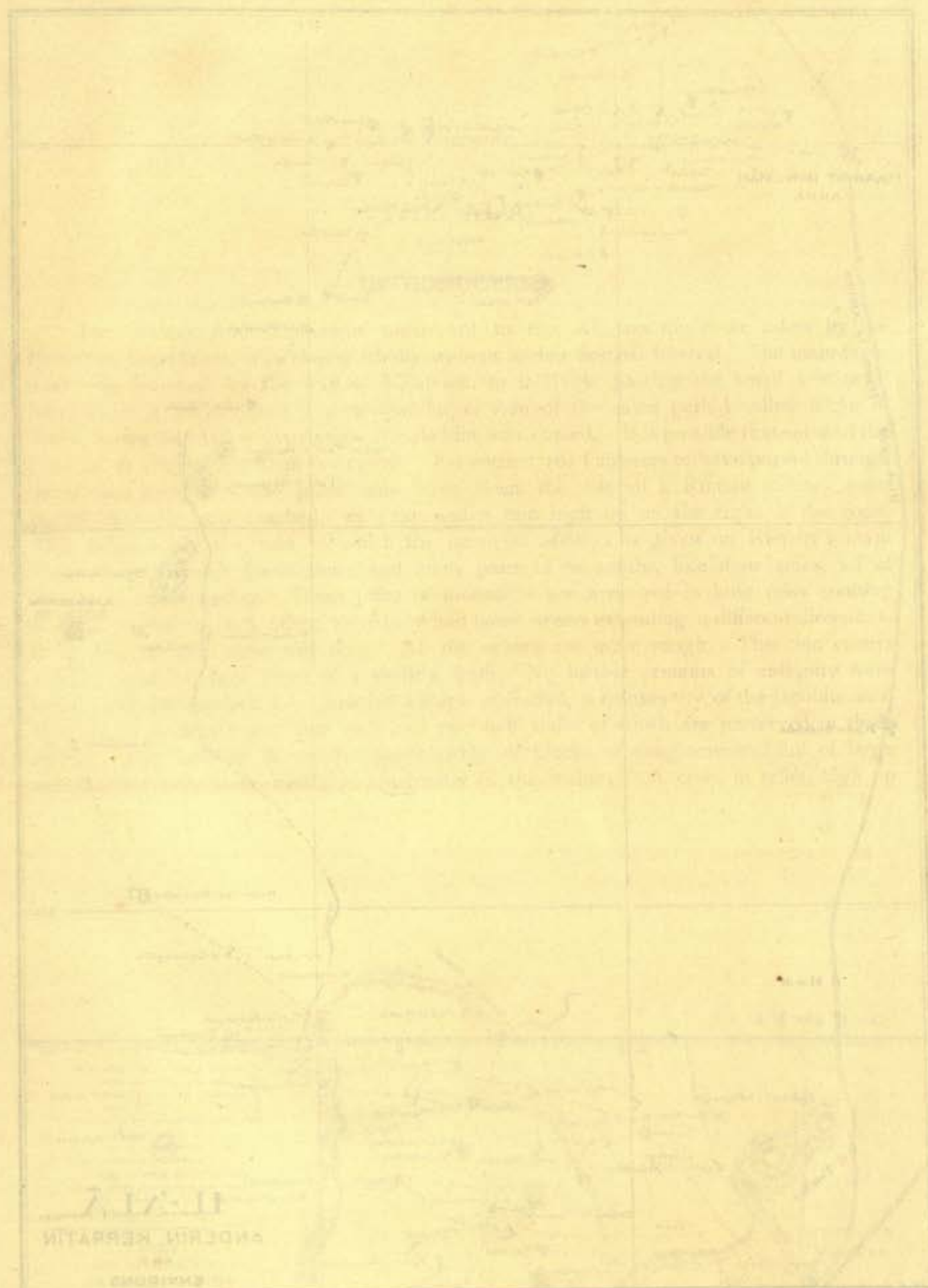
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11.11.11
ANDERSON KERRATT
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THE 'ALĀ.

INTRODUCTION.

The journey from Damascus northward to the 'Alā, on the route taken by the Princeton Expedition, was almost wholly without archaeological interest. The main high-road was followed, by the way of il-Ḳuṭēfeh, to in-Nebk, passing the small mediaeval ruin Khān il Mīzeh, and a somewhat larger ruin of the same period called Khān il-'Arūs, where an Arabic inscription of Saladdin was copied. It is possible that some of the material in the second khān is ancient. An ancient road appears to have passed through the defile here, and the place may have been the site of a Roman military post. Before in-Nebk was reached, we examined a ruin high up on the right of the road. This is probably the ruin to which the name of *Adarin* is given on Kiepert's map. There are extensive foundations, and many pairs of monoliths, like door-jambs, all of limestone, still standing. These pairs of monoliths are arranged in long rows running at right angles to each other, as if they had faced streets extending in different directions. Only one dressed stone was seen. All the others are quite rough. The ruin covers a large area on both sides of a shallow wadi. No further remains of antiquity were found until we reached the Christian village of Ṣadad, a community of the Jacobite sect. Here is an ancient tower, one wall and two half walls of which are preserved in three stories. The building is constructed entirely of blocks of conglomerate, full of large pebbles, the only stone available apparently in the vicinity. A cross in relief, high up on the east wall, shows that the tower was of Christian origin. All the modern houses in this village, and of all the villages in the neighborhood, are built of sun-baked brick, with stone foundations, and I have no doubt that the ancient houses in this locality were similarly constructed. At il-Furḳluṣ, which has been identified with the ancient name *Bet Proklis*, there are no ancient remains. There is, however an abundance of water. Tell il-'Abd is an ancient site on the top of a hill near the road through il-Midān. Here are extensive foundation walls, all in undressed limestone, and great quantities of ancient potsherds. Not far north of this place one begins to encounter occasional fragments of basalt upon the surface, and presently the valley is reached through which, running east and west, passes the road between Ḥamā and Selemīyeh. Immediately to the north rise the steep slopes of the 'Alā; limestone disappears from the surface and basalt takes its place.

The 'Alā is a plateau with steep sides on the south, east and west, but falling very gradually toward the north. The 'Alā marks the southern end of a great region of basaltic rock that extends 45 miles northward to the Djebel il-Ḥaṣṣ and the Djebel Shbēt, in the vicinity of Aleppo, bounded on the west, quite accurately, by the line of the great high road between Damascus and Aleppo, and extending, I know not

how far, eastward, into the desert; though, on another journey, we found limestone at Isriyeh, 40 miles to the eastward. The top of the plateau of the 'Alā is comparatively level and very fertile. It is dotted with small villages which occupy the sites of ancient towns. There are few isolated ruins; but these, and the ruins in the villages, have almost completely disintegrated, owing partly to the general poorness of their original construction, but chiefly to the fact that the region has always been inhabited. Mediaeval and modern destruction for building purposes has left few buildings, and the remains of ancient architecture are to be studied only in parts of buildings incorporated with modern structures, in foundation walls and in fragments of details. These are sufficient, however, to show a continuity of the architectural forms and of methods of construction from Selemiyeh in the South to the great ruins of Khanāṣir and Zebed in the North. The building material of the 'Alā, and indeed of this whole region, is, of course, basalt. Walls were ordinarily built, rather loosely, of wedge-shaped stones showing squared rough faces on both sides of the wall, and laid in clay or poor mortar. As the filling has gradually disintegrated, the walls have fallen in shapeless masses, and only those in which a better class of mortar was employed, or in which the stones were more carefully fitted within the wall, have survived. A small number of buildings were built of quadrated blocks, and these have always withstood the test of time, except in cases where they have been intentionally broken up. But, despite the looseness of the ordinary construction, the 'Alā was a region of huge lintel stones. The lintels, even in private houses, are often from 3.50 to 4 m. long and from .80 to 1.10 m. high, proving that there must have been good quarries of basalt in the locality. Columns are used in rather small sizes, and seldom with monolithic shafts, the shafts being usually built up in three sections. The arch was in general use, though less generally than in Southern Syria, and the arches are invariably well constructed of large and well finished voussoirs. Vaults were more commonly employed than in Southern Syria or in the limestone hills of Northern Syria. These vaults are in both forms, i. e., the barrel and the cross-vault. The former was constructed of long, thin wedges, the rough natural cleavage of the basalt, laid in mortar; the latter, of which very few specimens are preserved, were built of a concrete of light volcanic scoriae. Roofs and intermediate floors of long slabs resting upon corbels, like those of the Ḥaurān, were not unknown, and a new variety of that sort of roof appears in some of these ruins. In these roofs, which are found only above small compartments, a long stone girder is thrown across the middle of the space, and shorter slabs are laid between it and the walls. But wood was in common use for the roofing of larger spaces, in the churches and other important buildings, and much of this material, in beams of great length and corresponding thickness were required for the roofing of some of the larger edifices.

As one descends from the 'Alā toward the east, or travels northward along the eastern extremity of this region of basalt, he will find that the proportion of stone used in the ancient buildings decreases, and that its place was taken by sun-dried bricks. In these localities stone was used only for foundation courses, for door-jambs and lintels, for window-frames, for arches and for columnar construction, all of the walls being of sun-baked brick. Whole towns were built in this method, and their destruction has been complete, owing to the perishable quality of the material used in them. Many sites of ancient towns consist only of mounds of clay, which follow the symmetrical lines of the walls of buildings of various kinds; and the only remnants of these buildings

to be seen above the soil, are the jambs and lintels which project from the mounds of disintegrated sun-baked bricks. Many of these lintels bear inscriptions, so that the records of the towns, and the dates of their buildings are, in many cases, not wholly lost. The few small villages that are found in the southern part of this locality and to the east and south of the 'Alā still employ the ancient methods of construction. The modern natives lay a rough foundation of stone and build walls of sun-dried brick upon it; they insert crude jambs and lintels of stone for their doorways, and cover their houses with conical domes (*kubbeh*) of mud, or sun-dried bricks. It seems very probable that we may learn something regarding ancient practice from the present methods, and I believe that these conical domes are as old in this locality as the art of building, and were the common form of roof employed for the smaller buildings in these ancient towns. The native of to-day accommodates his circular dome to a square wall with perfect ease, adjusting the angles often by cross pieces and, quite as often, by veritable pendentives; both methods were almost certainly employed by the builders of 1500 years ago in this region, and perhaps much earlier. The ancient builders were far better craftsmen, as the remains of their foundation walls, their carved lintels, and their highly finished arches and other details attest, and the general appearance of one of these ancient towns was certainly far more imposing than that of the modern village of mud *kubbehs*; but I think we are safe in assuming that the principles of construction were the same then as now, and that the ancient towns, when seen from a distance, presented the same effect of clustering bee-hive domes that the modern villages present to-day. In the 'Alā itself, however, the *kubbeh* is seldom found: the present inhabitants, many of whom are emigrants, some of them having come from so great a distance as the region of the Sea of Tiberias, live, for the most part, under flat roofs of stone, or of wood brought from a distance. The ancient vaults of stone and of concrete are not imitated, for the reason that the making of mortar is an unknown art, and lime is not easy to get. Present-day architecture in the 'Alā is poor in the extreme, the villages are miserable collections of rude hovels, and it is only with great difficulty that any traces of the ancient architecture, and of the inscriptions, are discovered amid these squalid surroundings. Among the ancient sites of the 'Alā there are two fortified *tells*, and just beyond its northeastern extremity there is a similar ruin. The two on the 'Alā are, roughly speaking, truncated cones in shape; one has a large space at the top and the other a much smaller summit. Both are, in part at least, artificial; they are from 12 to 18 meters high above the surrounding levels. The whole circuit of the tell is, in each case, girt about with a massive, steeply slanting wall, built either of bowlders, or of semi-polygonal stone work. The character of the walls resembles, in many respects, the so-called Cyclopaean masonry found in Greece and other Mediterranean countries. The summits of the tells are approached by roadways that wind up the slanting sides. At the top one finds only quantities of broken potsherds of the coarsest variety. I am convinced that these sites and their walls are far older than the other ruins of the region. They resemble, in many particulars, the crude fortifications and stepped pyramids of the Haurān, and, with them, constitute the only crudely massive constructions of Central Syria. Many writers have called attention to the fact that Central Syria was occupied, and possessed strongholds, in very ancient times, yet there are no ruins in all the country that may be referred to dates earlier than the Seleukid era, unless it be that these fortified tells may be reckoned as older than

that period. The kinds of construction employed by the people of these localities during the Roman and Christian periods are limited and well known; they are found evenly distributed over the entire region, and it is impossible to believe that these gigantic specimens of crude wall-building were the work of the builders of the Roman or Christian periods with whose construction we are so familiar. The Syrians of these two periods, moreover, had little need of such defenses; their towns are, for the most part, not walled, and their villas and other detached edifices were openly exposed; one or two of these small retreats would have been of no service for the protection of extensive regions after the Roman government had established its garrisons along the eastern frontier. But in earlier ages, when Central Syria was a bone of contention between the great empires of the East, and when social conditions were uncertain and insecure, the primitive inhabitants undoubtedly had need of such strongholds as these; they stand here, as in the Ḥaurān, in the midst of fertile country, regions that would naturally be the first to be settled; and to these early Syrians I believe their existence is due. The Roman period of the second and third centuries is sparingly represented in the basalt country of the North, and especially so in the 'Alā. This is due rather to wanton destruction of the monuments in early Christian and Mohammedan times, than to a dearth of building activity in this country before the fourth century. The scanty remains of architecture of the Roman period are immediately recognized among the ruins of later Christian buildings. The highly finished blocks of quadrated basalt occasionally found in foundations, but more frequently built into walls of cruder masonry or scattered upon the ground, the well turned mouldings of classic profiles, and the fragments of decoration that are found here and there, are eloquent of the activity of the artists and craftsmen of that great building era that terminated with the Peace of the Church. The best preserved, and the most characteristic, buildings of this region are the small square towers of which almost every town in the 'Alā possessed at least one. These towers are well built, often of well-dressed basalt blocks of ashlar, with thick walls in three or four stories, arched interiors, small loop-hole windows and narrow doorways, in many cases provided with dated inscriptions on their lintels. The dates of these inscriptions usually lie in the sixth century. Among those which are not dated however, there is one¹ which, from its content, is believed by Mr. Prentice to be earlier than the ecclesiastical period, and the tower to which it belongs, together with several others, from its construction, would appear to belong to the Roman period. The purpose of these towers is not apparent. They seem to have been military or semi-military, and, I believe, were imperial, or perhaps civic, buildings for the housing of a guard or watch, for the temporary lodgement of an itinerant official, or for the protection of public documents. The churches of the 'Alā are, for the most part, of one type; the basilical form predominates, and, though central constructions are found immediately to the north, I discovered no other churches upon the plateau of the 'Alā than those of the basilical plan. It will be noted, however, that one of these basilical churches, that at iṭ-Ṭūbā, presents a plan that is most unusual: not only was the central nave divided into squares by transverse arches, but the side aisles were spanned by subsidiary transverse arches which acted as buttresses. The dated churches all belong to the sixth century, some of them to the very end of the century; but that is, no

¹ Div. III, Insc. 829.

evidence that some of the undated churches are not earlier. The domestic architecture of this immediate locality has been almost totally obliterated by being rebuilt again and again for habitation, yet, in one or two places, parts of houses were found, which show that here, as well as in the limestone country further west, the private residences were large and well planned, and were given a certain amount of decorative details. Little as we found here of domestic architecture, it is far more than was found by the American Expedition in the Djebel il-Ḥaşş and Djebel Shbêt.

The following pages contain scale drawings of one temple, seven churches, six towers, two houses, and two buildings of unknown purpose, from the ʿAlā and its immediate neighborhood; of these buildings eleven have dated inscriptions. A list of abbreviations of the publications and periodicals frequently quoted in this division, together with an explanation of the ground plans, elevations and sections here presented, will be found on another page. The map of the ʿAlā and the region north of it published herewith includes all the places described in this part and in the part which follows.

1. IR-RUBBEH.

The first site in the 'Alā visited by this Expedition was a small modern village at the foot of a high fortified tell. The tell, roughly speaking, has the form of a truncated cone, the plateau at the top being 4 or 5 acres in extent. The sides are steep, and are composed of a massive wall built in part of bowlders, and in part of crude polygonal masonry, almost "Cyclopean" in effect (Ill. 1). This wall follows a



Ill. 1. Ir-Rubbeh; Part of retaining wall of Tell.

somewhat irregular outline, broken into curves and angles, but roughly describing a circle. It is well preserved, and shows that it was better built in some places than in others; for several sections have a very smooth surface of polygonal work. These sections, unfortunately, could not be so well photographed as the less well constructed parts, one of which is shown in the accompanying photograph. A roadway winds up at one side of the tell in the usual manner of approaches to ancient strongholds, i.e. in such a way that the left side of those ascending is next to the wall. A salient tower projects at the top of the roadway. On one side the top of the wall is not more than 6 meters above the level of the base, on the other it rises fully 12 meters

above the ground below it. At one point where the wall has slipped away, a portion of the interior of the tell is exposed, disclosing a mass of broken stone and clay, which shows that the tell was, in part at least, artificial. In the village at the western foot of the tell were found inscriptions in Greek and numerous architectural details, comprising capitals, lintels, and grape-vine ornament of the character common in the Christian ruins of the region. Modern dwellings conceal the foundations of all the ancient buildings; but there can be no doubt that a town of considerable size clustered at the foot of the ancient tell in early Christian times.

2. ṬARRĀD.

This is a small modern village built chiefly of fragments of ancient buildings. Some of the fragments of carved details indicate that there was an early church here. These consist of lintels and jambs ornamented with flat designs of grape-vine rather well executed, capitals and other details lying in and around a small, poorly built ruined mosque, which was probably built in the middle ages. The wretched modern houses, many of which are in ruins, completely conceal the foundations of older structures. Some of the stables, which are still in use, are large under-ground places which may be compartments of ancient buildings that were originally above the soil, and have become buried by the accumulations of rubbish. A number of well finished building blocks lie near the well in the centre of the village. An inscription¹ not in situ, was found in one of the houses; the modern buildings probably hide many more of them.

3. SHÊKH ʿALĪ KĀSŪN.

There are a few ancient walls still in situ in this modern village, which is somewhat larger than most of the settlements of the ʿAlā. Many fragments of architectural ornament of the Christian period are to be seen projecting from crude modern walls, or lying about the village, and numerous Greek inscriptions were discovered; only two of these were in situ, the others having been built into modern constructions. These fragments and inscriptions indicate that the place was the site of an early Christian town of some importance.

TOWER. On the eastern limits of the village are the remains of a tower, about seven meters square. The portal, with parts of the west wall, and the lower portions of the south wall of the tower are still in situ; the other walls have been rebuilt, and are partly buried. The relieving arch above the portal (Ill. 2) is more than a semi-circle, producing a horse-shoe form, and the space between the arch and the lintel is filled with a stone plate. A late sixth-century inscription, in letters in relief, two large discs with crosses, and a simple grape-vine pattern constitute the ornament of the lintel.

TWO CHAMBERS, 605, A.D. In the northern part of the village are two small chambers that belonged to an ancient building, or group of buildings, but which now form parts of a modern house and stable. The approach is through the stable, at the east end of which is a small doorway in what was originally the front wall of the

¹ Div. III, Insc. 809.

building. The doorway leads into a small oblong chamber which opens, on the north, into a similar chamber. (Ill. 3). The longer axes of both compartments lie east and west. The southernmost room is lighted by a small window high up in the wall; the other room is quite dark. Both chambers are vaulted. The middle section of each is covered by a square cross-vault bounded by the side walls and by two transverse arches which spring from brackets. The spaces between the transverse arches and the end walls are covered by tunnel vaults. The vaults are well built of concrete made



Ill. 2. Shékh ʿAlī-Kāsūn, Doorway of Tower.

of mortar and light volcanic scoriae. These chambers assume a particular importance when we recall that vaults are extremely rare in Northern Syria, outside of Kaṣr Ibn Wardān, which seems to have been built under foreign influence; that vaults of concrete are even more unusual, and that cross-vaults are unknown. The outer portal is surmounted by a relieving arch, and its lintel is adorned with a large disc with a simple cross, and three lines of letters in relief in sunken bands, the spaces above and below the bands which are sunken below the face of the lintel having the effect of strips in relief like the letters. This is one of the common examples of the employment of bands of letters as part of the ornament of lintels. The date of the inscription is very late, — May, 605 A.D. The doorway, according to the inscription¹, was built under Silvanus the Presbyter, and it seems likely that the two chambers originally formed part of a group of religious buildings. The inner chamber, unlighted, protected

from fire by its vaults, and from intrusion by two doors, was perhaps the treasury chamber of a church or monastery.

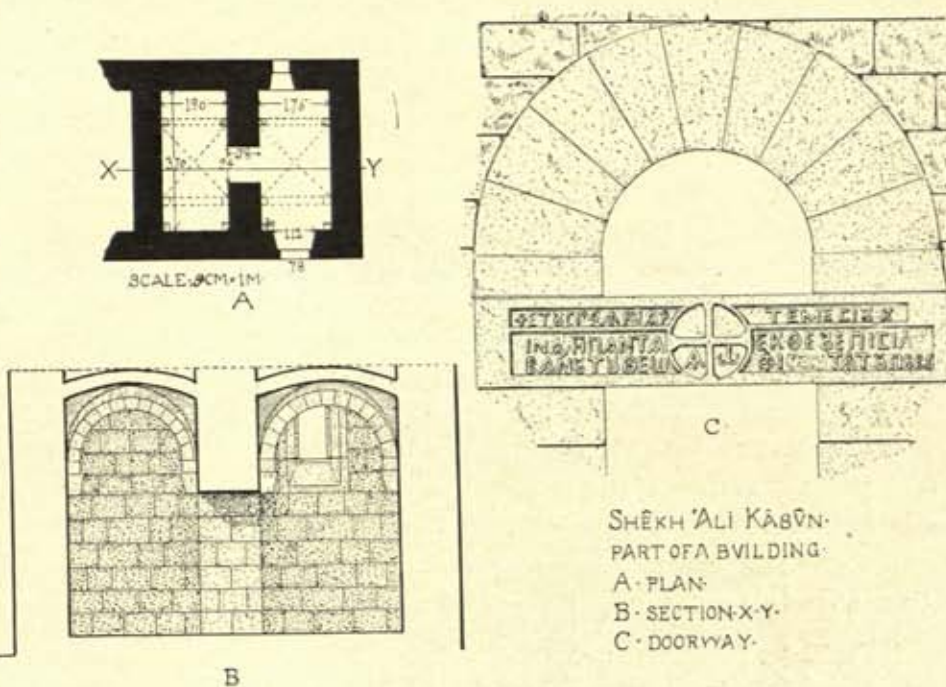
4. IL-HABBÂṬ.

This is a deserted ruin of considerable extent, that was apparently occupied during the middle ages, or in very early modern times. It is the only site in the ʿAlā where there are any important remains of pre-Christian architecture.

TEMPLE. The lower courses of a wall, well built of highly finished stone and

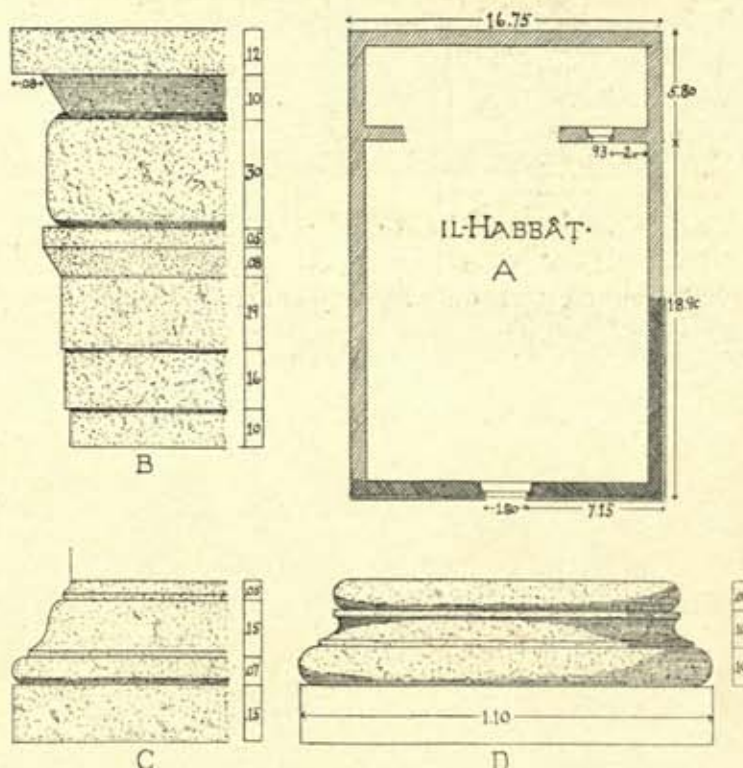
¹ Div. III, Insc. 813.

ornamented with a good base moulding, that are still in situ, the large, well-dressed blocks of basalt lying about with large attic bases, column drums, sections of a banded architrave and fragments of a pulvinated frieze, all indicate that this was the site of a temple in Roman times. Owing to the condition of the ruin, it is not possible to say definitely that the whole building was converted into a church but it is quite certain that parts of its west and south walls were incorporated in a basilical structure during the Christian period.



Ill. 3.

The lower parts of the original western wall now form the front wall of a building 16.75 m. wide (Ill. 4 A), and 11 meters of original wall, adjoining the front wall, form part of the side of this building which was 24.70 m. long. It is impossible without excavations to determine whether all the walls of this structure are built upon Roman foundations. At the east end of the building short walls project inward from the side walls; these are probably the front walls of a prothesis and diaconicum. The column bases belonged to an order of large scale. They are well turned as are the base mouldings of the building. The architrave is triple banded (Ill. 4 B). Its cymatium consists of a bevel and a fascia. The simple pulvinated frieze is surmounted by a bevel and a projecting fascia. These right-lined mouldings are not in accord with the well executed mouldings of the base, (Ill. 4 C) and seem to indicate that the building



Ill. 4.

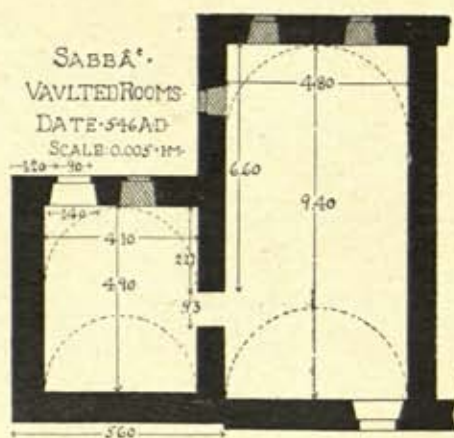
was not completed, though it would be difficult to carve mouldings of any of the usual profiles in these beveled surfaces. If these details were intended to be left as they are, it is probable that the building was of very late date, even as late as the latter part of the third century.

Some other building seems to have been undertaken on this site in early Christian times; but its forms have been obliterated during the later, Mohammedan occupation. Much of the well dressed material of the temple seems to have been carried away, probably to build churches in the neighboring towns. No inscriptions were found here.

5. SABBĀ^c.

A poor modern village with many fragments of architectural details of the Christian period lying about, or built into the wretched modern houses.

TWO CHAMBERS, 546 A.D. A small ancient building, which was originally part of a larger structure or a group of buildings, stands on the western edge of the village. It consists of two vaulted chambers of different dimensions (Ill. 5). The walls of the



Ill. 5.

smaller chamber are finished on the exterior, on the south, west and north, showing that it stood free on those sides. On the east it is flanked by a longer and broader chamber, and a small doorway connects the two. The chief entrance seems to have been a portal in the north wall of the smaller chamber. The lintel of this doorway is a huge block of basalt, 3.46 m. long and .86 m. high, ornamented with a disc and an inscription¹ in relief, which gives the date 546 A.D. Both chambers are covered with low tunnel vaults of segmental section. The vaults are built of crude broken wedges of basalt, the natural cleavage of the stone, laid in coarse mortar. The vaults are perfectly pre-

served and are covered on the exterior with beaten earth. The two chambers may have been a part of a group of religious buildings, or of a private house. It was impossible to trace other walls or foundations among the heaps of rubbish and the squalid houses which surround these ancient, but still inhabited, compartments.

6. UMM IT-TUWĒNEH.

Another wretched village built upon the ruins of a town of the Christian period, and showing fragments of early Christian architecture. The ruins of a church stand free from the modern houses on the south side of the village.

CHURCH, 539—40 A.D. The remains consist only of the apse and of the chamber on the north of it, all of which are preserved to a height of about two meters, and a respond at the east end of the north arcade of the nave, which projects 2.10 m. into the nave (Ill. 6). The foundations of the side walls of the nave may be traced

¹ Div. III, insc. 822.

at all points on both sides, and the ruins of a wall extend along the west end, at a distance of 21.60 m. from the apse; but I am not sure whether these are the remains of the west wall of the church, or of the narthex; for much soil and debris have collected at that point. The chamber on the north of the apse, which was probably the diaconicum, seems to have been entered only through the presbyterium. In the thickness of the wall, between this chamber and the curve of the apse was a deep niche or cup-board. Niches of this character are almost invariably found in the churches of this whole region; they occur in the chambers on both sides of the apse, and probably served as receptacles for the sacred vessels and for the vestments of the clergy; they were originally closed with doors of wood or metal, and many of them have grooves on either side for the insertion of wooden shelves. The apse has been thoroughly cleaned out, as if for habitation, at no very distant period, and a smooth floor of plaster, polished and colored red, has been revealed.



Ill. 6.

Near the opening of the apse lies a slab of basalt, (*a* on plan), face upward; it is 1.33 m. long by 82 cm. wide and 25 cm. thick, and is carved with a sunken disc, within which are letters in relief forming a cross (Ill. 7). The letters make up a monogram¹ composing a date which may be read 539—40 A.D., which is most likely the date of the church. At the four angles of the slab are holes, 10 cm. square and 6 cm. deep, by which the slab was affixed to posts of some kind; but it is impossible to say whether the slab stood upright, and formed the front of an altar, or whether it was supported on four uprights, and was the ceiling of a ciborium. The disposition of the holes seems rather to suggest the latter. It was quite certainly not a panel in a chancel rail; for such panels are invariably let into posts at either end. I believe, in any case, that the slab lies not far from its original position.



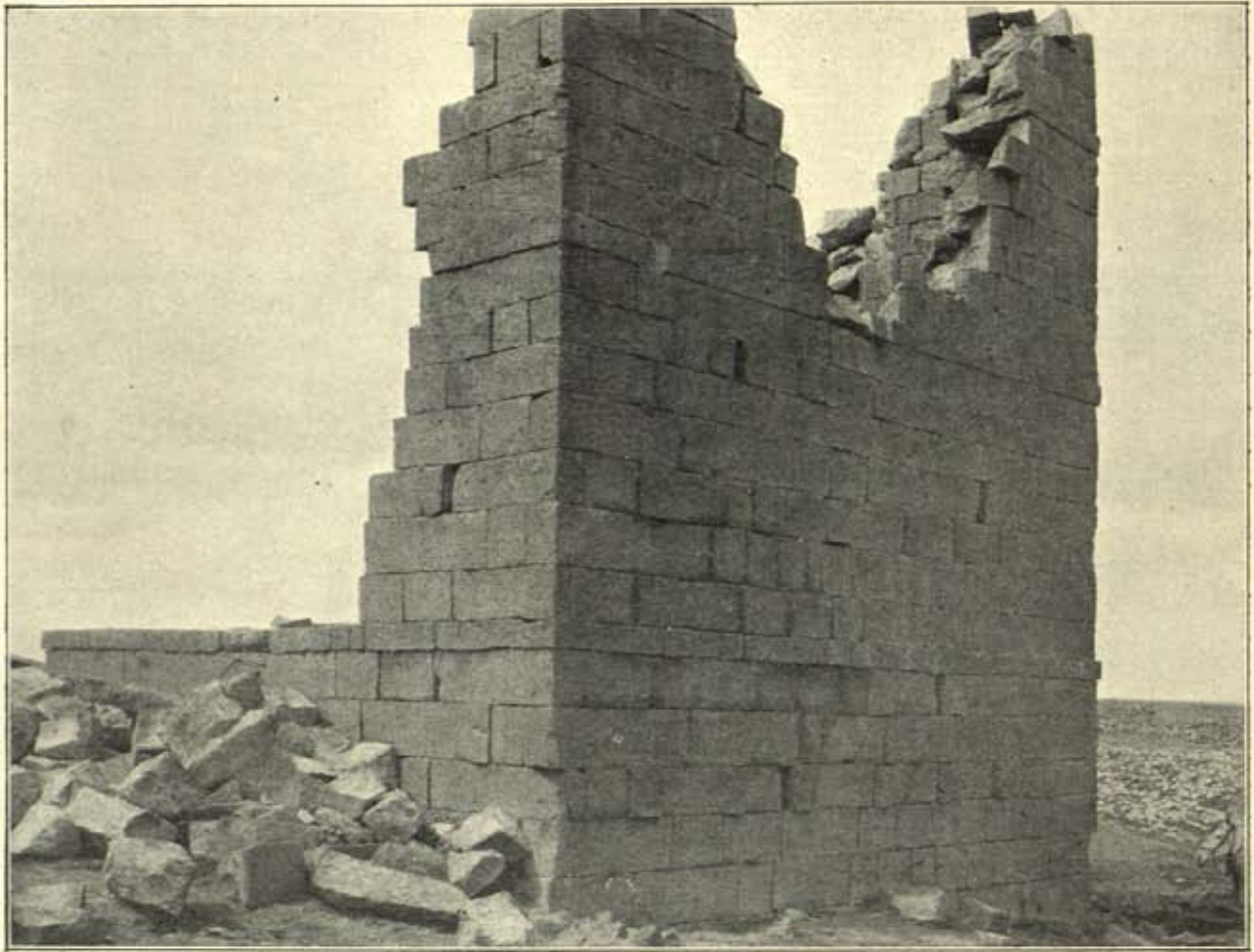
Ill. 7.

7. TEMEK.

This is a small modern village with little of architectural interest about it, save its ancient tower. This monument stands on high ground at the north side of the village which is built upon ancient foundations and out of ancient materials. The ground story of the tower is preserved intact, and its north and east walls still stand, in three stories marked off by string courses, to a height of about 7.50 m. above the present level which is much higher than in ancient times (Ill. 8). Three courses are still in place above the uppermost string-course, showing that there were originally at least four stories. The walls are exceptionally well built, in the manner common in the region, of wedge-shaped blocks, or to speak more exactly, of truncated pyramids, not always of square plan, laid two deep in the wall and chinked up with rubble, and with

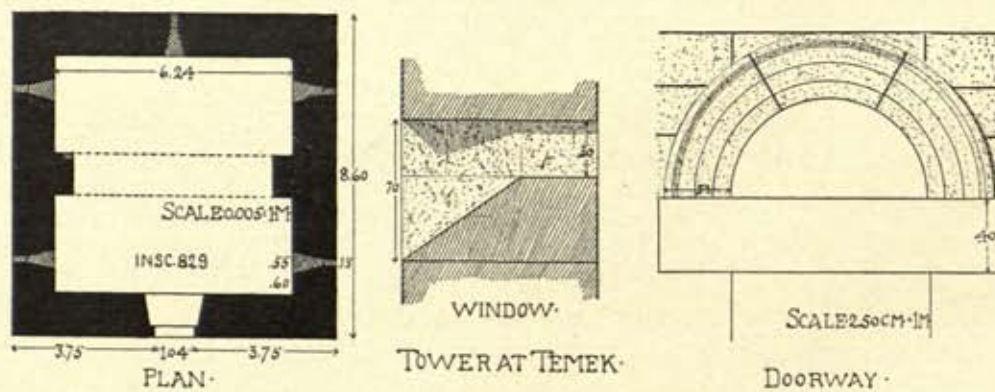
¹ Div. III, insc. 824.

frequent bonding stones carried through the wall in each course. The bases of the truncated pyramids, which form the two faces of the wall, are well quadrated, and on



Ill. 8. Temek: Tower, from Southeast.

the exterior are highly finished. The ground story (Ill. 9) has a broad arch which carried the long slabs of a stone floor, the other intermediate floors were of wood.



Ill. 9.

Loop-hole windows, deeply splayed within, appear in each story. The portal is narrow, and its lintel is surmounted by a moulded relieving arch. The lintel consisted of three

stones laid side by side, the outermost stone which formed the face of the lintel has been broken and torn out of its place; the others are about 1.80 m. long by 40 cm. high. Within the ruin there lies an inscribed stone 1.32 m. long, 40 cm. high and 34 cm. thick; this may be a part of the outer lintel stone of the doorway.

The inscription¹ is not dated; but it mentions the four Virtues and Nike, and is believed by Mr. Prentice to be of Pagan origin. The construction of the tower, and the profile of the mouldings of the relieving arch of its portal indicate an early date, i. e., the end of the third century or the beginning of the fourth.

8. NAWĀ.

This is the site of one of the larger of the ancient towns of the 'Alā. Its state of ruin is complete, and it was inhabited not long since, if one may judge by the condition of the modern houses that exist in considerable numbers, and by the great amount of rubbish that has accumulated upon the spot; but it was quite deserted when we were there, save for a small number of Bedawin who had pitched their tents on the outskirts of the ruins. The ruins cover a large area, and consist of a church of fair size on the eastern edge of the town, a large number of private houses that have been levelled with the ground and a little convent, called Dêr Nawā, on the northwestern confines of the ancient town. The tower of this convent (Ill. 10), still preserving two stories, is the only one of the ancient buildings here that has not been destroyed to the foundations, and is a conspicuous landmark.



Ill. 10. Dêr Nawā, Base of Tower.

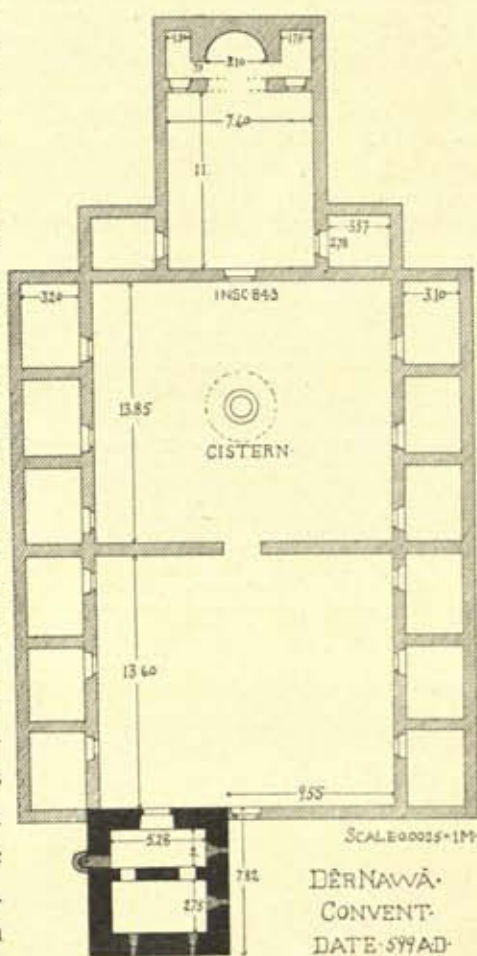
CHURCH, 598 A.D. The church in the town was one of the largest in the 'Alā, measuring about 14 m. \times 22 m. outside. On the south was an atrium, or cloister, with colonnades on at least two of its sides. Only the ground plan of the church is preserved (Ill. 11, A), in walls from 1 m. to 1.50 m. high, almost hidden in mounds of soil; but it is still possible to secure all the important measurements. Many of the ornamental details also are preserved in the ruin. The nave has five doorways, one

¹ Div. III, Insc. 829.

columns flanking the portals, and the tops of the candle-sticks were, in all likelihood intended to carry small lamps. The small arch (i) in the east wall of the atrium sprang from deeply moulded and curiously carved pier caps, (I). The fact that the lower courses of the walls of this church were well built of blocks of large size, still in place, and that the jambs and lintels of highly finished limestone are still practically in situ, and that the only other remains are ornamental details, the rest of the ruin, consisting of mounds of clay, makes it seem probable that this was one of the churches in which the upper parts of the walling were of sun-dried bricks. Otherwise all the ordinary building stone has been carried away.

DĒR NAWĀ, 598 A.D. This is the little convent at the northwest of the ruined town. Like the church in the town, it belongs to the very last years of the sixth century; the inscription¹ on the lintel of its single portal being dated in the year 598 A.D. Naught remains of the original structures except the tower, which stands two full stories high, and the foundation walls of the church and other buildings. The plan was easily traced in these remains, which suggest that the upper parts of the walls were constructed of sun-dried bricks. The plan (Ill. 12) is of more than usual interest for its symmetry in the arrangement of the group of buildings. The little church is the easternmost building of the group; at its western end chapels are built out on either side; in front of the façade, thus elongated, is a square atrium flanked by three chambers on either side. In the middle of the atrium was a large cistern, the top of which has fallen in. In the middle of the west wall an arch opened westward into a second, or outer, atrium, of about the same dimensions as the first, and similarly flanked by chambers. The only entrance to the convent was in the middle of the west wall of the outer atrium, on axis with the arch, and the portal of the church. The convent tower stands outside the second atrium at the northwest angle; it is about 7.50 m. square, and is divided by a partition wall. The chambers within are lighted by loop-hole windows, and the second story is provided with a latrina which overhangs the north wall. The plan of this little convent, with its outer and inner court, recalls the arrangement of the Nabataean temple of Ba'al Shamīn at Sī in the Ḥaurān. No ornamental details were discovered upon this site. It is possible that the convent was exceedingly plain in detail; but more probable that all the finished blocks of basalt have been carried away and are among those that are still to be seen in the half-ruined modern houses.

HOUSES. Plans of private houses are traceable in half-buried foundation walls on



Ill. 12.

¹ Div. III, Insc. 843.

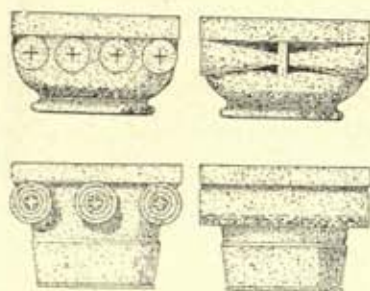
all sides of the village. They seem to have been all of one general type, i. e. they were built about a small, square, colonnaded court, the rooms being on three of four sides. A large cistern occupies the middle of each court. The plan and arrangement of these dwellings is illustrated in a better preserved example of a house of the same type at iṭ-Ṭūbā, a drawing of which is given in Ill. 20.

9. ZABBŪDEH.

A deserted ruin extending over a large space on high ground. The place was apparently rebuilt and inhabited during the middle ages. Columns, capitals and fragments of mouldings, all of the common types, lie in the ruins, and several inscriptions were found here. Hardly one stone is left upon another, however, and I did not stop long enough to attempt to trace out the lines of any buildings. There are undoubted remains of a church upon the spot, but not enough to warrant the making of a plan.

10. TELL ID-DEHEB.

The small inhabited village of this name was once a town of fair size, if one may judge by the remains of ancient architecture now in its ruins; but it was completely rebuilt in Mohammedan times, and without excavation no ancient building can be found even in foundation walls. North of the town rises a tall conical tell that is a conspicuous landmark for miles around (Ill. 13). The tell is fortified by a slanting wall of bowlders laid in a sort of polygonal style: it is small on its flat summit, in the centre of which is the opening of a deep well or cistern. A winding road led up to the top. The whole tell appears to be artificial; its core consists of loose rubble mixed with clay. This is one of those constructions to which I have referred in the introduction (p. 3) as far older, in my opinion, than the Roman or Christian remains of the district, and to be classed with similar crude walling found in the Ḥaurān.



TELL ID-DEHEB.
CAPITALS.
ILL. 14.

There are two small, poorly built and ruinous mosques, one on the east and one on the west side of the tell. In these buildings there are many shafts and capitals of columns of types already illustrated, and of other forms, two of which are shown in Ill. 14. There are also mouldings, broken jambs and other details of early Christian architecture.

11. ḲUNBUS.

This is one of the sites of the 'Alā which I did not reach, but Mr. Norris, who visited the place, brought me a sketch, with careful measurements written in upon it, of a detail which seems to me to be of considerable interest. From Mr. Norris' sketch and measurements I made the scale drawing here presented. The detail (Ill. 15) is the post of a chancel rail. On two sides it has sinkings for the insertion of the panels

of the rail. One face is plain, the other is ornamented with a relief, very flatly executed, which apparently represents one of the Syrian pillar saints, or stylite hermits,



Ill. 13. Tell id-Deheb.

of the fifth and sixth centuries, like Saint Simeon Stylites, the most famous of these hermits, whose pillar and great memorial church are still to be seen in the ruins at ẖal'at Sim'ân¹ in Northern Syria, not more than 85 miles in a direct line to the north of ẖunbus where this relief was found.

In the relief, the column and the figure upon the top of it are of about the same height; the column is a crude representation of the Doric order, the figure is conventionally drawn in angular outlines, like a child's drawing of the human figure. The legs are hidden by a long garment; the arms were not shown, unless they were folded upon the breast and have been broken away; for there are signs of crude cutting at this point. The head is high and oval, with eyes and mouth barely indicated. From the top of the head rises a large cross, above which a sort of arch is represented. This arch, I believe, is only the top of the panel, and is not to be taken as part of the design.



ẖUNBUS.
CHANCEL POST.

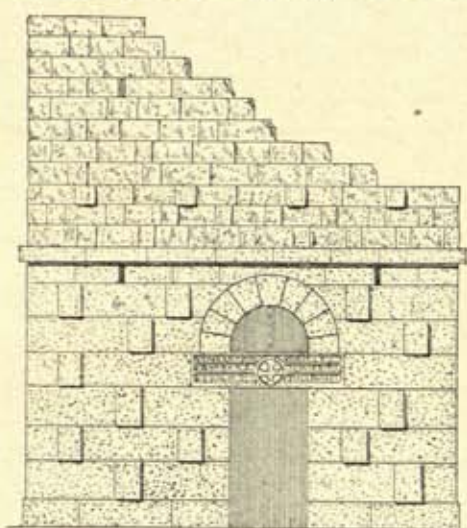
Ill. 15.

¹ S. C. Pls. 139—148. A. A. E. S. II, pp. 184—191.

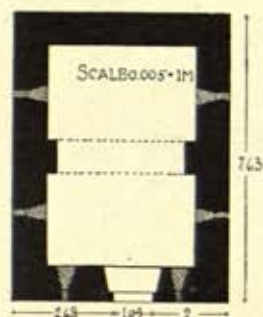
12. HALBÂN.

This seems to have been among the more important places in ancient times in the 'Alā. It is now a small village of two hundred inhabitants or less, and only one ancient building preserves enough of its form to make a publication of it possible. Numerous Greek inscriptions however were discovered here and one in Syriac; from one¹ of the former we learn that the ancient town was called 'Ολβανία or 'Ολβανί, a name not very different from that by which the present Arab settlers know the place.

TOWER, 543 A.D. The inscription referred to above appears upon the portal of the one ancient building here of which any considerable portions are standing, — one of



SCALE 1CM = 1M.



III. 16.

HALBÂN.
TOWER.
DATE 542AD

the towers so common in all this eastern region of Northern Syria, several of which have been described in the foregoing pages. The building is oblong in plan, (Ill. 16) measuring about 5.75 m. by 7.60 m., with the entrance in one of its shorter sides, facing north. The entire ground story is preserved, and the east wall, and part of the north wall of the first floor. The ground story has one great arch spanning the middle of its compartment, and there are small loop-hole windows on every side but the south. The two stories are very differently built, the ground story being constructed of highly finished and well squared blocks of basalt in courses averaging 45 cm. high, with the headers projecting to form bosses. The upper story is built of quadrated, but quarry faced, blocks in courses about 30 cm. high, with a single course in which the headers protrude. A projecting string course, 20 cm. wide, divides the two stories. This use of a different treatment for the masonry of the separate stories was not common, if we may judge from the remains of towers in this locality. The tower of Temek, as we have seen, (Ill. 8) is of finished stone from bottom to top, and there are other towers that are of quarry faced blocks throughout; but the effect is not displeasing. The portal is well propor-

tioned, and is surmounted by a slightly stilted semi-circular arch of discharge. The ornament of the lintel is of the kind most common in the region, consisting of a cross within a circle, and bands of lettering, all in relief. The inscription gives the year 543 A.D. as the date of the tower.

¹ Div. III, insc. 871.

13. IL-MISHRIFEH.

Upon a ridge to the east of Ḥalbān is an extensive ruin by the name of il-Mishrifeh, a name found also in the Ḥaurān, as well as in this same territory, not far from Ḥomṣ. This ruin is now inhabited by a few families who have built their miserable abodes among the fallen walls of ancient buildings. The original town was apparently of considerable size, but it has been completely rebuilt from time to time during the middle ages and more recently. There were large houses here, and, undoubtedly, a church, in the sixth century and earlier; but nothing is visible now except the dismembered fragments of such buildings, that have been built into later structures of the lowest type produced during Mohammedan times. Many sections of column shafts give evidence of extensive columnar construction, probably in the courts of private residences. Handsomely moulded voussoirs, and a fine panel from a chancel rail, with a Greek inscription¹ upon it, suggest that the church was of the better class; but so great is the amount of accumulated debris, that it was not possible to determine where the church stood, and no ground plans of ancient buildings are to be traced among the ruins of mediaeval structures.

14. IT-ṬŪBĀ.

This large ruined town preserves more of its ancient buildings than any other site of the ʿAlā. It has been inhabited in its ruined state for centuries, and the original ground level is buried in over two meters of soil, but it is now deserted. The Mohammedan settlers of the place seem to have preferred to make use of parts of the ancient buildings for their dwellings, rather than to tear down the old to build anew, and for this reason we find parts, at least, of ancient buildings intact. Among the ancient structures still to be traced in completeness, or in part, are the church, a tower, and several private residences. An interesting feature of these buildings is the presence of huge lintel stones for the outer portals of buildings of all kinds.

CHURCH, 582 A.D. The church is much ruined; though its apse wall is still standing, and its diaconicum is preserved intact with its original roof of stone. Short sections of wall, and a single pier of the interior are standing to a height of two meters or more. The interior arches are fallen in ruins, and the greater part of the walls has collapsed, yet it is perfectly possible to measure the ground plan with accuracy, and the task of making a restoration from the details, as they lie in ruins, is not difficult (Ill. 17).

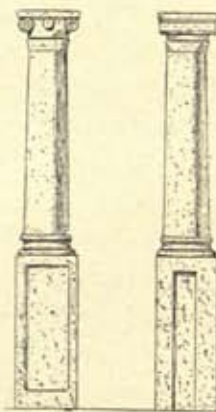
The lines of the ground plan are those of the ordinary type of basilica most commonly found in all parts of Syria; but a minute examination of the fallen details, — arches, pier-caps, etc. — shows that the super-structure presented an unusual and highly developed form of construction. The middle part of the nave was divided into two squares and a half by four cruciform piers; these piers carried longitudinal arches of the ordinary height of nave arches, with lower arches at the west end, and transverse arches, much higher than the longitudinal arches, which spanned the middle aisle, like those of the famous church at Ruwêḥā,² published by M. de Vogüé. But

¹ Div. III insc. 883.² S. C. Fls. 68 and 69.

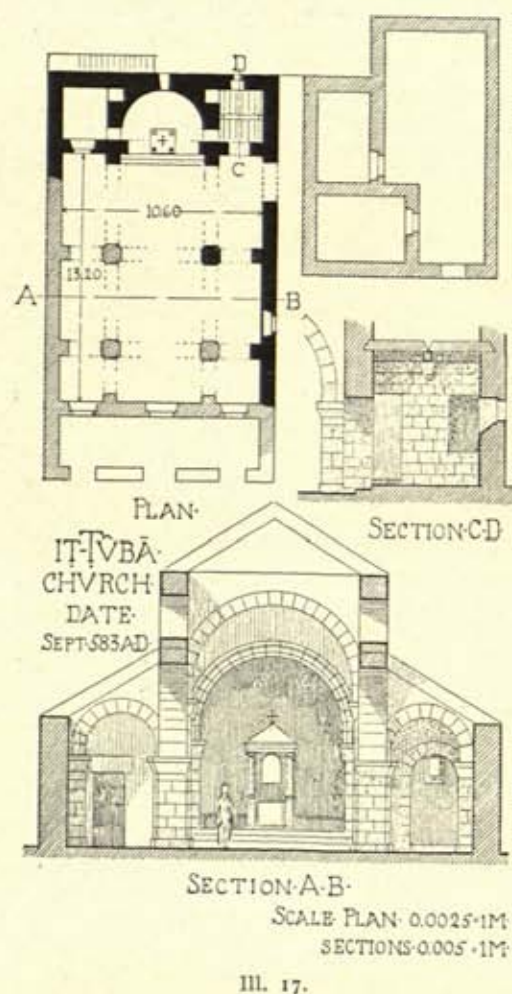
the system of transverse arches was, in this case, carried to a higher and more logical stage of development; for low transverse arches were thrown across the side aisles to piers, like interior buttresses, in the side walls, and these, when weighted above, acted as flying buttresses for the high arches. We have here a long step toward the Lombard and French Romanesque system of vault construction; for upon a skeleton such as this, a full set of cross-vaults might readily have been built above the nave and side aisles. It would seem as if another century must have seen the ultimate conclusion of this process of architectural reasoning put in practice; for the architects of this region had begun to know the cross-vault, as we have seen in a building at Shēkh 'Alī Kāsūn

(Ill. 3), and the best examples of vault construction were to be seen in buildings of foreign origin at Kaṣr Ibn Wardān, only a few miles to the northeast. They had only to combine this kind of vaulting with the arch system developed in the church at iṭ-Ṭūbā, to have anticipated the Lombard architects by five hundred years. But, as we know, all architectural activity came to an end in this part of Syria in less than thirty years after the completion of this church.¹ I believe that a gallery was carried across the west end of the nave; this may have been reached by a stairway in the narthex. The diaconicum, which is perfectly preserved, opened upon the south aisle by an arch which was filled up at some time when the little chamber was used as a dwelling. A heavy beam of stone was laid across the chamber at the top of the walls, and was supported on corbels; slabs were then laid from the walls to this stone girder to make a perfectly tight and solid roof. (Section C-D, Ill. 17).

A large arch opens out from the south aisle, near the diaconicum. This may have connected with a baptistery on the south side of the narrow alley, on the opposite side of which the ruins of a group of buildings are still to be seen.



Ill. 17a.



Beside the east wall of the church a flight of well-hewn steps descends toward the north, to a depth of about four meters, where there is a rock-hewn chamber, now full of debris. I am unable to say whether this was a tomb or a cistern. The lintel of the west portal of the church lies about 10 meters to the west of the line of the façade, beside an ancient well: it bears an inscription² which gives the date September 582 A.D.

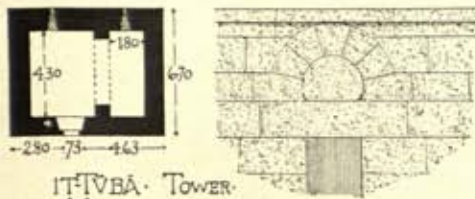
In the apse, among the ruins of the fallen half-dome, are two slender columns (Ill. 17a). They are composed of tall pedestals, thin shafts, and simple capitals of

¹ A. A. E. S. Pt. II, p. 10.

² Div. III, insc. 890.

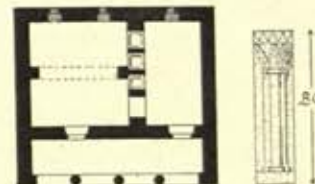
of debased Ionic form, all in one piece of stone. The pedestals are panelled on two adjoining sides, and have perpendicular grooves in the other two sides. One of these columns is intact and seems to be in place, inclining but a little from the perpendicular. I believe that these are two of a group of four columns that carried a canopy, and formed parts of a ciborium above the altar which must have stood on the centre of the semi-circle of the apse. I have therefore represented a ciborium in the restored section. (Ill. 17).

TOWER. The lower story of a tower stands near the northwest angle of the ruined town. The preserved portions are nearly buried in the debris created by the collapse of the upper stories; but the chief dimensions were easily obtainable. The interior (Ill. 18) was unevenly divided by a broad arch; the doorway opened into the larger division. This story was built of highly finished blocks of basalt; the relieving arch above the narrow doorway is more than a semicircle, producing a horseshoe effect, and the space below the arch is closed by a thin slab.



Ill. 18.

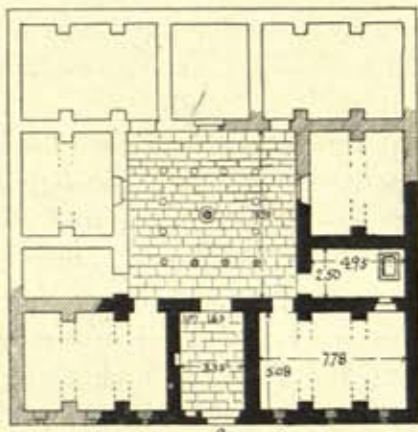
DOMESTIC ARCHITECTURE. The ancient houses of it-Tûbā, of which there are many in the ruins, present two different types of plans; one simple, in which a row of rooms, with colonnades in front of them, faces upon a walled court; this plan is the one ordinarily found in the houses of the limestone hills of Northern Syria. In the other plan a small square court is surrounded on all sides with apartments; this is a common plan for houses in Southern Syria. A large vestibule with two rectangular doorways and often an interior arch, gives access to the court. The portals had large lintels; one of them bears the date 572 A.D. The courts were generally paved, were provided with colonnades, and had wells in the middle. In the house which I have chosen as an example of the simpler plan, and have called house N^o. I (Ill. 19), the ground story consisted of but two rooms, a large square, arched apartment and a long, narrow stable, the mangers being in the wall between the two apartments. Both rooms opened upon a colonnade of three columns, which appears to have been covered with stone slabs. There was probably an upper story of rooms and an upper colonnade, which were the living apartments of the residents. This type of house may have been the abode of the people of the middle class.

IT-TUBA.
HOUSE N° 1.

Ill. 19.

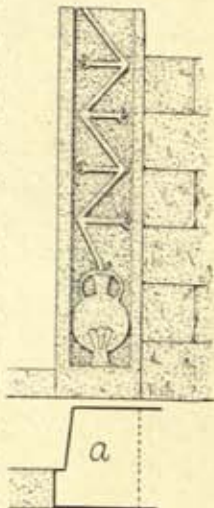
The dwelling that I have designated as house N^o. II (Ill. 20) is a type of the dwellings of the well-to-do, upper class. The plan consists of an interior paved court, about 9 meters square, surrounded with a colonnade, and having a well, or an opening to a cistern, in the middle. The court was completely surrounded with apartments alternating large and small, and the whole square, thus formed, made an *insula*, about 23 m. square, which seems, in most cases, to have been bounded on all sides by streets or lanes. The chief, and probably the only, entrance of the present house opened toward the north. A large doorway with ornamented jambs (Ill. 20a) led into a paved vestibule with highly finished walls, a roof of large stone slabs, and two small niches, one beside the door, the other in the east wall. The vestibule opened into the court,

— a large Corinthian atrium — through a broad arch. As I have indicated in the plan, the vestibule is perfectly preserved, so also are the pavement of the atrium, the walls of the long room adjoining the vestibule on the west, the small room next to



Ill. 20. Iṭ-Ṭūbā, House No. II, Plan.

it on the west side of the atrium, which has a large stone basin or bath in it, and the foundations of other apartments. The dimensions of the atrium were readily obtained, the bases of two columns were still in situ. It was perfectly plain that the large oblong rooms had been spanned by two transverse arches, that the large square rooms had each a single arch across them, and that the narrow apartments, which in some cases separate the larger rooms, were covered with stone slabs. I have no doubt that this house, and the others like it in this



Ill. 20a.

region, had upper stories of rooms, and upper colonnades, or loggie. The long compartment on the west side of the entrance appears to have been a stable; its doorway is not provided with stops for a door, its windows are very small, and there are holes in the piers like those ordinarily seen in ancient stables in Syria, for tying cattle or horses. But all the windows on the ground floor are mere loop-holes, and the rooms here must have received their light mainly through the atrium; the upper windows were undoubtedly larger. The plan of this house should be compared with that of a large house at il-Ḥaiyāt in the Ḥaurān.

15. IL-ʿANZ.

A small inhabited village, on the west slope of a ridge northeast of Ḥalbān, bears this name which is repeated elsewhere among the ancient sites of Central Syria. The ruins here do not indicate that the town was a large one in ancient times, and it may have been nothing more than a group of large private residences. One of these is sufficiently preserved to show that it was a house of considerable size. The main portal of its vestibule on the south, the outer wall of the north side of the house, and foundations of other walls are in situ, and indicate that the house was of the same type as house No. II at Iṭ-Ṭūbā (Ill. 20). Some parts of the house that are now inhabited are undoubtedly ancient, and others are built on old foundations, and out of old material; but the present covering of mud plaster makes it impossible to know definitely which is old and which is new. There are good Doric capitals, of the Christian period, lying in the court, and other well carved details. This house was built in the fifth century and is therefore one of the earlier group of the dated monuments of the ʿAlā. The date is plainly written on the great lintel¹ of the main portal (Ill. 21); it reads 442 A.D. The jambs of the portal are quite plain, but are of carefully dressed monoliths.

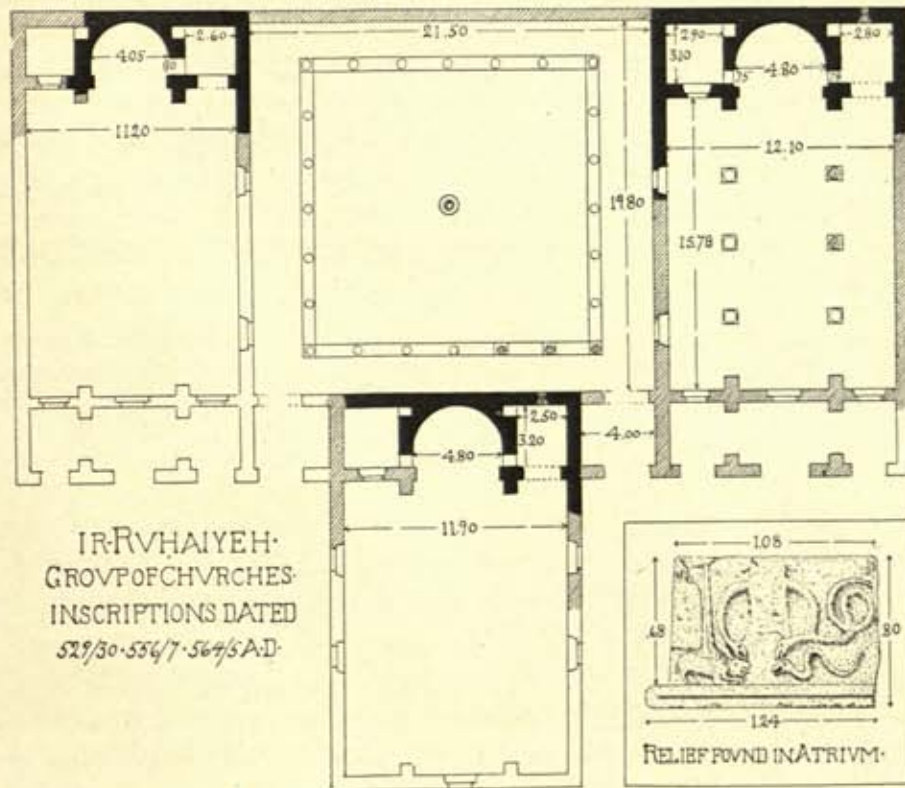
16. IR-RUḤAIYEH.

This ruin, at the foot the northeast slope of the ^ʿAlā, is almost leveled with the ground; but the foundation walls of three churches are still easily traced. These churches seem to have been the only buildings of importance on the site; they probably formed the centre of a great religious establishment in early Christian times.

CHURCHES. 529—564 A.D. The three churches are of basilical form, and of about the same dimensions; they were built upon three sides of a square, one on the north, one on the south and one on the west (Ill. 22). The size of the square was fixed by the length of the north and south churches, and a wall connected these two churches at their east ends, and thus formed a complete



Ill. 21. il-ʿAnz: Doorway of House.



Ill. 22.

enclosure, that could serve as an atrium for the group. The atrium was provided with colonnades, and was entered from the west, by portals on either side of the West Church. As I have said, little remains to be seen here except foundation walls and broken details; yet the diaconicum of the South Church and that of the West Church are well preserved and have been roofed over with mud domes which are still in place, though long since deserted.

The apse of the North Church too has been converted into a dwelling at no very distant date. The plan (Ill. 22) shows what proportion of walls are standing to a height of two meters; but

these are almost buried, and show their height only in the interior; it also shows how much I have restored. The interior columns found in the South Church are the only columns I have seen in a nave in all this region of the 'Alā. Few ornamental details were found here, except several lintels that have been broken in pieces, and a carved door of basalt. The broken lintels were almost all inscribed, and these inscriptions¹ together with others, 4 in Greek and 1 in Syriac, furnish the following dates: 373/4, 529, 530, 556/7 and 564. These dates indicate that the churches belong to the sixth century, though there was undoubtedly a building here in the fourth. It is not impossible that one of the churches is earlier than the others, and was the nucleus of the group; it may even have belonged to the fourth century.

The relief sculpture shown with the plan (Ill. 22) seems to have been an ancient piece of carving, afterwards converted into a door; for the relief is not complete as we have it; some of the figures have been carefully cut away, and the design, as it is, is on end when the door is upright. The subject of the relief is a curious one, made up of three serpents and a small animal with a high ruff about its neck. It is impossible to imagine what the central figure may have been, so carefully has it been cut away, and the object at the extreme left of the composition is equally unintelligible for the same reason. The work is almost certainly pre-Christian; so far as its style is concerned, it is probably late Roman; but its purpose and its original position may only be conjectured. This bit of sculpture is well known by the natives for miles around; but it is perhaps only a coincidence that the last two syllables in the name of the place (*haiyeh*) compose the Arabic word for serpent.

17. TELL IR-RUHAIYEH.

This hill, northwest of the ruins described above, is the site of a very ancient fortified town. The slope is steep, almost inaccessible, except by the ancient road which winds up from the valley below, in which there is the bed of a stream. The summit, in shape an uneven ellipse, is completely surrounded by a wall of large boulders, very similar to the crude walls at ir-Rubbeh and at Tell id-Deheb, which have been described and illustrated on pages 6 and 17. The upper part of the wall, i.e., the portion above the retaining walls which are slanting, is constructed of smaller stones, and is very thick, reaching in places, a thickness of three meters. It is preserved throughout the greater part of its circuit to a height of about two meters. Within the walls are extensive remains of ruined buildings, which appear to have been rather crudely built. The rooms were small, sometimes long and narrow. There are hardly any blocks of dressed stone, no signs of arches or columns, no mouldings or other forms of ornament, and no inscriptions of any kind. The site is one of the most commanding of the neighborhood, overlooking a long valley which may have been very fertile in ancient times. The fortified town is probably one of the most ancient ruins of the region, and is to be classed with the ruins mentioned above, and with similar remains in Southern Syria. That this place was, and still is, an important strategic position, is shown by the fact that the Turkish Government has established a desert garrison, for the control of the Bedawin, in the valley, about three miles to the northwest.

¹ Div. III, inscs. 896—898.

18. ID-DABBĀGHĪN.

In a valley lying northwest and southeast among the low rolling hills of the desert country northeast of the 'Alā, we came upon this site, which is on the most direct route from the 'Alā to Ḳaṣr Ibn Wardān.

The ruin is composed of a series of mounds which follow the lines of the walls of buildings, and cover a considerable space on both sides of the dry bed of an ancient stream. From the mounds of clay protrude many jambs and lintels of basalt, and other fragments in the same stone lie scattered about. In a number of places, foundation walls of a good quality of masonry can be traced, though not continuously enough for one to be able to make out the ground plan of any one building. The houses of this ancient town were built of sun-baked bricks, laid on foundations of basalt masonry, and only such details as columns, lintels, jambs and arches were of cut stone. Specimens of the ornament of the buildings abound in patterns in flat relief carved upon the jambs and lintels of doorways. (Ill. 23). The patterns are usually of geometrical designs, with occasional vines and interlaces, though one lintel¹ was adorned with two peacocks standing head to head. A few inscriptions were found but none of them gives a date.



Ill. 23. id-Dabbāghīn.

¹ See Ill. Div. III, insc. 905.

17020

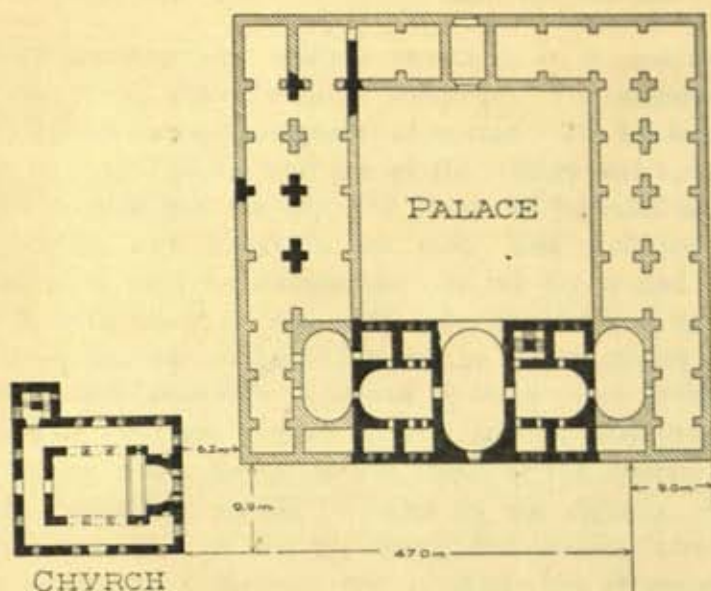
19. KAŞR IBN WARDÂN.

Far out on the rolling desert, far even from the ruins of contemporary abodes, stands this great ruin, the most imposing of all the ancient sites in Northern Syria on the east of the high road, and, in some respects, the most remarkable in all Northern Syria. When seen from a distance, its towering, broken walls loom up like the vision of some great modern city, and, indeed, one can not realize, even when near at hand, that these are not the ruins of an ancient city, but only of a group of three buildings; for there are but three in the group, and the crude walls of small extent that may be traced east of the great ruins, are, in my opinion, only the enclosures for flocks,



Ill. 24. Kaşr Ibn Wardân, Church and Palace from the Southwest.

made by the Bedawin shepherds. A casual glance discovers that these buildings bear no relation to those of the ruined cities and towns in the neighborhood, nor to those of the more beautiful ruins in the mountains farther west; in fact they bear no resemblance to any remains in any part of Syria. A closer examination reveals the interesting fact that this group of edifices is built on ground plans, in a style, and largely of materials similar to those employed in the imperial edifices of Constantinople during the reign of the emperor Justinian. The group stands upon an elevation, partly natural and partly artificial, held up by terrace walls. The three buildings are, (1) a square, domed church, (2) a large palace, both of which are remarkably well preserved, (Ill. 24)

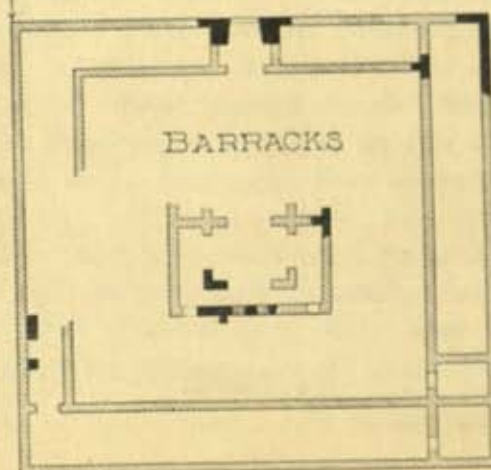


CHVRCH

PALACE

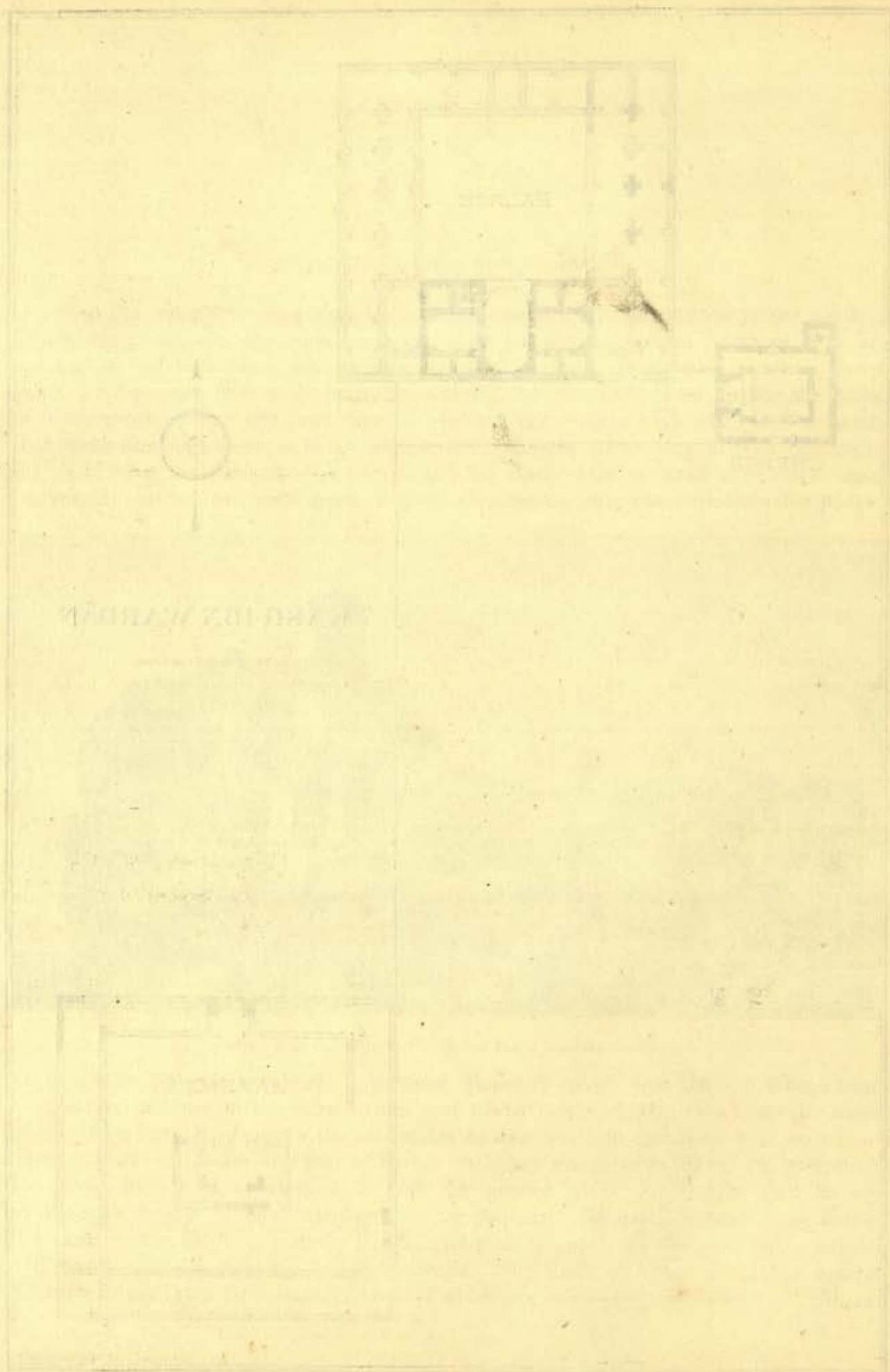
KAŞR IBN WARDÂN

SCALE - 1 cm = 5 m.



BARRACKS

C.F. Cook, C.E., Del. May, 1907.



and (3) an extensive military structure, — a *castrum*¹ or barracks, — which is less well preserved than the other buildings. The materials employed are brick and basalt, both laid in an excellent quality of mortar. The bricks are of two sizes, $30 \times 34 \times 3.50$ cm. and $34 \times 37 \times 4$ cm., and are of the quality and color of those used in the church of Hagia Sophia and the so-called Palace of Justinian in Constantinople; they were used in conjunction with basalt in the walls, and exclusively in the vaults and domes. The basalt was used for foundations, for the lintels and jambs of portals, and in alternate bands with brick in the walls, the bands being each about a meter high, consisting of three narrow courses of basalt to ten or twelve layers of bricks. But these were not the only materials employed in these great edifices; a fine-grained, white limestone was used for many window frames, and for door frames in the interiors; rare marbles of various colors appear in the shafts of the interior columns of the church, and a pure white crystalline marble is found in the capitals. Quantities of scattered tesserae of many hues, tell us that the floors, and possibly some of the walls, of the church and the palace were covered with mosaics; bits of plaster still adhering to the walls, the vaults and the soffits of arches show, that, although the color scheme provided by the combination of materials gave richness to the exterior aspect of the buildings, the polychromy of these chief materials was concealed on the interior by painted plaster, or mosaics, or both. It is not alone in the use of imported materials, however, and in the production of polychromatic effects by combinations of these materials, that the architecture of Ḳaṣr Ibn Wardân differs from that of other places in Syria; for in methods of construction, as well, these edifices present examples that are wholly foreign to this part of the world. A lofty dome of brick, perhaps two, stood here; the one, of which there are sufficient remains to render a restoration of it possible, was not only set on pendentives of unusual form; but these pendentives were pierced with windows in a most extraordinary fashion. Vaults of brick also appear in the greatest possible variety of forms, tunnel vaults, ordinary cross-vaults, domed cross-vaults, and elliptical vaults with complicated twisted surfaces, all of which seem strangely out of place in a region where vaults of any kind were rare, especially in ecclesiastical architecture, where vaults of brick in any form are never found, and where cross-vaults were unknown, except in one or two later buildings in the immediate vicinity, which may very well have been copied from these excellent examples. The carved ornament too is exotic in this locality; the richly sculptured marble capitals of the church find no counterparts in the churches of Syria; the heavy string course of the triforium, which is of beautiful yellow marble (*giallo antico*), presents a profile entirely unknown in the neighborhood. The entire group of structures, in materials, in construction, and in details, presents an architectural ensemble that is closely related to the buildings erected by Justinian's great architects beside the Bosphorus: the dates on two of the buildings (561 and 564 A.D.) fall within the reign of Justinian, and there is no doubt that the entire group was erected within a few years. It seems probable that we have here a suite of imperial edifices, erected under direct influence from Constantinople, designed by the imperial architects, and, to all appearances, built, in part at least, of materials imported from the capital. The only other structure that I have seen in all Central Syria, that bears the least resemblance to these buildings, is the great *castrum*

¹ The words *καστρίον*, *καστρε*, *καστέλλος* occur in inscriptions upon several of these military structures in Northern Syria and the Haurân.

of il-Anderin,¹ the nearest large city. This building was constructed of alternate bands of basalt and brick-work, in about the same proportions as at Kaşr Ibn Wardân; it was completed in the year 558 A.D.

It is not at all unlikely that an architect from Constantinople not only designed these buildings, but actually supervised their erection. We know, from the *De Aedificiis*² of Procopius, that an architect named Isodoros, nephew of that Isodoros of Miletus who collaborated with Anthemios of Tralles in designing Hagia Sophia, was engaged in extensive government building operations in Euphratesia, and it is probable that he built the walls of a no more distant city than Chalcis, now Qinnisrîn or il-Îs, on the northwestern boundary of this very district; for, in the ruins of this place, there is an inscription, seen by Dr. von Oppenheim and quoted by Dr. Strzygowski³ and also copied by the American expedition,⁴ which gives the name of Isodoros with the titles of a state official: it is dated in the year 550 A.D.

The nature of this group of edifices, and the fact that the three buildings represent three distinct classes of architecture, religious, civil, and military, is not without significance; yet the reasons for placing them here remain, for the present, at least, a mystery. The church was of more than ordinary magnificence, with its precious marbles and its mosaics; the palace is by far the largest building of the period of which there are any remains in Syria, excepting only a few fortresses. Its spacious halls were sufficient for the accommodation of great assemblies, and its vaulted chambers, galleries and courts were planned on a most magnificent scale for the housing of a large retinue; the *castrum* was one of the more extensive of the barracks of Syria: over 50 meters square, with room for a thousand men and two hundred horses. This regal residence, with its sumptuous place of worship close by, and with a small fortress for the protection of both, stands now in the midst of a desert where no water is. Our expedition reached the spot in March, while enough of the winter rain was still preserved, in some small rock-hewn basins in the vicinity, to sustain our animals for a few days. There are no remains now visible of extensive reservoirs or deep wells for the water supply of the place in ancient times, yet I am quite convinced that the depression to the southwest of the ruins was once filled with water, and that the dry wadi that extends all along the east of the ruins was once a stream. Procopius⁵ speaks of the eastern borders of the Euphratesia, in the region of Zenobia, as a desert, unworthy of international cupidity, and therefore comparatively safe from the greed of the Persians; but Kaşr Ibn Wardân cannot be thought of as having been within that desert strip; for there were large settlements, like Seriane and Resapha many miles farther east.

The ruins of Kaşr Ibn Wardân are by no means entirely unknown. The site is marked on Kiepert's map; Mordtmann gives the earliest description of the ruins in an article⁶ published in 1884; Oestrup visited the place in 1893, and published a description,⁷ with a crude sketch plan, of one of the buildings. Hartmann⁸ stopped

¹ cf. Description of il-Anderin in Div. II sec. B. Pt. 2 of these publications.

² *De Aedificiis Justiniani*. Procopius. Lib. II. VIII.

³ *Klein-Asien*, p. 130 and *Z.D.P.-V.* XXXIII. 105.

⁴ cf. *A.A.E.* 3 Pt. III insc. from Chalcis.

⁵ *De Aedificiis*, Lib. II. viii, cf. translation by Aubrey Stewart, M.A., *Palestine Pilgrims' Text Society*. London 1896.

⁶ *Archäologisch-Epigraphische Mittheilungen aus Oesterreich*. VIII (1884), 191.

⁷ *Historisk-topographiske Bidrag til Kendskabet til den Syriske Oerken*, J. Oestrup.

Memoires de l'Academie Royale des Sciences et des Lettres de Danemark, Copenhagen, 6me Serie, Section des Lettres, V, No. 2, p. 88.

⁸ M. Hartmann. *Z.D.P.-V.* XXIII (1900), pp. 102—106.

at the ruins in 1887, and in 1900, published some account of them. In 1889, Dr. Max Freiherr von Oppenheim¹ reached the place, and, in 1903, a number of the photographs which he took of the church were published by Dr. Strzygowski² in his *Klein-Asien ein Neuland der Kunstgeschichte*. Again, in 1904, Dr. Strzygowski published two photographs of the palace, also taken by Dr. von Oppenheim, in his remarkable article on Mschatta.³ But the lack of water during a greater part of the year, — the season which most travellers choose for journeys in Syria — has hitherto prevented a detailed study of the ruins. The Princeton Expedition was so fortunate as to reach Kaşr Ibn Wardân in the early spring, and to find water at no great distance from the ruins. An examination of the three ruined buildings was made as exhaustive as was possible without extensive excavations. The results of this examination are given herewith.

THE CHURCH. The three ruined buildings at Kaşr Ibn Wardân stand at the angles of a right-angled triangle (see map), the right-angle of which points to the north east. The barracks stand at the eastern angle, and the church at the western, at the end of the short side of the triangle; the palace stands at the right angle, east of the church. These relative positions are incorrectly given in Dr. Strzygowski's publications, owing to mistakes made by Hartmann and von Oppenheim. The church stands near the western edge of the low plateau or terrace; it appears to be on slightly lower ground than the other buildings; but this is owing to the greater accumulation of debris about the palace and the barracks, and I believe the difference in the original levels was very slight, if there was any at all. The church was a tall structure with a triforium, and was surmounted by a dome about 20 m. high. Of the original structure there are now standing, the walls of the lower story, (complete, except at the southwest angle where they are standing to a height of two meters, but are buried in debris,) the walls of the triforium story on the north and west sides, the arches of the triforium on the north, the walls of the apse to the springing of the half dome, the great arch that supported the north side of the dome, and, above this, half of the northeast pendentive, with a section of the wall adjoining it on the west (Ill. 24). In 1899 the half dome of the apse and part of the northwest pendentive were standing, as may be seen by von Oppenheim's photographs⁴ which show also several sections of wall that are wanting in my photographs. (Ill. 26, 27). From this it would appear that the disintegration of the ruin had been very rapid during the space of five years.

PLAN. The outline of the ground plan of the church (Ill. 25) is a rectangle (15 m. \times 18.50 m.) with a small stair-tower projecting northward from the northwest angle. If this projection is included, the whole plan may be inscribed exactly within a square.⁵ The interior plan (Ill. 25 A), presents an oblong nave (6.66 m. \times 10.46 m.) terminating in a deep-set, semi-circular apse which is concealed on the exterior by a flat east wall. An aisle is carried along both sides of the central space, and across the west end. The side aisles open into the main body of the church through three

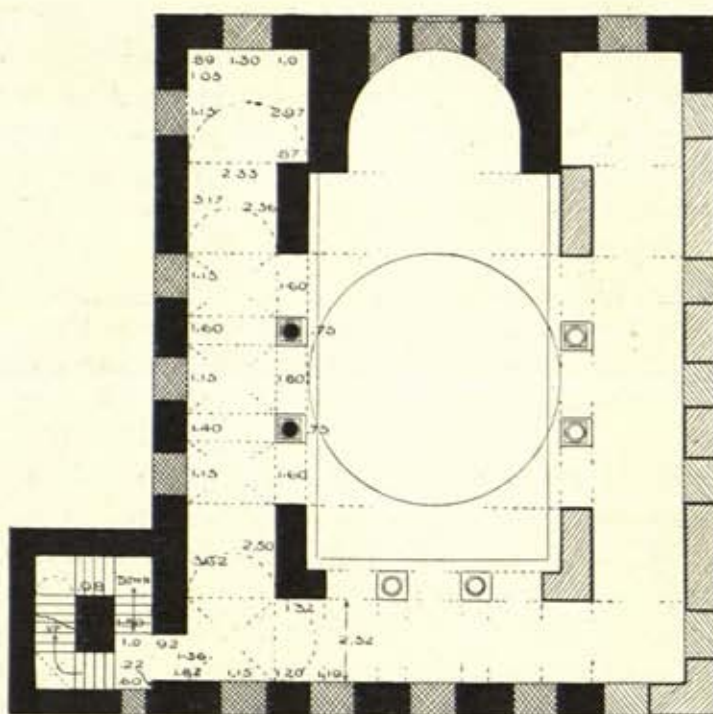
¹ *Zeitschrift der Gesellschaft für Erdkunde zu Berlin*. XXXVI (1901) pp. 69—99.

² *K.-A.* pp. 121—182.

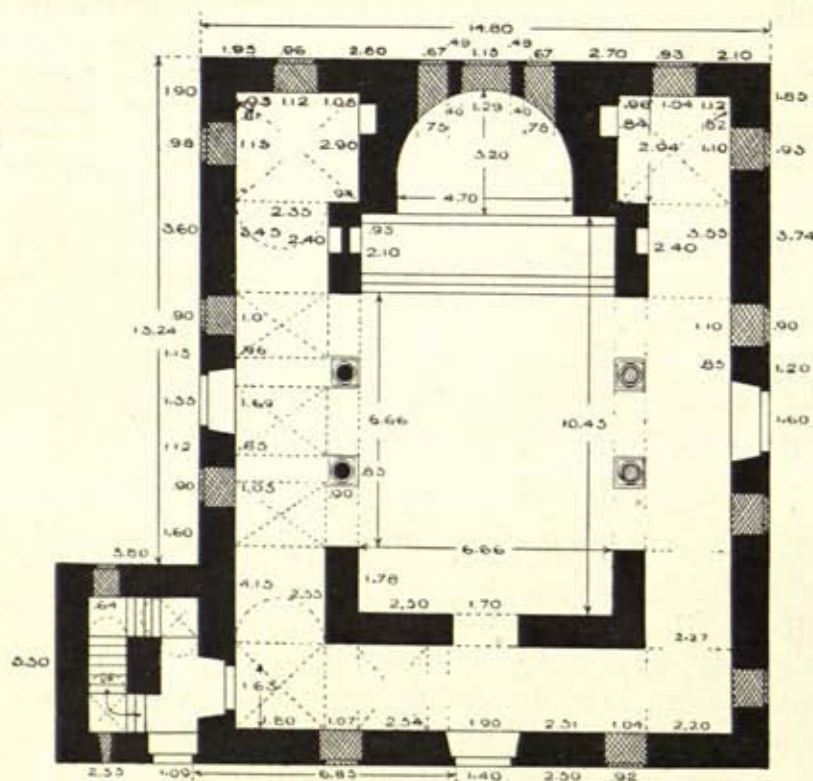
³ *Jahrbuch der Königl. Preuss. Kunstsammlungen*. Band 25, IV, pp. 239—40.

⁴ *K.-A.*, Abb. 93, 94.

⁵ It is interesting to compare the very clever plan made from photographs by Mr. F. Toebelmann and published in *Klein-Asien*, Abb. 92. A southern tower is given in this sketch; but I could find no evidence for this.



B. PLAN OF TRIFORM.



A. PLAN OF GROUND FLOOR.

KAŞR IBN WARDÂN.
CHURCH.
Ill. 25.

arches on either side; the western aisle had more the nature of a narthex, and was connected with the nave only by a single narrow arch. The side aisles terminated toward the east in large chambers which flanked the apse. There was no direct communication between these chambers and the presbyterium. There were a portal and two windows in the front wall, and in each side aisle. The plan of the triforium story (Ill. 25 B) is practically the same as that of the ground story, except that a gallery above the narthex opened into the main body of the church by arches like the lateral triforium arches, and five great arched windows in front, and corresponding windows on the sides, replace the doorways and small rectangular windows of the lower story. To this oblong interior a dome was adjusted by means of deep arches at the east and west, carried on heavy piers that extended toward the middle of the church from the apse and the narthex, to the triple arches of the aisles and triforium, whose combined width is equal to the width of the nave; and thus a square of arches was formed to carry the pendentives of the dome, a method frequently employed by Byzantine builders to accommodate a circular dome to an oblong compartment.

SUPERSTRUCTURE. The west elevation (Pl. I) of this building can be almost completely re-

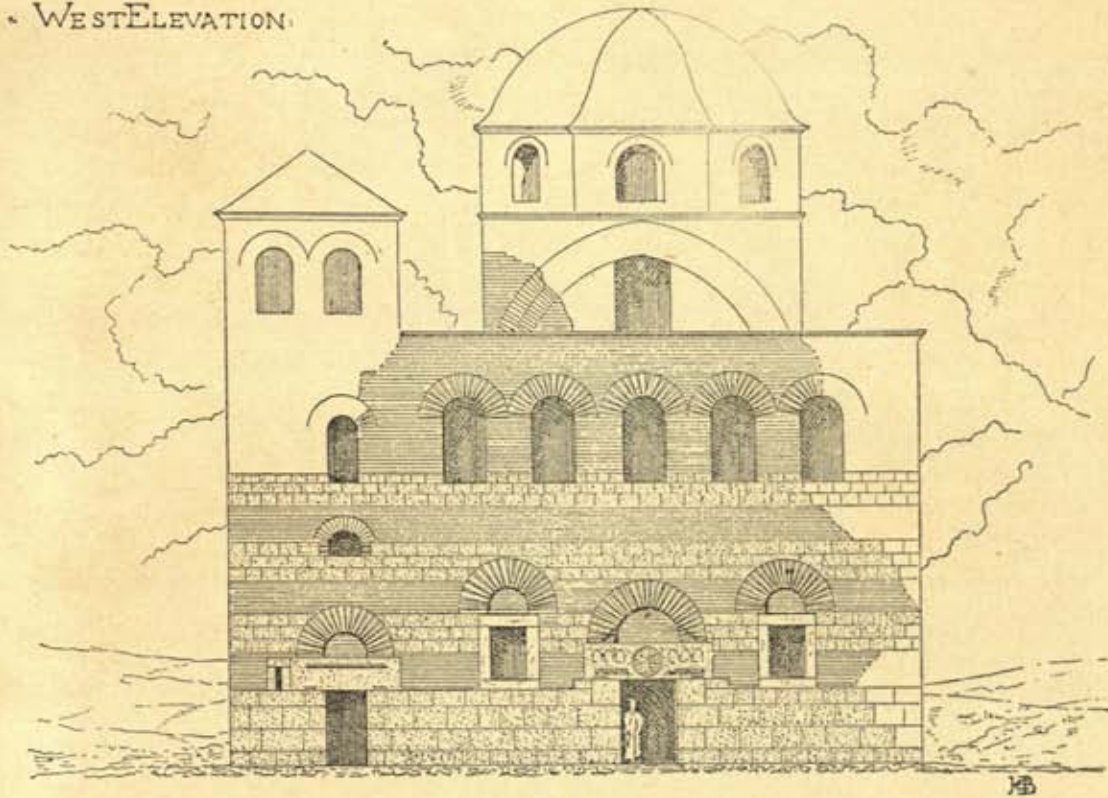


Ill. 26. Կաթր Ibn Wardân; Church from West.

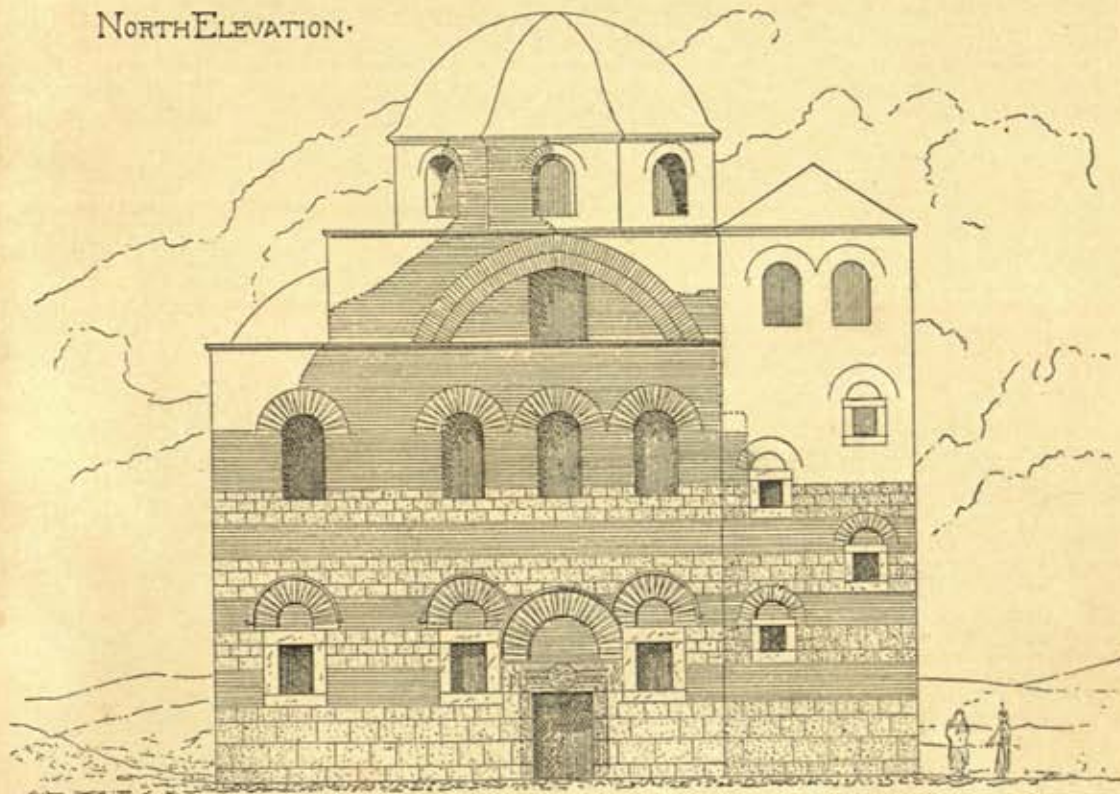


Ill. 27. Կաթր Ibn Wardân; Church from East.

WEST ELEVATION.

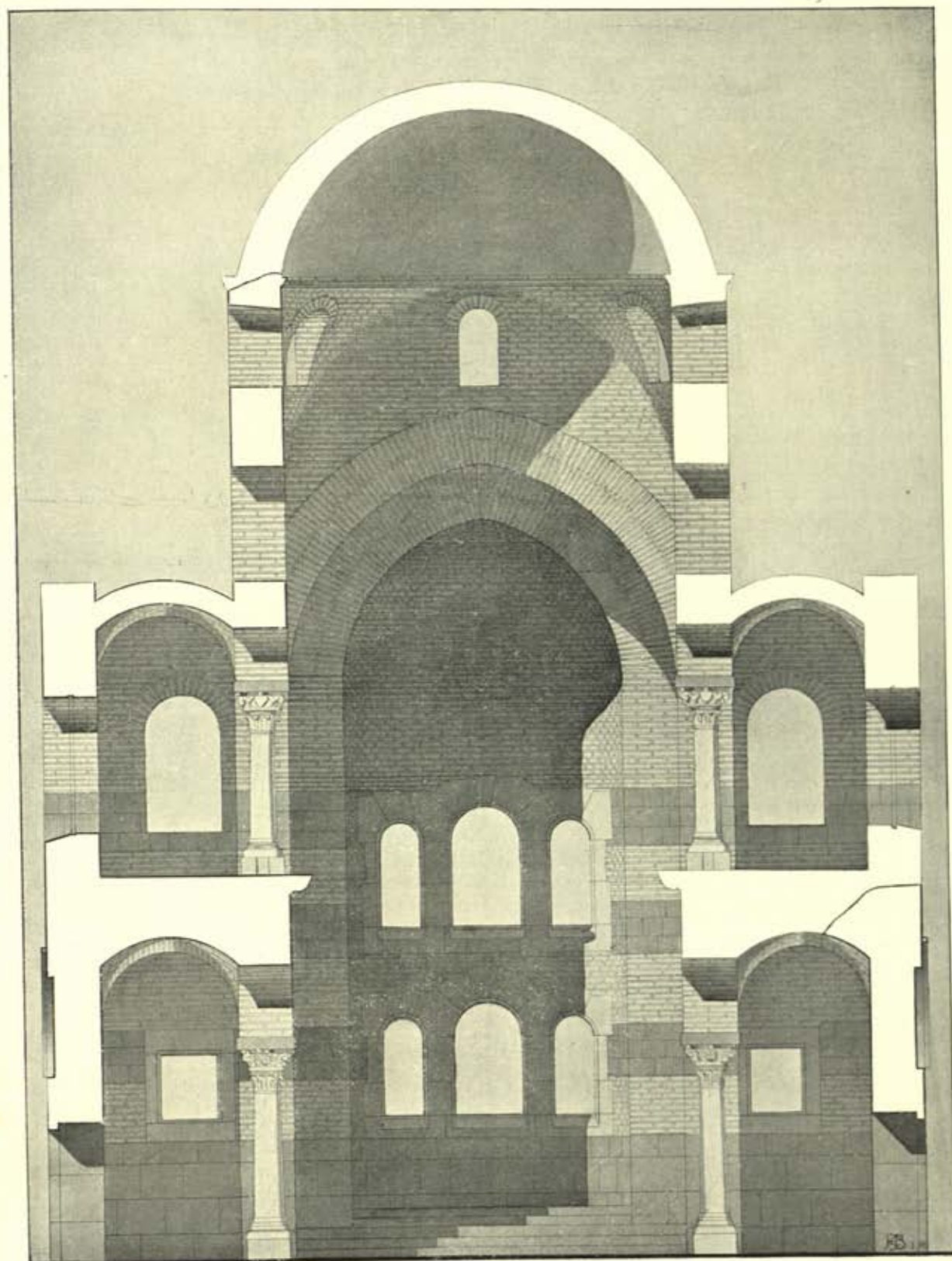


NORTH ELEVATION.



KĀSH IBN WARDĀN.
CHVRCH.

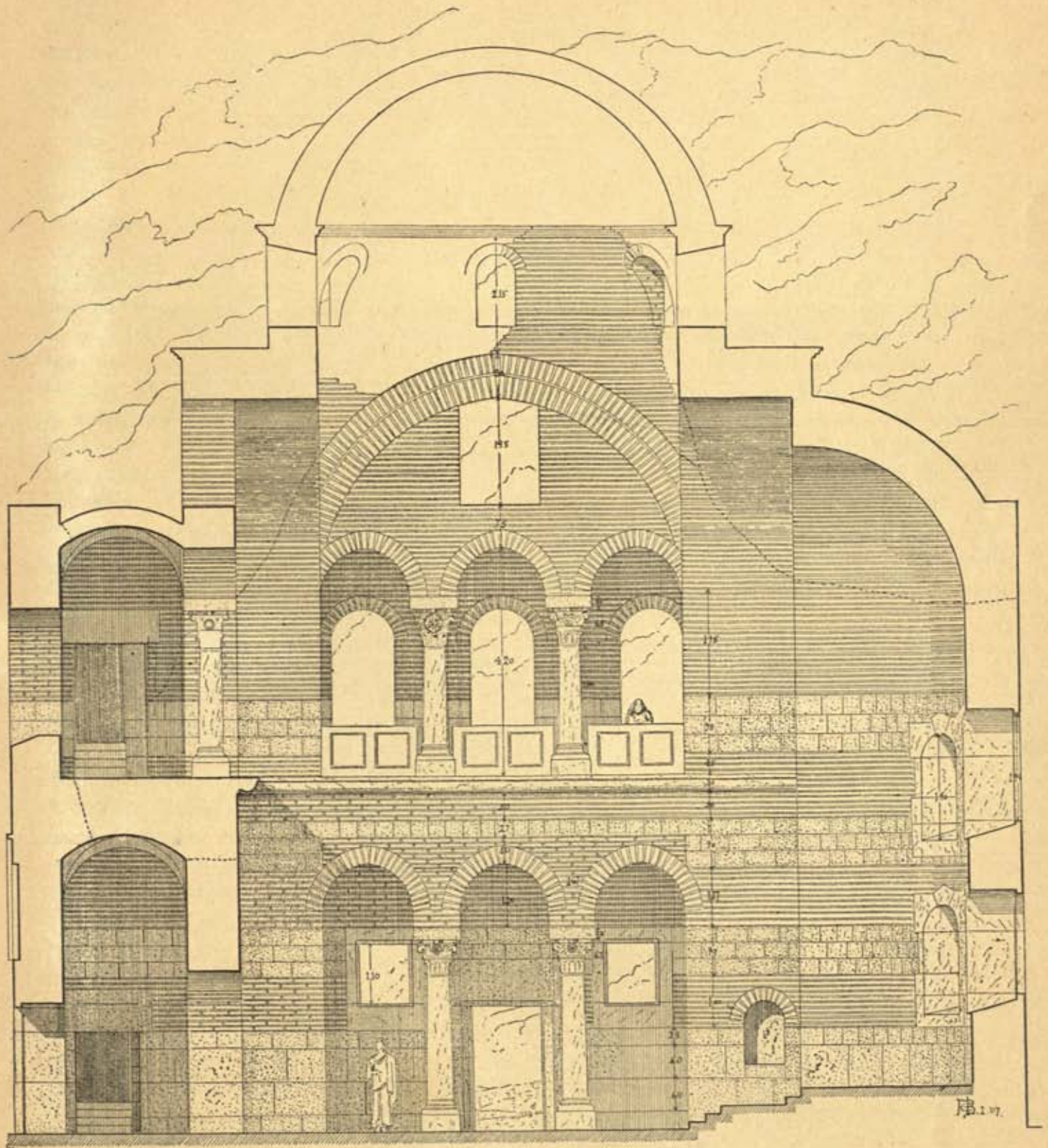
SCALE: .005M. = 1M.



KAŞIBN WARDÂN.
CHVRCH.
CROSS SECTION.

BLACK OUTLINE •
INSITU MARCH 1904.

SCALE: 1CM • 1M.



KAŞR IBN WARDÂN.
CHVRCH.
LONGITVDINAL SECTION.

SCALE: 1CM:1M.

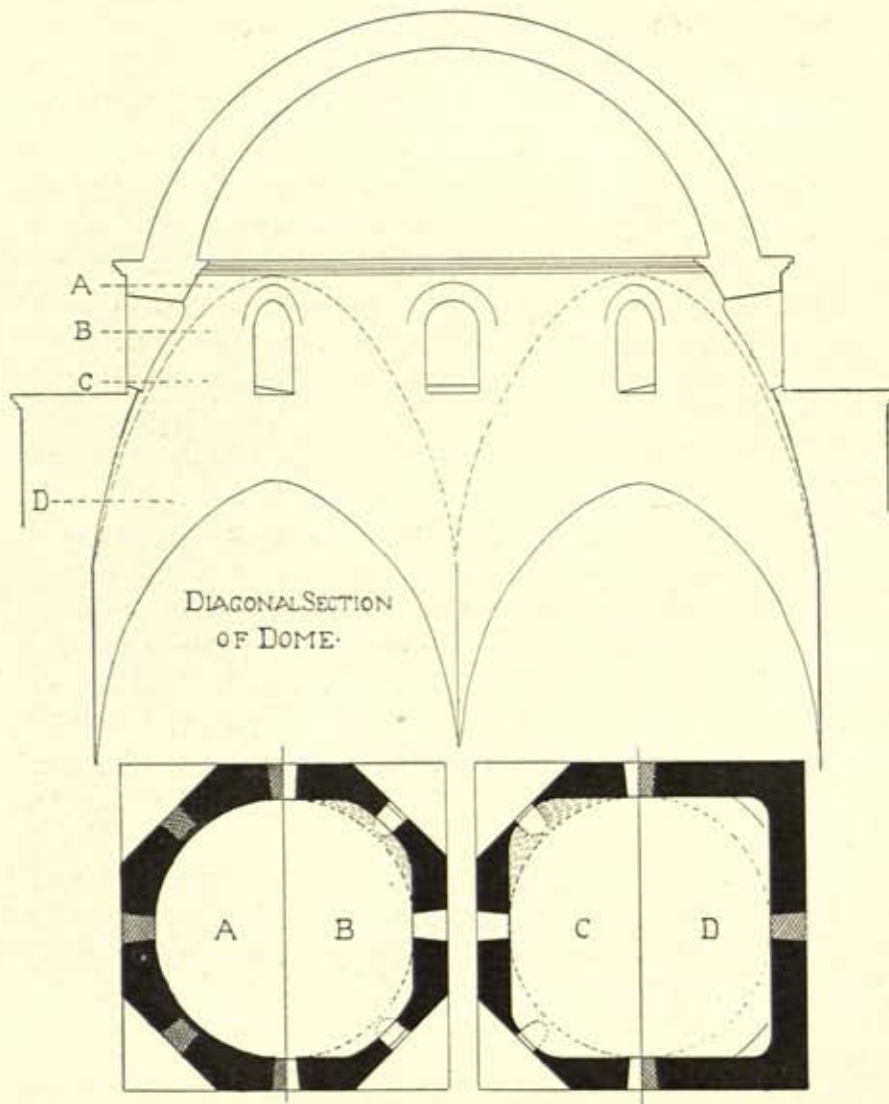
presented in a drawing of the parts still existing. The ground story with its heavy base courses of basalt over 2 m. high, the central portal, the doorway to the tower, the two windows, all surmounted by broad relieving arches of brick above their lintels, the three bands of brick work, alternating with three equal bands of basalt, occupying the middle zone of the façade, the upper story all of brick, with its five large, round-arched windows, all are in place, as may be seen in illustration 26. A small, arched window in the tower is also preserved, and one half of a larger arched window directly above it. Only a small section of the base of the dome is in situ on this side; but the tower, which must have risen above the aisle vaults, because the stairs led to the roof, though no longer standing, is shown rising above the aisle vaults in Dr. von Oppenheim's photograph.¹ The north side (Pl. I) is even more nearly complete, showing one of the great arches below the dome, and sections of two sides of the octagon with its windows. The east elevation is shown in Ill. 27. The south side was undoubtedly like the north, except for the tower, which I do not think could have existed here, because the second course of basalt runs too far westward, as may be seen in Ill. 24. A transverse section of the interior (Pl. II) shows a very tall central structure with a high apse, in which there are two stories of windows, three in each, and the side aisles and galleries above them extending a little above the level of the springing of the half dome of the apse. The pendentives and the dome rise still higher, without apparent abutment. The longitudinal section (Plate III) shows the two stories of triple arches and the great embracing wall-arch above them, which extends up to the height of the deep arches at the east and west, which constitute the real support of the dome. A large window opens below the great wall-arch and above the vaults of the triforium, on the north and south, and a similar opening was probably placed below the deep west arch. To this point the evidence for reconstruction is well preserved on one side of the building: above this level there is standing only a small fragment; but this is fortunately sufficient to give us a clue to a complete reconstruction up to the dome itself, and presents one of the most unique problems of construction in the history of domical architecture.

This fragment which is shown by lines of brick-work in Plate III, and which may be seen in Ills. 24, 26 and 27, consists of one half of one pendentive broken in two vertically. The pendentive did not begin to show itself at the point where the extrados of two great arches meet, but appears 30 cm. above that point, and then the surfaces of the side walls and of the pendentive are so dextrously warped together that there is no visible line, or groin, as it might be called, between them. At about half its height the pendentive was pierced with a round arched window, corresponding to the windows in the side walls between the pendentives, and, at the same point, the square of the outer structure becomes an octagon. The octagon rises about two meters, and upon it was placed the dome. We cannot know the exact form of the dome itself; but I conjecture that it was of segmental or elliptical form, like most of the domes of the period; but it must have been circular in interior plan and octagonal on the exterior to accommodate itself to its substructure. The diagonal section of the dome, and the plans at different levels, shown in Ill. 28, give an idea of the means by which this extraordinary dome was supported. The angles above the spring of the deep east and

¹ *K.-A.*, Abb. 91.

west arches were filled up solid, and formed a square that extended up to half the height of the pendentive; this weight secured the lower sections of the pendentives (D in Ill. 28). At the level C. the octagon wall in the middle of the pendentive was extremely thin (only 50 cm.), as may be seen in the photograph (Ill. 27), and would never have stood, but for the fact that the window opens at this point, and its arch, at level B., carries the superincumbent weight off on either side to the heavier walls adjoining.

This was a most unusual and difficult piece of construction, and would seem a very dangerous one; yet, according to the Bedawin of the region, the dome was standing within the memory of men.



Ill. 28.

VAULTING. It is especially worthy of notice that many of the arches in this building are not semi-circular, but are two-centred, and consequently bluntly pointed. The arch of the apse and the four great arches that carried the dome are all struck from two points, 30 cm. on either side of the actual centre. The arches of the triforium are likewise two centred, and the arches of the lower arcade are both pointed and stilted, as may be seen from my photographs and from those of Dr. von

Oppenheim.¹ The vaults of the aisles, the narthex, the triforium gallery, and the two stories of chambers beside the apse are of two kinds, tunnel vaults and cross-vaults. But of these latter there are two varieties: the one square, the other oblong, and hence domed. The vaulting of the stairway presents a third form. As may be seen in the ground plan (Ill. 25), the spaces between two solid walls, in the aisles and triforium gallery, were covered with simple tunnel vaults. The angles where the side aisles met the western aisle, in both stories, were covered with square cross-vaults, with semi-cir-

¹ Ibid. Abb. 95.

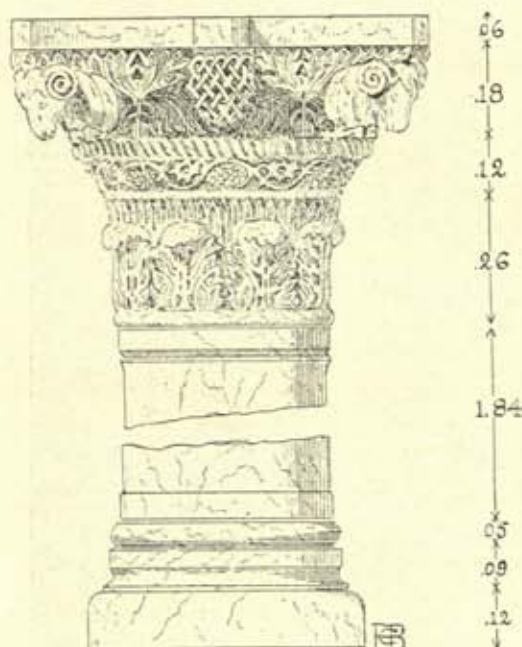
cular diagonals, and were consequently domed. The spaces between the triple arches and the walls were spanned by transverse arches, 80 cm. deep, which sprang from the columns, and which carried oblong, domed cross-vaults between them. These vaults are in place in the north aisle: but, in the triforium, the crowns have fallen in; nevertheless their form is clearly illustrated in Ill. 29, where an arch of the triforium, a transverse arch, and the springing of one of the cross-vaults is shown. The transverse arches are semi-circles, the archivolt is pointed, the wall arch is round and stilted, and the diagonals were semicircles. The vaulting surfaces were thus domed up to the crown of the diagonals. The lower chambers beside the apse had cross vaults, the upper chambers had tunnel vaults. The stair tower had a very complicated system of vaults. Each flight was covered with a simple tunnel that carried the flight above it. At every other landing there was a cross-vault that received the ends of the sloping tunnels; but the alternate landings had no cross-vaults, and in these, two intersecting, sloping tunnel vaults were brought together, not by dropping one below the other; but by twisting the two together in a most complicated figure.

ORNAMENT. For decoration the church depended upon its polychromatic scheme on the exterior, and upon mosaics, coloured plaster and marble details in the interior. The bricks, of which there are two sizes, one measuring $30 \times 34 \times 3.50$ cm., the other $34 \times 37 \times 4$ cm., were laid so as scarcely to show their vertical joints, but with greater widths of mortar, ten bricks in a band 90 cm. wide to 3 courses of basalt in a band of equal width. The relieving arches above the doorways and windows were made a brick and a half deep. On the sides of the church these arches were surrounded by an ornamental band made of two rows of projecting angles of bricks (See Ill. Div. III, insc. 907). The window frames of the lower story, inserted in white limestone, added to the colour scheme. The carving of the exterior was confined to the lintels and jambs of the portals, and bore discs with crosses in them, bands of geometrical work, and of lettering in low relief, were the only features attempted in the hard black basalt. In the interior the combination of coloured materials was carried out in the walls as carefully as it was on the outside, as may be seen in Plates II and III; but here it was concealed by mosaics and coloured plaster, as abundant remains will attest. On the walls of the apse there are patches of plaster with holes in it that once contained mosaic tesserae, and tesserae are found in the debris. On the under side of the vaults of the chambers beside the apse there are considerable remnants of plaster coloured a light blue, but no painted designs beyond borders in black or brown could be traced. Red colouring is to be seen in the vaults of the triforium. The columns with their carved capitals,



Ill. 29. Ḳaṣr Ibn Wardān; Church, Arch and Vault of Triforium.

were especially beautiful (Ill. 30). The bases are of a simple, somewhat flat, profile. The shafts are of a beautiful yellow marble, presumably the kind known as *giallo antico*. All the capitals that are to be seen are of different designs, some of them not unlike capitals known in Constantinople and Salonika, but none of them bearing resemblance to the capitals of the neighborhood, or of the limestone country to the west and north-west. The capital which I chose for reproduction is quite unique in design (Ills. 29—30). The lower third consists of the conventional row of acanthus leaves. Above this is a delicate band of grape vine, and over that a torus with twisted grooves. The uppermost third of the capital has a disc, or a boss of various designs (Ill. 30), in the middle of each face, adjoining is the conventional Byzantine rendering of the Classic acanthus bud, and at each angle a ram's head protruded out under the angle of the abacus. All of these heads have, of course, been broken off; but the fore legs of a ram doubled



Ill. 30.

up at the knees are still visible at each angle (Ill. 30), and part of a ram's horn still clings to the foliage at one angle. The heads I have restored conventionally. A string moulding of yellow marble was carried around three sides of the church at the triforium level. The sides of the plinths below the columns show grooves where the panels of a parapet were inserted: therefore I have shown a parapet in Plate III. The niche beside the apse is now buried; but its arch is to be seen in one of von Oppenheim's photographs. The steps of the bema and of the sanctuary are, of course, conjectured, as the debris is piled up three meters high in the apse; but, as three and two was a common arrangement of steps in Syria, I have given that number.

THE PALACE. Date 564 A.D. The ruins of the palace present, as they stand, an enormous bulk, rising in two stories, high above the mounds

of disintegrated masonry, but one quickly finds that this great mass represents but a small fraction of the original structure. The hill which appears to rise behind the church is nothing more than a heap composed of the fallen walls, arches and vaults of the palace (Ill. 31). Its façade faced south upon the great square between the palace and the barracks, and this — the most important section of the building — is the part best preserved. The palace was built about an open court, almost square. The part of the building in the south of the court was deeper than those on the other sides, and its central mass, consisting of two stories of vaulted halls and chambers, is wonderfully preserved. Its ends, in the angles of the great square, have fallen in heaps of rubbish, the east side of the court and the north side are marked only by great mounds of debris. But the west side, which is also almost completely ruined, presents two massive piers, one two stories high, the other in one story, with the springers of cross vaults still adhering to their angles (Ill. 31). These, with foundations of side walls protruding from the debris, are sufficient to give the plan and

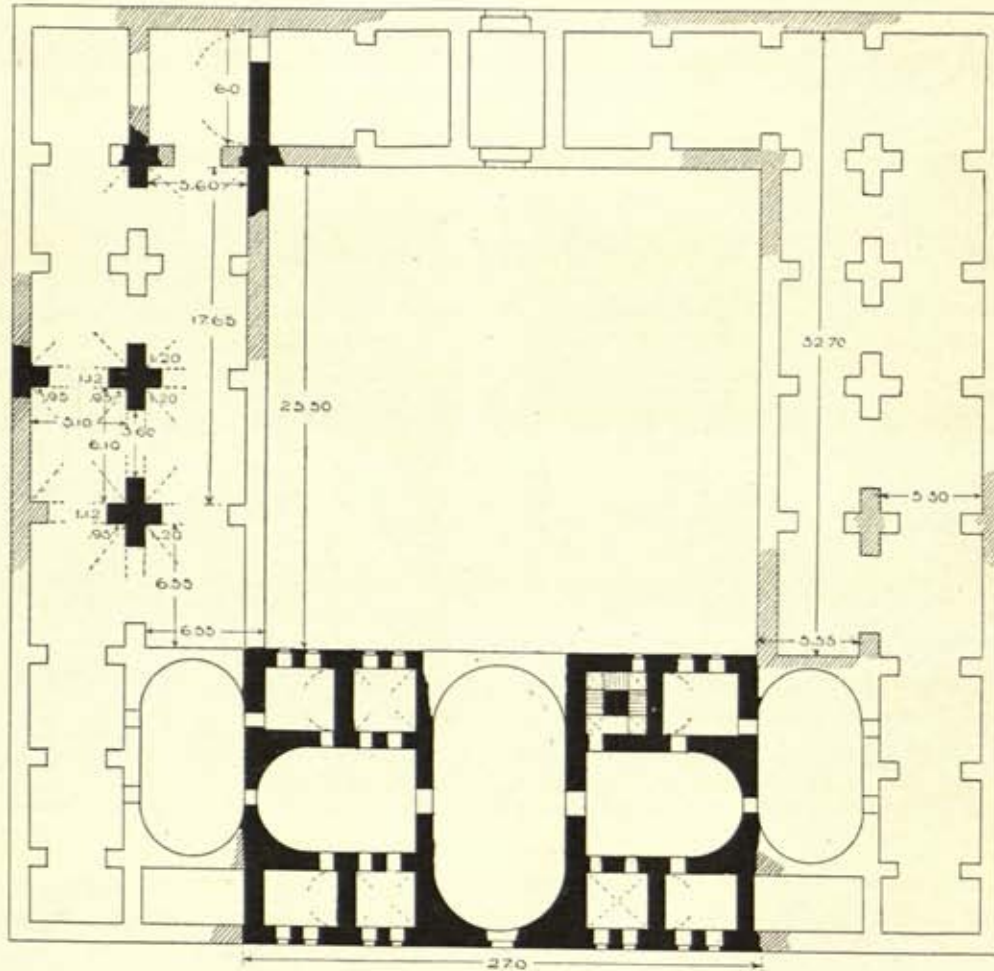
arrangement of the long galleries of vaulted compartments that extended along the sides of the great square. The façade preserves its great portal and the triple windows above it intact, with a coupled window beside it on the ground floor (Ill. 33). The other windows have fallen outward; but the springers of many of their arches indicate their position. Of the interior, three great half domes and one cross vault are still in place in the ground story, and sections of three half domes and of several tunnel vaults and cross-vaults in the upper story (Ills. 35 and 36). All of this middle portion of the southern section of the palace is to be restored without difficulty, as may be seen in the plans below. The lateral sections are restored more or less by conjecture, though there is conclusive evidence for many points as is herewith described.



Ill. 31. Kaşr Ibn Wardân, Palace, from the West.

PLAN. The outlines of the ground plan (Ill. 32) compose a figure nearly square (49.40 m. \times 52 m.); the interior court is square, measuring 25.50 m. on a side. The deep southern section is composed of large halls and small chambers. The sides, running northward, were long galleries, each made up of two rows of medium sized compartments, of nearly equal dimensions, opening into each other. The north side of the court was closed by a narrow section, only one room deep, in the centre of which there seems to have been a double portal; for I found two large lintels lying in the ruins at this point. These portals were probably an entrance for animals. The southern section of the palace probably constituted the residential apartments (Pl. IV). The ground floor of the block which is preserved presents a great central hall terminating toward the south in a semicircle in which is the entrance. Its northern end is buried in ruins about 4 meters deep. I believe this end was also semicircular; but the point cannot be proven without excavations. To the east and west, from the middle of the central hall, open arched doorways each of which leads into a large hall vaulted with a tunnel vault, and terminating in a semicircle with a halfdome. A cross is thus formed by the three

halls, and, in each of the four angles of the cross two small chambers are placed, which fill out the figure of this central block to a rectangle 27 m. long and 15.50 m. wide. In one of the chambers in the northeast angle, a stair was placed. The east and west halls received their light through doorways and windows which opened into the flanking chambers, and through open relieving arches above them. The semi-circular walls also were pierced with rows of arches which penetrated through to the side chambers in parallel, not radiating, lines (Pl. IV): The side chambers were pro-

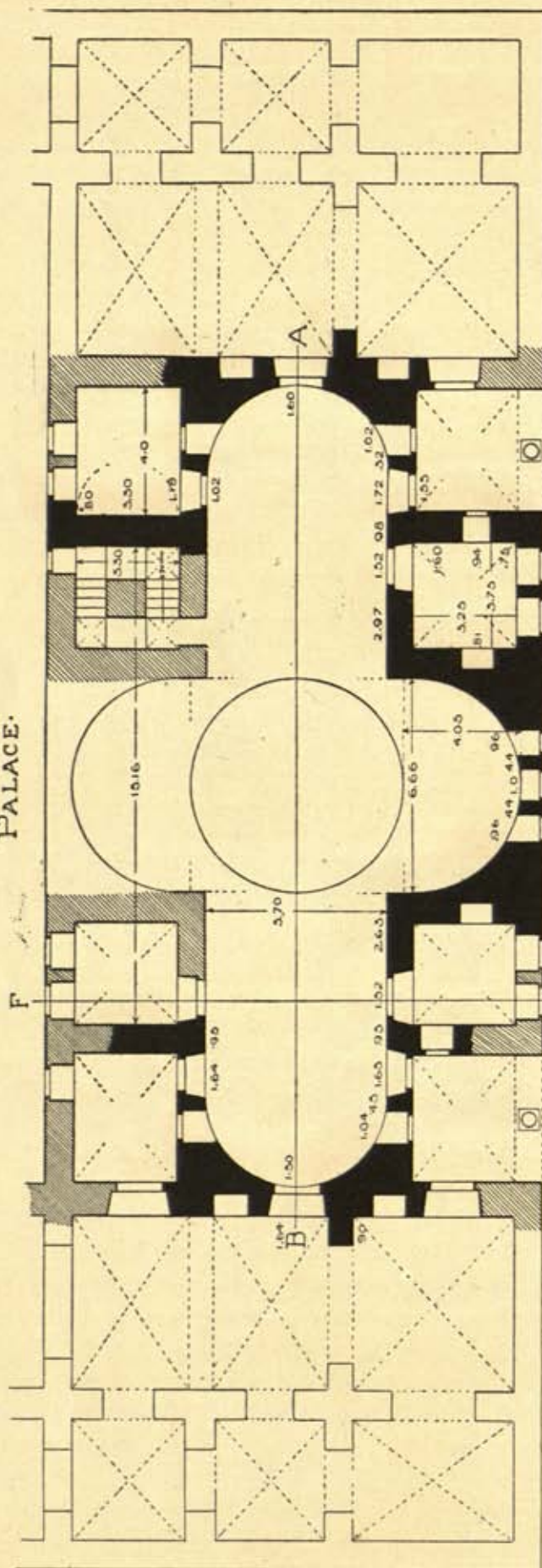


KAŞR IBN WARDÂN.
GROUND PLAN OF PALACE.

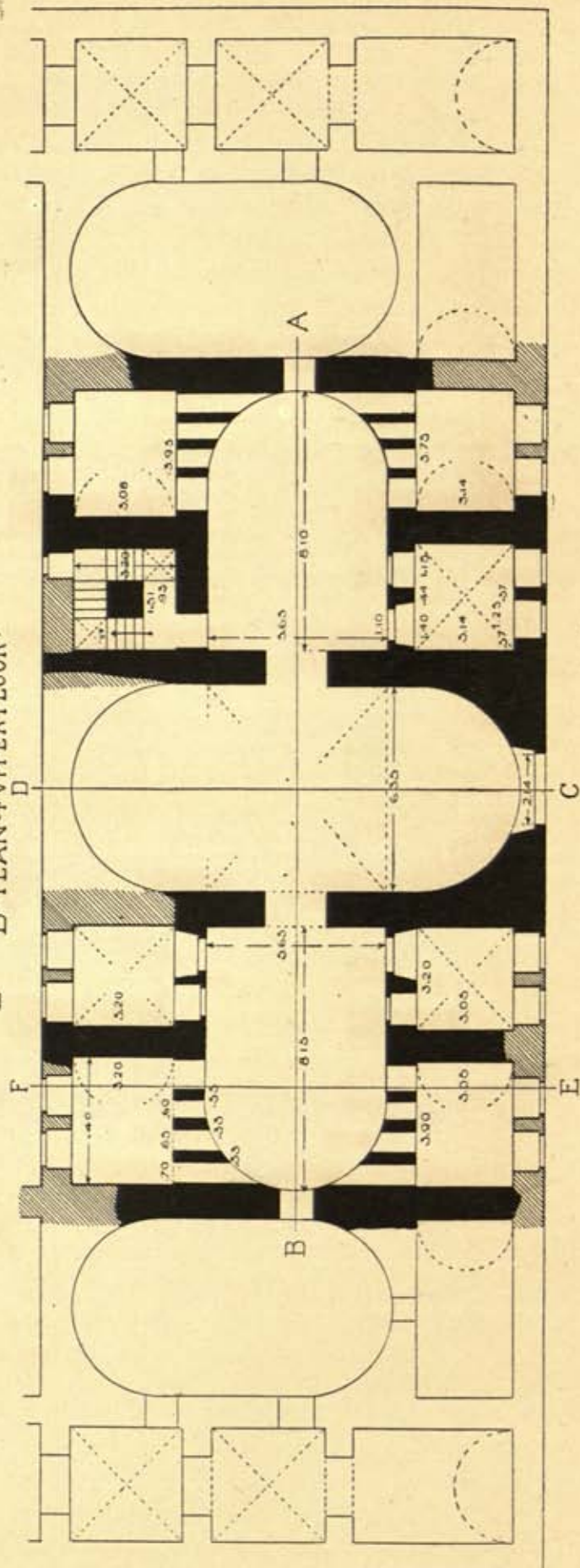
III. 32.

vided with two large windows each. This much of the plan is certain: for so much of the building is well preserved. The adjoining parts, to the east and west, must be restored by inference from suggestions in scanty remains. It is plain that the east and west ends of this preserved portion were not originally end walls; for the springers of tunnel vaults protrude from both, in the ground floor and doorways open from the story above (III. 31). There was then a vaulted hall at either end of the central block, running parallel to the main entrance hall. The curve of these fragments of tunnel vaults shows that these halls were almost as wide as the east and west halls within. A careful examination of these remains of tunnel vaults discloses that they terminated,

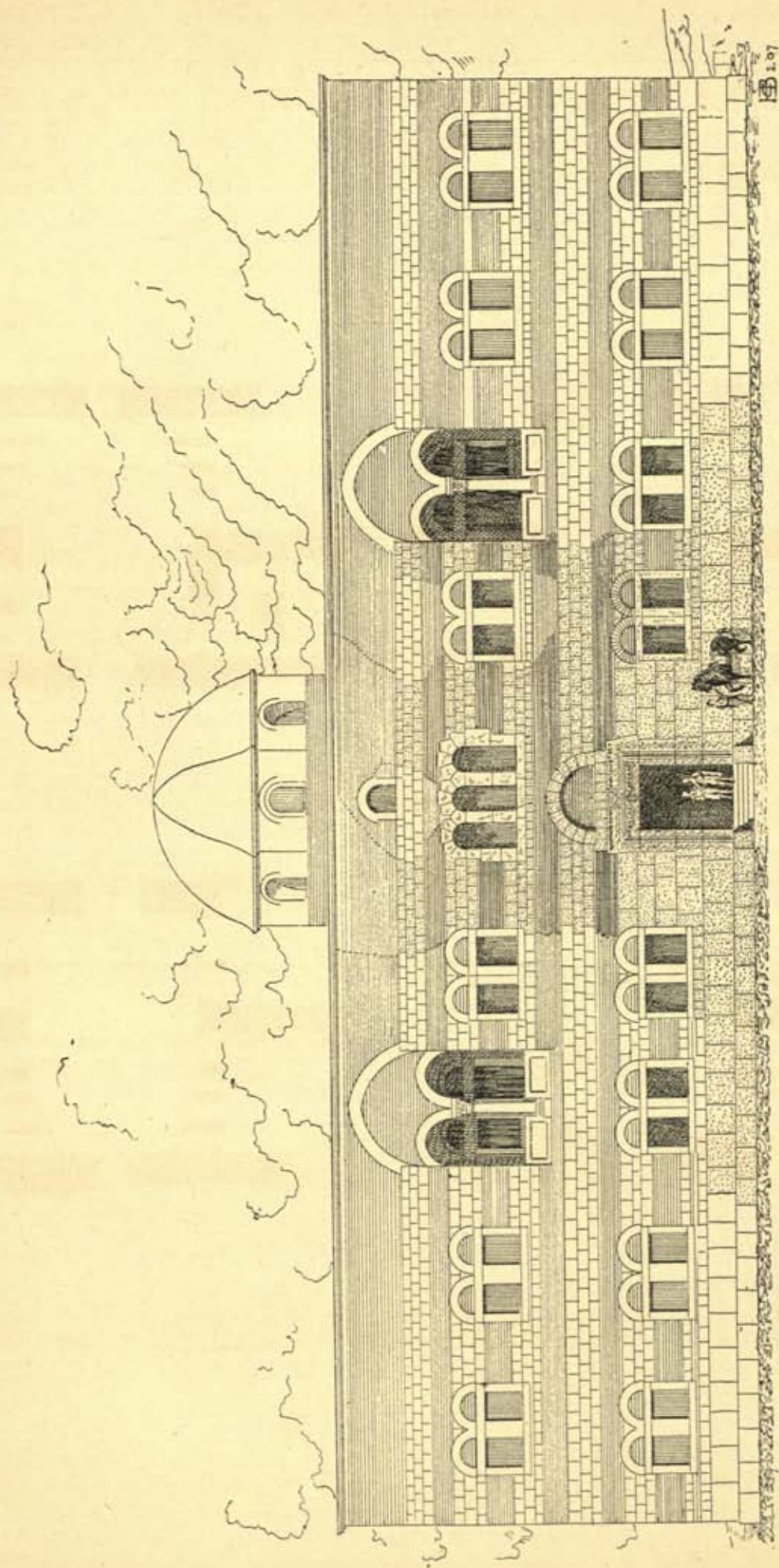
KASHIENWARDÂN.
PALACE.



B. PLAN OF UPPER FLOOR.



A. PLAN OF GROUND FLOOR.



SCALE: 1:100

KAŞR IBN WARDÂN.
PALACE.
SOUTH FAÇADE.
RESTORED.

DATE: 564 AD.



Ill. 33. Qasr Ibn Wardân; Palace, West Façade.



Ill. 34. Qasr Ibn Wardân; Palace from the Southwest.

toward the south, near the middle of the present end walls, that, at both ends of the vaults the walls curve outward, and that, at the point where the curves begin, rows of brickwork are set oblique to the regular horizontal layers, as is done at several points in this building where a tunnel vault terminates in a semi-dome. These points are illustrated in Ills. 31, 32 and 34. It is evident, therefore that two tunnel vaulted chambers, terminating at both ends in half-domed apses, joined the central block at the east and west, and that their southern semi-circles did not extend to the south wall of the building, but left spaces for small chambers between them and the south wall. To complete the lines of the ground plan, one must take into account the remains of the outer walls of the flanks of the palace and the position of the two piers of the west flank (Ill. 32). The remnants of the outer walls stand on lines 12 m. and 11.20 m. east and west of the present ends of the central block; the highest pier (Ill. 31) stands diagonally opposite the northwest angle of this block. Immediately to the north is the other pier, and westward from the two are foundations and a preserved section of walls and buttresses. The piers are cruciform, about 3.60 m. apart, and show that the sides of the palace were composed of double rows of four nearly square chambers each. Continuing the side walls north and south to meet the front and rear walls, we provide room for five more chambers on each side; then, counting the small chamber at the end of the oval hall, we have fourteen chambers on either side, beside the chambers in the central block and those along the north side, about forty in all on the ground floor. The plan of the upper story (Pl. IV B) differs from that of the ground floor in a number of details. The space above the three great halls on the ground floor is occupied by one huge cruciform hall, open from front to rear, and from end to end; the arms of the cross terminating in three, or, in all probability in four, semicircles, with half-domes above them, I believe, as I shall show later that the crossing was surmounted by a dome. The angles of the cross are filled with small chambers, as below; but with this difference, that the southeastern and southwestern chambers in the preserved central blocks had no front walls, and were of the nature of open loggie (Pl. IV).

SUPERSTRUCTURE. That these loggie existed may be seen upon an examination of Ill. 33, where, at the extreme right, a finished angle and a flat wall may be seen adjoining the chamber on the left of the triple windows. Below the finished angle in the upper story the broken wall of the lower story with the remains of an arched window may be seen extending toward the right; above it are the springers of a cross vault. Opposite the flat wall and the finished angle are the remains of another partition, which are not to be seen at the right of this photograph, but are plainly shown in the corresponding place at the left. These partitions have each a jamb and part of the lintel of a doorway upon the loggia. The doors in all the portals upon the loggie opened away from them. The remains of springers show that these loggie were covered with cross-vaults, which infers that they must have had exterior arches for the support of the vaults. In the restoration of the façade (Pl. V) I have subdivided these arches by an order of two arches of the same form and dimensions as the arches of the triforium of the church. There can be no doubt about these open vaulted loggie; it is only the form of the outer arches and the subdivision that can be called into question. The space in the upper story, above the oval chambers in the floor below, and above the chambers south of the ovals, was treated as one great apartment

covered by three cross-vaults. Evidence for this is found in both end walls of the preserved central block. As is shown in Plate IV B., piers project from the wall beside the doorways in the end wall of the upper story. The photograph (Ill. 31) shows this pier at the west end, almost directly above, the line of the southern half dome of the oval room below. High above the central door in this picture, and above the niches and the remnants of other doorways which flank it, one may see the springers and wall-lines of three cross-vaults. The same details may be studied in Ill. 34. It is plain from these details that the three vaults at either end of the present structure were not all of the same dimensions, the southernmost of the three being larger than the other two, and separated from them by an arch, as the pier would indicate. This I have demonstrated at the extreme ends of Plate VI. It will be seen in Ill. 31 that the end vaults opened into those adjoining them through round arched windows, which were probably inserted to secure better ventilation; for there is no evidence that the small chambers, with their very high vaults, were divided into two stories by means of wooden floors. The arrangement of the rooms at the extreme ends of the southern section of the palace is, of course, a matter of conjecture. Their limits are definitely fixed by the lines of the side walls of the east and west flanks of the square. It is not impossible, however, that there were salient towers at the angles.

DOME AND VAULTS. The dome that I have placed in restoration above the crossing of the great hall in the upper story is conjectured (Pls. IV, V, VI and VII). It is difficult to conceive of any other form of vaulting to cover this particular space. The evidence for its restoration is as follows: the square to be covered is of precisely the same dimensions as the space covered by the dome of the church; the appearance of oblique courses of brick in the crowns of the great tunnel vaults near the point of intersection (Ill. 35) showing that the pressure of a vault of some kind was to be met; the evidence of a square base above the half dome of the south apsis, like that below the octagonal drum of the dome of the church, which is shown in Dr. von Oppenheim's photograph¹ taken before the collapse of the half dome; the enormous mass of debris in the middle of the building. The two sets of tunnel vaults, i.e., those running east and west and those running north and south were of different widths; both were of slightly pointed section. The archivolt of the broader arch of the crossing died away into the wall, above the springing: the archivolts of the narrower arches were displayed entire. The intrados of the greater arches sprang from the same point as the extrados of the narrower arches and in this way the arches were made to form a square (compare Pl. VI with sec. C-D Pl. VII). From the angles of this square, as I believe, the pendentives took their rise, and the rest of the dome was in all likelihood exactly similar to that of the church.

In reviewing the vault structures of the palace it is important to notice that almost all of the great tunnel vaults were slightly pointed. The tunnel vault of the east and west halls on the ground floor (Ill. 35), the corresponding vaults above them, the vault of the southern apsis on the upper floor, as may be seen in Dr. von Oppenheim's photograph,² were all struck from two centres; the upper vaults were more pointed

¹ *Jahrbuch der Königl. Preuss. Kunstsammlungen.* Band 25, Haft IV, Abb. 22.

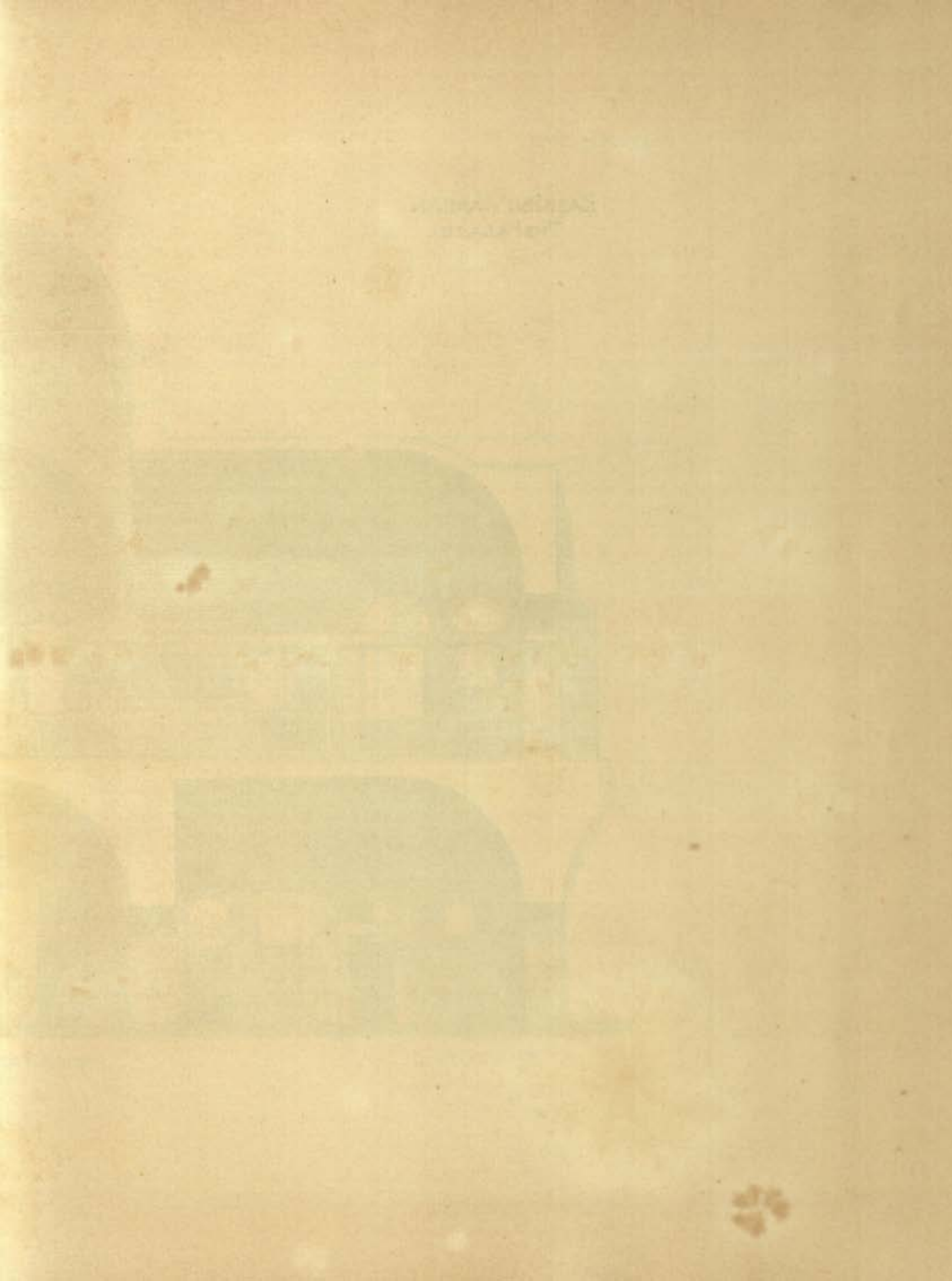
² *Ibid.* Abb. 21.



III. 35. Kaşr Ibn Wardān, Palace, Interior looking West.



III. 36. Kaşr Ibn Wardān: Palace, Interior looking East.



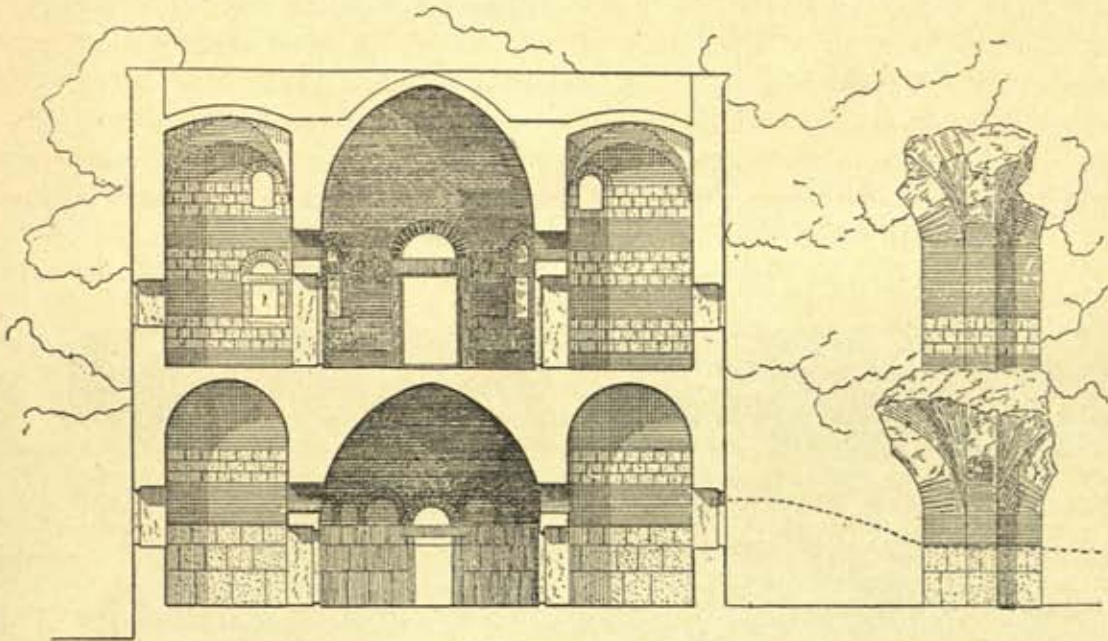
KASR IBN WARDÂN.
THE PALACE.



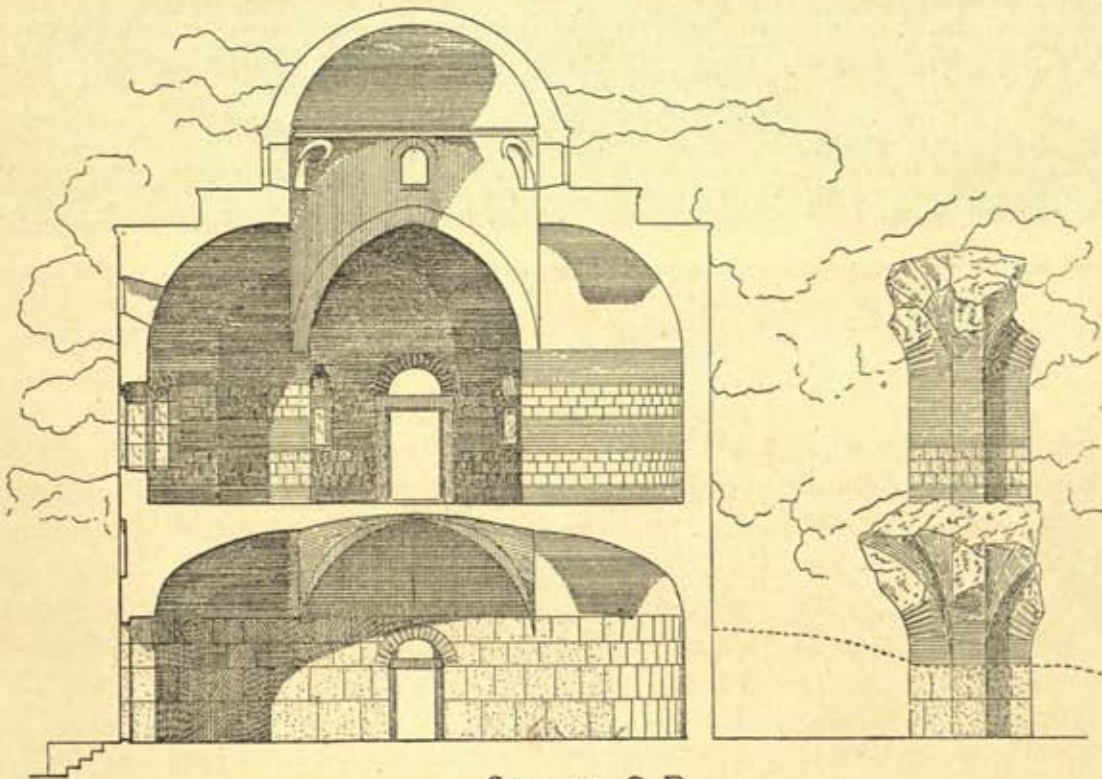
LONGITUDINAL SECTION.
A-B.

SCALE: 1CM=1M.

KĀSR IBN WARDĀN
PALACE.



SECTION E-F.



SECTION C-D.

than the lower (Pl. VII E-F). The half dome of the entrance hall, on the contrary, is in section a low segmental curve; but at the outer extremity of the half dome, the horizontal lines of brick end, and an oblique setting of bricks begins, and rises as if toward the centre of a semicircle (Ill. 37). This I believe was for the accommodation of a great cross-vault above the central space (Pls. VI and VII C.D.) The exact form of the vault cannot now be known; but it must have been an exceedingly low one, almost devoid of doming, and with diagonals of very slight curve. The small chambers on the ground floor of the preserved part were vaulted in two ways, those that are nearly square have cross-vaults, the oblong chambers have tunnel vaults. The corresponding chambers on the upper floor are all cross-vaulted, whether square or oblong; the cross-vaults above oblong chambers appear to have been greatly domed. These vaults, however, are small compared with the cross-vaults of the apartments adjoining

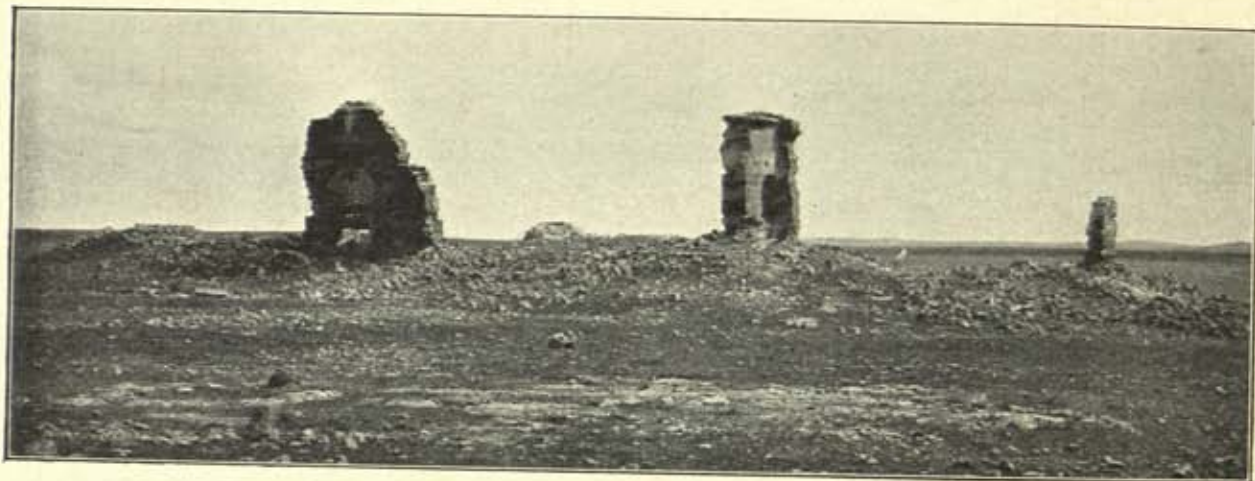


Ill. 37. Kaşr Ibn Wardân: Palace, Vaulting of Entrance Hall.

the preserved central block, and of the long galleries that extended toward the north, the former reaching dimensions of 3.60 m. \times 5.40 m. and the latter 5 m. \times 6 m. The central row of cruciform piers in the west gallery carry the springers of cross-vaults in all four angles, in two stories. Each pier was thus a support for eight cross-vaults and eight arches (Pl. VII at right). It is a great pity that not one of these larger cross-vaults is preserved; for it is not possible now to know their exact form. Observation of the curves of the springing indicates that the diagonals were elliptical, the boundary arches are all semicircles; the vault surfaces, therefore may not have been very much domed.

ORNAMENT. Like the church, the palace depended upon combinations of coloured materials for beauty of exterior effect. Here again the lower courses were of basalt to a height of two meters or more; above this, bands of basalt were used in alternation with bands of brick; here also rectangular window frames of fine, white limestone

were placed beneath the relieving arches of brick, and the triple arched windows above the main portal were framed in limestone that was bonded with the brick and basalt of the walls (Pl. V). The great portal which is almost perfectly preserved has a stilted arch of basalt above it. The colossal lintel (see Ill. Div. III, Insc. 908) is enriched with bands of flat relief carving and of lettering in relief, and a sunken torus divided it into an upper and lower section, the former adorned with a symbolic cross upon a square plaque, the latter with a cross within a circle. At the ends of the lintel the bands of carving and the sunken torus are returned downward to enrich the jambs. Two columns of basalt lying in front of the palace, and two mutilated capitals of a simple Corinthian design were probably the supports of the subarches of the loggie (Pl. V). They have been so represented in the elevation where they are drawn to scale. The interior wall surfaces were plastered over (Ills. 35 and 36), mosaics and colour were both probably applied to them; the floors appear to have been of mosaic. Otherwise the interior was quite plain, the door and window frames, of beautiful white limestone, were without mouldings; the window openings are so large that I believe they were glazed. Indeed, fragments of flat glass are to be found in the ruins.



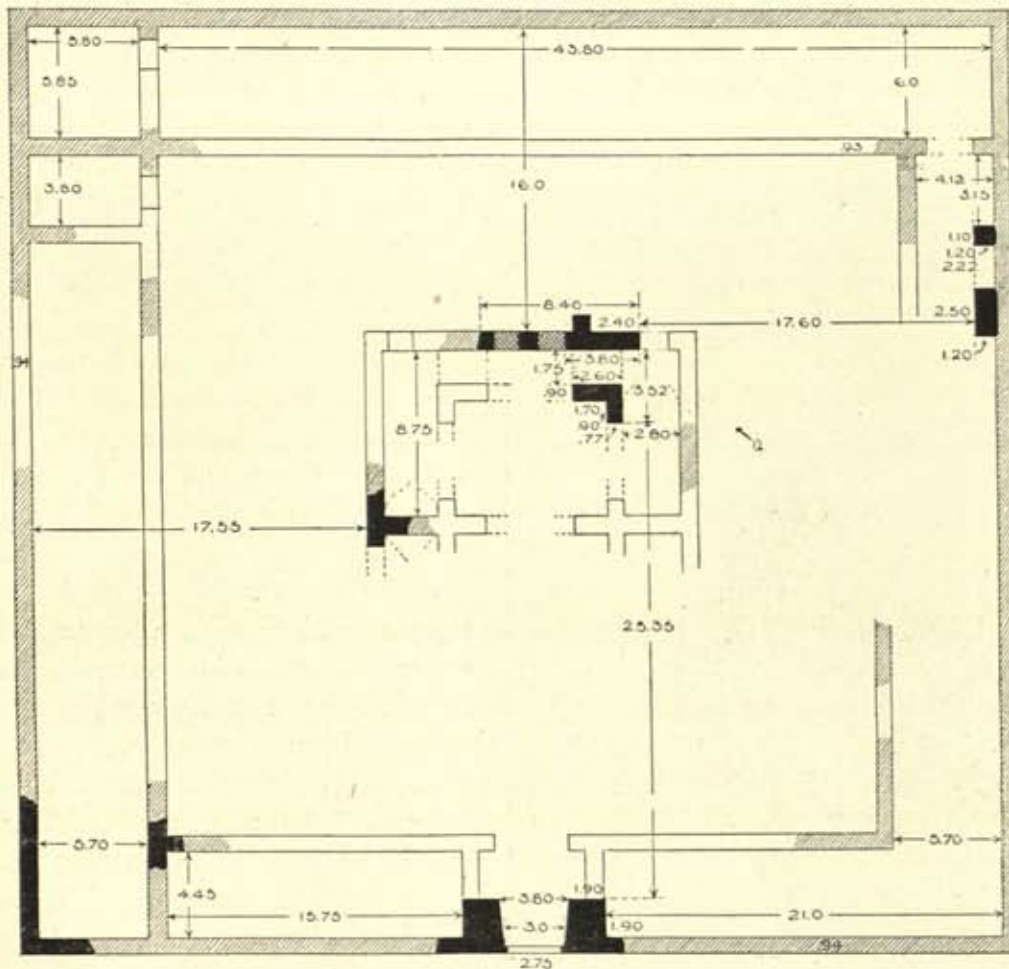
Ill. 38. Kaşr Ibn Wardân, Barracks, from Northwest.

THE BARRACKS. The great quadrangular mound south of the palace, with a smaller and higher mound within it, both strewn with bricks and buildings stones, and with a tall, slender mass of masonry rising from each, constitutes the ruins of a *castrum* or barracks (Ill. 38). The outside walls have fallen outward leaving foundations, or lower courses, exposed at several points. The tall mass of masonry, over 10 m. high, in the middle of the north side contains the great portal of the only entrance: the still higher mass rising from the interior mound is the remnant of a large building within the outer wall, a shaft of masonry on the line of the west wall is an interior buttress. These fragments are all that can be seen from a distance of the great structure; the remainder, when examined carefully, gives us no more than the outlines of the original building.

PLAN. The outer limits of the structure are easily traced in remnants of the walls. The building was a rectangle, nearly square (Ill. 39), of almost exactly the same exterior dimensions as the palace. The interior walls stood at different distances from the outer walls. The space between the outer and the inner walls was divided up into vaulted

chambers of different sizes. Within was a large court, or yard, about 36 m. \times 38 m. square. In the centre of this stood a high building of two stories, with many vaults and broad arches. Its purpose cannot be definitely determined.

* **SUPERSTRUCTURE.** The great entrance, a lofty portal 2.75 m. wide, with a lintel 4 m. long, is surmounted by an over-lintel and a stilted relieving arch of basalt (see Ill., insc. 906, Div. III., Sec. B.). The fragment of wall which contains the entrance



KASRIBNWARDÂN.
PLAN OF BARRACKS.

SCALE: 0.0025" = 1 M.

III. 39.

shows that the lower courses were of basalt, and that above this, bands of brick alternated with bands of basalt to the top of the wall. Within the portal massive buttresses, built of well finished basalt, project on either side of the entrance. There is nothing to suggest the arrangement of the rooms about the central court except foundation walls at both east angles, and the buttresses which projected from the wall on the west. These buttresses combine brick and basalt in their structure, and carried wall arches. Similar buttresses probably projected inward from the wall throughout its length. The tall mass of masonry near the middle of the court (Ill. 40) consists of a high wall, running east and west, and another wall, L-shaped in plan, standing in front of it. The two are joined by two short tunnel vaults one above the other. The

photograph was taken from point (a) in the plan, and shows (1) the crown of the lower vault projecting from the heap of debris that has buried the whole lower story, (2) the springing of a great arch, in four orders of bricks, that extended northward. At the top of the wall, the lower courses of a high tunnel vault may be seen. The opposite end of the L wall carries the springers of a great arch similar to the one just described; the long south wall had narrow openings in two stories. Diagonally opposite the L wall, and about 14 m. distant from it, is a low mass of masonry almost buried in debris. This is T form in plan (see plan) and carries the springers of a cross vault, and of a tunnel vault on opposite sides. This is too far away to have been directly connected with the L wall. I have therefore in the restored part of the



Ill. 40. Kaşr Ibn Wardân, Barracks, Building Western.
The outer Wall, from the Northwest.

plan allowed it to correspond with the foundations beyond the L wall, and have inserted three other Ls to meet the arches which sprung from the standing L and have formed a rectangle enclosed by arches. This brings the north and south arches directly on axis with the entrance. By disregarding the axis and placing the restored Ls on the east side a little further west, a square will be formed by the arches, which will be equal in size to the squares below the domes of the church and the palace. This may have been a square building with a dome set upon a square of arches in the middle, and surrounded by a narrow aisle or passage covered by tunnel vaults. Following the arrangement of other barracks, like that of il-Anderîn near by, and of Dêr il-Kahf in the southern Haurân, this building in the middle of the camp might have been a chapel for the guard; for it appears to have been customary, in the Christian period, to provide each camp, in Syria at least, with a place of worship. It is

difficult, however, to speculate with regard to this particular community which seems to have been composed of two classes, viz., the inhabitants of the palace and the soldiers. If the building in question was originally a chapel it would have provided a second place of worship, and there would thus have been one for each of the two classes of the community.

GENERAL CHARACTER AND DATE OF THE RUINS. I have already remarked upon the foreign character of the architecture at Kaşr Ibn Wardân, and have suggested that the brick and marble used in construction and for decoration here were imported. No one, I imagine, will question the pure Byzantine origin of these buildings, or will fail to see the close relationship between this architecture and the architecture of the middle

of the sixth century in Constantinople. Dr. Strzygowski calls attention to this, as the result of his observation of photographs. He would doubtless have been even more impressed with the Byzantine character of the construction if he had known that the vaults of the triforium gallery were not tunnel vaults, but domed cross-vaults, separated by arches with broad soffits, like those common in the churches of Constantinople. This learned writer, however, seems to prefer to trace the origin of these buildings, the source of the material used in them, and the habitat of the masons employed upon them, to Antioch rather than to the capital. Nothing whatever remains of the great churches of Antioch, and practically the only remnants of the architecture of that great city to be seen to-day are the walls on the mountain and the aqueduct bridges in a neighbouring valley; neither of these is built of brick. Even the vaults and cisterns, connected with the fortifications on the mountain top, are made of rough stone laid in mortar. Had brick been used on an extensive scale in a city so large as Antioch, such imperishable material as brick of the quality found at Ḳaṣr Ibn Wardān would have been used again and again, and would still be seen in the buildings of the present occupants of the site; but this is not the case. I have looked in vain for ancient bricks in the mediaeval and modern architecture of Syria; the only ancient material of this sort that I have found has been roof tiling, which is now used, not for roofs, but in ordinary wall building, mixed with other materials. Antioch was situated in the midst of good quarries, and I am of the opinion that it was a city of stone, and that the architecture of the city, during the sixth century, is exemplified in that of the towns in the suburbs, i.e. the Djebel il-A'īlā, the Djebel Bārishā, and the Djebel Sim'ān; for I cannot believe that such a style as that illustrated by the churches of St. Simeon Stylites at Ḳal'at Sim'ān was developed in the suburban towns in the neighborhood and independently of the style of the metropolis. Ḳaṣr Ibn Wardān was located very differently; if other material than the native basalt was desired for building purposes, it had to be imported in any circumstances. Brick was the lightest material to transport, and the easiest to handle. When used with a greater proportion of mortar than of brick, as it was in this instance, the quantity of material to be imported was further reduced. If the architect was trained in Byzantine construction, and if Byzantine vaults and domes were planned for, it was necessary to have the special material that had made the development of these things possible. It remains only to be known whether brick makers or the bricks themselves were imported, and I believe it was the latter. I have not compared the bricks of Ḳaṣr Ibn Wardān with those used in Constantinople, side by side; but from a careful examination of the colour and texture of both separately, and at times only a few weeks apart, the similarity between the two indicates to my mind that they were burnt in the same kilns, or, at least, in exactly similar kilns, where brick making was a great industry, which it was not at Antioch. I have not seen the brickwork at Ütschajak in Cappadocia, but there, according to Mr. Crowfoot's description¹ the core of the walls was "built of rubble; stones, and fragments of white marble appearing at various points, and this rubble was held together by wooden beams which were carried all round the building at levels 2 metres apart." The brick too seems to be of a ruddy colour, while those of Ḳaṣr Ibn Wardān are a rather pale, cream tint. The bricks in both places have about the same dimensions;

¹ *K.A.* p. 34.

but since most of the churches in Asia Minor that have been published by Dr. Strzygowski and by Miss Bell are of stone, this double church at Ütschajak seems to have been almost as much of an exotic in its own region as the buildings of Kaşr Ibn Wardân are in Central Syria, and its brick may not have been a home product.

The question of labour too is an important one. We may grant that the designer of these domes and vaults came from Constantinople; but whence came the artificers to build them? The craftsmen of Central Syria had no skill in such work, and, as I have said, there are now no evidences that Antioch produced labourers trained in this highly specialized kind of work. They could have come as easily from the capital as from Salonika or Ephesus. Indeed, we learn from Procopius¹ that Justinian brought workmen and artificers to rebuild Antioch after the city was burned by the Persians; but we are not told whence they were brought. But, even if we knew that the architect, the labourers and the materials, all came from Constantinople, not all of the problems presented in these buildings would be solved. The pointed arches, the pierced pendentives, the peculiar carving of the capitals, where did these things come from? Surely not from the Bosphorus, certainly not from Asia Minor, if the few examples of pointed arches there are later than the year 564 as they are assumed to be. Pointed arches,² belonging presumably to the sixth century, are found in a few instances in the cisterns of Constantinople where they seem to have been the result of structural necessity; but, in the present instance they are the keynote of design. The capitals too might be taken as imitations of true Byzantine capitals, yet they have elements that are neither Byzantine nor Syrian. May we not venture an hypothesis that these are the work of a great artist not bound by the fashion of his time, an artist who had travelled widely, and had observed the architecture of foreign countries? If there are any foundations for believing that the younger Isodoros may have designed these buildings, may we not further assume that he had adopted these architectural innovations from buildings that he had seen in the earliest home of arch and dome building, while engaged in the government work in Mesopotamia and on the borders of Persia? Procopius' account leaves Isodoros and Johannes at the Euphrates; but he does not give the names of the architects of all the fortresses which he mentions as having been built under Justinian farther east. It is most probable that some of them were built by these two young men; for Procopius gives the names of very few architects, and one cannot believe that Isodoros' work in Syria began and ended at Zenobia. Dr. Strzygowski, after a minute examination of photographs of the badly broken capitals, concludes that they are not foreign, in style and execution, to Syria, and finds a similarity in them to certain capitals in Palestine. I cannot agree with these conclusions, and I fail to observe a similarity between these capitals and those in Jerusalem which he cites. The capitals of Northern Syria which were composed after Corinthian models, were designed on totally different lines. The proportions are lower, the horizontal bands are wanting, and the only details which they have in common with those in question are the lower row of leaves and the discs which occupy the faces, and these are common to capitals of this general type and period in all parts of the empire.

The only features of these structures which appear to belong to the soil are the

¹ *De Aed.* II. X. end.

² It is believed by some authorities that some of the aqueducts with pointed arches above Constantinople belong to the time of Justinian; by others, however, they are assigned to the Middle Ages.

lower courses which are built of basalt, and the portals which are a part of the same. The imported craftsmen were as unused to working in basalt as the natives were in brick, and it is quite certain that workmen from il-Anderîn were employed to dress the blocks of basalt and to set the great lintels, for in that work they had special skill. It is also evident that native artists designed and executed the ornament of the five great portals that are still in situ; for these are the only details that bear the stamp of the province. It is significant that, while the marble string mouldings and capitals of the church present strange and foreign profiles and designs, the basalt lintels of all three edifices here have the bands of geometrical patterns, the highly conventionalized grape-vine ornament, the bands of lettering in relief, and the symbolical discs, that are most characteristic of the region, and are of one piece with the ornamental designs employed in il-Anderîn. There is little to be said on the subject of the date of these buildings. The evidence for the date of the palace, 564 A.D. is conclusive. The dating of the other buildings is, to all intents and purposes, fixed by this date; for it is apparent that all three structures belong to one building period. But there is a dated inscription on the lintel of the great entrance to the barracks. This inscription¹ has been injured by fire, and it is unfortunately the end of the inscription where the date was written that has suffered most, and the reading of the date is not absolutely certain. Mr. Prentice believes that it is the equivalent of 561 A.D., which would be only three years earlier than the palace. This date would suit the situation very well; for it would seem natural to have built the barracks first. The date of the completion of the barracks at il-Anderîn is 558, which brings all this building in brick within the space of six or seven years, and within the latter part of the reign of the Emperor Justinian.

¹ Cf. Div. III, insc. 906.

THE ʿALĀ and KAŠR IBN WARDĀN.

The region, in which most of the following inscriptions were found, is a high plateau extending from a short distance north of Selemyeh in a northerly direction for some twenty-five miles. Its geographical limits are well defined: it is known to the modern inhabitants as IL-ʿALĀ, "*The High(land)*."

It is characteristic of this region that the stone used in the construction of its buildings is, without exception, a black basalt. The blocks are not well cut, except the lintels and, in general, the frames of doors and windows, and the arches: the ornamentation of these is, in the main, rude and inartistic. The rest of the walls, if built of stone at all, consisted of small blocks, roughly dressed on the outer surface, but very irregular on the other sides: these irregular stones were then laid in thick walls, with a good deal of rubble and mud plaster between them. In many cases, especially in the eastern part of the region, the walls seem to have been made altogether of unbaked brick, with only the door-frames and arches of stone. The result has been that, compared with the districts farther west, this country now presents a desolate appearance, very few buildings of any size or importance remaining. The inscriptions are found, almost exclusively, on lintels, the only exceptions being a very few grave-stelai. I cannot remember to have found a single tomb, or monument of any sort, except the buildings, in all the „Highland“.

In general, the monuments belong to the sixth century after Christ, as the inscriptions show. Of ninety-nine inscriptions from the ʿAlā published here, five undated ones should probably be assigned to the third or fourth century, that is to the period before 325 A.D. Three dated inscriptions belong to the fourth century after Christ, five to the fifth, thirty-two to the sixth, and one to the seventh. Besides these there are twenty-nine undated inscriptions which can be assigned to the sixth century with some degree of confidence. It seems, then, that this district flourished chiefly in the sixth century, or at least was rebuilt in that period. The earlier inscriptions are very few, and those before the "Peace of the Church" perhaps indicate only the presence of a few military stations. "The Highland" is sparsely settled now, although the soil appears more fertile and productive than the rocky districts farther west, or the more arid plains which stretch eastward.

The ʿAlā was explored, before the visit of the Princeton expedition, chiefly by Dr. Max Freiherr von Oppenheim, who travelled here in 1899. The copies and squeezes of inscriptions brought back by him are published in the *Byzantinische Zeitschrift*, Volume XIV (1905), by Dr. Hans Lucas, to whom I am much indebted, and whom I have quoted frequently in the following pages. The quotations from the Septuagint in my commentaries are from the text edited by Professor Swete, unless

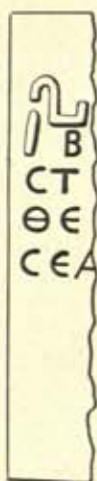
there is a note to the contrary. The copies of the inscriptions published here were made by the editor, except in cases where some other name is mentioned.

The name of a town where several inscriptions were found is given only in connection with the first of these: the others follow immediately, arranged, as far as possible, in chronological order: for example, Nos. 810-820 from Shêhh 'Alî Kāsûn.

807. IR-RUBBEH. STELE. A fragment of a grave-stele, now built into the exterior wall of a house. Length of the fragment 38 cm., width 19: height of the whole inscription 32, of the individual letters $5\frac{1}{2}$ to $6\frac{1}{2}$ cm. The letters are incised.

AO	
IAN	$\Lambda\sigma[\nu\kappa]\iota\alpha\nu[\acute{\epsilon}, \acute{\alpha}]\lambda\upsilon[\pi\epsilon], \chi\alpha\acute{\iota}[\rho\epsilon].$
AY	<i>Lukianos, care-free, farewell!</i>
XAll	

The modern village of ir-Rubbeh is built at the foot of a hill once fortified by facing the sides, cut down to a perpendicular, with fine masonry. On the top is room for a large community. Doubtless this was once a frontier fort. The stele, with respect both to the forms of the letters and to the general composition, is much like many stelai found in various parts of this country and evidently belonging the pre-Christian period. From this I judge that the fortified hill was probably a frontier post under the Roman administration, in the second or third century of our era. Possibly Lukianos was one of the garrison. See also the next inscription.



808. FRAGMENT. A stone, now used as the lintel of the entrance to a modern house, the face of the stone being turned towards the interior of the house. The length of the stone is 125 cm., the width of the face 22, the thickness 29. The height of the inscription is 40 cm.: above this is a blank space 30 cm. high, and below a blank space of 55 cm. Apparently this was a grave-stele, now split lengthwise. The letters are 8 to 9 cm. high, and are incised; but above the inscription and before the B are figures of some sort in relief.

809. TARRÂD. STELE. A fragment of a grave-stele, now built into a pier, composed of ancient material, supporting the roof of a modern house in the centre of the village. It is broken at the top, bottom and right side, perhaps also at the left. The total length at present is 1.06 m., the width 0.28. The break at the top is through the center of a circle, 23 cm. in diameter, incised upon the stone above the inscription, so that the upper half of the circle is lost. The inscription is incised, the letters being 6 cm. high: below the circle and below the first, second, fourth and sixth lines of letters is an incised line running across the face of the stele: the stone is broken immediately below the seventh line of the inscription. The circle at the top is so nearly in the center of the present fragment, that it would seem either that no letters were lost from the right side, or that letters have been lost from the left side also. Perhaps however there were originally two circles at the top of this stone, or a circle and some other figure, or perhaps the circle was not in the middle anyway. The letters have forms such that they might belong to any period in the first six centuries of the Christian era.

Inscr. 808.

Scale 1:20.



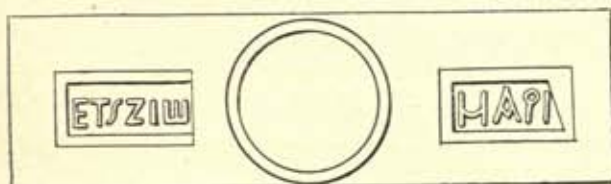
Inscr. 809.

*Ετο[υς] ζ[η]π[ρ]. Σ[ω]π[α]τ[ρ]ος, Αθ[η]ν[α]ϊσ[τ]ος, ἀλ[λ]ο[υ]π[η]ς, χα[ρ]ι[σ]μ[α]τος.

In (the) year 587(?). Sopatros, son of ——— (?), care-free, farewell. (275–6 A.D.).

810. SHÊKH 'ALÎ KĀSŪN. LINTEL, 505–6 A.D. Built into the south wall, near the southwest corner, of an ancient building, doubtless a tower, at the east edge of the modern village. See No. 814. The stone is near the ground level, and I think there was no trace of any doorway beneath it. There is, however, a doorway in the west side of this building, and over it the lintel which bears inscription No. 814. The total length of the present lintel is 1.54 m., its width 0.53. The letters, 11 cm. high, are in relief, and are contained in two dovetail plates in relief, between which is a disk containing a cross, 40 cm. in diameter, and in relief also.

This inscription has been published by Dr. Lucas, from a copy furnished by Frhr. von Oppenheim, in *Byz. Zeitschr.* XIV (1905), p. 29, No. 17. But in this publication the order of the two plates has been reversed. Moreover the third letter of the fragment marked "a" should be less like ϣ, and the third letter of "b" should be Z not Σ. Both parts of the inscription are complete.



Inscr. 810.

*Ετ[ε]ρ[ου]ς ζ[ω]ν, μ[η]ν[ος] Ἀρ[τε]μισίου ι'.

In (the) year 817, month Artemisios 10th.
(May, 506 A.D.)

It is possible, however, that the second part of this inscription is the Syrian name *Marî*, treated here as indeclinable. If so, it may be translated: *This is the house of Marî*.

811. LINTEL, 565 A.D. A lintel of black basalt, built into the wall of a modern house, about the center of the village. The face of the stone is partly hidden by an exterior stairway to the second story of this house. The whole block is 1.29 m. long by 0.34 wide. The letters, which are incised on the otherwise plain face of the stone, are irregular in shape, and vary in height from 6 to 12 cm.

Published by Dr. Lucas in *Byz. Zeitschr.* XIV, p. 29, No. 16.

ΕΤΟΥΣ 876, ΜΗΝΟΣ ΛΟΟΣ, ΙΝΔΙΚΤΙΩΝ 13.
+ ΕΠΙ ΣΕΡΓΙΟΥ ΚΟΑΔΙΟΥΤΟΥ ΕΠΙΣΚΟΠΟΥ.

Inscr. 811.

*Ετους 876, μην[ος] Λόου, ινδ. 13.

+ 'Επ[ι] Σεργίου χορ[επισκόπου]. +

In the year 876, month Loös, indiction 13. +
Under Sergios, coadjutor bishop. + (August, 565 A.D.).

The form χορ[επισκόπου] is for χωρ[επισκόπου].

812. LINTEL, 597-8 A.D. Fragment of basalt, probably part of a lintel, now built into a sort of parapet about the roof of a modern house. The stone is broken on all sides: its length is 95 cm., its width 18. The extant portion of the inscription is 35 cm. long, the letters 8½ cm. high. At the right of the letters there remains a small part of the rim of a fairly large disk: doubtless the inscription was continued on the right of this disk: the second line, however, seems to have consisted of six or seven characters only, as the space after the last character on the fragment is blank.



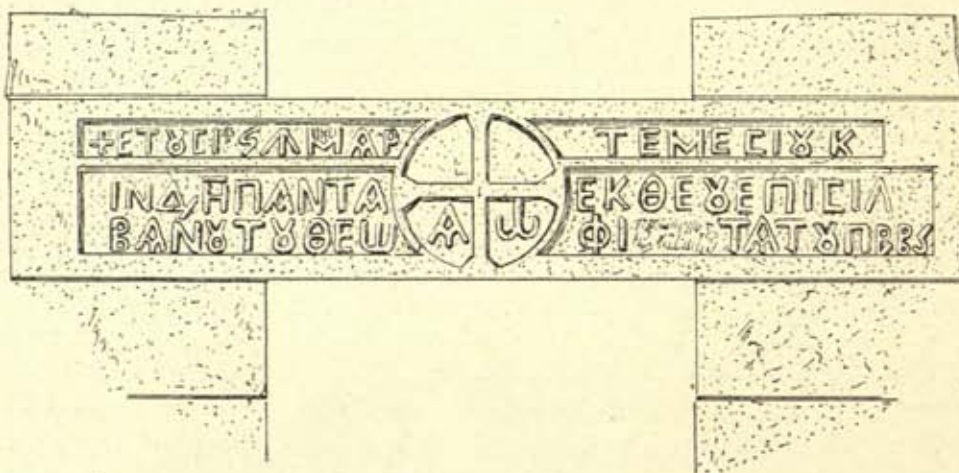
Inscr. 812. Scale 1:20.

[+ "Ετους] θθ', μην(ός) [ἐπὶ τοῦ δεῖνος], χο(ρεπισκόπου).

In (the) year 909, month under, coadjutor bishop. 597-8 A.D.

813. LINTEL, 605 A.D. This lintel is apparently in its original place, over a doorway in an ancient building, now used by natives, a short distance west of No. 810. Before the ancient building a modern one has been erected, so that the ancient doorway is now in the interior of the modern structure. The doorway of the inscription is at the west end of a room, which is closed on the east and south sides, but has in its north wall an entrance to a smaller room, nearly square, and wholly without windows or any other opening than this single doorway. Both chambers seem to be in their original form, and both are well roofed with cross vaults of concrete. See Div. II, Ill. 3. The total length of the lintel is 2.50 m., the width 0.47. The letters, 8 cm. high, are in relief below the surface. Beneath the first line is a band, in relief, separating this line from the others. In the center of the lintel is a disk, 42 cm. in diameter, containing a cross, and in the lower segments the letters Α and Ω, all in relief.

Published by Dr. Lucas in *Byz. Zeitschr.* xiv, p. 28, No. 15.



Inscr. 813. Scale 1:20.

+ "Ετους ιςθ', μην(ός) Ἀρτεμεσίου κ', ἰνδ. η' . Πάντα ἐκ Θεοῦ.
'Επὶ Σιλβανοῦ, τοῦ θεωρι[λεσ]τάτου πρ(εσ)β(υτέρου).

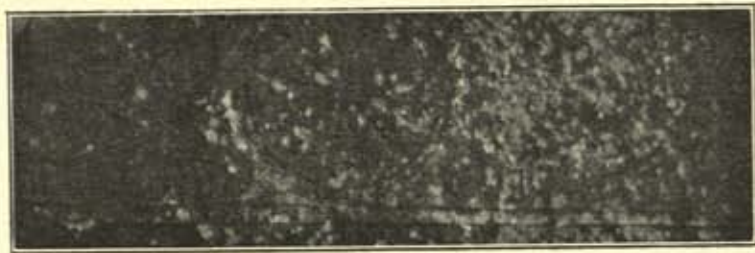
+ *In (the) year 916, month Artemesios 20th, indiction 8.*

All things from God. Under Silvanos, the most God-beloved presbyter. (May, 605 A.D.)

Dr. Lucas reads the last figure of the date ψ', partly on account of the indiction

number, and partly on account of the character of the letters.¹ But the figure Λ occurs often in Syrian inscriptions for sampi = 900, and never, to my knowledge, for psi = 700. And the letters of the present inscription, particularly the Λ and χ , have forms which are characteristic of the sixth century, and are not found in this region, as far as I have discovered, before the middle of the fifth century. Moreover Dr. Lucas has neglected the ι before ς . The only peculiarity in this inscription is that the ι precedes the ς , and that it is followed by a little cross, as if to call attention to this irregularity. The words $\Pi\acute{\alpha}\nu\tau\alpha\ \epsilon\kappa\ \Theta\epsilon\omicron\upsilon$ suggest that the author had in mind I *Corinthians* xi, 12 or II *Corinthians* v, 18.

814. TOWER. On a lintel, doubtless in its original place, over the doorway of a tower, facing the west, on the east edge of the town. See Div. II, Ill. 2. Inscription No. 810 is built into the south wall of this same building. The lintel is 2.18 m. long, 0.67 wide and 0.48 thick. Within a border, 4 cm. wide, the surface of the stone is cut back in a single plate, leaving in relief a disk in the center and this single row of letters along the top immediately below the border. The disk is 56 cm. in diameter, over all, and contains a broad-arm cross, with narrower bands between the arms forming the letter chi. The letters are $9\frac{1}{2}$ cm. high, and well cut: they are of forms current in the sixth century in this region, and from them I judge that this inscription is considerably later than No. 810. The present inscription is not upon two fragments as Dr. Lucas supposed, but is divided into two parts by the disk. The right end of the lintel has been broken off and lost, so that the center of the disk is 1.21 m. from the left end of the plate, but 0.79 from the right end. From the stone itself one would judge that about six letters had been lost from the end of the inscription.



Lintel bearing Inscr. 814.

Published by Dr. Lucas in *Byz. Zeitschr.* XIV, p. 29, No. 18.



Inscr. 814. Scale 1:20.

*Οπου Χ(ριστός) εὐμενής, πᾶς ἄνθρωπος [εὐτυχής?].
Where Christ (is) gracious, every man (is happy?).

Two considerations have led me to follow Dr. Lucas in restoring εὐτυχής, rather than μακάριος or some other word. These are, first, that a rhythm, characteristic of

¹ *Byz. Zeitschr.* XIV, p. 16.

the Byzantine age, is completed by this word, as Dr. Lucas notes:¹ second, that the letters of this word accord very well with the space probably available in the lost part of this stone.

815. LINTEL. Fragment of black basalt, now on end and built into the jamb of an interior doorway of a modern building constructed of ancient materials. In the center of the block there was originally a disk, 46 cm. in diameter, containing a cross and the letters ΑΩ. The stone is broken a few centimeters at the left of the center of the disk, the left end of the block being lost. The right half, from the center of the disk to the right end of the stone, is 53 cm. long: the width of the face is 64½ cm. The letters are 7½ cm. high, and rather rudely incised: I judge them to be of the sixth century.

Δ<B+MΞΛNB	1. [Ἔτους... ἐν]δ. β', + μην(ὸς) Ξανθ[ι]-	
ΜΑΡΩΝΙΩ	2. [κοῦ... ἐπὶ] Μαρωνίου	<i>In (the) year..., indiction 2,</i>
ΚΑΙ CYME	3. [] καὶ Συμε-	<i>+ month Xanthikos..., under Ma-</i>
ΖΑΡΙΑ	4. [ώνου καὶ] Ζαρία	<i>ronios..... and Symeones and Za-</i>
ΜΑΤΡΕΩΒ	5. [καὶ Κοσ(ῆ)]μα, πρεσβ(υτέρων),	<i>rias and Kosmas(?), presbyters, this</i>
ΤΡΓΟΝ	6. [ἐτελέσθη(?) τὸ εἶ]ργον.	<i>work was finished(?).</i>

816. FRAGMENT OF A LINTEL. Stone built into an interior wall of a house now occupied. The owner of the house would not permit me to make a copy of the inscription on the spot: consequently these notes and the following inscription were written down afterwards from memory. The letters were inscribed on a plain border above a plate containing in relief a bird which I took to be a peacock. The stone was broken at each end.

HNEICΩΔΩ	[Κύριος φυλάξει τὴν εἰσόδον σου καὶ τὴν ἐξόδον].
	<i>The Lord shall guard thy coming in and thy going out.</i>

These words are taken ultimately from *Psalms* cxx, 8. They are found frequently on lintels in Syria, and I believe that they were placed there as a charm to avert evil from the houses. See the Publications of the *A.A.E.S.* III, pp. 14 and 25.

817. LINTEL. A fragment of basalt, evidently part of a lintel, now in a large courtyard belonging to a modern house. The stone is now 82 cm. long and 58 cm. wide: it is broken at both ends. The inscription was in two parts, separated by a square formed by a narrow band in relief with a loop at each corner, and containing in relief a cross, and in the lower corners Α and Ω. This square occupies most of the left half of the present fragment. Of the first part of the inscription only the half of the last letter of each of the two lines remains. The rest of the present inscription is 42 cm. long. The letters are in relief, and well executed: they are 13 cm. high.

8	ΛΑΠΟΚΟ	1. [Ὁ δεῖνα τοῦ δεῖνος], ἀπὸ κ[αὶ]μης(?)....
(cross)		2. [..... Κύρι]ς ὁ Θε(ὸς) δ[ε]ο[ς]....
Ε	ΟΘΕΔΟ	— (son) of —, of (the) village of — (?)
	 Lord God....

¹ The German editor refers to Krumbacher, *Byzantinische Literaturgeschichte*, 2nd ed., p. 694 ff.

818. LINTEL. A fragment of black basalt, found on a hill, about half a mile north of the village, in a ruined weli consisting of two rooms. The entrance is through a doorway in the south wall of the larger room, near the southeast corner: in the opposite wall, near the northwest corner, is a second doorway through which one enters the smaller apartment. The present fragment is built into the east jamb of this second doorway, facing westward. It is broken at both ends, and longitudinally through the middle. It is $95\frac{1}{2}$ cm. long and 20 cm. wide. In the center is a disk, in relief below the surface, 35 cm. in diameter, containing an eight-arm cross. The letters are incised and rather rudely executed: they are 7 to 10 cm. high. Originally there were probably four lines of letters, of which only the two lower lines remain.



Inscr. 818. Scale 1:20.

I believe that this is a part of the same block as the following inscription.

819. FRAGMENT. In the same weli, at the west side of the grave of the shêkh, in the smaller of the two apartments. It appears to be a part of the lower half of a lintel. It is broken at both ends and at the top. The maximum length is 65 cm., the height 22: the second line is 50 cm. long. The letters, 8 to 9 cm. high, are incised on a plain surface. At the right end is a part of a disk in relief below the surface.



Inscr. 819. Scale 1:20.

I believe that this is a part of the same lintel as the preceding inscription. If so, then the lintel probably contained three lines of inscription and two disks. The last two lines, in that case would be:

[ἐν μνη] Λόγ	+ Σαλαμάνης[
]ΟΔΙ.	κώ(μης?) Ζεβουδης[

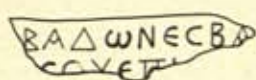
The name Σαλαμάνης is doubtless for Σελαμάνης. I am tempted to read in κώ(μης) Ζεβουδης the name of the ancient town whose ruins are now called Zebed. Possibly Ζεβουδης, however, is the name of a person to whom the town, from which *Salamanis* came, belonged, as, for example, ἐπικίου Σεκλα, in *C.I.L.* v, 8730. See the commentary to *A.A.E.S.* III, 48. If so, then Ζεβουδης must be regarded as a genitive, and, consequently, an indeclinable word. In that case perhaps it may be assumed that Σαλαμάνης is also a genitive: then doubtless τ(ῶ) should be read before Σαλαμάνης, and we should understand that the name of the author of the inscription, the son of this *Salamanis*, stood originally in the first line of this second part of the inscription. Doubtless the year was contained in the first line of the first part, at the left of the first disk. Possibly in the last line of the first part ἡ δι(χαστής) was meant. On the other hand, Κ Ψ may be the date, 820, i.e. 508-9 A.D., a date which seems most probable under all the circumstances.

The name Σαλαμάνης or Σελαμάνης is not uncommon in Syria. Compare the Arabic سلمان. See also *A.A.E.S.* III, p. 124 f., and No. 410 a. The name Ζεβουδης is found in Saffaitic inscriptions in the form זבד, in Nabataean as זבד: compare also the Palmyrene זבד.

820. FRAGMENT. In the same weli, lying upon the ground in the larger apartment, immediately west of the entrance. Its greatest length is 73, its greatest breadth 19, its thickness 20 cm. It is broken at both ends, at the bottom, and perhaps also

at the top. The face of the stone is plain. The letters, 5 to 7 $\frac{1}{2}$ cm. high, are incised, and most of them are well formed.

Above the letters ΝΕ there is a groove on the stone which may be the bottom of a small incised circle, about 15 cm. in diameter.



Inscr. 820. Scale 1:20.

]Βαδωνες Βα[

]σου ἐπι[

]Badōnes Ba[.

821. SABBA⁶. LINTEL, 544 A.D. Lintel, now the left jamb of a ruined house. The whole stone measures 1.33 by 0.52 m.: it is broken at both ends. Near the center



Lintel bearing Inscr. 821.

of the present block is a disk, 42 cm. in diameter, carved in relief below the surface, containing a cross and the letters ΑΩ.

The inscription is incised on the plain surface, along the top of the face, and is broken by the disk: the first part is 64, the second 25 cm. long. The letters are 7 to 8 cm. high.

Below the inscription, on either

side of the disk, is a plate, sunk in the surface, containing in relief a grape-vine and peacocks.

ΟΥCΕΝΩΜΕΥ

ΔΕΙΝΕ

Inscr. 821. Scale 1:20.

[Ετ]ους ενω', μην(νός) Εὐδενέ[ου . . .

In (the) year 855, month Eudeneos . . .

(January, 544 A.D.)

I assume that Εὐδενέ[ου] is for Αὐδενναι[ου].

822. LINTEL, 546-7 A.D. On a large lintel in situ in a wall of handsome basalt masonry, now used as the rear wall of a modern dwelling. I could not discover the character of the original building: Mr. Butler is of the opinion that it was not a church. See Div. II, Ill. 5. This doorway faced northward: the central portion of the lintel has been broken away completely, and the doorway itself blocked up. The lintel was originally 3.46 m. long and 86 cm. high: the two ends, remaining above the jambs, now measure about a meter and a quarter in length. No portion of the center of the stone was found, unless the fragment published below, under No. 822 a, belongs to this lintel. In the center of each of the end-pieces is a disk containing a cross, 48 cm. in diameter, and executed in simple incised lines. Probably there was also a disk in the center of the lintel. The inscription also is incised on the plain face of the stone, above the disks: it is in three lines, unequal in length. The first part of the first line, exclusive of the cross at the beginning, measures 85 $\frac{1}{2}$ cm. in length, the break in this line 126 $\frac{1}{2}$ cm., the second part 89 cm.: the line ends 16 cm. from the right end of the lintel. The second line begins 33 cm. from the left end of the lintel: the first part measures 89 cm. in length, the break in this line 92 cm., the second part 121 cm.: the line ends 11 cm. from the right end of the lintel. The first

part of the third line is 28 cm. in length, the second 16 cm.: this line ends 120 cm. from the right end of the lintel. The top of the first line is 2 cm. below the top of the stone: the three lines together measure 31 cm. in height. About twenty letters are missing from the first line, fifteen from the second, and fifteen from the third.

All the letters are clear except those close to the break. The first and third letters of the second part of the second line, in particular, are most uncertain: the first looks most

+ ΕΤΟΥΣ ΗΝΩΨ ----- ΥΤΟΥΤΟΥΚΥΡΙΟΥ
ΔΙΑΦΥΛΑΣΕΙΤΗΝΙΣ ----- ΟΝΕΤΑΥΡΟΥΓΑΡΤΡΟΚΙΜΕΝΟΥ
ΟΥΧΥ ----- ΝΟΥ

Inscr. 822. Scale 1 : 20.

like \square or ϵ , the third might be π : it seemed to me, however, impossible to read ΔΟΝ. In the third line, after the break and before Ν, were traces of a letter which suggested Ε. The following reconstruction is offered with much hesitation, although I believe that, in the main, the meaning thus given to the inscription is certain.

1. + Έτους ηνώ, μηνός Περιτίου . . Τοῦ οἴκου τούτου Κύριος
2. διαφυλάξει τὴν εἰσοδὸν καὶ τὴν ἐξοδὸν· (τ)ο(ῦ) σταυροῦ γὰρ προκείμενου
3. οὐ(κ) (ε)σχύ[σει ὀφθαλμὸς βλάσφη]μοσ.

+ In (the) year 858, month Peritios . . . Of this house (the) Lord shall guard the entrance and the exit: for the cross being set before, an evil eye shall not have power.
(February, 547 A.D.)

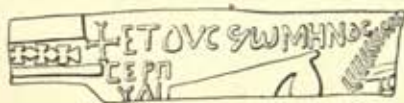
Inscriptions designed to avert evil from the buildings, and similar in character to the magic formulae on amulets, are not uncommon in Syria. This matter is discussed in *A.A.E.S.* III, pp. 17–25, and particularly on p. 19 f. where this present inscription is cited.

822 a. FRAGMENT. A small block of basalt lying in a courtyard directly east of the foregoing. It is 23 cm. long, 25 to 28 cm. high, and 40 cm. thick. The letters are incised, and about 7 cm. high: the tops are 8 cm. below the top of the stone. Copied by Mr. Butler.

Inscr. 822 a.

It is possible that these letters formed the ending of the word [Περ]τίου in the preceding inscription. It is to be noticed, however, that in the present fragment the tops of the letters are 8 cm., in the inscription on the lintel 2 cm., below the top of the stone.

823. CHURCH (?), 578–9 (?) A.D. Fragment, probably of a lintel, built into the entrance of a small modern house, near a partly ruined mosque, in the southern part of the town. The stone is 1.05 m. long, and 23 cm. wide. The letters, 5 to 7 cm. high, are in relief. Copy by Dr. Littmann.



Inscr. 823.

Έτους ρω, μηνός [.
Σερ(γίου) πύλη.

In (the) year 890, month
(The) door of Sergios. (578–9 A.D.)

The figure before ω in the date seems to be φ : it may perhaps be means for ς , however, and, if so, the date is 806, i.e. 494–5 A.D. I assume that $\Sigma\epsilon\rho$ is an abbreviation for $\Sigma\epsilon\rho\gamma\iota\omicron\upsilon$, and that $\Pi\Upsilon\Lambda\iota$ is for $\pi\acute{\upsilon}\lambda\eta$. If my reading is correct, this was doubtless the lintel of a doorway in a church of St. Sergius.

824. UMM IT-TUWÊNEH. TOP OF A CIBORIUM(?). A stone lying in the ruins of a church west of the village. See Div. II, Ill. 6 and 7. Upon the stone is carved, in relief, a disk 46½ cm. in diameter. Within the disk the following monogram is executed in relief.



Inscr. 824. Scale 1:20.

Possibly this monogram expresses a date. If so, the central letter must be the hundreds figure. It appears to be Φ. But ἔτους φα': in (the) year 551, i. e. 239-40 A.D., is far too early for such an inscription, which, judged by the forms if its letters, belongs to the sixth century. Perhaps then the central letter is really an ω, the upper ends of which have been brought together to join with the upright arm of the cross. In that case ἔτους ωνα' may be read, or 539-40 A.D.,

a date which, in itself, is highly probable. I am inclined, however, to doubt that this is a date at all.

825. CHURCH LINTEL, 577 A.D. Fragment, apparently part of a lintel, now used as a support of the roof of a modern house. It is broken at both ends TIEIΠAH T8 and at the bottom. Its length is 1.03 m., and its height 49 cm. EΛEYCO (disk) N A little to the right of the present center is a disk, 49 cm. in OYCHTW ! diameter, containing a cross: in the upper, left-hand quadrant of the disk is a figure like the letter C, the significance of which is unknown to me: the right upper quadrant is now blank: the lower quadrants contain the letters A and ω. Along the top of the stone is a plain border, 7 cm. wide, below which both inscription and the disk are executed in relief. Between the first and second lines of the inscription is a space 3 cm. wide, between the second and third lines a space of 8 cm. The fragment is broken at the bottom through the bottoms of the letters of the third line and through the bottoms of the A and ω of the disk. The letters of the inscription are 7½ to 9 cm. high.

Another part of this same lintel is the following.

826. THE SAME LINTEL. A fragment which evidently belongs with the foregoing, found in the open country, a short distance west of the town. It is broken at both KΥΔΙΚΑΙΟ ends and at the bottom. Its length is 44½ cm. at the top, and its greatest EENAYT height 54½ cm. The border at the top is 6½ cm. broad, the letters MΑΙ8 height 9½ cm. high.

Δ'

Placed together the two fragments are as follows:

- | | |
|--|--|
| 1. [ΑΥ]τι εἰ πύλη τοῦ Κ(υρίου) δίκαιο[ι] | <i>This (is) the gate of the Lord: (the)</i> |
| 2. [εἰς]ελεύσου[τ]ε ἐν αὐτ[ῇ]. | <i>righteous shall enter in it. In (the)</i> |
| 3. [ἔ]τους η'πω', [μ]η(νός) Μαΐου . . | <i>year 888, month May . . , indiction 10.</i> |
| 4. [ἐ]νθ. [ι]. | <i>(May, 577, A.D.)</i> |

The text is a quotation from *Psalms* CXYII, 20. The verse is very common on Syrian lintels, especially those of the sixth century. Compare Nos. 907, 915, 929 etc. See also *A. A. E. S.*, III, p. 17.

827. LINTEL. Fragment, probably part of a lintel, lying among the débris outside of a small enclosure about the grave of a "shèkh", near the south end of the town. The stone is 55 cm. long and 62 cm. high: it is complete at the top and bottom, and at the left end, but broken at the right. The inscription is in a plate enclosed by a plain border about 5 cm. wide: the letters, $6\frac{1}{2}$ to 10 cm. high, are in relief. The disk in the lower left-hand corner is 17 cm. in diameter. Copy by Dr. Littmann.



Inscr. 827.

1. Κατε[
2. τούτου[
3. τὴν λέγει Κ(ύριος)[
4. Κρα[
5. ἔτω[ς

..... of this saith the Lord In (the) year

828. TEMEK. STELE. Fragment of a stele, now used as a beam to support the roof of a modern dwelling. The stone lies face down, one end resting on a column in the center of the room. It measures approximately 1.41 m. by 30 cm. Above the inscription there is an ornament of some sort in relief, like a fillet looped up at two points, the ends hanging down at each side. The letters are incised, and are now very dim: they are about 6 cm. high. Apparently there was nothing more on the stele than is given here.



Αλουμθα: *Alumtha* or *Halumtha*. The name is doubtless Aramaic.

829. TOWER. The outermost slab of three which formed the lintel over the entrance to a ruined tower. See Div. II, Ill. 8. The tower was 9 paces square, measured on the outside. Two corners are still standing, up to the cornice, and show that the tower was three, perhaps four, stories high. The doorway, which was a small one, is in the south side, and is now choked by fallen stones piled about it. Two of the slabs which composed the lintel are in situ: the outer slab, which bears the inscription, was found within the walls of the building. Above the lintel was a relieving arch ornamented with simple mouldings. In the north wall of the second story was a small, splayed window, and high up on the outside of the east wall was a small cross in relief. I think, however, that the cross was in relief below the surface, and hence may have been carved long after the building was complete.

Inscr. 828.

The inscribed slab is 1.32 m. long, 40 cm. wide, and about 34 cm. thick. The four lines of the inscription are spaced so as to divide the surface equally between them. The letters are incised on a plain surface, and are 7 to $7\frac{1}{2}$ cm. high. They are well carved and perfectly plain. I believe that the inscription is complete.

ΤΕΤΤΑΡΕΧΡΩΩΙΝ,ΡΕΤΑΙΣ
ΠΟΤΝΙΑΝΙΚΗ
ΜΟΞΑΝΑΜΗΛΑΙΕΝΘΑΔΕ
ΝΑΙΕΤΑΕΙΝ

Published also by Dr. Lucas in *Byz. Zeitschr.* XIV, p. 30, No. 20.

Τέσσαρες ἡρώων ἀρεταὶ καὶ πότνια νίκη
[Ἦ]μοσαν ἀλλήλαις ἐνθάδε ναιεταίν.

*Four virtues of men, and blessed victory
Have sworn to one another here to dwell.*

It seems to me quite possible that this inscription belongs to the pre-Christian period. Doubtless the four virtues meant are those cardinal virtues of the Greeks, *εὐσέβεια*: piety, *ἐγκράτεια* or *σωφροσύνη*: self-control, *δικαιοσύνη*: righteousness, and *ἀνδρεία*: courage.

830. LINTEL, 559–60 A.D. Fragment, doubtless part of a large lintel, built into the wall of a modern dwelling which faces on a courtyard in the western part of the town. The stone seems to be complete on the right: it is broken at the left. It measures 59 cm. in length and 69 in height. The letters, 8 cm. high, are in relief. Below the inscription, at the extreme right, is a rectangular plate, containing two monograms in relief. At the left of this plate is a sort of vine pattern, also in relief.

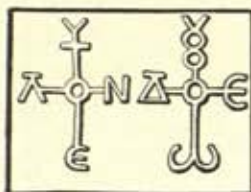


Inscr. 830.

Published by Dr. Lucas in *Byz. Zeitschr.* xiv, p. 30, No. 21.

1.]ΝΩCΕΙΠΡΟ
2. τῶ]ν χειρουβεί[μ]
3. ἔτου]ς αὐῶ', ἐνθ. η'.

Allusions to the cherubin are not infrequent in the Greek liturgies. Compare, for example "Ἀξιόν ἐστιν ὡς ἀληθῶς μακαρίζειν σε, τὴν θεοτόκον,, τὴν τιμιωτέραν τῶν χειρουβίμ, καὶ ἐνδοξοτέραν ἀσυγκρίτως τῶν σεραφίμ,¹ or 'Ο Θεός . . . , ὁ καθήμενος ἐπὶ τῶν χειρουβίμ καὶ δοξαζόμενος ὑπὸ τῶν σεραφίμ.² In the present inscription, however, we have evidently a quotation from *Psalms* LXXIX, 2: see the following inscription, No. 831.

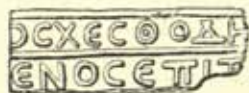


Inscr. 830.

I have been unable to interpret the two monograms which appear in the plate below the inscription. The letters, which do not show clearly in the photograph, are perfectly clear upon the stone: they may be seen in the drawing here reproduced. Other monograms occur in Nos. 824, 833, 861, 893 f. etc.

The date of the lintel is given in the third line of the inscription. It is *the year 871, indiction 8*, i.e. 559–60 A.D.

831. FRAGMENT, doubtless a part of the same lintel as No. 830. It was found built into a modern wall, on a street and near a corner, a short distance southeast of the tower. The stone is 69 cm. long and 25 wide: it is broken at both ends and probably at the bottom also. The letters, 6½ cm. high, are executed in relief in bands sunk below the surface. Copy by Dr. Littmann.



Inscr. 831.

This fragments contains a part of *Psalms* LXXIX, 2: another part is supplied by the preceding fragment. If the two fragments are placed together, the whole inscription may be read as follows:

1. [Ὁ ποιμαίνων τὸν Ἰσραὴλ πρ]όσχες, ὁ ὁδη[γῶ]ν ὡσεὶ πρό-
2. [βατα τὸν Ἰωσήφ· ὁ καθήμε]νος ἐπὶ τ[ῶ]ν χειρουβεί[μ]
3. [ἐμφάνηθι ἔτου]ς αὐῶ', ἐνθ. η'.

¹ Swainson, *Greek Liturgies*, p. 295.

² Swainson, p. 304 f.

Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock: thou that art seated upon the cherubim shine forth..... In (the) year 871, indiction 8. (559-60 A.D.)

832. LINTEL. Part of a mutilated lintel, now used as a beam to support the roof of a modern dwelling. It measures 1.57 m. in length and 18 cm. in height. In the center there was, originally, a disk, 42 cm. in diameter, containing an eight-arm cross in relief. The stone is broken at the bottom through the center of this disk and through the second line of letters: it is also broken at the left end, but is complete at the right. Doubtless the original lintel was about 36 cm. wide, and contained a third line of letters. In its present state the first part of the inscription is 51 cm. long, the second part 63½ cm. The letters, 8 cm. high, are in relief, and are executed in bands sunk below the surface.



Inscr. 832. Scale 1:20.

[ὥς ἀ]νέλαβεν Ἀβραὰμ ξενί[ας τ]οὺς ἀγγέλους,
ἤκτισεν Σε[]

(As?) Abraham received the angels in
hospitality, Se—— built.....

Undoubtedly the text refers to the story told in *Genesis* XVIII, 1 ff. Compare also *Hebrews* XIII, 2: "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares".

833. LINTEL(?). A fragment built into the wall of a modern dwelling, facing on a courtyard, about the center of the town. It is 33 cm. long, and 56½ cm. high. The monograms and letters are in relief below the surface. Copy by Dr. Littmann.

The second of the two monograms seems to be the name Θωμᾶ, apparently in the genitive case. Compare Nos. 915 and 861. If so, then this would indicate that some, at least, of these monograms were composed of complete words, not initial letters: also that in such cases the letters are to be read first from left to right, then from the top downwards. This is obviously true in Nos. 893, 912 etc. On the other hand, not every letter can be attached to every arm of a cross conveniently: for example, Υ can very readily be attached to the upper arm, but Λ cannot. Consequently I have wondered whether perhaps the first of the two monograms may not have had a Π at the left and an Υ at the top. The letter at the right may then be intended both for Λ and also for a Ν with the cross-stroke reversed. If so, then Πυλῶν might be read, and, taking the two monograms together, Πυλῶν Θωμᾶ: (The) gateway of Thomas¹.



Inscr. 833.

Oestrup, in his publication of the inscription from the gateway of the barracks at il-Anderin², suggested that the letters Θ, Ω, Μ, Α signify Θεὸς μέγιστος Ἀλφα (καὶ) Ὠ. It certainly seems more natural that a monogram of this sort should have a religious or occult significance, rather than signify merely a proper name. Perhaps then these two monograms together mean *This is the gateway of God Most Mighty, Alpha and Omega*.

The date was evidently contained in the line below the monograms, and has been lost, only the indiction number, 12, remaining.

¹ I. e. of the church of St. Thomas (?)

² See No. 915 below.

834. NAWĀ. CHURCH LINTEL(?), 468-477 A.D. Stone lying in a courtyard west of the church: one enters the courtyard by the second doorway on the left coming from Shēkh 'Alī Kāsūn. It is broken at both ends: the present length is 1.49 m., the height 38 cm. Doubtless this was a lintel. Near the left end is a disk in relief, containing a cross, like those called Maltese. At the right end is half of a second disk, also in relief, containing in the upper quadrant a figure like the ace of spades, and in the lower an A upside down. The disks are 37 cm. in diameter. The part of the inscription at the left of the first disk is 44 cm. long, the part between the disks 55 cm. The letters, 5 to 9 cm. high, are incised. Copy by Dr. Littmann.



[Ε]τους (disk) μη(νός) Δίου λ',
 ?]πψ', ἐπὶ Δανιήλου
 ρρ. Τοῦ μάρτυρος
 Σεργίου.

Inscr. 834.

In (the) year 78², month Dios 30th, under Danielos, presbyter (?). Church (?) of the martyr Sergios. (November, 468-477 A.D.)

I suppose ρρ. to be for πρ(εσβυτέρου). See, however, No. 850, where these letters might naturally stand for ρρουράρχου.

835. FRAGMENT, 483-4 A.D. Built into the front wall of a modern dwelling which faces southward on the courtyard where No. 839 was found, on the left as one enters, and close to the entrance. The rear wall of this dwelling is the western part of the south wall of the great church. The stone is 74 cm. long, and 20 wide: it is broken at each end and at the bottom. The letters, 15 cm. high, are rudely incised on a plain surface.

ΥCEΘΥ+E [Ε]τους ερψ' + ἐκτίσθη.
In (the) year 795 + (this) was built. (483-4 A.D.)

836. LINTEL, 559 A.D. A lintel, probably still in situ, found in the interior of a modern stable, in a group of a buildings adjoining the great church. The face of the stone is now covered with soot; but I believe that all the letters are certain, excepting the letter after ΗΝ in the second line. The right end was covered by a cross wall, so that the full length of the lintel could not be measured. The length, to the end of the final cross, is 1.47 m., the height 26 cm. In the center is a cross, 21 cm. high. The inscription appears to be complete: the letters are incised, and are 5 to 8 cm. high. Copy by Dr. Littmann.

+ ΕΤΟΥC ΠΑΝΕΜΟΥ + *Ετους οω', μ(ηνός) Πανέμου, ἐν[δ]. ζ'. +
 ΟΩΗ (cross) ΗΝ Ζ+ + *In (the) year 870, month Panemos, indiction 7. +*
 (July, 559 A.D.)

837. LINTEL, 574-5 A.D. Fragment of a lintel, 70 cm. long and 38 cm. high. It is broken at the left end, but complete at the right. The inscription is incised on a plain border, 10 cm. wide, at the top of the stone: it is 52½ cm. long, and the letters are 6 cm. high. At the left of the inscription is a disk in relief, which breaks into

the inscribed border to within 3 cm. of the top. Below the inscription is a grape-vine, executed in relief.

Published by Dr. Lucas, *Byz. Zeitschr.* xiv, p. 32, No. 26.

ΣΠΩ ΙΝΔΨΗ +

[Ἔτους] ςπώ, ἰνδ. η' +
In (the) year 886, indiction 8. + (574—5 A.D.)

The figures of the date are spaced off 7 cm. from the letters ἰνδ.

838. CHURCH, 598–9 A.D. Lintel, lying face upward on the ground near the west door in the north side of the great church of Nawā. See Div. II, Ill. 11. The stone is broken at the right, so that three or four letters have been lost from each of the first four lines: a large part of the lower, right-hand corner is also broken off. At the top the stone is 2.14 m. long: its height is 89 cm. At the bottom of the middle of the lintel is a disk in relief, 28 cm. in diameter, containing a simple cross, the arms of which are $4\frac{1}{2}$ cm. broad. The letters are 9 cm. high, and executed in relief in plates between raised bands.

Published by Dr. Lucas, *Byz. Zeitschr.* xiv, p. 31, No. 22.



Inscr. 838. Scale, 1:20.

As Dr. Lucas has noted, this inscription is a quotation from *Psalms* LXXXIII, 11 and 12: he has restored the text of the inscription as follows:

- | | |
|--|--|
| 1. Κρίσσον ἡμέρα μία ἐν ταῖς ἀνταῖς [σου] | <i>A day in thy courts is better than</i> |
| 2. ὑπὲρ χειλιάδας· ἐξελεξάμην μᾶλλον | <i>a thousand. I had rather stand at</i> |
| 3. παραρίπτεσθαι ἐν τῷ οἴκῳ τοῦ [Θεοῦ] | <i>the threshold in the house of God, than</i> |
| 4. (ἢ) οἰκεῖν ἐν σκηνώμασιν ἁμαρτωλῶν. | <i>dwell in sinners' habitations. For the</i> |
| 5. Ὅτι ἔλεον καὶ ἀλήθειαν ἀγαπᾷ Κ(ύριος) ὁ Θ(εο)ς. | <i>Lord God loveth mercy and truth.</i> |

The date of the inscription is the year 910, i.e. 598–9 A.D., and not 710 = 398 A.D. as Dr. Lucas supposed. See the commentary to No. 813 above. In Swete's text of the *Septuagint* μᾶλλον stands after Θεοῦ, instead of after ἐξελεξάμην, παραρίπτεσθαι is given instead of παραρίπτεσθαι, and ἐπὶ σκηνώμασιν instead of ἐν σκηνώμασιν.

839. THE SAME CHURCH. The right end of a large lintel, now the right jamb of the entrance to a modern courtyard, on or near the site of the great church of Nawā: I believe this to have been the lintel of the east door in the south side of this church. See Div. II, Ill. 11. The fragment is complete at the top, bottom and right end. The total height is 90½ cm.: the length of the present fragment is 64½ cm. The letters, 9 cm. high, are executed in narrow plates sunk below the surface, leaving raised bands between each pair of lines.



Inscr. 839. Scale 1:20.

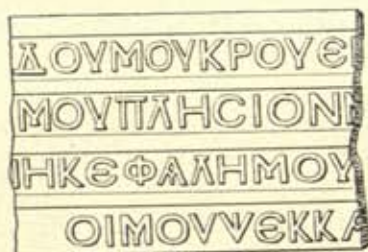
Published by Dr. Lucas, *Byz. Zeitschr.* XIV, p. 31, No. 23.

The inscription is composed of a series of quotations from the "Song of Solomon", IV, verses 1, 3, 4 and 7. The text may be restored as follows:

1. [Ἰδὸν εἰ καλὴ πλησίον μου, ἰδὸν εἰ καλὴ· οἱ ὀ-
2. φθαλμοί σου περιστεραί· ὡς σπαρτίον
3. κόκκινον χεῖλη σου, καὶ ἡ λαλιά σου] ὦραία. ὡς
4. λέπυρον τῆς ῥέας μῆλόν σου· ὡς πύργος Δαὺδ
5. τράχηλός σου. Ὅλη εἰ καλὴ, καὶ
6. μῶμος οὐκ ἔστιν ἐν σοί. +

Behold, thou art fair, my love, behold thou art fair: thine eyes are doves. As a scarlet cord thy lips, and thy speech charming. As a cheek of pomegranite thy cheek, as a tower of David thy neck. Thou art all fair, and there is no fault in thee.

In the first line of the fragment Dr. Lucas read, from the copy and photograph at his disposal, -ΛΗCIO, from which he restored ? π]λησίον: I believe, however, that my copy is correct. Of the verses quoted certain portions have been omitted, as may be seen by comparing the originals. Furthermore, in my restoration, I have departed from the text of the *Septuagint* adopted by Swete in three instances: in lines 3 and 4 I have followed the Codex Alexandrinus in omitting the τῷ before κόκκινον and in retaining the τῆς before ῥέας, on account of the number of letters involved: in line 5 I have followed the Codex Sinaiticus in reading ὅλη εἰ καλὴ, instead of ὅλη καλὴ εἰ. In the first line of the extant part of the text οἱ, before ὀφθαλμοί, seemed to me certain; but no MS. authority is quoted by Swete for this. In line 4 the form Δαὺδ is evidently for Δαυίδ or Δανεὶδ: there is MS. authority for the shorter form elsewhere, if not in this particular passage. Lastly I believe that there was a disk at the bottom of the central portion of this lintel, which broke into the fifth and sixth lines, as in No. 838.



Inscr. 840. Scale 1:20.

840. THE SAME CHURCH. Fragment of a lintel, half buried, in front of the courtyard where Nos. 839 and 835 were found. I believe this to have been the lintel of the west door in the south side of the great church. It is broken at both ends, but complete at the top and bottom. It is 91 cm. long and 53 high. The letters, 10 cm. high, are in relief, in narrow plates sunk between raised bands.

Published by Dr. Lucas, *Byz. Zeitschr.* XIV, p. 32, No. 25.

In the first line Dr. Lucas read in the copy and squeeze which he had ICVMOVKP̄C;

but I believe that this is incorrect. The inscription is evidently a quotation from the "Song of Solomon", v, 2, and should be completed as follows:

1. [Φωνὴ ἀδελφῆ]δοῦ μου κρούει [ἐπὶ τὴν θύραν · Ἄνοι]-
2. [ξόν μοι, ἀδελφὴ] μου, πλησίον μ[ου, περιστερά μου],
3. [τελεία μου, ἔστ]ι ἡ κεφαλὴ μου [ἐπλήσθη ὀρώσου],
4. [καὶ οἱ βότρυχ]οί μου ψεκκάζ[ον νυκτός].

(The) voice of my beloved knocketh at the door: Open to me, my sister, my love, my dove, my perfect one, for my head is filled with dew, and my locks with the drops of night.

841. THE SAME CHURCH. Fragment of a lintel, fallen beside the remains of a handsome portal, which I believe to have been the west doorway of the great church. It is complete at the top, bottom, and left end, but broken at the right. It is 45 cm. long at the top: the lower part was buried, so that I did not measure the height; but there were no more than three lines of the inscription. The letters, 8 cm. high, are in relief in narrow plates between raised bands. At the top there is a plain border, 6 cm. wide, and also at the left end. Below the inscription are various ornaments in relief. Inscr. 841. Scale 1:20.



The text of the inscription is a quotation from *Psalm* CXVII, 19 f, and may be restored as follows:

1. Ἄνο[ιξατέ μοι πύλας δικαιοσύνης · εἰσελ-]
2. θών [ἐν αὐταῖς ἐξομολογήσομαι τῷ Κυρίῳ. Αὕτη]
3. ἡ πύλη [τοῦ Κυρίου · δίκαια εἰσελεύσονται ἐν αὐτῇ].

Open to me (the) gates of righteousness: entering in them I will give thanks unto the Lord. This (is) the gate of the Lord: (the) righteous shall enter in it.

842. THE SAME CHURCH. Fragment of a lintel, found half buried in front of the east doorway in the north side of the same church. It is 60 cm. long, and 91 high, and broken at the right end only. The border at the top is 5½ cm. wide. The letters of the first four lines are 9½ cm. high, and executed in relief in plates 11 cm. wide; but the letters of the fifth line are 18½ cm. high, and are in a plate 21 cm. wide. The letters are unusually handsome, O, for example, being always perfectly circular.

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The first four lines of this inscription are quoted from *Psalm* XCIX, verse 4 and a part of verse 5: they may be completed as follows:

1. Εἰσελθ[ατε εἰς τὰς πύλας αὐτοῦ ἐν ἑξο]-
2. μολογ[ήσῃ, τὰς αὐλὰς αὐτοῦ ἐν ὕμνοις].
3. ἐξομ[ολογεῖσθε αὐτῷ, αἰνεῖτε τὸ ὄνο]-
4. μα αὐ[τοῦ, ὅτι χρηστός Κύριος].



Inscr. 842. Scale 1:20.

Enter into his gates with thanksgiving, (and) into his courts with praise: give thanks unto him, (and) bless his name, for the Lord is good.

The fifth line is perhaps + Χ(ριστ)έ, σ[ωτήρ]: + Oh Christ, (our) Saviour.

843. DÊR NAWĀ. CONVENT, 598 A.D. The right half of a lintel, found among the débris before the doorway in the western wall of the ruined convent, which is a short distance northwest of the village: the doorway is between the convent church and the tower. See Div. II, Ill. 10 and 12. The block is 1.28 m. long and 82 cm. high: at the left end it is broken perpendicularly through the center of a disk, which doubtless occupied the center of the lintel: the other sides are complete, except that the bottom is somewhat damaged. The disk contained a cross, and, in the lower quadrants, Α and Ω. Both the disk and the inscription are in relief within a plain border. The letters are 12 to 14 cm. high. Copy by Dr. Littmann.



+ Έτους 10', iv. β',
μη(νός) Γορπίεου. +

Inscr. 843.

+ *In (the) year 910, indiction 2, month Gorpaios.* + (September, 598 A.D.)

It is clear from this inscription that in this period in this locality the calendar year began on the first of September, in order to coincide with the year of the indiction series. See Waddington, Nos. 2667 and 2689: also *A. A. E. S.* III, No. 90.

844. LINTEL (?). A fragment which is now used, upside down, as a lintel of a doorway facing upon a courtyard west of the great church. It is 123½ cm. long, and 18 wide: it is broken at both ends, at the top, and probably also at the bottom. Near the right end is the lower part of a square frame containing the lower part of the upright arm of a cross with Α and Ω, one on either side. This frame is 35 cm. over all: consequently the original stone must have been at least 40 cm. wide. Doubtless this was a lintel. The single word, which alone remains of the original inscription, is 32 cm. long: it begins 9 cm. from the break at the left, and is followed by a blank space, 17 cm. long: at the right of the frame containing the cross there is also a blank space about 20 cm. long. The letters are from 12½ to 14½ cm. high. All the letters and ornamentation are in relief. Copy by Dr. Littmann.

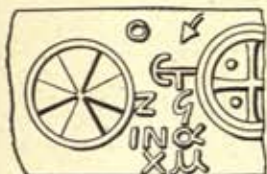


Κοσμά: Of Kosmas.

Inscr. 844.

Perhaps this was the lintel of a church of St. Kosmas or Cosmas, a martyr who was killed during the persecutions under Diocletian, and was greatly revered in Syria, and in the East generally. The emperor Justinian, in the sixth century, is known to have built several churches in honor of this saint. Kosmas and his brother Damasos were physicians: they were said to have been Arabians by birth, and to have lived for a time in Cilicia, where they met their death together. See Nos. 855 and 861.

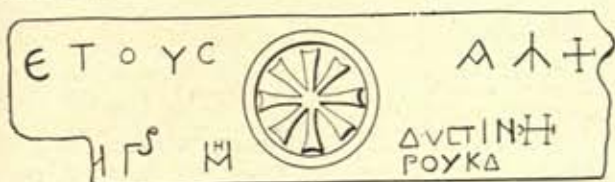
845. ZABBÛDEH. LINTEL (?), 585-6 (?) A.D. Fragment, apparently of a lintel, found near the center of the ruined town. Beside it is a large stone weight, as if for the lever of an olive press. The buildings all about are completely ruined, the blocks lying in confused heaps. The length of the fragment is 80, the height 45¹/₂ cm. It is broken at both ends. The inscription is in relief, between two disks, each of which contains a cross. The letters are rudely executed.



Inscr. 845.

*Ετ[ου]ς ζϑ[ω?], ινδ. [δ'(?). X. M. [Γ.]
In (the) year 897 (?), indiction 4 (?). Ch(rist) b(orn) (of) (Mary).
(585-6 (?) A.D.)

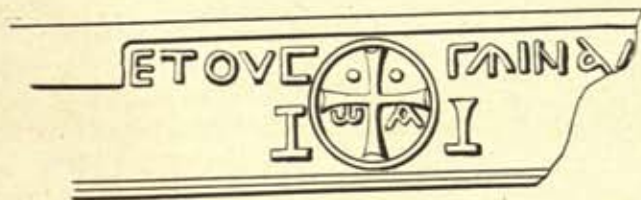
846. LINTEL, 590 A.D. A fragment face up in a pile of stones, about the center of the ruined town: no building could be seen, to which it might be assigned. The stone is 1.78 m. long, and 54 cm. wide. In the center is a disk in relief, containing an eight-arm cross. The lintel is somewhat damaged at both ends, and, since from the center of the disk to one end is 1.01 m., the original length must have been over two meters. The letters are incised, and are from 5 to 8 cm. in height. The whole face of the stone is badly weathered.



Inscr. 846.

*Ετους αθ'. + [X.] M. Γ. Μη(νὸς) Δύστρου
καθ', ιν. η'.
In (the) year 901. + Ch(rist) b(orn) (of)
M(ary). Month Dystros 24, indiction 8.
(March, 590 A.D.)

847. LINTEL, 591-2 A.D. A large fragment, now used as a roof-beam above a cistern, in the eastern part of the town. It is 1.80 m. long, 48 cm. wide and 50 cm. thick. It is broken at the right end: the left end could not be uncovered entirely, without dropping the stone into the cistern; but it was evident that there were no letters upon it besides those shown in the drawing. In the center is a disk in relief, 34 cm. in diameter, containing a cross with ω and Α in this order. The inscription is also in relief, and is broken by the disk: the letters are 6 to 7 cm. high. Below the inscription, on either side of the disk, is a figure in relief like a letter I, 13 cm. high. Letters and disk are within a plate, 36 cm. wide, surrounded by a plain raised border. Copy by Dr. Littmann.



Inscr. 847.

*Ετους γθ', ινδ. [ι']
In (the) year 903, indiction 10.
(591-2 A.D.)

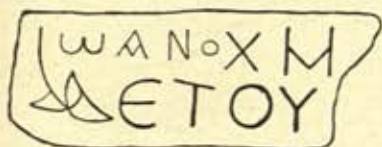
I suppose that the character below the inscription, on each side of the disk, stands for 'Ιησοῦς: Jesus.

If in the disk the crescent and the small disk represent the moon-god and the sun-god respectively, as I believe they do, there is here a curious combination of pagan and Christian symbols. The original significance of these pagan symbols must have been lost entirely, and they must have become merely conventional ornaments, or else they must have been retained because they were believed to have some magical efficacy, although the original reason for this belief had been forgotten.

852. ARCHITRAVE (?), 592-3 A.D. On a block with heavy overhanging mouldings, below which is a broad fascia containing the inscription. Near by another block was found, similar, but without letters. Probably these blocks were parts of an architrave, or of a composite lintel: the building, to which they belonged, is not evident. The inscribed block is about 50 cm. long and 43 high: the inscribed fascia is 25 cm. high. The letters, 16 cm. high, are incised.

+ ETOCΔM + + *Ετος θ' . + + Year 904. + (592-3 A.D.)

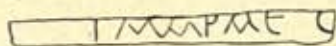
853. LINTEL. The left end of a lintel, lying a few feet east of the ruined building where No. 849 was found. The fragment is 92 cm. long and 33 cm. high. At the left of the second line is some sort of ornament, perhaps intended for a leaf: this and the inscription itself are executed in simple, broad, incised lines upon a plain surface. The letters are very unequal in size.



Inscr. 853.

'Ιωάν(ν) X. M. [Γ.] *Ετος[5]
(The church?) of Ioanes. Ch(rist) b(orn) (of) M(dry).
In (the) year

854. FRAGMENT. A stone now used as a lintel in a modern courtyard, in the eastern part of the village. Its total length is 1.16 m., its width $9\frac{1}{2}$ to 12 cm.: it is broken at the top, through the tops of the letters; at both ends also, and perhaps at the bottom. Before the inscription is a blank space of 31 cm. The first word is 72 cm. long. The letters are incised. Copy by Dr. Littmann.



Inscr. 854.

Γααρὰς Σ[
Gaaras, S—

855. IL-BERDÔNEH. LINTEL (?). A long, narrow stone, about one and a half meters in length and 30 cm. in width, now used as a beam in a modern dwelling. It had been exposed to the smoke so long that tar completely obscured some of the letters. As a woman was making bread immediately under it, and refused to move, and as a large crowd of natives insisted upon entering the room with me, I did not attempt to make a careful drawing, or to take measurements, of the stone. The reading, however, I believe to be correct.

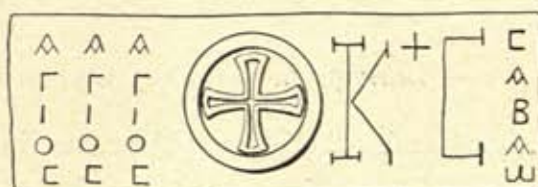
The original stone had been split lengthwise, so that the tops of some of the letters in the first line are lost. In the center is a disk, formed by a raised band. But the space within the disk is now blank, and seemed to have been so originally. The letters of the inscription, also, are in relief.

1. Ὑπὲρ εὐχῆς καὶ σωτηρίας Κοσμά
2. καὶ Ῥώμης καὶ τῶν τέκνων αὐτῶν. +

In fulfillment of a vow and for (the) safety of Kosmas and Roma and their children. +

This might have been the lintel of a chapel of some saint, erected by Kosmas and his family. See on No. 844.

856. LINTEL. A stone now used as the lintel of an interior doorway in a modern dwelling. The stone is 1.77 m. long and 33 cm. broad. In the center is a disk in relief below the surface, 31 cm. in diameter, containing a broad-arm cross. The letters are incised, and are in perpendicular columns: the others are 6 cm. high; but the K and C after the disk are 26 cm. high.

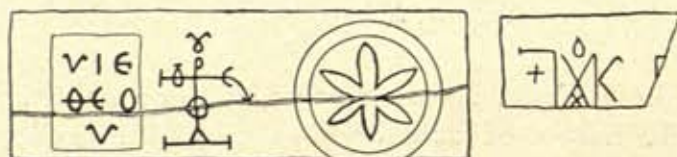


Inscr. 856.

* Ἁγίος, ἁγιος, ἁγιος, Κ(ύριος) Σαβαώ[θ].
Holy, holy, holy, Lord of Sabaoth.

These words are found in *Isaiah* vi, 3. They are not uncommon on lintels in Syria. See *A. A. E. S.* III, p. 24.

857. UMM HARTÊN. CHURCH LINTEL. Three fragments, doubtless of a large lintel, found in the ruins of a building which seemed to have been a church, in the northwestern part of the town. Fragment A is 1.82 m. long and 30 cm. wide. Fragment B is 1.82 m. by 23 cm., and fits at the bottom of A. Fragment C is 72 by 36 cm., and probably adjoined the others at their right end. The inscription also is in three parts. The first of these is in a rectangle, 47 cm. high and 36 broad, at the left end of fragments A and B. The second is in the form of a monogram, in the center of the same two fragments. At the right end of these fragments there is a disk in relief, containing a six-point star. The third part of the inscription is on fragment C, and, like the second, is a monogram. At the right end of the same fragment two lines meeting in a right angle are visible, as if this was a corner of a rectangle corresponding to that which contains the first part of the inscription. All the letters are incised.



Inscr. 857.

The first part of the inscription is
 Υἱὸς Θεοῦ: *O Son of God!*

The second part may be read
 Ἰησοῦς Χριστός: *Jesus Christ*, or Ἰ(η)σοῦς
 Χρ(ιστός), Θεοῦ υἱός: *Jesus Chr(ist),
 Son of God.*

The third part I believe to be Κοσμά: *Of Kosmas.*

858. IT-ṬAIYIBEH. FRAGMENT, 597-8 A.D. Built into the doorway of a ruined house which was constructed of still more ancient materials. It is broken at the left: at the end of the inscription is a blank space of 24 cm. The length of the present stone is 1.99 m., the height 21 cm. The letters, 13 cm. high, are in relief, in a rude plate 15 cm. wide.

ΝΔΑΤΥΘΜΕΤΥΖ

Ἰνδ. α', τοῦ 99' ἔτους.

Indiction 1, in the 909th year. (597-8 A.D.)

859. LINTEL. A stone found upon the ground close to some modern dwellings, southwest of the tower and about the center of the village. Its total length is 2.10 m., its height 84 cm. Near the right end is a disk, 55 cm. in diameter, containing in relief below the surface a cross and the letters A and W: the outer rim of the band which forms the disk is an incised line. The stone is complete at the left end, and at the top and bottom: it is broken at the right end, 10 cm. beyond the disk. The inscription is in relief in three bands: the first line is 1.07 m. long, the second 57, and the third 93 cm. The letters are 13 cm. high.

Published by Dr. Lucas, *Bys. Zeitschr.* xiv, p. 33, No. 32.

+ ΑΓΙΟΥ ΑΓΙΟΥ ΑΓΙΟΥ
ΠΛΗΡΙΟΘΡΑ
ΠΑΧΕΤΗΕ ΑΓΙΑΣ

+ Ἄγιος, ἄγιος, ἄγιος,
πλήρης ὁ οὐρανός
πάσης τῆς ἀγίας

[Κύριος Σαβαώθ]·
(disk) [γὰρ καὶ ἡ γῆ (?)]
[δόξης αὐτοῦ.]

+ *Holy, holy, holy, Lord of Sabaoth: heaven and earth is full of all his holy glory.*

This text is doubtless based on *Isaiah* vi, 3: Ἄγιος, ἄγιος, ἄγιος, Κύριος Σαβαώθ, πλήρης πᾶσα ἡ γῆ τῆς δόξης αὐτοῦ. See the commentary on No. 856.

860. TOWER. Lintel of a tower, in situ, in the northeastern part of the town, and facing north. The left half of the face of the lintel has been destroyed completely, perhaps by fire; but the main body of the stone is intact: the right end of the face is complete. The height of the lintel is about 85 cm. The inscription is in relief, within a plate: the extant portion of the first line is 93 cm. long, of the second 75, of the fourth 63 cm. The letters are 7 to 8 cm. high. Probably there was a disk in the center of the lintel below the second line of the inscription.

Published, in part, by Dr. Lucas, *Bys. Zeitschr.* xiv, p. 33, No. 33.

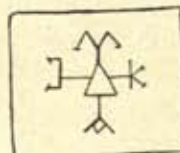
ΙΧΚΤΥΑΓΙΩΠΝΕΥΜΑΤΟΣ
ΕΩΤΟΚΥΚΛΕΙΠΑΡΘΕΝΩ
ΩΞΟΝΑΡΧΑΝΓΕΛΟΝ
ΦΕΟΝΑΠΟΠΟΛΟΝ
ΗΟΠΥΡΓΟΣΤΩΣ

1. [Ἐν ὀνόματι Πατρὸς καὶ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος
2. [καὶ τῆς ἀγίας Μαρίας τῆς Θεωτόκου καὶ ἀειπαρθένου
3. [ὡξον ἀρχάγγελον
4. [φρον ἀπὸ πολὺ
5. ἀνέστη ὁ πύργος οὕτως.

In name of Father, and of Son, and of the Holy Spirit, and of the holy Mary, the Mother-of-God and ever-virgin, this tower was erected.

861. LINTEL(?) A monogram incised near one end of a large block, built into a wall now ruined. The monogram itself is 33 cm. high and 28 broad: it is enclosed by a rather elaborate border.

I am inclined to believe that this stands for Κοσμά: *Of Kosmas*, the O having the form of a triangle. If so, probably this was a lintel of a church of St. Kosmas: see on No. 844. Possibly the monogram should be read Κ(ύριος) Σ(αβαώθ)· μ(εγάλη) ἐστὶν ἡ δ(ύναμις) αὐτοῦ: *Lord of Sabaoth: great is his power*, or in some other way.



Inscr. 861.

862. LINTEL (?). Fragment, probably part of a lintel, lying 50 yards or more down the hill westward from the tower. It is broken on all sides, and the face is badly mutilated. At the extreme right there seems to be a part of a disk in relief. Farther to the left is a part of a curved band also in relief: this may be the rim of a large disk enclosing the other; but, if so, the center of the larger curve seems to



Inscr. 862. Upside down.

have been somewhat lower than that of the inner circle. Between the two bands is the inscription, in relief. The length of the first three letters is 19 cm., and the height of the three lines together 26 cm. At the left of the outer band the face of the stone is completely destroyed.



Inscr. 862. Scale 1 : 20.

Published by Dr. Lucas, *Byz. Zeitschr.* xiv, p. 33, No. 34.

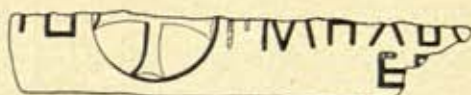
The letter after Ε in the second line looks like γ, and the letter in the third line like Ε, so that I am inclined to read $\epsilon\tau\epsilon\lambda\epsilon\upsilon[\tau\eta\sigma]\epsilon$: *he finished*. But perhaps $\epsilon\tau\epsilon\lambda[\epsilon\sigma]\theta[\eta]$, *it was finished*, is correct.

863. LINTEL. A stone now the lintel of a modern dwelling. Its present length is 1.21 m., and its breadth 21 cm.; but it is broken at both ends and at the top, the entire upper half being lost. Near the left end is the lower half of a disk, 31 cm. in diameter, containing a cross in relief below the surface: the distance from the center of this disk to the end of the extant inscription is 84 cm. The letters are incised in broad lines on a plain surface, and are now badly weathered and very



Lintel bearing Inscr. 863.

uncertain. In its present position the stone is upside down. Copied by Dr. Littmann and the editor.



Inscr. 863. Scale 1 : 20.

$|\tau\sigma(?)$, $\mu\eta(\nu\sigma\varsigma)$ $\Lambda\sigma[\sigma\upsilon]$, $\epsilon\pi[i]$
In (the) month Loös(?), under

This reading is at best very doubtful. There may have been another line of letters

above the main line of the present fragment. There may also have been a letter between the disk and Μ, perhaps Ι or Γ; but I believe that the marks upon the stone at that place are accidental.

864. KUNBUS. LINTEL OF A FORT, 561 A.D. Fragment of a large lintel, now used as a jamb of a doorway in a ruined house in the western part of the town. It is 1.50 m. long, and about 75 cm. wide. It is broken at the right. The inscription is in relief, $\begin{array}{c} + \text{ΧΜΓΕΤΥΕΒΟΩ}^{\text{H}} \text{ΗΖΑΝΘΙΚΑΙΝΔ}^{\text{I}} \\ \text{ΤΩΚΑΕ} \end{array}$ near the top of the stone. Below the inscription are two disks with a cross in each, one having also Α and Ω in the lower quarters. This is a part of the same lintel as the following.

865. Fragment of the same lintel as the foregoing. The inscription, in letters 11 cm. high, is in relief near the top of the stone. Below the inscription, at the left of the fragment, is a disk with a cross, like that at the left end of No. 864. The present fragment is 70 cm. long, and 75 cm. high. The disk is 41 cm. in diameter. The fragment is broken at the left, $\begin{array}{c} \text{ΑΝΕΓΙΡΑΗΕΥΝΘΩ}^{\text{F}} \\ \text{ΤΡΟΝ}^{\text{+}} \end{array}$ through the left rim of the disk.

The whole inscription, on the two fragments together, is as follows:

1. + X. M. Γ. Ἐτους βω', μην(υ')ς Ξανθικ(ου) α', ἰνδ. [9'], ἀνέγμρά με σὺν Θε(ε)ῷ
2. τῷ καί- τρον. +

+ *Ch(rist) b(orn) (of) M(ary). In (the) year 872, month Xanthikos 1st, indiction 9, I raised me with (the help of) God this castrum.*

Other forts were found in this region: see, for example, Nos. 915, 947 and 993.

866. A fragment found in a field north of the town. The stone is 65 cm. long and 62 high: it is broken at the right. The letters, 10 cm. high, are incised.

EMMAN	Ἐμμαν[ουήλ]	<i>Emmanuel</i>
ΝΔΥ	ΝΔΥ	<i>In (the) year</i>
ΕΤΥΕ	Ἐτους[

867. IDNĪN. LINTEL, 579-80 A.D. The left half of a lintel, found within the doorway of a ruined house in the center of the town. It is complete at the left: at the right it is broken through a disk, which was originally 49 cm. in diameter. From the left end of the stone to the rim of this disk is a distance of 82 cm. The letters, 9 cm. high, are executed in relief, in plates 11 cm. wide. The third line, though containing only seven letters, is so spaced as to be nearly equal in length to the others.

+VΠΕΡΕΥΧΗΕ	1. Ὑπὲρ εὐχῆς	[τοῦ θεῖου]
/ΘΩΜΑΥCAY	2. (καὶ) Θωμᾶ· υ(ι)ς αὐ(τοῦ) (disk)	[τῶν (?) ἔτους]
ΑΓΩΘΕΟΔ	3. αἰω'· Θεός	[δωρος (?) ἐποίησε (?)]

In fulfillment of a vow of — and Thomas: their son (erected this building?): in (the) year 891: Theodoros built it(?).

This rendering of the second line is very doubtful. The sign at the beginning of the line commonly signifies *and*, in these inscriptions: consequently I have assumed

that a second name stood before $\Theta\omega\mu\tilde{\alpha}$, instead of reading here $\kappa\alpha\iota \sigma\omega\tau\eta\rho\acute{\iota}\alpha\varsigma$, as in No. 855. On the other hand this sign ρ is sometimes used merely to mark the end of a word. Only, it is strange to find it used in this way at the beginning of a line. If the letters $\Upsilon \zeta$ really signify $\nu\acute{\iota}\varsigma$, $\alpha\tilde{\upsilon}\tau\omega\tilde{\nu}$ is more natural, I think, than $\alpha\tilde{\upsilon}\tau\omicron\tilde{\upsilon}$, and fills better the space in the second part of the second line, before $\tilde{\epsilon}\tau\omicron\tilde{\upsilon}\varsigma$. But in that case the first name must be that of Thomas' wife, and would not naturally stand first in such an inscription. Perhaps however the vow was really hers, rather than her husband's.

868. LINTEL. Fragment of the right end of a lintel, found in a courtyard, immediately west of the preceding inscription. It is broken at both ends and at the bottom. At the left end is a part of the right rim of a disk. The letters, 10 cm. high, are in relief, on a plain surface. The length of the inscription, from the rim of the disk to the right end, is 63 cm.: the greatest height of the fragment is 48 cm.

ΑΓΙΟϚΑΘΑ
ΕΛΕΗϚΟ
ΥΠΕ

- | | |
|--------------------------------------|-----------------------------------|
| 1. [$\tilde{\nu}$ ΑγιοϚ ὁ Θεός], | $\tilde{\alpha}$ γιοϚ Ἀθανά[τοϚ], |
| 2. [$\tilde{\alpha}$ γιοϚ Ἰσχυρός], | (disk) ἐλέησο[ν ἡμᾶϚ]. |
| 3. | ὑπε[|

Holy God, holy Mighty One, holy Immortal One, have mercy upon us!

This is the "trisagion", which is common on Syrian lintels. See *A.A.E.S.* III, p. 8 f. and p. 29 ff.

Possibly in the third line some saint was named, with [$\tilde{\epsilon}\tilde{\upsilon}\chi\omicron\upsilon$] ὑπε[ρ ἡμῶν]: *pray for us*. Compare *A.A.E.S.* III, No. 265.

869. HALBÂN. FRAGMENT, 362 A.D. (?). Fragment of a lintel(?), now used as a girder, supporting the roof-beams in a modern dwelling a short distance west of the tower. It is 1.74 m. long, 17 cm. wide, and broken, apparently on all sides. The letters are incised: those of the first line are 8, those of the second 5, cm. high. Near the center is a design executed in relief, resembling the knot of a wreath. Copy of Dr. Littmann.



[Εὐδο]ξία, Ἡλιοδώρου, ἀεὶ νικά.
Δεσίου, τοῦ γοχ' (?) (ἔτουϚ).

Inscr. 869.

Eudoxia, (daughter) of Heliodoros, be ever victorious! (In the month) Desios, of the 673rd(?) (year). (June, 362 A.D. ?).

The first name is uncertain: the figure before the Δ may be an ornament of some sort, and not a letter. The date is also uncertain.

870. FRAGMENT, 534 A.D. A stone now a beam supporting the ceiling of an inner room in a modern dwelling. It is 1.44 $\frac{1}{2}$ m. long, 31 cm. wide, and broken at both ends. The letters, 15 cm. high, are incised in broad lines on a plain surface.

ΟΥϚΕΜΩΜΔΥϚΤΡ Ἔ[τουϚ ἐμῶ], μην(ὸϚ) Δύστρο[υ].

In the year 845, month Dystros. (March, 534 A.D.)

871. TOWER, 541 A.D. Lintel of a tower, still in situ, on the east side of the town, facing north. See Div. II, Ill. 16. The whole lintel is 2.04 m. long and 55 cm. high. In the center is a disk in relief, 46 cm. in diameter. The letters, 8 cm. high, are also in relief in plates $9\frac{1}{3}$ cm. broad. The stone is broken in two near the right end, and the lower part, at the right of the disk, is broken off through the middle of the third line.

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+ ΕΤΟΥΣ ΔΑΝΩΜΗ	ΔΑΥΕΤΡΘΙΝΔΑ+	+ Ἐτους δανώ, μηνός Δύπερου, ἐνθ. ζ'. + Ἰωάννου
ΙΩΑΝΝΥΣ/ΕΥΜΕ (disk)	ΩΝΥΛΙΘΟΞΩΝ	(καὶ) Συμεώνου, λιθοξών, ἀπὸ Κώ(μης) Ολβανου,
ΑΠΟΚΩΟΛΒΑΝΟΝ	ΤΟΕΡΓ Ν	τὸ ἔργον.

+ In (the) year 854, month Dystros, indiction 6. + The work of Ioannes and Symeones, stone-masons, of the village of (the) Holbanoi. (March, 543 A.D.)

The form λιθοξών is for λιθοξών, as λιθοξοῦ is for λιθοξόου in Dr. Lucas' No. 19 and in No. 888 below. In the first half of the third line, obviously enough, there is given the ancient name of a town. In many, if not most, of the cases where the name of a town is given in such inscriptions, the persons named do not belong to the town in which the building or monument is situated, and for that very reason the name of the town to which the persons do belong is mentioned. In the present case, however, since the town where this tower stands is still called Ḥalbân, it is at least probable that the town to which the builders belonged and the town where the tower still stands were one and the same. It is not quite clear then why they thought it necessary to mention their town's name. Were the stone-masons, who did such work, commonly from some other region? Or did Ioannes and his partner build this tower as an advertisement of their business. Perhaps, as Homer told Lucian when asked why he had begun his account of the Trojan war with the wrath of Achilles, it just came into their heads to write this way. In any case it is not clear to me just what the ancient name was. Dr. Lucas has translated the phrase "*Aus dem Dorfe Olbia*". But since the modern name begins with the strong *h*, I am inclined to think that Ολβανου should be transliterated with the aspirate, i.e. *Holbanon*. Is this, then, really a Greek name, or is it an Aramaic name in Greek form? There are many names, in these Greek inscriptions of Syria elsewhere, which are found only in the genitive case, with or without κώμης. It seems to me impossible to decide whether the nominative should be Κώμη Ολβανοί, or Κώμη Ολβανα or Κώμη Ολβανων.

As to the use of such towers see *A.A.E.S.* III, No. 60.

872. FRAGMENT, now used as the lintel of a modern dwelling, in the center of the town, on the south side of a court. It is 1.42 m. long and 22 cm. wide: it is broken, probably at both ends. The letters, 15 cm. high, are incised in deep, broad lines on a plain surface.

ΛΟΓΙΟΕΠΟΙΗ	Εὐ(?)λόγος ἐποίησε.
	<i>Eulogios(?) made (this.)</i>

873. Stone, now a lintel, in a modern building, on the north side of a courtyard, immediately north of No. 872. It is 1.05 $\frac{1}{2}$ m. long, 15 $\frac{1}{2}$ cm. broad. It is broken at the right, and perhaps also at the left. The letters, 8 $\frac{1}{2}$ cm. high, are incised in deep, sharp, but not very broad, lines on a plain surface.



Inscr. 873.

And may he accomplish (his) undertaking.

The letters are clear; but the reading is uncertain.

ΠΡΑΞΑΙΤΟΔΕΠΡΥΘΕΤΟ

Πράξαίτω δὲ πρύθετο[ν].

874. Stone, now a roof beam, in a modern dwelling: one end rests upon a column. It is 1.10 m. long, and 22 cm. wide. The letters are incised. The inscription begins 40 cm. from the left end of the stone.

ΤΟΥΚΑΙΑΒΒΩ Τῶ καὶ Ἀββώσου.
 ΟΥ
 ΟΥ

Of ———, who (is) also (called) Abbosos.

875. LINTEL (?). A broken lintel, partly buried in the ground in a courtyard before a modern dwelling. No. 869 was found in the same courtyard. The inscription is on a band along the top of the stone, 1.38 m. long and 7 $\frac{1}{2}$ cm. wide. Below the inscription is an egg and dart moulding, with crosses at intervals in the moulding. The rest of the block was not excavated. The letters, 5 to 5 $\frac{1}{2}$ cm. high, are in relief. The stone is apparently broken at both ends. Copy by Dr. Littmann.

ΟΝΟCBAHΘWTONHETPIONHAPW CAB [Εἷς Θεός μόνος, (ὁ) βασιλεύς τὸν μέτριον.
 Μάρως, Ἀββώσου(?).

(There is) one God only, who helpeth the temperate. Maros, son of Abbosos(?) . . .

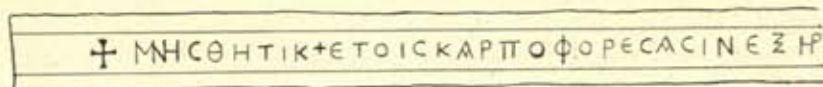
The name *Abbosos* occurs also in Nos. 874 and 881. I believe τὸν μέτριον to be a mistake for τὸν μετρίον. This reading, however, is uncertain and unsatisfactory.

876. A stone now used as a roof-beam, in a modern dwelling. The letters
 CENIN are incised in broad, shallow lines, and are hardly legible.
 VAIIZA
 ΦΕΟ I have been unable to decipher this inscription.

877. ARCHITRAVE. On a section of an architrave, apparently belonging to a colonnade, now used as a beam to support the ceiling of a modern dwelling. The right end rests in the wall, the left on a pillar which supports another section, at right angles to the first. The second block is not inscribed. The pillar is certainly not in its original state, and the architrave is doubtless not in situ. Other sections were found,

three of them bearing the three inscriptions which follow under Nos. 878, 879 and 880. The blocks are light in proportion to their length, and, in Mr. Butler's opinion, may have formed the architrave of a colonnade about a cloister court.

The length of the present stone is 2.49 m., its height 20½ cm. The inscription is incised, in letters 6½ to 7 cm. high, between two incised lines, the one 5 cm. from the top, the other 4½ cm. from the bottom. Before the inscription is a blank space, 28 cm. long, and after the inscription a blank space of 7 cm.



Inscr. 877.

+ Μνήσθητι, Κ(ύρι)ε, τοῖς καρποφορέσασιν ἐξηρ
+ *Remember, O Lord, those who have made offering. . . .*

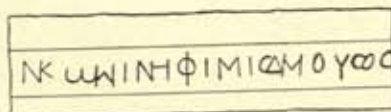
The text recalls the well-known passages in the liturgies, such as Μνήσθητι, Κ(ύρι)ε, τῶν καρποφορούντων καὶ καλλιεργούντων ἐν ταῖς ἀγίαις σου ἐκκλησίαις κ.τ.λ.¹ I am unable, however, to explain the last four letters, ἐξηρ. The dative with μνήσθητι is due, perhaps, to a confusion of this verb with βοηθεῖν.

878. ARCHITRAVE. Section of architrave, probably the same as the preceding, now used as a lintel over the doorway in a ruined building, apparently a stable. Its length is 1.05 m., its width 21 cm. The letters, 6 to 7½ cm. high, are incised between two incised lines, the one 5½ cm. from the top, the other 3½ cm. from the bottom. Before the inscription is a blank space sufficient for two or three letters. The stone is apparently broken at the right, close to the last letter. Copy by Dr. Littmann.

+ ΙΔΙΑΤΗΣ ΤΟΥ Θ(εο)ῦ ΕΙΣΤ[
+ *A commoner of God. . . .*

I suppose *ιδιάτης* to be for *ιδιώτης*, as *βαηθῶν* is for *βοηθῶν* in No. 875.

879. ARCHITRAVE. A stone built into the jamb of the doorway over which No. 878 was found. This was probably a piece of the same architrave. The length is 87½, the breadth 21 cm. The inscription is incised, in letters 7 to 8 cm. high, between two incised lines, the one 6 cm. from the top, the other 4 cm. from the bottom. The stone is broken at both ends.



τῇ]ν κώμην ἡ φῆμις ἄμυσσος.

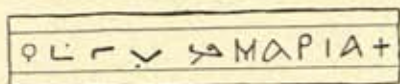
Inscr. 879.

This reading is not certain, and I am unable to interpret the text. It seems to be the ending of a hexameter verse.

880. FRAGMENT. Found in an inner room of a modern dwelling, built into the inner face of an exterior wall, over a window or door which is now blocked up

¹ Swainson, *The Greek Liturgies*, p. 289.

so that the room is entirely dark. The stone is one meter long, and 18 cm. wide: it is apparently broken at the left. The inscription, in letters 8 cm. high, is incised be-

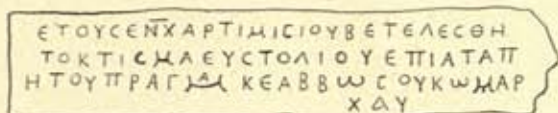


Inscr. 880.

tween two incised lines, the one 4 cm. from the top, the other 4 cm. from the bottom. This appears to be a part of the same architrave as Nos. 877 ff. The left half of the inscription is in Syriac: see Div. IV, Syr. 1.

The Greek part of the inscription is *Maria* + : *Maria*. +

881. IL-MISHRIFEH. LINTEL (?), 344 A.D. Built into the wall of a modern dwelling in the southern part of the town. When visited by this expedition, at the end of March, this house was vacant: it was said, however, to be occupied in winter. The left end of the block protrudes from the exterior of the wall, while the right end protrudes into the interior of the building. The block is 1.64 m. long, and 32 cm. wide. The letters, 4 to 7 cm. high, are incised on a plain surface. The inscription is complete. Copy by Dr. Littmann.



Inscr. 881.

Ἐτους εὐχ', Ἀρτεμισίου β', ἐτελέσθη τὸ κτίσ-
μα Εὐστολίου, ἐπὶ Ἀ(γ)απητοῦ, τοῦ πραγματευτοῦ, καὶ
Ἀββώσου, κομάρχ(ου).

In (the) year 655, Artemisios 2nd, this building of Eustolion was finished, under Agapetos, the agent, and Abbosos, komarch. (May. 344 A.D.)

I do not know what manner of building that of Eustolion may have been. There was a lady of that name, who is mentioned by Socrates,¹ and by other historians of the Church. A certain Leontius, a presbyter, loved her and lived with her and suffered for her sake, and for this reason was deposed from his office of presbyter; but later Leontius was made bishop of Antioch by Constantius, about 348 A.D. It is not impossible that the Eustolion of this inscription may have been the lady with whom Leontius lived. The komarch was doubtless the shêkh of the village: Abbosos is also mentioned in Nos. 874 and 875.

882. A STONE, 453-4 A.D. In the jamb of a doorway in a ruined wall. The doorway faces east. The inscribed block is in the north jamb, with its face to the south: it is 77 cm. long and 64 broad. The inscription is in relief, in two plates sunk in the surface, leaving narrow borders. The first line of letters is 13 cm. high, in a plate 17 cm. high: the second line is 15 cm. high, its plate 18 cm. The stone is complete.

+ ΤΟΥ ΠΕΜΤΟΥ 1. + Τοῦ πέμ(π)του
+ ΖΥΕΤΟΥC 2. + ζψ' ἔτους.

+ *In (the) fifth + (and) 760th year, i.e. in the year 765. (453-4 A.D.)*

A similar method of writing the date is employed in No. 1075 below.

883. LINTEL, 584 A.D. Fragment of a lintel, probably of a church, lying within a ruined building west of No. 888. The lintel originally contained three disks. It is now

¹ *Hist. Eccl.* II, 26. See biographical dictionaries under the name *Leontius*.

2.09 m. long, and 30 cm. wide: it is broken at the right end through the right half of the third disk, and at the bottom through the center of all the disks. Originally the lintel must have been nearly $2\frac{1}{2}$ meters long. The disks and the inscription are in relief, within a plain border. The inscription is in two parts, one on each side of the central disk. The letters are about 8 cm. high.

(disk) + ΕΤΟV (disk) CEYΩ (disk) + Έτους εφω', μη(νός) Αὐ(θύναιου), ἐπὶ τοῦ δεῖνος, πρ(εσ-
MAV EΠΙ (disk) ζυτέρου).
ΠΡ

+ In (the) year 895, month Audynaios, under ———, presbyter. (January, 584 A.D.)

884. PANEL OF A CHANCEL-RAIL, 597 A.D. (?) A part of a chancel-rail, or a plate of a balustrade, lying in a pile of ruins, between Nos. 882 and 885. It is broken crosswise through about the middle. The breadth across the top is 81 cm., the maximum height of the present fragment 45 cm. In the center is the upper half of a large disk, in relief, 64 cm. in diameter over all. Within the disk are large leaves in relief, like fig-leaves in appearance, but probably intended for leaves of a grapevine. The inscription is incised, rather rudely, on the border along the top of the face, above the disk: this border is 11 cm. wide. The lower half of this block lies a few feet farther to the north. Copy by Dr. Littmann.



Inscr. 884.

Έτους ηθ', μη(νός) Περ(ιτίου) ιε', εν. ιε'.

In the year 908 (?), month Peritios 15th, indiction 15 (?).
(February 597 A.D.)

885. FRAGMENT OF A STELE (?). In a pile of blocks, in the western part of the ruins. In a wall just above is No. 887. The present block is $79\frac{1}{2}$ cm. long: its height is $47\frac{1}{2}$ cm. on the right side, and 37 on the left. It is broken at the top. The letters, 5 to $5\frac{1}{2}$ cm. high, are incised. Incised lines divide the lines of the inscription from each other. About the three unbroken sides is a border, $1\frac{1}{2}$ cm. wide, formed by an incised line.

ΙΗC
ENEYCEBTHΛEZEI
ΓENOMENIHΜΩNΔE
CΠOINHΤΩVΠOΛAΖ
APONTONENΔOZΩT
ATONKOVPATOPA+

... .. |ησεν εὐσεβ. ΠΗΛΕΖΕΙ γενομένη ἡμῶν
θεσποίνῃ, τῇ ὑπὸ Λάζαρον, τὸν ἐνδοξώτατον κυράτορα. +

... .. most pious,
being our mistress, to him who is (?) under Lazaros, the
most glorious curator.

886. LINTEL. A fragment of a lintel half buried in a field west of the ruins. It is 1.45 m. long and about 75 cm. broad: it is broken at both ends. In the center is a disk with a cross, in relief, 62 cm. in diameter. The inscription also is in relief, near the top of the stone. The first four letters are, together, 45 cm. long, the next three 38 cm.: they are 10 cm. high. Below the inscription are various ornamental designs in relief.

OYTO (disk) NIK

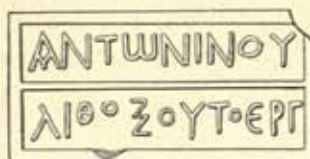
[T]ούτο (disk) νικ[ᾷ].
This (cross) conquers.

887. A stone in the jamb of a doorway in a ruined building, in the western part of the town, on the west side of a courtyard and close to No. 885. I am inclined to believe that this was a common block such as might have been used in any wall. I do not know whether it is now in its original place or not. It is 67 cm. long and 21 broad. The letters, 8 to 11 cm. high, are incised on a plain surface. Before the inscription is a blank space of 12, after the inscription a space of $7\frac{1}{2}$ cm. Copy by Dr. Littmann.

ΙΩΑΝΝΙΣ Ἰωάννης : *Ioanis.*

Of course this is for Ἰωάννης : *Ioannes.*

888. Stone lying in the same courtyard as No. 882, in the western part of the ruins. It measures 81 by 41 cm., and appears to be complete: probably it was built into some wall, above a doorway. The letters, $5\frac{1}{2}$ to 12 cm. high, are in relief in plates 16 cm. wide. Copy by Dr. Littmann.



Ἀντωνίνου λιθοξοῦ τὸ ἔργον.

The work of Antoninos, stone-mason.

Inscr. 888. Scale 1:20.

On the form λιθοξοῦ see No. 871.

889. IT-ṬUBĀ. HOUSE, 572-3 A.D. On a large lintel fallen across its jambs, close by the church and facing south. Its doorway was the entrance to the vestibule



Inscr. 889.

of what appears to have been a private house. The vestibule was about 10 feet square, inside, and opposite the entrance had a doorway of similar width, which probably opened into a courtyard. There were other vestibules of the same sort in this town.

In the center of the lintel is a large disk within a square. The rest of the face is plain, except for two small plates sunk in the surface, one on either side of the disk, containing the inscription. The plate on the

left measures $26\frac{1}{2}$ by $15\frac{1}{2}$ cm., the other 36 by 15 cm. The letters, 10 cm. high, are in relief.

+ ΤΟΥ (disk) ΔΠΩ + + Τοῦ (disk) ὀπω' (ἔτους). +
+ In the (year) 884. + (572-3 A.D.)

890. LINTEL, 582 A.D. A fragment of a lintel, on end and half buried, about 30 yards south of the preceding. Mr. Butler thinks that this may have belonged to the doorway of an enclosed narthex of the church. See Div. II, Ill. 17. The stone at present is 1.13½ m. long and 75 cm. wide: it is broken at both ends. A border, 6 cm. broad at the top and 4½ cm. at the bottom, encloses a plate sunk below the surface. In the center is a disk, 47 cm. in diameter, and on each side of it an upright figure, perhaps a spear or perhaps a candlestick. These figures, the disk and the inscription are in relief.

ΕΤΟΥΣΔ		ΣΜΠ		Ἐτους δ		9ω', μη(νός) Γ[ορ-
ΘΕΟΥΒ	(disk)	ΗΜΕΡΑ		π[έου β',	(disk)	ῥ[έφα]ς —'
Δ/Α		ΘΙ		ἐνδ. α',		θ[ε]
ΕΩ		ΝΙ		ἔσο		ν[ε]

In the year 894, month Gorpaios 2nd, day —, indiction 1, (September, 582 A.D.)

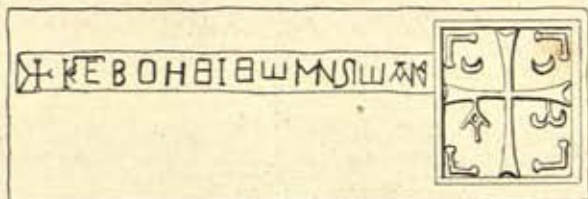
I am unable to read the end of this inscription, and I am inclined to believe that two letters after the disk in the third and forth lines, and perhaps one letter in the fourth line before the disk, have been chipped off the stone leaving no trace. The inscription shows that here in the 'Alā, at least during the sixth century, the calendar year began in September, to correspond with the year of the indiction series. See also No. 843.

891. VESTIBULE(?). On a lintel, in situ, over a doorway opening into a small apartment, about 12 feet square inside, the roof of which has been supported by an arch running across the line of entrance, and supported on piers built out from the side walls, that on the west side showing several voussoirs. The entrance faced the south. The west and north sides are apparently in their original state, and have no openings of any kind. No frame of a door or window can be seen in the east wall; but this wall is of later construction than the others, and is now partly destroyed. The entrance to this curious apartment is comparatively wide, and the ceiling unusually high. Possibly it was the same sort of a vestibule as that described under No. 822 or No. 889: possibly the lintel is not in its original place. Mr. Butler is of the opinion that this building was neither a tower nor a tomb. For the walls are not sufficiently heavy for a tower, and it seems improbable that a tomb was built in the midst of the dwelling houses, and with so wide an entrance.



Lintel bearing Inscr. 891.

The lintel at present is 1.48 m. long and 69 cm. high: it is broken at the right, close to the right edge of a square containing a cross, 57 cm. broad and 62 cm. high. Doubtless this square was originally in the center of the lintel, and, if so, the whole stone must have been approximately $2\frac{1}{2}$ meters in length. The square, with the cross, the letters A and W, and various ornaments in the corners, is in relief: the rest of the face is plain. The inscription is incised, in a plate formed by incised lines, 11 cm. broad and 90 cm. long. The letters are 6 to 7 cm. high, and are rudely executed, especially the last seven.



Inscr. 891.

+ K(ύρι): βοήθη θῶ μν(ημείῳ) Ἰωάν(νου).
+ *Lord help the monument (i.e. tomb?) of Ioannes.*

If ΘW is for the article τῶ, the form is singular. In the upper corner of the last N there appears to be a small A: perhaps then Ἰωάννα, *of Ioanas*, should be read.

892. LINTEL. Stone, probably a lintel, lying, partly buried, in the eastern part of the town, east of the church. It is now 1.40 m. long and 53 cm. broad; but it is broken at both ends. In the center is a disk with a cross in relief, 45 cm. in diameter. The inscription is incised on a plain surface: the letters are 5 to $6\frac{1}{2}$ cm. high. Copy by Dr. Littmann.

NTXTWNI	+ HBOHTIA	[E]ν τούτῳ ν-	+ Ἡ βοήθεια
WTXCEX	MYTAPAK	[x]ῶ τοῦς ἐχ-	(disk) μου παρὰ K[υρίου].
PXCMX		[θ]ρούς μου.	

*In this (sign) I conquer my enemies.
+ My help is with the Lord.*

893. ABŪ IL-ḲUDŪR. LINTEL (?), 574-5 A.D. Stone, doubtless a lintel, now on end as a support for the roof of a room, built perhaps in medieval times, and recently used as a dwelling. The present length is 1.38 m., the height $28\frac{1}{2}$ cm.: it is broken at both ends. In the center is a disk with a broad-arm cross, 31 cm. in diameter. The inscription is incised.

+ Φ	+ ΕΤΟΥC	+ Φῶς, Ζωή.	+ Ἐτους 886.
ZWl (disk)	ΣΠW	+ <i>Light, Life.</i>	+ <i>In (the) year 886.</i>
C		(574-5 A.D.)	

894. IL-ANZ. LINTEL, 542 A.D. A large and handsome lintel, now over the entrance to the courtyard of a modern dwelling, facing south, in the center of the village. The lintel and its jambs seem to be in their original place: doubtless they formed the entrance to a large court as now, perhaps the court of a church. See Div. II, Ill. 21. The stone measures 2.60 m. in length and 64 cm. in height. In the

center is a plate, $54\frac{1}{2}$ cm. square, containing a cross in relief below the surface. The inscription is in relief also, in plates, 15 cm. broad, sunk in the surface. The whole execution is bold and clear cut.

+ Ἔτους γ'ω', (disk) μ(ηνός) Λώου
ζ', ἐν(δ). ε'. +

+ *In (the) year 853, month
Loös 7th, indiction 5. + (August,
542 A.D.)*

The monogram, above the main inscription and at the right of the central square, may be read Οἰκωζ. If this was intended, I should understand Οἶκος (τοῦ Θεοῦ), (*The*) *house of God*, or Οἶκος (τῆς ἐκκλησίας), *House of the Church*.



Inscr. 894.

895. LINTEL. Two fragments of the same lintel, in a field about 200 yards southwest of the village. At the left end of the second is a disk, with a cross and A and ω, in relief. The inscription is also in relief. The reading is certain.

A. ΟΚΚΕΑΒΑΩΘ [Ἄγιος, ἁγιος, ἅγιος, Κ(ύριος) Σαβασθ· (disk) πλήρη[ς] ὁ οὐρανὸς τῆς
B. (disk) ΠΛΗΡΗ δόξης αὐτοῦ].

Holy, holy, holy, Lord of Sabaoth: the heavens are full of his glory.

Compare No. 858.

896. IR-RUḤAIYEH. HOUSE-BEAM, 373 A.D. Stone, now a beam supporting the roof, in a deserted house built in the apse of the north church. See Div. II, Ill. 22. The length is 1.25 m., the breadth 23 cm.: it is broken at both ends and at the top. The face of the block was never smoothly dressed, but is like the ordinary roof beams. The inscription is rudely incised on the rough and uneven surface. The letters are about 9 cm. high.

VCETXΔIOYΖ ΕΥ
HOYAKONTICEKTICEN [Ἔτους επχ', Δίου ζ', Εὐ[γέ]μου, ἀκοντισ(τοῦ)· ἔκτισεν.

In (the) year 685, Dios 7th, of Eunomos(?) (or Eudemos), a javelin-man: he built (this). (November, 373 A.D.)

This seems to have belonged to the home of a soldier; but obviously the inscription is much older than the house of which it is now a part, in as much as this house is built in the ruins of a church which probably belonged to the sixth century.

897. LINTEL, 529-30 A.D. The left half of a lintel, found in a field west of the town. The inscription is incised on a dove-tail plate in relief, in the upper left-

inscription, in letters 9 cm. high, is in relief in a plate 12 cm. wide, near the top of the stone, on the left of the disk: it is 34 cm. long. At the right of the disk is the beginning of a plate, similar to the first, containing a cross and probably more letters. But it was impossible to dig out the rest of the stone without the tools, which our servants had at last succeeded in leaving behind.

HΘHCON	[Κύριε βο]ήθησον (disk) + <i>Lord help</i>
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902. FRAGMENT, lying in the entrance to a room, about 10 feet square, now roofed by a mud kubbe. The fragment measures 56 by 17 cm.: it is broken at both ends. The letters, 6½ to 7½ cm. high, are rudely incised on a plain surface.

ΞΑΝΘΙΚ/ΙΒΙΝ μην](νός) Ξανθικ(ον) ιβ', ιν[δ
-------------	--

On the 12th of the month Xanthikos, indiction

903. FRAGMENT, built into the west jamb of the doorway where No. 902 was found. It appears to be the left half of an arcuated lintel of a window or niche. It is 38 cm. high, 20 cm. broad at the bottom, and 26 cm. broad at the top. The letters, 4 cm. high, are in relief and are very well executed. At the right of the inscription is the lower part of a figure which might be a candlestick. Below the inscription is a plate, sunk in the surface, which once contained letters or carving of some sort now destroyed.

TON ΓΑΔ ΑΝΑ	<i>Τὸν Γαδανᾶ (?) The son of Gadanas(?)</i>
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See No. 900.

904. ID-DABBĀGHĪN. A stone, nearly buried in the ground, a few yards west of the road, about the center of the ruins. It is 1.08 m. long and 34 cm. broad. It may be practically complete, or may be broken at both ends. There is a blank space at each end of the inscription, so that I believe the inscription to be complete. The letters, 6 to 6½ cm. high, are rather rudely incised on a plain surface.

ΖΩΡΑΝ ΣΑΛΑΜΑΝΗC ΜΑΛΧΟC ΑΚΩΒΑΝ	<i>Zōran, Σαλαμάνης, Μάλχος, Ακωβαν. Zoran, Salamanes, Malchos, Akōban.</i>
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905. LINTEL. Two fragments of a lintel found on the ground beside the road which leads through the center of the ruins. Fragment A is 91 cm. long at the top: it is broken at both ends and at the bottom. The inscription, in letters 11 cm. high, is incised near the top of the stone. Below the inscription is a peacock in relief, facing towards the right. At the right end of the stone is the left half of a disk with a cross, in relief, 26 cm. in diameter. Fragment B is 78 cm. long at the top and 54 cm. high: it is broken at both ends. At the left end is the right half of the same disk as in Fragment A: below the inscription is a peacock in relief, facing towards the left. The letters are 9 to 10 cm. high. Doubtless this was the lintel of a church

portal, and was between 2 and $2\frac{1}{2}$ meters long by about 55 cm. high. The whole inscription is as follows:

- A. KYPIOCY ΠΡ (disk) [Ei] Κύριος ὑπὲρ (disk) ἡμῶν, τις ἐ κατ' ἡμῶν.
 B. ΗΜΝΤΙΟΚΑΘ *If the Lord is for us, who (is) he that is against us.*

This text is derived from *Romans* VIII, 31: Εἰ ὁ Θεὸς ὑπὲρ ἡμῶν, τις κατ' ἡμῶν. See *A.A.E.S.* III, p. 17.

Another inscription was found at this place by one of the servants, about a hundred yards north of the present fragments; but through a misunderstanding it was not seen by any member of the expedition. It was said to contain only three or four letters.

906, ΚΑΣΡ IBN WARDÂN. BARRACKS, 561 (?) A.D. Lintel of the gateway in the north side of the barracks. See Div. II, Ill. 38 and 39. The total length of the



Lintel of Barracks. Inscr. 906.

lintel is 3.98 m., the height 76 cm. The stone has been much damaged, as if by fire. In the center is a disk, containing a cross, and between the arms two spears crossed. At each end of the lintel was a square plate: that at the left contains a cross, with Α and Ω in the lower corners: that on the right has been destroyed, but was probably similar to the other. The inscription is in a single line along the top of the face. The letters are 11 cm. high: most of them are perfectly clear; but some have been completely obliterated. The inscription and all the ornamentation are in relief.

Published by Hartmann in *Zeitschr. des Deutschen Palaestina-Vereins*, xxiii, p. 104, from his own copy. Published also by Dr. Lucas, in *Byz. Zeitschr.* xiv, p. 41 No. 50. It appears that this inscription was not copied by the others mentioned under No. 908 below.

After the letters ΚΙΜΕΝ there is a space, before the disk, from which one letter

has been removed. After ΘΥΡ and before the mutilated letter which I believe to be a Δ there is room for six or seven letters. Of these the first three have left no trace: the fourth seems to be a round letter, Θ or Ο, though possibly the portion which remains may have been originally a perpendicular line: the fifth might be Η, Μ or Ν:



Inscr. 906.

the sixth I believe to be ω, the seventh Μ. After the mutilated Δ and before κ there is room for one letter only, Ε, Η or Ι. The figure of the indiction number is most probably Ι: it may, however, have been Γ, and possibly even a very cramped Β. The following reconstruction is necessarily very uncertain and unsatisfactory, especially in its most important part, the date.

+ Ἀνῆλθεν τὸ προκείμεν[ο]ν ὑπέρθυρον τοῦ γω' (ἔτους), μ(ηνὸς) Δ[ι](ου) κ', ἰνδ. ι'. +

+ *The present lintel was put in place in the 873rd(?) (year), month Dios(?) 20th, indiction 10. + (November, 561 A.D.)*

The last part of the inscription might, with equal plausibility, be read ὑπέρθυρον τοῦ γω' ηνω', Δ[ι](ου) κ': *In the 858th year, i.e. 546 A.D.*

907. CHURCH. Lintel of the south portal of the church. See Div. II, Ill. 24, 25 and 26. The stone is 3.09 m. long at the bottom, and 79 cm. high. In the center



Lintel of Church. Inscr. 907.

is a handsome disk, with an eight-arm cross, 76 cm. in diameter. All the ornamentation and the inscription are in relief. The letters are 10 to 11½ cm. high.

Published by M.M. Mordtmann, Oestrup, Hartmann and Lucas: references are given under No. 908.

1. Αὕτη ἡ πύλη ἣν (disk) ἐποίησεν ὁ Κ(ύριος).
2. δίκαιοι εἰσελ. (disk) εὔσονται ἐν αὐτῇ.

This is the gate which the Lord has made: (the) righteous shall enter in it.

This text is derived from Psalm cxvii, 20, and is common on lintels of churches of the sixth century: compare *C. I. G.* No. 8930 ff., and below, Nos. 911, 912, 915 etc. The quotation in the present inscription is inaccurate, and may well have been affected, as Dr. Lucas suggests, by the memory of such other passages as verse 24 in the same Psalm: *Αὕτη ἡμέρα, ἣν ἐποίησεν Κύριος.*

908. PALACE, 564 A.D. Lintel of the great portal in the south side of the palace. See Div. II, Ill. 32 and 33, Plates 4, 5, 6 and 7. The whole stone is 3.65 m. long, and 1.06½ high. The inscription and all the ornamentation are in relief. In the center



Lintel of Palace. Inscr. 908.

of the first line is a square containing a cross and, in the lower corners, Α and Ω: in the center of the second line is a disk containing a cross. The letters of the first line are 18 to 20, those of the second 15 to 16 cm. high.

Published by J. H. Mordtmann, from copies furnished by a German officer in the Turkish service, in *Archaeol.-Epigr. Mittheilungen aus Oesterreich*, viii (1884), p. 191 f. Published by J. Oestrup, "Historisk-topografiske Bidrag til Kendskabet til den syriske Oerken", in *Mémoires de l'Académie Royale des Sciences et des Lettres de Danemark*, 6me Série, Section des Lettres, T. iv, No. 2, (1895), p. 87 ff. Copied by Professor Martin Hartmann in 1887, and published by him in *Zeitschr. des Deutschen Palaestina-Vereins*, xxiii (1901), p. 102 ff. Published by Dr. Lucas, in *Byz. Zeitschr.* xiv (1905), p. 40 f., No. 49. See also Strzygowski, *Kleinasiens*, p. 121 ff.

1. + Ἐν μηνί Νομβρίῳ, ἰνδ. (cross) ιγ', τοῦ εἰσώ' ἔτους. +
2. + Πάντα εἰ (disk) εἰς δόξαν Θεοῦ.

+ In (the) month November, indiction 13, of the 876th year. + (November, 564 A.D.)
+ All to (the) glory of God.

The reading is certain, as may be seen from the accompanying photograph.

For a full description of these most interesting buildings see Div. II, l. c. The name, *Ḳaṣr Ibn Wardân*, seems to be of Arabic origin. But I cannot discover whether it is derived from the name of some legendary hero called Ibn Wardân, or whether, in its original form, the name signifies *Castle of the Roses*. Hartmann, p. 102 note 3, quotes the following story about the castle from the same "German officer in the Turkish

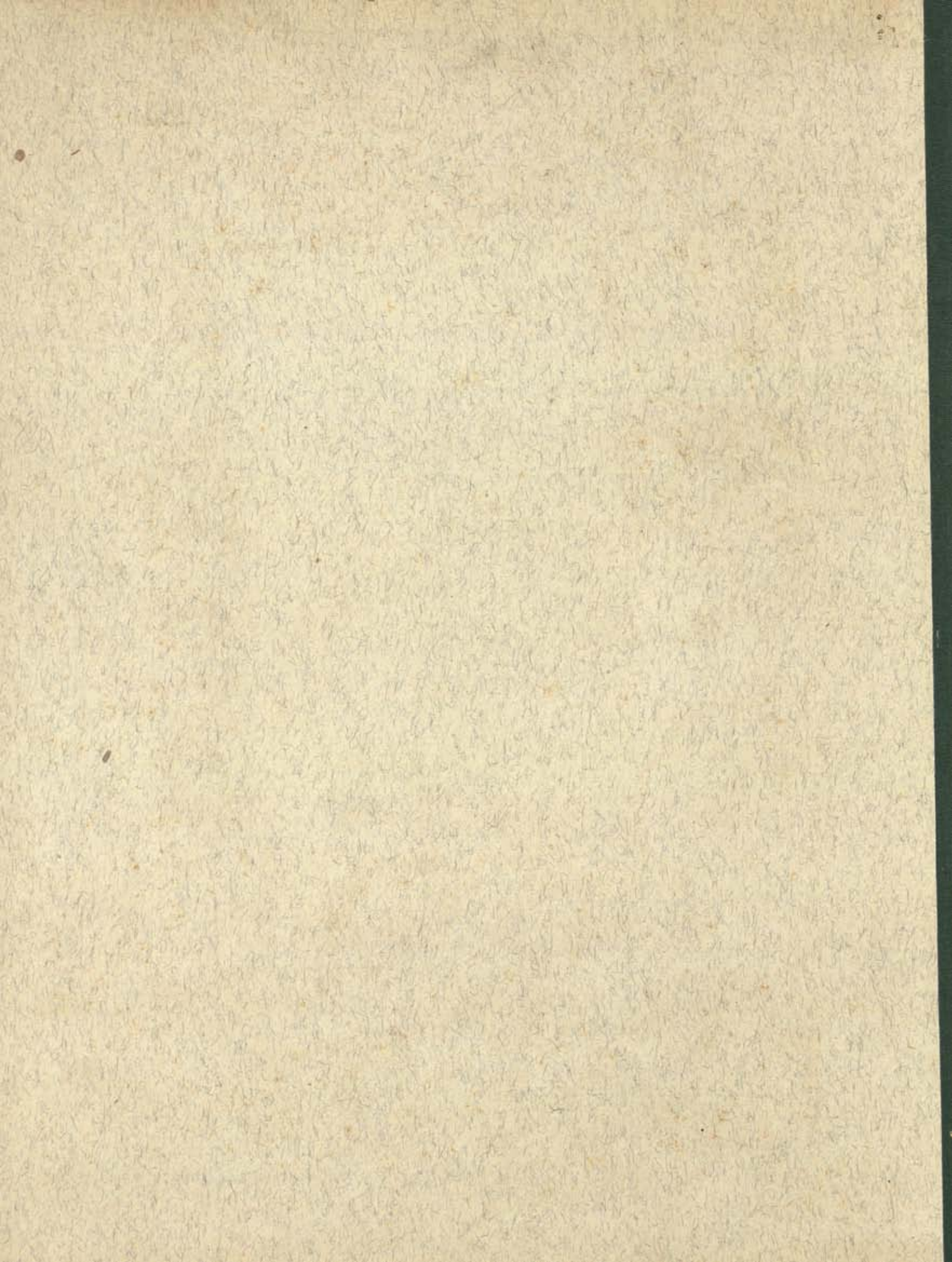
service" who first reported these inscriptions, and who, in turn, heard the story from the 'Anezeh (bedawīn): "The owner of this castle, in the building of it, caused the mortar to be mixed with rose-water. For he had the gift of prophecy, and knew that he would die from the sting of a scorpion. So he built this castle, and had the mortar mixed with rosewater, in order that scorpions, which cannot endure the scent of roses, might not come within. But he did not escape his fate. One day he stroked the neck of a camel, in whose hair a scorpion had hidden itself: the scorpion stung him on the hand, and the owner of the rose-castle died of the wound, according to the prophecy. And still the 'Anezeh maintain that, when it rains, the castle is redolent of roses." I, myself, was in the castle when it rained. I did not detect the fragrance; but perhaps that was only because I was not born in the desert. It seemed to me that it was more likely that this settlement was built for someone of the royal family, perhaps one of the emperor Justinian's troublesome relatives, who had become a *persona non grata* at the court. Here on the border of the desert, very far indeed from Constantinople, such a person might have lived in enforced retirement, but in considerable comfort and security, with this gorgeous palace for his housing, with a magnificent church for the exercise of his piety, with a regiment of cavalry in the barracks for his protection, and with a colony of retainers in the group of humbler dwellings at one side. Here he might have held his court, and luxuriated to his hearts content, if only he let the rest of the world alone.



ERRATA.

Title III. 33 read South Façade for West Façade.
" " 40 " Building within the outer Wall for
Building Western. The outer Wall.

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