

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

Division II

ANCIENT ARCHITECTURE IN SYRIA

BY

HOWARD CROSBY BUTLER

Division III

GREEK AND LATIN INSCRIPTIONS IN SYRIA

BY

ENNO LITTMANN and DAVID MAGIE Jr.

Section A
SOUTHERN SYRIA

Part 6

SI^c (*SEEIA*).

LATE E. J. BRILL LTD
PUBLISHERS AND PRINTERS
LEYDEN — 1916.

Bibliothèque Maison de l'Orient



148706

Abbreviations of Periodicals and Publications Frequently Mentioned.

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

SI^c (SEEIA).

INTRODUCTION.

The credit for the discovery of SI^c, with its remarkable remains of Nabataean architecture, is due to M. de Vogüé who, after his remarkable journey through Syria in the early sixties, presented to the world the first proofs of the existence of an important pre-Roman, Semitic, art in the country east of Jordan.¹ The ruins lie well up in the mountains of the Ḥaurân, not more than half an hour's walk to the south-east of Ḳanawât, at the western end of the top of a long ridge, lying nearly east and west, comparatively level along its crest, narrow from side to side, and having steep, evenly sloping, sides. The crest of the ridge rises between 40 and 50 metres above a valley on the north. The valley which is strewn with the ruins of tombs is level and broad, opening out toward the west and northwest. Through it the brook which flows by Ḳanawât runs in a winding course. From below, and at a distance, the ruins of SI^c present a spectacle of no greater interest than that of a large number of ruins throughout the length and breadth of the Djebel Ḥaurân which are of little importance. I have ascended a score of such ruin-capped hills in hopes of discovering a second SI^c, only to find the crude remains of a prehistoric stronghold, or of a poor Christian village. The high crest is crowned with massive heaps of broken blocks of basalt, and the slopes are strewn with fragments of the same material in pieces large and small. Not a section of wall, not a column, rises intact to a height of over two metres, and it is not until one begins to make the difficult ascent, climbing slowly over the confused heaps of débris, and comes upon an architectural fragment with strange and unusual carving upon it, that he realizes that the ruins at the top may be of interest. One may even reach the summit without observing anything but broken building stones; but, at the top, the symmetrical plan of a great complex of buildings is directly evident despite the confusion wrought by the complete destruction of several large structures. M. de Vogüé observed this complex in 1861, and made a plan² of it, which, for lack of time and of suitable instruments, could be no more than a sketch. Furthermore, he discovered that the most important of the buildings, that at the extreme western end of the plateau, was the Temple of Ba'al Shamîn. In front of this he found an enclosed and colonnaded court paved with well-fitted slabs of basalt, and, still farther eastward, two long narrow courts, end to end, separated by a monumental gateway, the easternmost entered at the far end through another gateway of monumental character. On a knoll to the south of the outermost court he noted the ruins of a small temple, and, to the north of the same court, an enclosure upon

¹ S. C. Pls. 1, 2, 3, and 4.

² S. C. Text, p. 32.

the slope below. M. de Vogüé was pressed for time, and ill equipped in the matter of labour, yet he was able to clear out a space in front of the Temple of Ba'al Shamīn, including the porch of the temple itself, and published a plan¹ which shows the outlines of the temple, the porch in full, and the colonnaded court before it. To this he added some measured drawings of the actual state of the front of the temple and of the more important details of the porch, and a perspective sketch² showing the temple façade restored, with part of its fore-court. These drawings, and those of the tomb and temple at Suwêdā published with them, were the first published illustrations of a style of architecture which was, until that time, wholly unknown, and they have remained, until the present day, the only ones which set forth the peculiar characteristics of this Nabataean style. The discovery made at the same time of several inscriptions in Nabataean script suggested the theory that the newly-found style was probably of Nabataean origin, and one of the inscriptions disclosed the fact that the temple was dedicated to Ba'al Shamīn. Almost forty years after M. de Vogüé made his discovery, the American Expedition reached Sī^c; but these explorers were also short of time, and their only contributions to our knowledge of the site were a few inscriptions, a number of photographs of architectural details, and a tentative restoration of the easternmost gate of the precinct. In 1903 the Dominican fathers Jaussen and Savignac³ discovered a fragment of an inscription which gave a date to the temple.

In 1904 the Princeton Expedition resumed the exploration of the Djebel Ḥaurān, and came to Sī^c, with more time at its disposal, and with better equipment for work than any of the former explorers had brought. The director of the expedition had received letters from M. de Vogüé strongly urging a more extensive and careful examination of the ruins, especially of the interior of the temple of Ba'al Shamīn, and foretelling important discoveries. Late in the autumn of that year the expedition pitched its camp at the foot of the slope below the temple, and spent five days investigating the temple, the fore-courts, the gates, and other buildings. Investigations were extended among the ruins to the east of the precinct and among those in the valley. A new temple was discovered within the precinct, the terraces above and below the precinct were examined, the paved road leading up from the valley was traced, and several buildings were discovered along its course. Many of the tombs in the valley were investigated, and a number of important inscriptions in Nabataean and in Greek were discovered, some of them within the sacred precinct, others among the tombs below. In 1909 the second Princeton Expedition visited the site, and several new inscriptions and architectural details were added to those already found. The results of the investigations of the Princeton expeditions are set forth in the present volume. They add materially to the meagre fund of information about this important site; but there is still much to be done at Sī^c, which only a special mission can accomplish. Excavation in the ordinary sense is not necessary at this place; for there is only a slight accumulation of soil on the plateau. The extant remains, that is, those parts of the buildings that are still in situ, are buried in heaps of fallen building stones. This débris must be removed and thrown down the slope, and in the process many inscriptions and many loose architectural details will be brought to light; but the site is very extensive, and no period short of several weeks, or even months, will suffice to clear out even the area about the temples. Our expeditions attempted on a small scale

¹ S. C. Pls. 2 and 3.

² *Ibid.* text, p. 33.

³ *Rev. Bibl.* 1904, p. 581.

what a special mission would accomplish on a large one. With a small force of Druses from Ḳanawât, aided by a number of our own muleteers, ten men in all, we were able to clear out a space at the west end of the middle court, where we discovered a new temple which I believe was sacred to Dūsharā, all the details of the gate to the peristyle, and several inscriptions of great importance. Some of the débris about the middle of the outer gate, and in front of the small temple on the hill, was removed; but only enough to facilitate the making of plans and restorations of those buildings. But it must be borne in mind that the uncovering of these beautifully-built structures has distinct disadvantages, owing to the fact that the site, like so many others in the Ḥaurân, being uninhabited, is used as a quarry by the denizens of the neighbourhood. It is unfortunately true, as I have remarked elsewhere, that these irregular quarrymen, whether they be taking stone to build Druse villages, or, as in the present case, to erect Turkish barracks, always prefer demolishing a wall to picking up stones that have already fallen. In the present case the stone-breakers of several years ago climbed the steep ascent with their beasts of burden to demolish the splendid walls of the temple disclosed by M. de Vogüé, in preference to gathering up the building stones which lie at the foot of the slope, and which, to all appearances, are just as good as the others. Therefore the greater part of the precinct, and all of the terraces above and below the temples, where undoubtedly there are still remains of buildings, of statues and inscriptions, were left untouched, until a time, it is to be hoped, when the work of uncovering the remains, can be done on a grand scale, and when the remains, once uncovered, can be guaranteed protection by the government.

The Site.

Sif is now a deserted ruin. Ancient *Seeia* was not a town, or a village, like the majority of sites in the Ḥaurân, but an ancient "high place", or sacred precinct, adorned with temples, enclosed courts, splendid gateways, statues, and monumental inscriptions. On the plateau to the east of the precinct, and upon its slopes, there grew up a small village which exhibits no signs of Christian work, and is probably of the Roman period, or even of the same period as the temples. The architecture here is very simple, and is in a very much ruined condition, but it seems to illustrate all of the more important principles of construction that are characteristic of the Roman and Christian periods in the Ḥaurân. From all that I observed, it is impossible to assign dates to any of these houses. In the valley to the north there are a few ruins of towers which I took to be coeval with the temples, and a great number of tombs, tower-like structures of the early period, and more elaborate constructions of both the Nabataean and the Roman periods.

From the valley, at a point about 300 m. east of the precinct, a paved road, of excellent construction in huge squared blocks, and about 7 m. wide, leads at an easy grade to the easternmost gate of the precinct. The general course of this road and the plan of the precinct and of the terraces about it may be seen on the map at the beginning of this Part. The road passes by the ruins of a bath and of a number of buildings of unknown purpose. At about half its length, it passes between the ruined piers of a fallen arched gateway. It terminates at an enormous pile of débris which represents the ruins of a triple-arched gateway of the Roman period. At this

point the ascent is so steep that I cannot but believe that the outer gate, like those within, was approached by steps. Inside the entrance a paved courtyard, about 50 m. long and 19 m. wide, stretches to the westward. On the south of this court rises a retaining wall, 5 m. high, which masks the side of the knoll upon which a small temple stood. This temple was approached by a flight of steps set into the retaining wall and flanked by two niches. On the north is a terrace, 7 m. below the court, which is heaped high with débris in which are many interesting fragments denoting the presence of a buried building of some kind. The eastern and western limits of this terrace are marked by walls of unusual thickness. This terrace, like all the others to be described, was artificially cut in the slope of the hillside. The western end of this first court is marked by the ruins of a gateway which I have called the Nabataean gate, because all of its details are in the characteristic Oriental style of Si^c. This structure is almost completely hidden in its own ruins, and the northern, or right hand, half of it is buried in the débris of a building of the Roman period with beautiful and characteristic details of the second century in Syria. The middle court, 50 cm. above the other, completely paved, and about 60 m. long by 23 m. wide, is not on axis with the outer court, but bends toward the north. It is flanked by terraces; one on the south about a metre higher than the pavement and one on the north some 7 m. below. The higher terrace was partly built up on a retaining wall, and is strewn with ruins. At its western end the temple of Dūsharā was discovered. The lower terrace is filled with masses of fallen building stones, broken statues, and fragmentary inscriptions, and is a promising place for future clearing out.

The end of the middle court is marked by a flight of steps 87 cm. high, and by a fine specimen of highly finished wall with an elaborate gateway in the middle. This is the east wall of the peristylar court in front of the great temple. It had preserved about 1.50 m. of its original height, gateway and all, when we uncovered it. Within the gateway, that is, between the jambs of the portal, are two more steps which raise the pavement of the inner court 1.25 m. above that of the middle court. This inner court with its peristyle I have termed the *Theatron*, in the light of an inscription in Nabataean which uses this Greek word, given in Nabataean letters, in such a way that it can be applied to nothing else. This court is also slightly off axis with the one which precedes it, it measures about 25 m. north and south and about 21 m. east and west, inside the wall. The colonnade occupies three sides of a rectangle of 18 m. by 20 m. in front of the temple. Between the colonnade and the wall are a narrow passage and two steps, like the seats of a theatre, which may have suggested the name *Theatron* to the builders. The side walls of this enclosure are carried along the sides of the temple, at a distance of about 2.50 m. to enclose a space 12 m. deep in the rear of the temple; this space was also paved.

The magnificent temple wall of highly finished masonry which was disclosed by M. de Vogüé and found to be intact to a height of 2 m., the two broad steps below it, the jambs of the portal, the bases of the columns and the bases of statues which he found all in situ, have been broken up to the very foundations and carried away by the stone-breakers since 1900. But these same plunderers, by carrying away much of the débris which filled the temple in 1861, and which M. de Vogüé did not attempt to remove, have disclosed a part at least of the plan of the interior from which the rest may be restored, and have brought to light many new and important architectural fragments.

The Buildings.

The style and character of the buildings, their present state of preservation, and the probable dates of their erection are to be discussed under the separate descriptions of the various buildings; but a few general remarks on these topics may not be out of place in these introductory paragraphs. The importance of the architectural remains at Sī^c lies in the fact that the buildings of the precinct here constitute the most important group of religious structures known to have been erected by that important branch of the Aramaean peoples known as the Nabataeans. M. de Vogüé published a better preserved temple, of an entirely different plan, but having similar details, which he found at Suwêdā. A plan and a few fragments of one temple and scanty details of another found at Umm idj-Djimāl have already appeared in these publications;¹ two temples discovered in the Ledjā by these expeditions are to be published in the Part which follows this one. These are the only monuments of Nabataean religious architecture known thus far, and the monuments at Sī^c are the finest of their class. Here we have three temples, two of them of a plan hitherto unknown, the third prostyle tetrastyle. Beside the temples there are two fine gateways in the Nabataean style and one of the Roman period, and a bath that probably belongs to the later date. In the plain below there is a great variety of tomb structures, most of which are Nabataean.

Most of these buildings were designed in a style that borrows little or nothing from the contemporary or earlier Hellenistic architecture of Syria. As stone cutters and masons these builders were unmatched for skill; they placed the arch directly upon the column, being perhaps the first architects to do so. They employed a great variety of profiles in their mouldings, and often embellished them with naturalistic, or conventional, or geometrical, designs of carving; but few of the profiles or of the carved designs are to be found in the Classical architecture of Greece or of Rome. They used the bell, or inverted capital, as a base for columns, and adorned it as the Persians had done. They designed capitals of many varieties, one drawn roughly from the outlines of the Corinthian capital, but very differently treated in detail; another with a gigantic abacus like those found in Petra and in Hegra in Arabia and those recently discovered in Boşrā;² others still, of moulded types with little leaves below the angles of the abacus, resembling only in the faintest degree the capitals of the Classical orders. But stranger still it is to find that these Oriental artists introduced grotesques and naturalistic animal forms into their carving. Human forms with distorted bodies and grinning faces appear among the leafage of some of the capitals, while birds and locusts are found in the foliage of the grape-vines. The grape-vine was the favorite subject for the broader bands of architectural ornament, and so great is the variety of treatment in leaves and fruit that it may be possible to trace a chronological sequence by means of it. But other vines were also popular; for we find the ivy and the convolvulus, and even the thistle, treated as a running ornament. The well-known acanthus, so common in Classical designs, if used at all, does not appear as a familiar plant naturalistically treated, like so many other vegetable forms, but as a conventional ornament with little resemblance either to the plant itself, or to the conventionalized form in which the Greeks and Romans used it. The Corinthian form of capital undoubtedly had long been known in Syria, in the Hellenistic architecture of the three

¹ Div. II, Sect. A, Part 3, pp. 155-156.

² II, A, 4, p. 236.

centuries before Christ. We have specimens of it, dating from the second century B. C., in the building erected by John Hyrkanos at 'Arâk il-Emîr.¹ In this building there are two varieties, one large and having a double row of plain water-leaves, the other small, with a single row of true acanthus. The Nabataean capitals at Sî^c, which follow the Corinthian model to a certain extent, have but one row of leaves, and that a tall one, and the leaves resemble the acanthus more perhaps than those of any other plant.

There are three perfectly distinct periods of building represented in the ruins at Sî^c, two of which are definitely dated by inscriptions, the third, by unmistakable peculiarities of style. The first is a Nabataean period dated by an inscription which tells us that the temple was begun in the third quarter of the first century before Christ. I believe that some of the fragments here are somewhat older than the earliest date named in the inscription — 33 B. C. — or, in other words, that the inscription does not record the actual foundation of the building. The second period is also devoid of Hellenistic influence, and is dateable within fifty years by means of inscriptions of Agrippa II, i. e. from 50 to circ. 100 A. D. The third period is represented by fragments of architectural details which were certainly executed in the second century after Christ. The three periods would then be roughly speaking, 1st. from 50 B. C. to 50 A. D.; 2nd. from 50 A. D. to 106 A. D., when Arabia became a Roman province under Trajan; 3d. from 106 A. D. to the close of the reign of Caracalla in 217 A. D., which marks the end of this particular style in Syria. There are no evidences of building activity in Sî^c in the later style of the Roman period, or in Christian times; in fact, as we shall see later, the temples appear to have been the particular mark of early Christian violence, perhaps, as M. de Vogüé suggests, owing to the activities of Herod and of the presence of inscriptions of that prince in the precinct. It is probable that the place has been deserted since the beginning of the fourth century.

Restoration.

The general condition of the ruins and the state of preservation of the buildings has been briefly referred to in the foregoing pages. It is not difficult to imagine that the task of restoring them in drawings for these publications has not been a simple one. None of the buildings preserves more than two metres of the original height of its walls; but this is sufficient, in a majority of cases, to provide us with a ground plan. Wherever the fallen fragments of the superstructures have been destroyed, or carried away, the problem is very difficult, and usually insolvable. But fortunately, in the greater number of these buildings, the details of the superstructure still lie as they fell, and the first step is to separate those details and fragments which have some character or meaning from the ordinary building stones and débris. Then, in the case of architecture of the Roman period, the task is an easy one. If the lower parts of the building are in situ it is not difficult to reconstruct arches and columns, and to compose entablatures from pieces of architrave, frieze and cornice. But with the Nabataean buildings the case is quite different. For these there is only one example which preserves even a small part of its superstructure intact to the roof, that is the temple at Suwêdâ which is in many respects very different from the buildings at Sî^c. When strange-looking

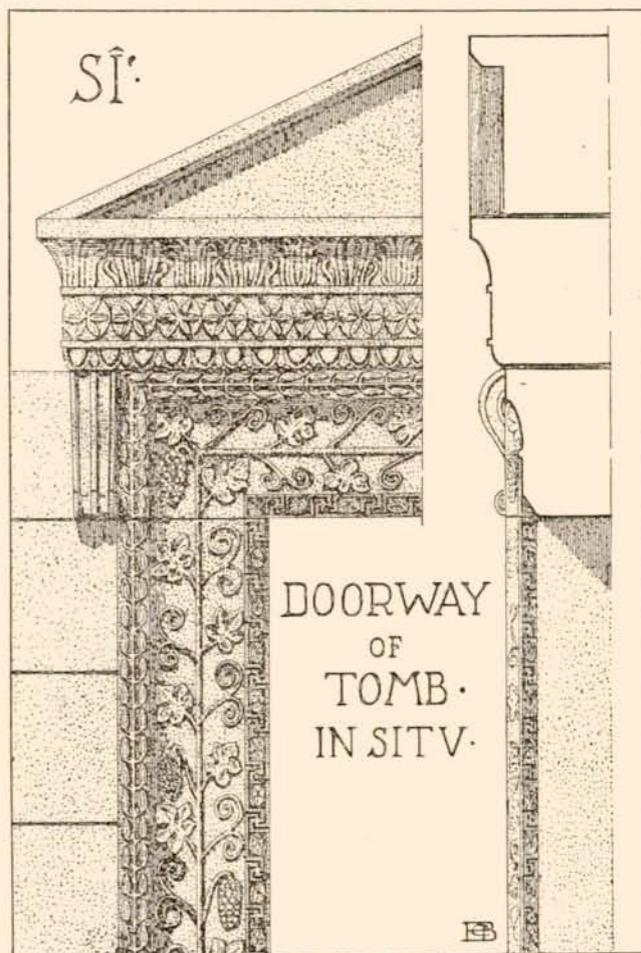
¹ II, A. I. Pl. II.

details come forth from the heaps of débris, one has only accurate measurements and artistic judgement to depend upon to assist him in giving them the right places, and mistakes may occur very readily, even with the most painstaking use of both. In the Nabataean style we have as yet no fixed rules or typical forms for the design of an entablature, a doorway, or any other feature of a building, as we have in Classical architecture. It is difficult to distinguish a member that may have been a frieze from one that served as an architrave, or to tell a frieze from a cornice. I should have been at a loss to restore the doorways of this style if I had not found one intact, with its lintel and over-lintel and pediment above it, in a tomb in the valley, of which no other parts are visible amid the mass of débris. This doorway (Ill. 323) serves to show that a sort of frieze and cornice were executed as a single member, forming a door-cap which was placed directly upon the lintel with no forward projection, and was carried on consoles at the ends of the lintel. Above the door-cap is a heavy, but very simple, pediment cut from a single block of stone. These details, being in situ and well preserved, were of great assistance in restoring various features of the buildings in the sacred precinct.

Historical Sketch.

The history of Si^c must be derived chiefly from the inscriptions. It is, to a certain extent, the history of Auranitis; first during the period of the Nabataean kingdom; second, during the reigns of the Idumaeen rulers; and third, during the period of Roman power from the time of Trajan to the beginning of the third century. The inscriptions found here in Nabataean, in Greek, and in bilingual form, are a sufficiently clear

index to the influence of Nabataean, Idumaeen, and Roman political power. Of all the three influences that of the Idumaeans appears to have been the strongest so far as the inscriptions are concerned. The Nabataeans first appear in this region of the north under their King Arethas III (circ. 86-62 B. C.) who took Damascus from the Syrian Greeks under Antiochus XII soon after 85 B. C. Late in the reign of Arethas the power of Rome began to be felt in the neighbourhood when, in 64-63 B. C., Pompey established the province of Syria. At this time Damascus was taken from the Nabataeans, and the northern boundary of their kingdom was fixed somewhere south of that city, and north of the Haurân. It was not until forty years later (23 B. C.) that Rome forced



Ill. 323.

the Nabataeans to cede Auranitis and Trachonitis to the kingdom of Herod the Great. A Nabataean inscription at Si^c¹ states that the Temple of Ba^cal Shamīn was begun in 33½ B. C. The inscription itself was written in 13/12 B. C., after Si^c had come under Herod's rule, and it is dated according to the Seleukid era. A statue of Herod was set up in the porch of the temple almost certainly before his death in 4 B. C. Herod was succeeded by Philip the Tetrach who ruled until his death in 34 A. D. A Nabataean inscription² upon an altar-pedestal, set up in front of the Temple of Dūsharā, is dated in the thirty third year of Philip's reign, i. e. in 29/30 A. D. At about the time of Philip's death the Nabataeans under Arethas IV reconquered the territory they had lost to the Romans, and it was at this time that St. Paul³ found Arethas ruling in Damascus. Eventually, however, and probably with the aid of Rome, Auranitis was returned to the Idumaeen dynasty. There is a fragment of a Nabataean inscription from Si^c which reads simply "Agrippas, the King," which may refer to Agrippa I, and a long inscription in Greek which was certainly set up under Agrippa II (53-93 A. D.). After 106 A. D. this entire region became a part of the Roman Empire, when the Province of Arabia was established, and the Nabataean Kingdom came to an end. During all this time, from the first appearance of the Nabataeans in the north in 85 B. C. to the year 106, the Kings of Nabaṭ had ruled over Boṣrā and over all the southern Ḥaurān, yet only at the beginning, and for a brief period after the death of Philip the Tetrarch, did they control this important centre of their religious worship. It is certain that Nabataeans lived and worshipped here during all this time, and that they erected buildings and presented gifts to their gods; although this most sacred of their holy places was under the sway of a rival kingdom.

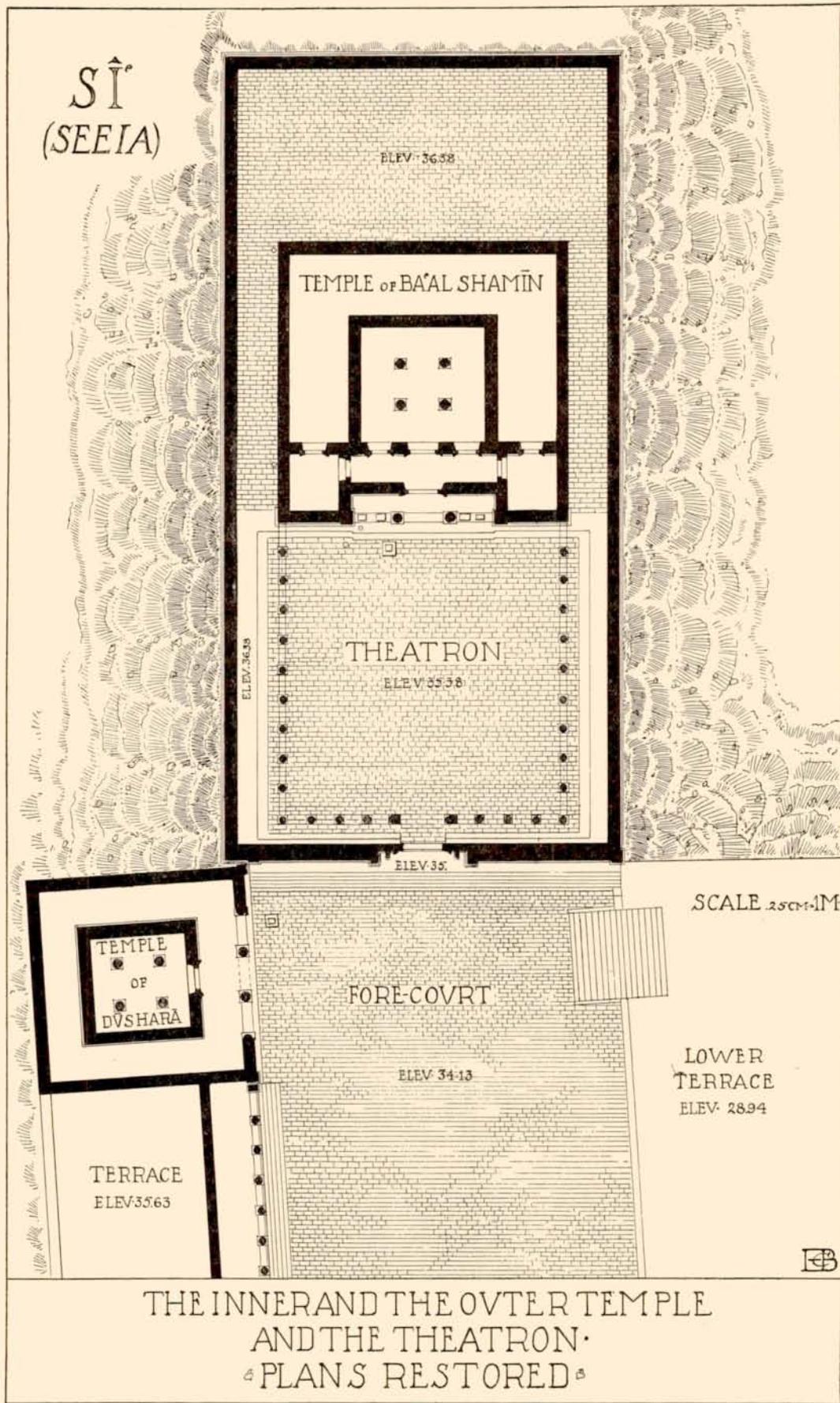
Methods of Dating the Buildings.

It will be seen from the foregoing paragraphs that there is a basis for dating the architecture of Si^c, in dated and dateable inscriptions. The dateable inscriptions are for the most part those which mention the names of historic persons, like Herod and Agrippa. But there is another class of inscriptions which are useful in arriving at conclusions regarding dates, and these must be used with caution. They are those which give the names and genealogies, to the second or third generation, of persons unknown to history, but who are known to have been contemporaries of historical personages. For instance, there are two families named in the inscriptions; one, the family of Maleichath, son of Moaieru, son of Maleichath, son of Ausu, who were benefactors of the temple: the other, the family of Kaddu, son of Obaisath, son of Soados, who were apparently sculptors for at least two generations. This Kaddu made a statue of the younger Maleichath, and a statue of Herod I was made by one Obaisath; now, if this Obaisath is identical with the father of Kaddu, we should know the approximate date of the younger Maleichath, even if we did not know from another source the date when his grandfather flourished. With the aid of epigraphical material of this sort, by means of a comparative study of the structure and ornament, and by observing the logical growth and extension of the complex of buildings in the precinct, we are enabled to trace a chronological sequence of styles in the architecture.

¹ Div. IV, Sect. A., inscr. 100.

² Ibid. inscr. 101.

³ II Cor. 11, 32.



Ill. 324.

BUILDINGS WITHIN THE PRECINCT.

THE TEMPLE OF BA^cAL SHAMĪN, 33/32 B. C. In taking up the discussion of the principal temple of Sī^c we shall include the Theatron, or peristylar forecourt, as well as the temple itself (Ill. 324). The temple proper stands a little to the west of the middle of an oblong enclosure (24 m. × 50 m.) leaving a forecourt, approximately a square, in front of it. It is so oriented that its diagonals point almost directly toward the cardinal points. The forecourt is provided with colonnades on three sides, and was entered through a fine portal in the middle of its east wall. The entire enclosure about the temple is paved with large and beautifully-fitted blocks of basalt. Only the bare outline of the outer square of the temple was measured by M. de Vogüé. The entire space within its walls was heaped high with fallen building stones and other débris. He cleared out the shallow portico between two projections, like towers, at either end of the façade, and the space in front of it, and made a beautiful drawing of the whole front in its actual state. When I first visited Sī^c, in 1900, all of that front wall had been broken up for building material in connection with the erection of new barracks at Suwêdā. On the occasion of my second visit, in 1904, I found that the stone-breakers, having exhausted the supply of building-stones that had been in place, had begun to draw upon the heap of fallen blocks within the temple. In removing these stones they had laid bare the foundations and lower courses of parts of the interior division walls of the temple, and had brought to light a number of architectural fragments which had never been seen before. With the aid of these foundations and fragments, I was able to make the restored plan and elevation given in Ill. 325. It was found that there had been an inner chamber within the great cella, this chamber measured 8.28 m. by 7.62 m. inside, its walls were 76 cm. thick, and it was set 4.12 m. from the rear wall of the outer cella, 3.98 m. from the north wall, 4.18 m. from the south wall, and only 1.90 m. from the wall of the portico. At the eastern end of the north wall of the inner cella there are remains of a cross wall, other fragments of which show that it was carried entirely across the greater cella to form the front of the inner cella and the west walls of the two square towers which flank the portico. Only one end of the east wall of the inner cella was found; but this preserved a fragment of the jamb of a doorway still in place, which, from its position, indicates that there were either three portals leading into the cella, or two, one at either end. Fragments of wall still in place, and door-jambs of different designs lying near, show that there were doorways leading from the narrow passage between the wall of the inner cella and the wall of the portico, into the towers, and other doorways opening from the towers into the broad passage on three sides of the inner cella. Within the inner cella were discovered four bases for columns, one of which was in situ. The columns which stood upon these four bases probably occupied the angles of a rectangle within the cella, and may have provided for an open space in the roof, like the impluvium of a Pompeian house. In my plan (Ill. 325) the portions of the temple measured by M. de Vogüé are shown in black, few of these parts are now in existence; the newly discovered walls are shaded, and the restored, or conjectured, portions are simply outlined. Above the plan, in Ill. 325, I have shown the middle part of the façade as seen by M. de Vogüé. Here will be seen the inner angles of the angle-towers, the doorway, the bases of the two columns, the altar-pedestals *a*, *b*, *c* and *d* in the porch, and the altar *e* in front of the steps.

SÎ



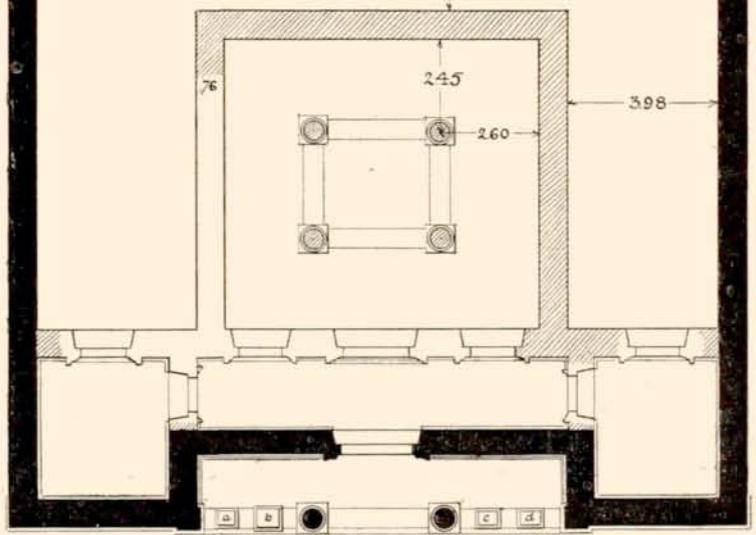
X-Y IN PLAN

ACTUAL STATE AS SEEN BY M. DE VOGVÉ

SCALE: 1CM=1M

TEMPLE OF BA'AL-SHAMIN

412



- SEEN BY M. DE VOGVÉ
- NEWLY FOUND
- CONJECTURED

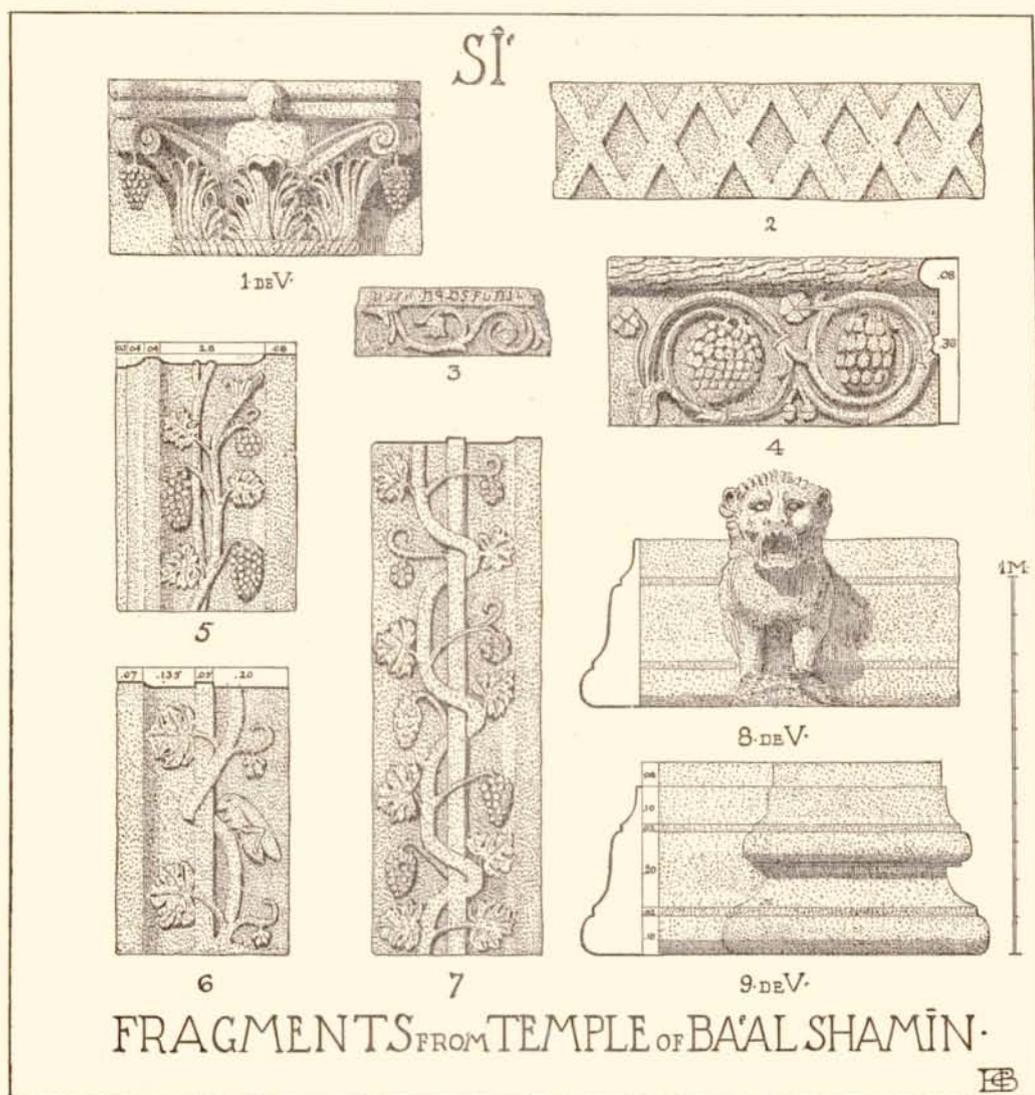


RESTORATION OF FAÇADE

SCALE: 50CM=1M



Below the plan, in the same illustration, will be found a restoration which must be tentative, now that so many of the details of the superstructure have been carried away. It will be observed that, in making this restoration, I have departed from the scheme suggested by M. de Vogüé¹ in which an upper storey, faced with pilasters, extends across the entire façade. It is somewhat difficult to conjecture what the side elevation of M. de Vogüé's restoration would be, and to know if the upper story is to be imagined as extending over the whole building. It seems to me more logical, in view of the now known ground plan, and in the light of later buildings in Syria, to confine the



Ill. 326.

upper story to the towers, and to place a gable directly above the order of two columns; this last especially in view of the discovery of a number of fragments of a raking cornice. There can be no reasonable doubt of the accuracy of M. de Vogüé's restoration of the main order; the bases of the columns were in place, it was possible to measure the height of the shafts, and the capitals were lying on the spot, as they are still, in a much mutilated condition. The architrave which he set upon these columns,

¹ cf. S. C. text, p. 33.

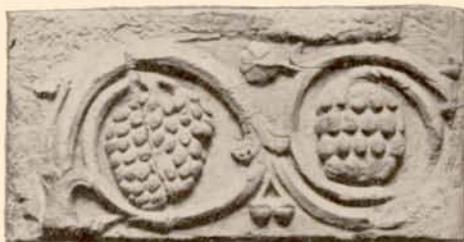
although it looks very much like a frieze, was certainly correctly placed because there is the figure of an eagle sculptured on its soffit. This order, as drawn by M. de Vogüé I have reproduced in Plate XXVIII with a few alterations in detail. The fragment with an inscription upon it, which M. de Vogüé makes the frieze of the principal order, I have made the doorcap of the main portal; partly because the inscription could not have been read in the other place, and partly because the fragment resembles other fragments which are known to have constituted the upper members of lintel decorations. At the extreme left of the architrave I have added a piece which from its measurements and its uppermost moulding, must have belonged to this detail. A drawing of this fragment appears in Ill. 326, (4), and a photograph of a cast of it may be seen in Ill. 327 (4). This architrave differs widely from that of the order of the temple at Suwêdā in which the lower member of the architrave is ornamented with oblique squares.

In the restoration of the façade (Ill. 325) I have placed a plain frieze and a moulded cornice, similar to those in place in the temple at Suwêdā, also the richly carved architrave, and, over these a pediment and raking cornice, using fragments of such a cornice which were found on the spot. In the pediment I have placed some relief sculptures found by M. de Vogüé, and still to be seen in mutilated fragments.

The restoration of the two towers involves the placing of several pilaster caps found in the ruins, that are of larger scale than those reproduced by M. de Vogüé (Ill. 326, 1) which must have belonged

to the pilasters of the upper storey. The using of these caps which correspond to the capitals of the columns, necessitates the discarding of those placed here in M. de Vogüé's restoration,¹ for which no other location can be found. For the members above these caps I have employed a band of oblique cross-bars under a strip of pomegranate ornament (Ill. 326, 2 and 3), both found in the ruins, to conform more closely to the form of the extant entablature at Suwêdā. The joint between this entablature and the grape-vine ornament of the entablature above the columns is masked by a bust placed above the pilaster cap. This bust was found by M. de Vogüé and placed by him in the same location. The frieze and cornice which complete the lower storey of the towers are continued from those above the columns.

In the upper storey I have followed, quite closely, the order employed by M. de Vogüé.



Frag. 4.



Frag. 5.



Frag. 6.



Frag. 7.

Ill. 327. Fragments from the Ruins of the Temple of Ba'al Shamin.

¹ S. C. Pl. 3.

There can be no doubt about the placing of the base moulding and the pilaster base moulding and the pilaster base which is continuous with it (Ill. 326, 8 and 9). The base moulding is ornamented at intervals with the forequarters of lions carved in the round like gargoyles. Several of these are still to be recognized in the ruins. (Ill. 328, Frag. 13). Since there are pilaster caps intended for the angles, (Ill. 328, 14), and others intended for a flat pilaster (Ill. 326, 1) I have followed M. de Vogüé in giving three pilasters to each face of the towers. Above these the entablature must be largely conjectural although there is evidence for the spread eagles in low relief upon the frieze, as well as for the eagles sculptured in the round which I have placed at the angles of the roof, (Ill. 328, 12). A restoration based upon this scheme would make the towers the accentuated parts of the composition; the side and rear walls of the temple would be but one storey high and plain, and the passage around the inner chamber would be roofed with flat slabs of basalt. The gable might be considered as representing a double pitched roof extending over the inner chamber; but I think it more likely, if this plan be correct, that the gable was merely a screen, that the passage within the front portal and the space between the walls and the four columns were covered with flat slabs, leaving an opening for light above the square formed by the four interior columns.

A few minor details deserve further mention. The ornament of the main portal is still represented in fragments one of which is shown in a photograph of a cast (Ill. 327, 5) and in a drawing (Ill. 326, 5). Fragments of the jambs of one of the interior doorways, namely that to the right as one enters the main portal, are represented in drawings (Ill. 326, 6 and 7) and in photographs of casts (Ill. 327, 6 and 7) and in Ill. 328 and Frag. 11. It will be observed at once that the treatment of the sculpture varies greatly between these two sets of jambs. The carving of the grapevine in the outer portal (No. 5) is very realistic, the leaves are much convoluted and veined, the stems of the vine follow graceful and natural curves, the tendrils are delicate and the fruit is represented in naturalistic form. The carving of the other jambs is much more crude, a thick bar, or stake, is introduced for the support of the vine, the leaves are not carved with so much attention to surface detail, the stems are heavy and repeat the same curves, the tendrils are thick and ungraceful, and the fruit is represented in small clusters some of which are round, others triangular. The introduction of a great locust in one of the fragments is interesting. It seems to me not improbable that the inner chamber was an original cella which was surrounded by the greater building at some date considerably later than the original foundation. The walls of the inner cella were certainly less perfectly constructed, the blocks of stone are smaller than those which compose the outer walls, and are less well fitted together. The ornament, as represented by the fragments described above, is far more crude, both in design and in execution.

The moveable details, altars, altar-pedestals with their inscriptions, and broken statues, which were seen by M. de Vogüé, have all disappeared; one inscription having found its final resting place far away in Dublin, Ireland. But it may be interesting to know what were the inscriptions upon the various pedestals, as shown in the drawing of the actual state of the temple when seen by M. de Vogüé (Ill. 325), and from the inscriptions to discover whose were the statues that crowned the pedestals. Pedestal (*a*) bore one inscription¹ in Greek upon its face, and another² in Nabataean, which was

¹ *Wadd.* 2366.

² de Vogüé. *Inscriptions Sémitiques* p. 94.

a translation of the other, upon its base. The inscriptions tell us that this pedestal bore a statue of Maleichath son of Moaieru, who was a benefactor of the temple; pedestal (*b*) had a Greek inscription¹ which says that the statue upon it was one of Maleichath, son of Ausu, and grandson of the foregoing, which was set up by the people of *Seeia*, in his honour as the founder of the temple. An inscription in Greek upon pedestal (*c*) says that here stood a statue of Herod the Great, set up by one Obaisath, a Nabataean. Pedestal (*d*) had no inscription on the part which remained. All of these inscriptions are important in connexion with the history of the temple. M. de Vogüé found fragments of statues of less than life size which he thought might have been those which had occupied pedestals (*a*) and (*b*); he carried the heads of two such statues to the Louvre. But pedestal (*b*) is so large that one can hardly imagine it as carrying a figure of less than life size, and the statue of Herod, of which only one foot was found attached to the pedestal, was a portrait of life size. Other fragments of this statue, and a badly mutilated torso, indicated to M. de Vogüé that Herod's effigy had been the special object of early Christian violence. The small altar standing before the steps, to the left as one faced the temple, i. e. the one marked (*e*) in the plan, and shown by M. de Vogüé in a perspective drawing in his Plate 2, flanked by figures of goats in high relief, has been completely destroyed. But we found, at (*t*) on the plan, part of a small altar, or pedestal, which I have shown to the right, in the doorway, in Plate XXVIII. The cap moulding of this is missing but the base preserves a good set of mouldings, and the die is ornamented with three bucrania, with fillets and garlands from which depend large clusters of grapes.

The Theatron is not quite correctly drawn in the plan of the precinct at the beginning of this Part; for, owing to an inaccurate measurement made in 1904, the front wall is indicated as not being at right-angles with the side walls. M. de Vogüé's plan² is also at fault in representing the entrance as being not on axis with the front of the temple, and as being flanked by heavy, rectangular, towerlike structures. This end of the court was uncovered, and carefully measured in 1904, and some slight corrections were made in 1909, when the original measurements were verified. The plan shown in Ill. 324 is the result of these observations. It will be observed that the entrance is on axis with the façade of the temple, that there are no towers just inside the gate, and that the colonnade terminates on either hand in a square pier with an engaged column corresponding to the columns of the peristyle. The piers probably supported an arch. Between the colonnade and the wall, on both sides of the Theatron, are two steps, the lower having the proportions of a theatre-seat, the upper so wide as to provide a second seat and a passage next to the wall. There is also room for a passage between the lower step, or seat, and the columns of the peristyle. These steps are returned at the angles of the Theatron, where they become much more shallow, and are extended along to the gateway.

The columns of the peristyle are small, about 40 cm. in diameter, but nearly 3.70 m. high, judging by fragments of the shafts. They were set upon blocks which were comparatively high. No particular order was observed in the columns; but several variations upon the Classic orders. Some of the bases have a row of erect leaves above a plain torus. One type of capital is of late Doric form, with a row of leaves in the necking (Ill. 328, 10), another bears some resemblance to an Ionic capital.

¹ *Wadd.* 2367.

² *S. C.* Pl. 2.

These two types are illustrated in Plate 4 of *La Syrie Centrale*. The architrave was 36 cm. high, and divided into three equal parts, the two lower being fasciae, the uppermost being a right lined cymatium. Certain fragments of this architrave bear the important Nabataean inscription¹ which gives a date to the temple and other structures about it. Above the architrave I would place a narrow ornamental frieze and a cornice both of which I shall mention in connection with my restoration of the entrance. The peristyle probably carried a roof of stone slabs.

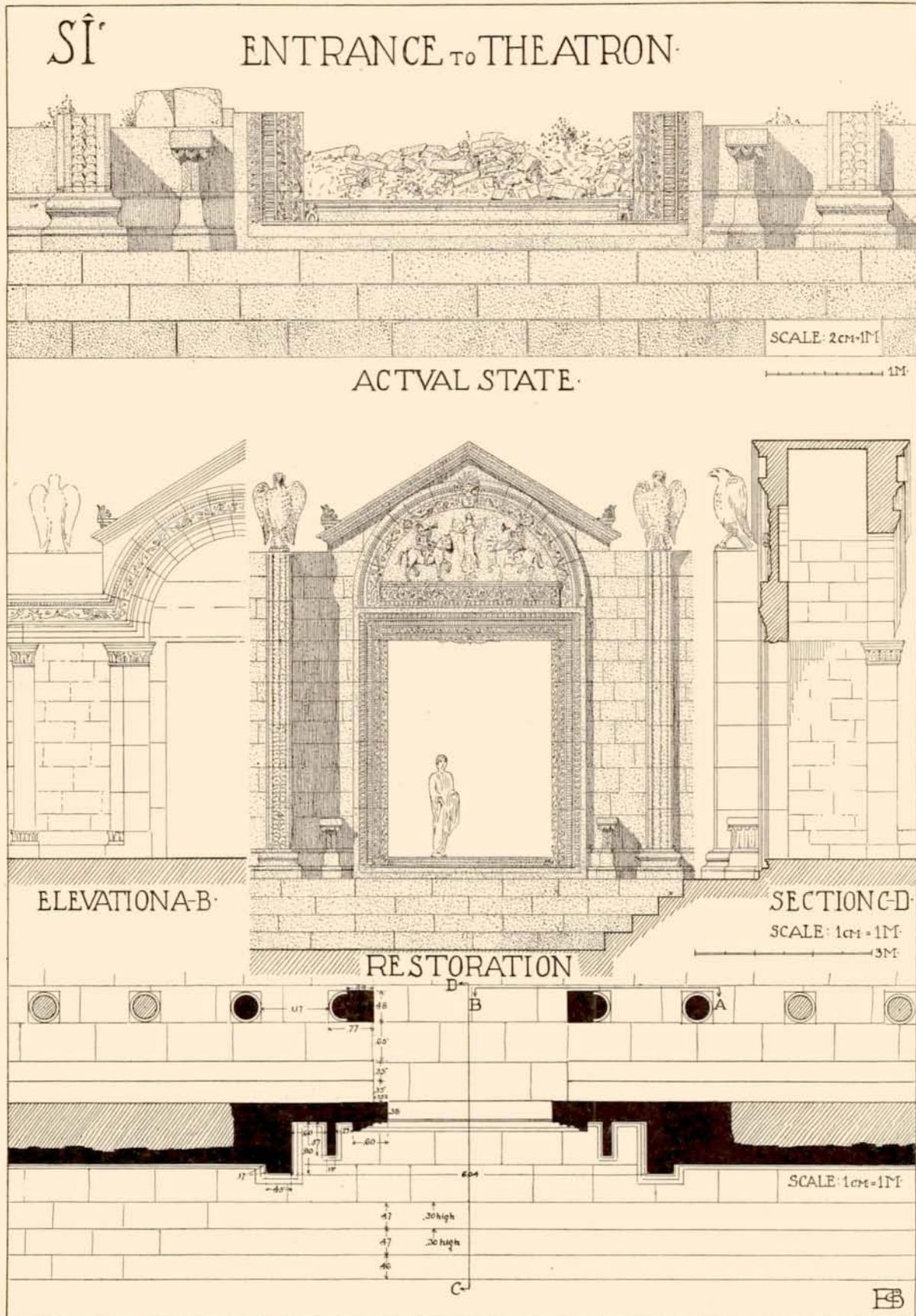
ENTRANCE TO THE THEATRON. In presenting the plan and restorations of this important gateway, I am obliged to employ numerous illustrations. There was a wealth of material for the restoration lying in front of the gate, in the actual doorway, and within it. The task of restoration, therefore consists in putting together the fallen details; for almost all of them were found. Ill. 329 gives the ground-plan which was easily extricated from the mass of débris, a scale drawing of the actual state in which the gateway was found and elevations and sections of a restoration. Ill. 331 gives two photographs, the lower of which shows the south side of the east face of the gateway after it had been excavated, the upper, the keystone of the arch above the gate, with the head of Ba'al Shamīn carved upon it in high relief. Ill. 332 is a photograph of a cast, or set of casts, taken from squeezes made from the parts of the gate which were in situ and from the fallen details, and temporarily set up in the library of Princeton University.² Scale drawings of many of the details are given in Ill. 330, and a few photographs of originals appear in Ills. 333 and 334.

In the plan of the theatron published by M. de Vogüé,³ a large square tower is placed on either side of the entrance, in the place where lay the huge piles of débris that covered this part of the ruins. Upon clearing away this mass of fallen building-stones we discovered no flanking towers, but, in their place, the elaborate composition of pedestals and pilasters which gave dignity to the outer face of the entrance, and two square piers with engaged columns that formed the inner face, in line with the eastern colonnade of the peristyle. Between the outer doorway and the inner piers, the steps, or seats, of the theatron were carried almost to the jambs of the portal. Our excavations revealed, on the outside, four steps the uppermost of which formed a broad platform before the gateway. We did not determine definitely whether these steps extended along the face of the entire wall; but it seems probable that they did. Upon the platform just mentioned we found the lower courses of the jambs of the gate, a narrow, deep, pedestal beside either jamb, and, outside of these on either hand, a projecting wall terminating in a pilaster from which the flat surface of the wall extends to right and left. The ground-plan and the drawing of the actual state (Ill. 329) illustrate this unusual plan, and show that the effect is that of a deeply recessed portal. The above-named drawings and the accompanying photograph (Ill. 331) show the extraordinary design of this monument and the interesting combinations of mouldings of various profiles that were employed in its execution. The three outermost mouldings of the jamb, a fascia, a shallow cavetto and a narrow torus, are returned inward at the foot, and carried across the opening as a step. Upon this, and only 15 cm. back from the edge, is a second step, with an elaborately moulded riser, set between the jambs. The face of the jambs (Ill. 331 and C. in 330) is ornamented with four bands of carving separated

¹ *A. A. E. S.* IV, Nab. inscr. 1; Div. IV, Sect. A, inscr. 100.

² A fac-simile of this cast is now in the Museum at Berlin.

³ *S. C.* Pl. 10.

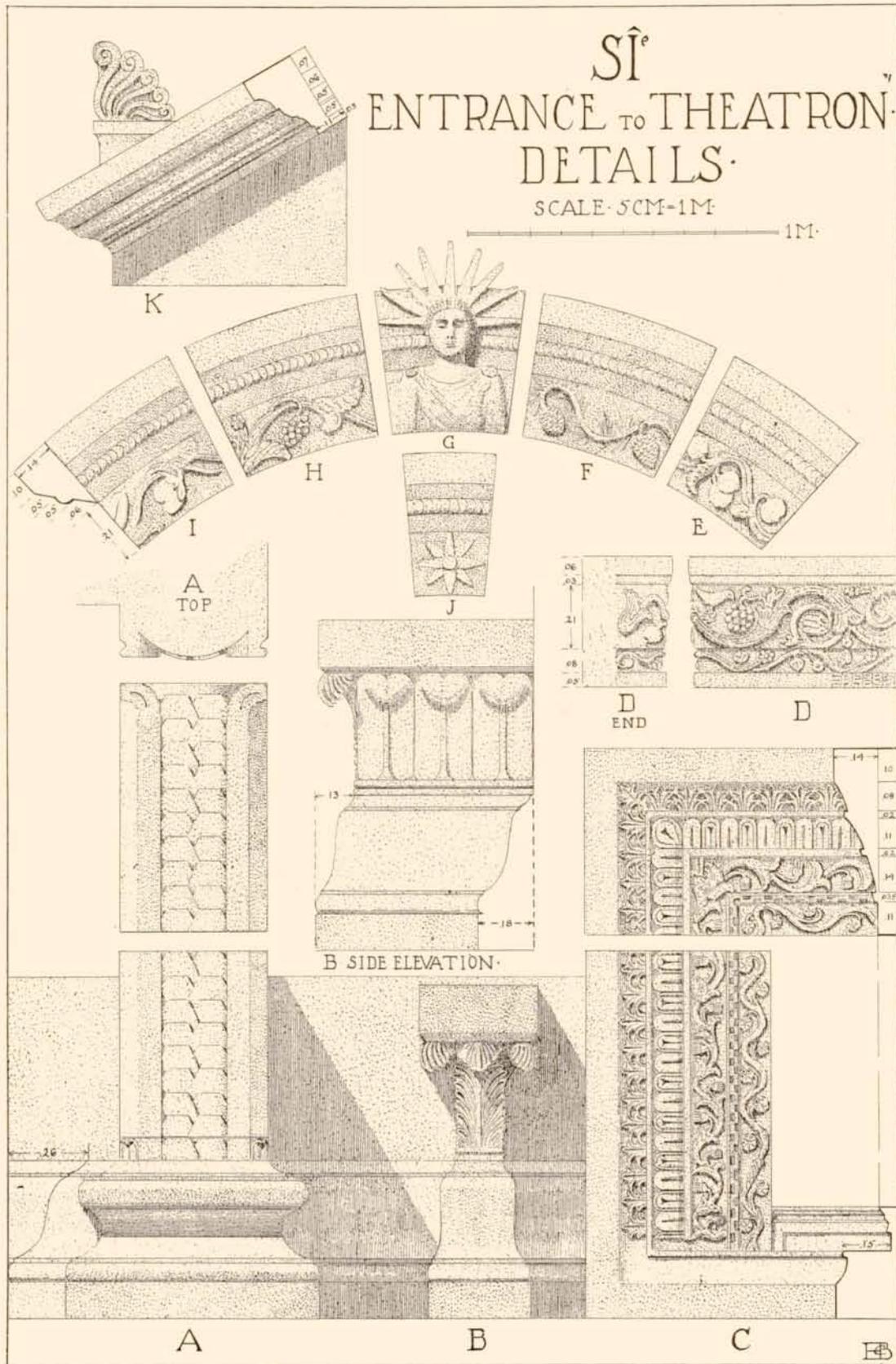


Ill. 329.

by narrow mouldings; the innermost band appears to be a flowing vine of convolvulus, the next, slightly bevelled, bears a running design of thistles; the moulding between them resembles a miniature crenellation. The third band, a shallow cavetto, has broad, flat leaves which have two alternating patterns on their faces; the fourth are stiff palmate leaves, like the ends of the acanthus. Adjoining either jamb is a narrow pedestal (B. in Ill. 330) fixed to the wall and projecting about 60 cm. from it. The deep base-moulding of the wall, — a fascia, a flat torus, a high, flat cyma recta and a narrow cavetto —, forms also the base of the pedestal, but its profile is slightly flattened. The die is only 15 cm. thick, it is 40 cm. high and is adorned with tall upright leaves, one acanthus-like leaf on its outer face and three plain leaves, either uncarved acanthus or some fat water leaf, on each side. The cap of the pedestal is plain. The pilasters (A. in Ill. 330) project 80 cm. from the wall in which the portal is, and only 17 cm. from the wall extending beyond them. Its base has a moulding of the same height as the base-moulding of the wall, but of different profile; the two lower members and the uppermost member are the same in both, but the pilaster base has a deep cavetto and a flat torus separated by a fillet in place of the flat cyma recta, and it most interesting to see how these two sets of mouldings were warped together at the inner angles. The base-moulding of the long walls on either side of the gateway has the same members as that of the wall between the pilasters and at the jambs, but the profile of the cyma recta is much more salient. All these features are represented by two or three courses which are still in situ. Within the gateway are the two step-like seats and a narrow passage, and then the bases of two piers with engaged column-bases. To the right and left of these are the bases of the columns of the peristyle.

In clearing away the great heap of fallen building stones which covered the site of the entrance we found practically all of the carved details which had adorned the monument. These were set aside, and squeezes were made of each of them. The fallen pieces of the jambs gave the height of the doorway, all the pieces of the broken lintel were found, the middle part having a spread eagle carved in flat relief under its soffit. A number of blocks belonging to the anta, or pilaster, with the palmtree-trunk ornament, were found. On one side there were only four, which would make the pilaster equal in height to the opening of the gate as it is shown in the cast (Ill. 332), but on the other side there were more blocks suggesting the height shown in the restoration (Ill. 329). The uppermost blocks of the pilasters terminate in almost circular flat surfaces (Ill. 330 A.) as if to receive capitals, but no fragment of a capital was found, and I have placed the two great eagles found on the spot upon the tops of these pilasters. These eagles must have stood nearly 2 m. high, like those found by M. de Vogüé in front of the temple. The feet of one of them rest upon a base with a semicircular front of about the same size as the rounded tops of the pilasters.

The remainder of the restoration is more problematical; for there were large numbers of details and fragments lying in hopeless confusion. Examples of the most important of the details are presented in drawings in Ill. 330 (D. to K.) and a few photographs of them are given in Ill. 333. The details consist of a straight frieze band (D.), voussoirs of two arches of different diameters (E. to J.), fragments of two raking cornices, with the corner acroterion of one (K.), and many badly broken bits of relief sculpture carved upon thin blocks of stone, which are unintelligible in photographs, but of which some detached details are shown in photographs in Ill. 334 (Fragments L. to P.)



The frieze (D) consists of three bands of ornament below a flat ovolo and a fascia, the lowest band is narrow, and bears carving like a small bay leaf, the next is also narrow, and has a running vine with heart-shaped leaves and six-petalled flowers, the broad band is carved with a rinceau in which the stalks are not unlike acanthus, but in which the grape-leaf and grapes, pomegranates, figs, birds, and various nondescript small flowers appear. The ornament of this frieze is returned for 15 cm. at both ends. The frieze itself is in three pieces which seem to fit together: their combined length is a little greater than the width of the opening of the gate-way. I have placed it directly above the lintel (Ills. 329 and 332). It will be observed that voussoirs on either hand complete the length of the lintel, and that the outermost band of the voussoirs corresponds to the same feature in the lintel. The voussoirs found upon the steps outside the gate belonged to an arch with a diameter of 3.10 m.; they are ornamented in six different ways (Ill. 330 E. to J.), though the mouldings are alike in all, consisting of a fascia at the top, a bevelled face, a flat torus carved with scales, another bevelled face, and a broad band with various ornaments. The keystone (Frag. G.) bears a bust in high relief with head radiate, and breast draped with a garment held at the shoulders by two round buckles; this can be nothing else than a bust of Ba'al Shamīn, the Lord of Heaven, with the sun-rays about his head. Then there are two very narrow voussoirs (Frag. J.) with eight-pointed stars, three large voussoirs with a pomegranate design, three with a large nondescript flower, two with grapes, and two with pine-cones, all in running patterns. The scale-pattern on the torus of each voussoir tells us to which half of the arch the stone belonged. These stones may have been placed indiscriminately, so that the fruits would be scattered through the design, as in the frieze; but I have placed each of the four sorts in a group by itself, and have used the keystone and the two narrow voussoirs with the stars to separate the groups. Over the arch I have placed the raking cornice, the angle and details of which are given in Frag. K. In the large semicircle left open in the cast (Ill. 332) were the relief sculptures on thin blocks which I mentioned above. These I have indicated as in place in the drawing of the restoration (Ill. 329). There are three principal blocks which show the remains of sculpture in high relief, but from which all the details have been broken off. Two bore horses facing in opposite directions, the third bore the figure of a man in larger scale than the horses. One of the above blocks shows plainly the outlines of a horse, and these I have indicated in my drawing. The head of this horse was found, and is shown in a photograph (Ill. 334, Frag. L.). The horse was saddled, and the stone next above that bearing the horse bore the body of the rider. A peg in the body of the rider fitted into a socket in the saddle. Immediately behind the saddle is a short Greek inscription¹ which, being translated, reads "Kreiton Trumpeter". Among the fragments of details broken off from the relief is a face (Ill. 334, Frag. N.) which shows that some object has been broken away from the lips. This I believe to have been the face of the trumpeter with the end of his trumpet in his mouth. Fragment M. (Ill. 334) is another face, now affixed, like Frag. N., to a plaster back ground. Both are in the same scale, although this is not apparent in the photographs. This face (M.) may have belonged to the other rider, or perhaps to a standing figure between one of the horses and the large statue in the middle if there were room for one or two such figures. It must be that the almost life-size head (Frag. O.)

¹ III insc. 772.

belonged to the large standing figure. This is a very curious bit of sculpture. The face is like that of an archaic statue, and the ears are wrongly placed. The other faces found with it (Frag. M. and N.) have much expression though they are crudely wrought in the basalt; but the larger face is rigid and expressionless. It differs also from the face of Ba'al Shamīn (Frag. G.), which is likewise rigid and without expression, but younger looking, and of very different profile. One would suppose that this bust was that of some divinity other than Ba'al Shamīn, or that of one of the benefactors of the temple whose fame was being heralded by the two trumpeters. Fragments (P) and (R) were found in other parts of the precinct and are discussed elsewhere.

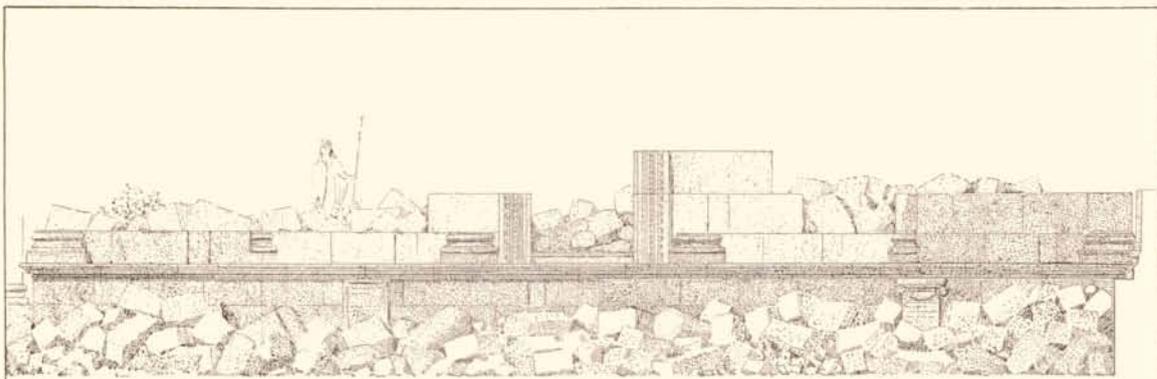
It is of course quite possible to conjecture a restoration of the front of the gate slightly different from the one I have made, if we assume that the frieze was a little longer than the combined length of the three pieces of it which I measured. Several pieces of two large consoles were found beside the left hand pedestal at the side of the gateway. If we place these at the ends of the lintel, and bring the frieze out over them, the arch may be raised to spring from the frieze. The whole design would then be higher, and the semicircle under it could accommodate more sculpture.

The restoration of the other side of the gate, the side which faced the theatron, is a simple matter, though there is less material for restoration lying within the gate. I have shown only one half of this face in restoration (Ill. 329, Elevation A-B). The piers seem to have been plain at the bottom, but the engaged columns have a torus base with a row of erect leaves above it. A much mutilated cap for the pier and its engaged column was found with a moulded abacus and a row of leaves above an astragal. There are voussoirs, profiled exactly like the architrave of the peristyle, which composed an arch the diameter of which equals the distance between the two piers, and there are other moulded and carved voussoirs, substantially like those of the outer arch, which composed an arch of much larger span. The diameter of this arch is equal to the diameter of the arch already set upon the piers measured from extrados to extrados of the voussoirs. It is thus apparent that the moulded and carved voussoirs formed a frieze and cornice above the arch which has architrave mouldings upon it, and that we have here an example of an arcuated entablature. It is most probable that a similar frieze and cornice were set above the architrave of the peristyle, but in separate pieces; for several long blocks were found with one side corresponding in width to the carved band of the voussoirs, and having similar ornament.

Since the gateway is an integral part of the theatron, it may be assumed that it was erected at the same time, that is, during the years between 33 and 13 B. C.; for it is probable that the temple was completed first, and the theatron with its entrance were among the later buildings to be finished, and we may assume that this gateway belongs to the latter part of the period.

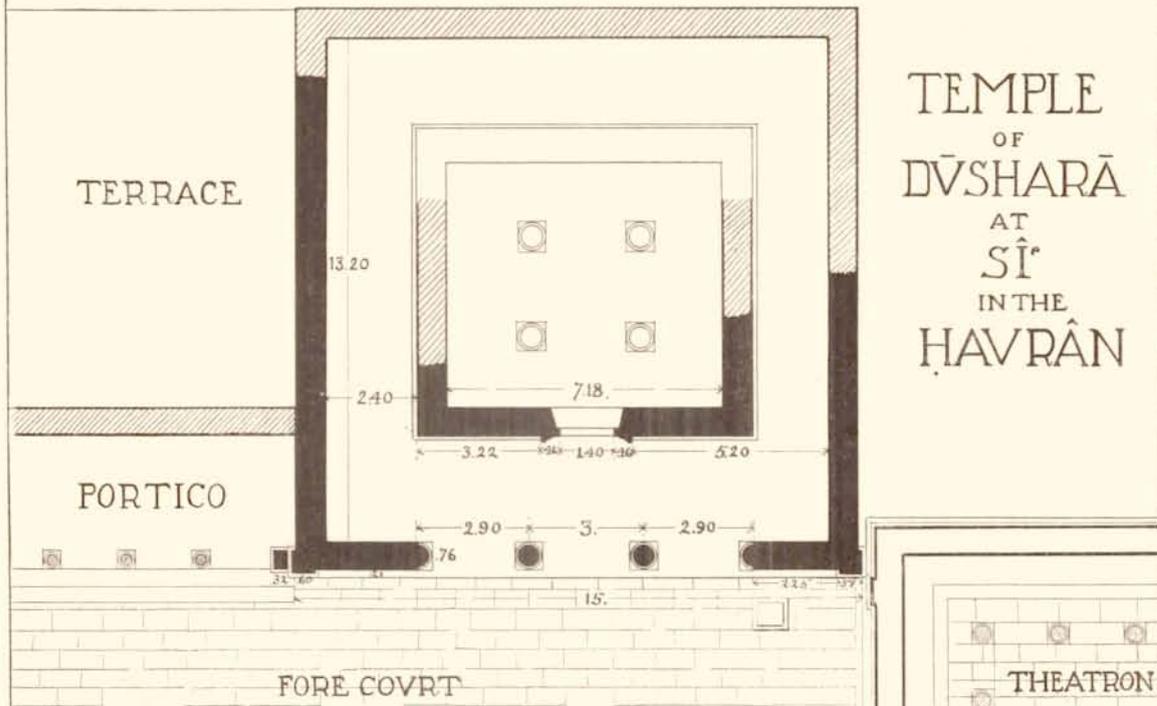
TEMPLE OF DUSHARĀ. I have already published this temple, with two of the illustrations republished herewith (Ills. 335 and 336), in the *Florilegium Melchior de Vogüé*,¹ but it will be well to include a description of it in this Part which is to be, as nearly as possible, a corpus of the buildings at Sî^c. At the time of M. de Vogüé's visit, a great heap of débris lay just outside the southeast angle of the theatron. From the midst of this heap there protruded the single jamb of a doorway apparently in situ. This jamb was not unnaturally taken by the early explorer to be a remnant of a gate,

¹ pp. 79-91.



4M ACTVAL STATE.

SCALE: 1cm = 1M.



TEMPLE
OF
DŪSHARĀ
AT
SĪ
IN THE
HĀVRĀN



5M RESTORATION OF FAÇADE.

SCALE: .50cm = 1M.

FEB

a sort of side entrance to the middle court, and is shown as such in his tentative plan of the precinct. Almost fifty years later, when the Princeton Expedition reached Sîc, it was found that some of the débris had been removed from the heap, revealing the fact that the exposed jamb was not a part of an entrance to the precinct, for its threshold is nearly 2 m. higher than the pavement of the middle court, but the doorway of a temple the greater part of which had been built upon a substructure rising from the steep slope below, and had fallen down the hill. The front wall of the podium of the building, however, and the lower courses of its front wall and portico remained in situ. When the remaining débris had been removed from these, it was discovered that a substantially correct plan of the temple could be made, and that, from the architectural details lying about, a restoration of the façade could be drawn which would be correct in its principal features. A drawing of the ruin in the actual state in which it was found, a plan, and a restoration of the façade, are given in Ill. 335; while measured drawings of the more important details are given in Ill. 336, and a few photographs are presented in Ill. 337. The ground-plan (Ill. 335) was unmistakably of the same type as that of the temple of Ba'al Shamîn, although it is not similar in all details, and is on a somewhat smaller scale, its façade being a little over 15 m. wide as opposed to 19 m. in the other temple. But here we have again the outer wall and the interior cella with a passage between them. Again we have the distyle entrance, but not the recessed porch of the temple of Ba'al Shamîn. Here the two columns stand between half-columns at the ends of walls that extend from the angles of the building to the line of the interior cella, and the passage behind the columns is continuous with the passage around the cella. The cella has but one doorway; its front wall and parts of its two side walls are in situ. The location of the rear portion of the outer wall of the temple was determined from foundations well down the slope; the outer walls formed a square. The rear wall of the inner cella could not be found. The passage between the columns and the cella wall is 2.76 m. wide, the passage on the right is 2 m. wide, that on the left 2.40 m. If the inner cella was square the passage in the rear would have been only 1.60 m. wide. In the plan I have drawn a conjectured wall which makes the cella slightly oblong. The four interior columns are placed on conjecture from broken shafts lying on the slope behind the temple.

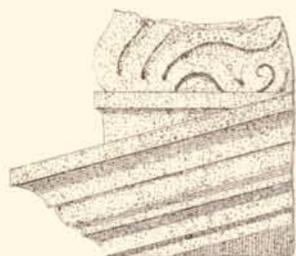
The parts of the façade that are in situ are shown in the drawing of the actual state (Ill. 335). The podium is complete with its cap moulding. It stands 1.50 m. above the pavement of the middle court. Upon its edge stand, from left to right, a pilaster-base and the lower course of a wall, 2.65 m. long, terminating in the base of a half-column, two column-bases, and then two courses of half-column, plain wall and pilaster, as at the opposite end. Behind the column-bases is the front wall of the cella preserving from one to three of its courses. The sides of the outer wall are preserved in one course to a length of 12 m. on the east, and 7 m. on the west. Only short sections of the side walls of the inner cella are preserved.

The details of the superstructure of the façade were found in much the same condition as those of the gateway of the theatron; for the greater part of them lay either in front of the podium or upon it. These were set aside, and measured, and are herewith presented in Ill. 336. They consist of the cap-moulding of the podium, the bases of a column, a half column, and a pilaster, one of the jambs and the threshold of the doorway, all of which are in situ. The fallen details are the capitals of a column,

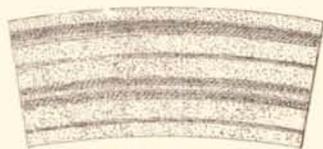
TEMPLE OF DVSHARĀ AT SĪ

DETAILS

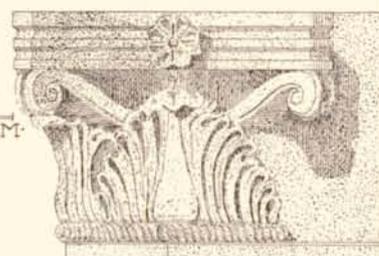
SCALE: 5cm = 1M



RAKING CORNICE



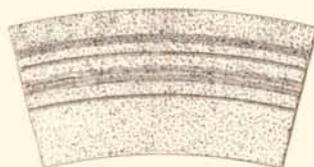
VOUSSOIR



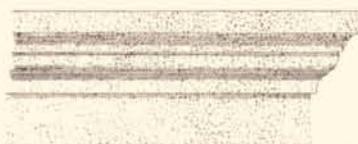
HALF COLUMN



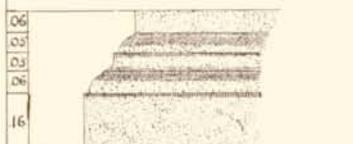
CORNICE



VOUSSOIR
ARCHITRAVE



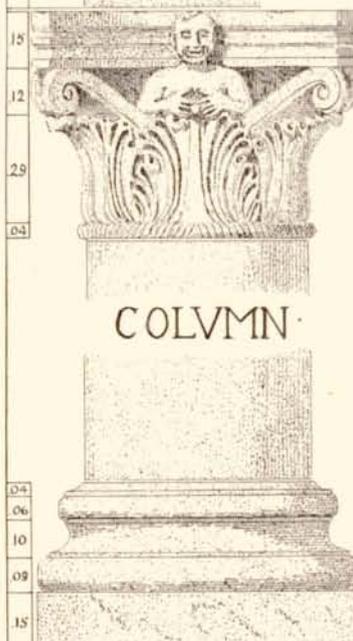
PILASTER



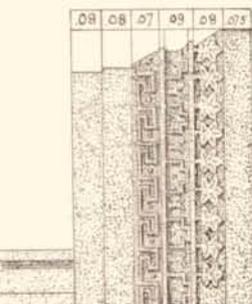
COLUMN



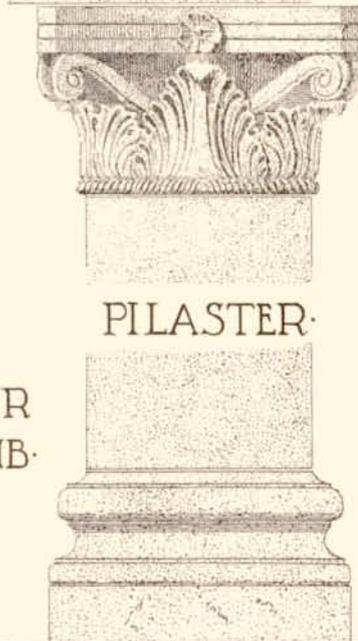
FRAGMENT OF STATUE



CAP OF
PODIUM



DOOR
JAMB



ES

a half-column, and a pilaster, sections of straight architrave and cornice, voussoirs bearing the same mouldings as the straight architrave and cornice, and the end of the raking cornice with the lower part of a corner antefix adhering to it. With so great an amount of material at hand the restoration of the façade is quite simple. The height of the columns was determined by adding together the three pieces of the shafts. There can be no doubt that the architrave was arched above the middle intercolumniation; for one piece of architrave was found with its mouldings returned upward on a curve, and the voussoirs which are moulded like the architrave belonged to an arch whose diameter was equal to the distance between the two columns. This is the earliest example of the placing of an arch upon columns that I know of. The voussoirs which are moulded like the cornice belonged to an arch somewhat larger in diameter than the arched architrave measured from extrados to extrados. This extra width allows space for a frieze about 40 cm. wide, and I have shown this as plain in the restoration for the reason that I found no fragments of an ornamented frieze. It will be remembered that the frieze of the Nabataean temple at Suwêdā is quite plain. The placing of the raking cornice is a more difficult problem. Its angle is given, and if it be placed at the extreme end of the façade, the height of the pediment will be too great. But if it be placed directly above one of the half-columns, its soffit will rest upon the outer curve of the arcuated cornice. This, it seems to me, must have been its position; for by this means the interior cella is accentuated on the façade, and the level space between the angles of the pediment and the end of the straight cornice of the wall represents the flat stone roof of the passage about the temple. It is of course impossible to determine if a gable was carried back over the whole interior cella, or only over the space between the columns and the front wall. The mutilated figures of three eagles, which must have stood over a metre high, I have placed at the ends of the façade and upon the apex of the gable.

The ornament of this temple, though not exactly similar to that of the temple of Ba'al Shamīn, is entirely in keeping with it (Ill. 336). The mouldings of the podium-cap, the architrave, and the cornice, are no more than alternating series of ovolos and cavettos which are not segmental. The torus mouldings of the column-bases have a profile which is characteristic of Nabataean work, being not semicircular but much flattened. The capitals (Ill. 337) have but a single row of large leaves of the thick, heavy, acanthus type, the volutes are also thick, and the abacus very heavy and moulded with two sunken cavettos. The most interesting features of these capitals are the grotesque human figures which appear in the middle of the outer faces of the two capitals and the faces of the half capitals which are turned toward the middle intercolumniation. These grotesques represent the heads, shoulders, and arms of figures a little below half natural size. The heads are bald, the faces grinning, and the hands clasp the tops of the mid-leaves of the capitals. Only one of these was found in a good state of preservation (Ill. 337); it is that upon the face of one of the half-capitals. The astragal below each capital is treated with rope ornament. The carved ornament of the doorway of the cella is more like that of the entrance to the theatron than that of the doorways of the great temple which are decorated with grape-vine. This may indicate that the temple of Dūsharā belongs rather to the end of the period from 33 to 13 B. C. than to the time of the temple of Ba'al Shamīn.

There can be no doubt that this temple belongs to the period mentioned in the

inscription¹ upon the architrave of the peristyle of the theatron; but the question as to whether this temple is implied in the references to "the outer temple" in the same inscription is quite another problem. It is perhaps one for epigraphists or Semitic scholars to solve; but, to me, it seems possible that the expression, "the inner and the outer temple" may equally well refer to the great temple with its inner shrine and its enclosing passages and walls, or to the great temple inside the theatron on the one hand, and the temple just outside the theatron on the other.

Under the débris in front of the temple of Dūsharā we found a number of details of sculpture and fragments of inscriptions which add interest to the building. One was a flat inscribed slab set against the die of the podium just below the middle of the space between the left hand column and the adjoining half-column. The inscription² is bilingual, in Nabataean and in Greek, and reads *Secia standing above the land of the Haurān*. This gives us the original name of Sī^c, and indicates that the place had already been personified, and had found anthropomorphic expression in a statue which stood above this inscription. Another object found before the temple was an altar-pedestal standing near the angle between the temple wall and the wall of the theatron. This pedestal (Ill. 338) was provided with moulded base and cap, and had lions' heads at two adjacent angles, connected by a garland; upon the die is a Nabataean inscription dated in the thirty third year of the rule of Philip the Tetrarch (29/30 A. D.). From its position it seems quite impossible that the pedestal was set up before the completion of the temple of Dūsharā. Among the fragments of sculpture found within the doorway of the temple was the lower part of the drapery and the feet of a statue, a little larger than life-size (Ill. 337). The feet are represented as treading out wine from grapes; the wine is depicted by wavy lines flowing from the crushed fruit, and a face, probably personifying the wine, is shown protruding from the grapes. The face was broken off, but was found, and is shown in Ill. 334, Frag. P. The statue to which this fragment belonged could have been no other than that of Dūsharā, the wine-god of the Nabataeans, and it was the presence of this statue in the temple, as well as the importance of this divinity, which was only second to that of Ba'al Shamīn, that suggested to us that the newly-found temple was dedicated to Dūsharā. Fragments of a long inscription carved in large and beautiful Greek letters upon the ordinary ashlar of the front wall were found below the left half of the podium. It is known that the inscription was in several lines, and that it extended from the pilaster to the half column; for one fragment was found with a piece of the edge of a pilaster on the left of the letters and another with a bit of half-column on the right. It was thus 2.70 m. in length. If the word [Γ]ερμανικ[ός] on one of the fragments is a part of the name of the Emperor Claudius Germanicus, as has been suggested by Dr. Littmann,³ the inscription could be dated between the years 41 and 54 A. D.; but the inscription might have been carved many years after the completion of the temple.

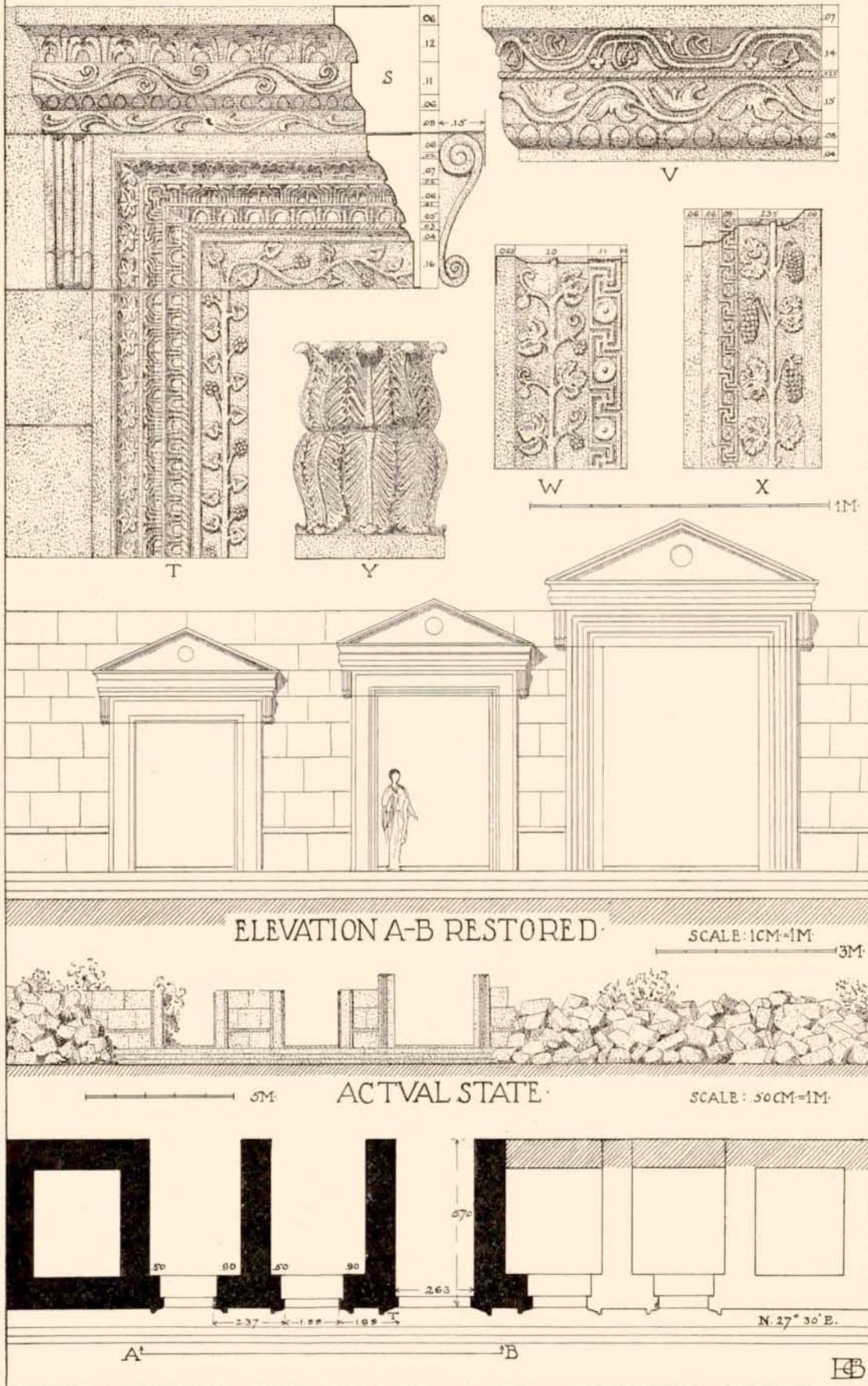
NABATAEAN GATE. The entrance to the middle court has been styled the Nabataean gate for the reason that all of its details are Nabataean in character. As the general plan of the precinct shows, the gate is not parallel with the gate of entrance to the theatron, or at right angles to the side walls of the middle court. We were unable to make as large, or as complete, a clearing about this structure as about the two preceding buildings, and, for this reason, the plan was not so clearly

¹ Div. IV, Sect. A. inscr. 100.

² IV, inscr. 103.

³ *Revue Archéologique*, 1905, p. 411.

SI · NABATAEAN GATE ·



determined. The part which was most easily cleared, and from which we removed much of the débris, represents the southern half of the space between the side walls of the court (Ill. 339). In this half there were brought to light three doorways diminishing in size from the north. The northern half of the space at this end of the court is piled high with fallen building stones in which many architectural fragments of the Roman period appear. It would seem that the gate originally consisted of five openings; but that the northernmost two (shown as conjectured in my plan in Ill. 339) had been dispensed with in the second century to make room for a small, but richly decorated, building of Classical design. No traces of the plan of this structure can be discovered without the removal of many tons of débris. The existing portions of the gate show the east face of a wall with three doorways in it, the fallen details show that these doorways had lintels with pediments above them. Within the doorways, and between them, are four walls projecting over 5 metres to the westward. The southernmost wall formed one side of a square structure, like a tower; the other walls terminate without signs of ornamental features. It thus appears that there was a sort of open vestibule inside each doorway. Whether these were roofed or not is not evident. The doorways were approached by three steps. Three courses of the wall, and the decorated jambs of the doorways to a corresponding height, are preserved in situ. Above and around these remains were heaped the details from which the accompanying restoration (Ill. 339) was drawn. Photographs of casts of some of these details are given in Ill. 340. The jambs of what I believe was originally the middle portal, that on the right in the plan and restoration, are standing to a height of over 2 m.; the details of these jambs and the corresponding lintel are shown in Ills. 339 and 340 Frag. T. Close by lay Fragment S which was not a jamb or lintel, and broken bits of a console. I have placed the console at the end of the lintel, and have made Fragment S a sort of frieze-cornice above it, on the analogy of the preserved doorway of a tomb already discussed, and shown in Ill. 323. The next doorway on the left has jambs represented in Frag. W, the doorway at the extreme left is shown in Frag. X. Between the two, the frieze-cornice represented in Frag. V was discovered, and broken pieces of monolithic pediments were found in front of all three doorways. I have therefore restored the three portals in a similar manner, diminishing in height as in width. I have no means of knowing the disposition of the wall above them.

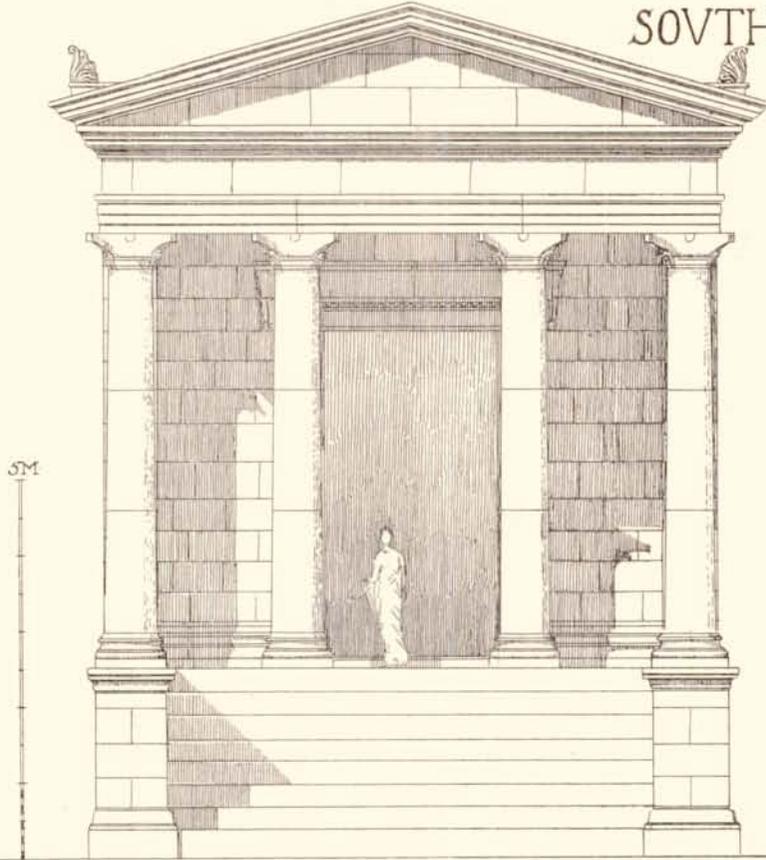
All the ornament here is interesting. It differs in many details from the ornament of the temples and the gateway already studied, though it is closely related to it; and it is quite as free from Hellenistic influence. Some of it has more in common with the lintel inscribed with the name of Agrippa II, shown in Ill. 338. The large doorway (Frag. S and T) presents some entirely new motives, the two scroll designs and the incised oves have not been encountered in other Nabataean work, and the palmettes of the cymatium are of a novel form. The vegetable ornament of the innermost band of the lintel and the jamb (T), with its heart-shaped leaves and clusters of berries, appears in its curved form, as on the lintel, in the lower band of ornament in the frieze of the gateway of the theatron (Frag. D, Ill. 330). The rope design of the slender torus which comes next is common in all Nabataean and other oriental ornament; but the small oves sheathed with a slender reed and separated by little billets, resembling, to a certain extent, some very archaic specimens of egg-and-dart in Asia Minor, has not occurred in any of the monuments that we have studied here in Si^c. The next

moulding is unique in architectural carving, though it has come down to the present day in Oriental textile patterns. The cavetto which comes just within the outermost band is carved with leaves like those seen in a similar moulding on the jambs of the temple of Ba'al Shamīn. In Frag. V which was a frieze-cornice, incised oves, like those in S, appear, but the two patterns above are unique. The grape-vine ornament in Frags. W and X are reminiscent of the principal portal of the temple of Ba'al Shamīn (Frag. 5, Ill. 327). Taking into consideration the facts that some of these designs of ornament are almost identical with designs known to belong to the last quarter of the first century B. C., and that others, like the rope set below an archaic egg-and-dart, are found in ornament that is known to belong to the time of Agrippa II (Ill. 338), and may be dated between 50 and 100 A. D., it seems logical to place the date of this gate somewhere between the two, that is, early in the first century after Christ. The interesting base (Frag. Y) was found, apparently in place, in front of the right jamb of the largest of the three exposed doorways. It is probable that it carried a statue or a votive column.

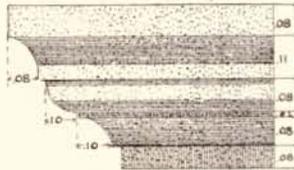
SOUTH TEMPLE. This is a temple of Classical plan, executed in almost purely Nabataean detail. It was built upon a terrace 5 m. above the outermost court, and on the south side of it. It was approached by a broad flight of steps set into the terrace wall. The area about the temple was paved. The plan (Ill. 341) is prostyle, tetrastyle, with projecting antae, and interior wall-piers for the support of transverse arches. The temple proper was set upon a podium 2.50 m. high, and tall, narrow, parotids flanked the steps. The order of the four columns is substantially like the Nabataean order known at Hegra and in Boşrā. It is the only example of its kind that has been found at Sîf. The base consists of a flat torus, a fillet and a scotia, another fillet and a narrow bead below a flat cavetto which answers for an apophyge. The shaft is plain and has a slight diminution. The lower member of the capital is an echinus like that in the similar order in Boşrā; but it has four plain leaves which curve up below the "horns" of the much exaggerated concave-sided abacus. The caps of the antae are foliate. They have very large abaci, and the leaves spread well to support their angles. The leaves themselves are of the heavy type of acanthus commonly found here at Sîf. I found no piece of architrave, and have introduced in the restoration a triple-banded one like that found in the temple at Suwêdā, and frequently seen in the tombs at Hegra. I have also introduced a plain frieze, as is often found in the monuments named above. The cornice and raking cornice are both represented in the broken details lying about the temple; the angle-antefixes were restored from broken fragments. The cap-mouldings of the parotids which flanked the steps are different in profile from those of the podium; at least one part which appeared to be in situ (Ill. 341) showed a very different treatment. This profile is quite unique in Nabataean architecture, and is not found in architecture of the Roman period in Syria; though it is not unlike mouldings that occur in the simas of some of the early Doric buildings in Sicily. The ornament of the doorway is related to that of the portals of the temple of Ba'al Shamīn, the grape-vine being the most important motive (Ills. 341 and 340, Frag. Z); but the treatment of the fruit, or the species of grape represented, is quite different. Here the grapes are oblong, like the finest of the grapes that are to be seen to-day in the Djebel Haurān, the leaves, the stem, and the tendrils, are very naturalistically carved. The running vine with bell-like flowers, that forms a narrow band beside the grape-vine was not found elsewhere. This carved decoration appears upon the lintel and jambs of the doorway.

Sf.

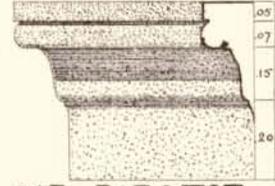
SOVTH TEMPLE.



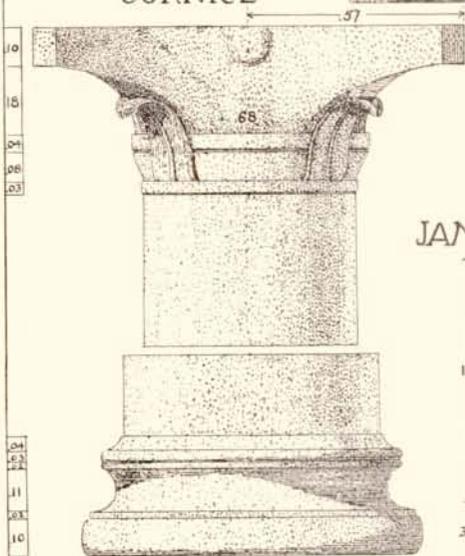
FACADE RESTORED.



CORNICE.

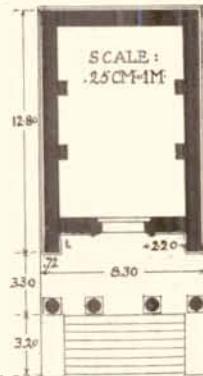


CAP OF PAROTID.

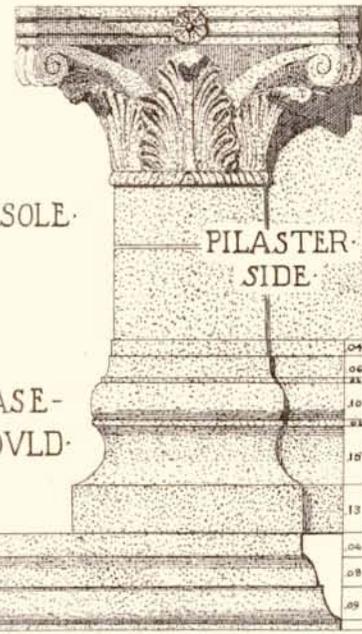


COLVMN.
SCALE: 5CM-1M

JAMB·LINTEL AND CONSOLE.



SCALE:
1:25 CM-1M



PILASTER
SIDE

BASE-
MOVL.

EB

At the end of the lintel is an attached console, quite like the other consoles found here in form and scale, but having, as an added enrichment, a cluster of large grapes hanging against its outer face. This is reminiscent of the grape-clusters that depend from the volutes of some of the pilaster-caps of the temple of Ba'al Shamīn. I did not succeed in finding any remnant of the frieze or cornice that undoubtedly rested upon this lintel and its console.

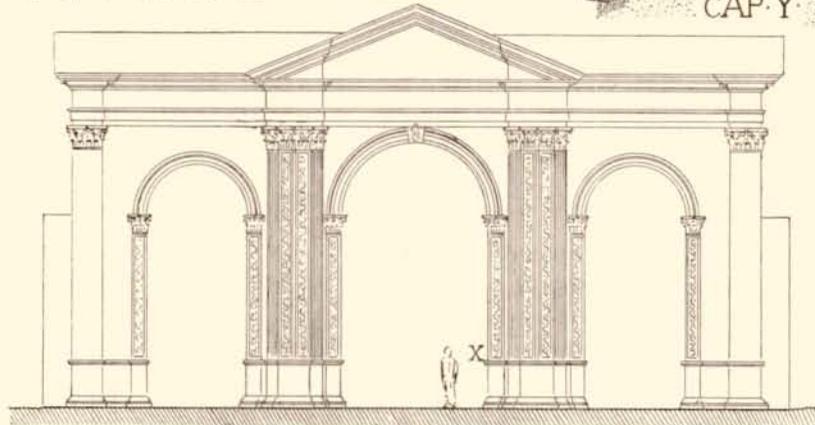
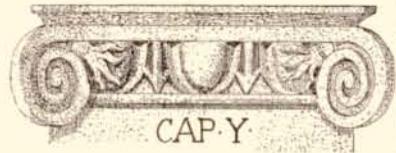
No inscription has as yet been found which can be connected with this temple, and there is little in its ornamental details that is serviceable in determining its date. The little carving that remains seems to have much in common with the early work here at Si^c, and there is none that partakes of the character of the work which is known to have been executed under the second Agrippa. The temple would seem therefore to belong to the period between 33 B. C. and 50 A. D.

ROMAN GATE. The third, or outermost, gate, that at the end of the long paved road that leads up from the valley, is one of the two monuments connected with the sacred precinct that show the influence of Roman domination in Si^c. I published this gate, in a more or less tentative manner,¹ from observations made in 1900. The monument has suffered severely since that time; but the removal of some of the fallen blocks of stone has made the plan somewhat clearer than it was then. This is evident in a comparison of my first outline plan and restoration (*A. A. E. S.* Fig. 127) with my new and complete plan given herewith (Ill. 342). It is now plain that the best preserved part of the gate, that shown in a photograph on page 363 *A. A. E. S.*, is *not* the side of the northernmost of the three openings, but the right side of the middle opening on the east face. The plan and arrangement of this middle arch, with its flanking pilasters and quarter-columns, is substantially correct in my earlier publication, but the side openings are much plainer. Here there are only the shorter pilasters which carried the arches, and the terminating members of this face are tall plain pilasters of the Corinthian order. The well preserved piece of the monument shown in a photograph² in my earlier publication is presented in a drawing made to scale in this later study, and is marked X in Ill. 342. The caps of the lower order of pilasters, and the compound caps of the quarter-columns and the taller pilasters were found in the ruins much mutilated. The architrave and cornice, shown in photographs in the former publication (*A. A. E. S.* II, p. 364) are drawn to scale in the present work (Ill. 342). In addition to these, the main cornice was found, and parts of the raking cornice which was placed over a ressaut above the quarter-columns, and shows that there was a gable over the middle arch. The western face of the gateway was treated in a much simpler manner, and in the Ionic order, as is shown in Ill. 342. I found no carved details belonging to this face excepting the pilaster caps (Y in Ill. 342). The lower order of pilasters on this face had simply moulded caps, and the architrave and cornice had plain Ionic mouldings, the frieze apparently being quite plain, and in strong contrast to the over-elaborate decoration of the east face. This rich carving, shown in the drawing, was applied to the pannels of the pilasters and the three members of the entablature. The former is illustrated in my drawing (Detail of X), where the minor order of pilasters is given panels with an interlacing pattern of grape-vine treated in a very realistic manner, and the major order is treated with similar panels carved with a rinceau which is probably to be taken for acanthus, unless it represents some native plant, and

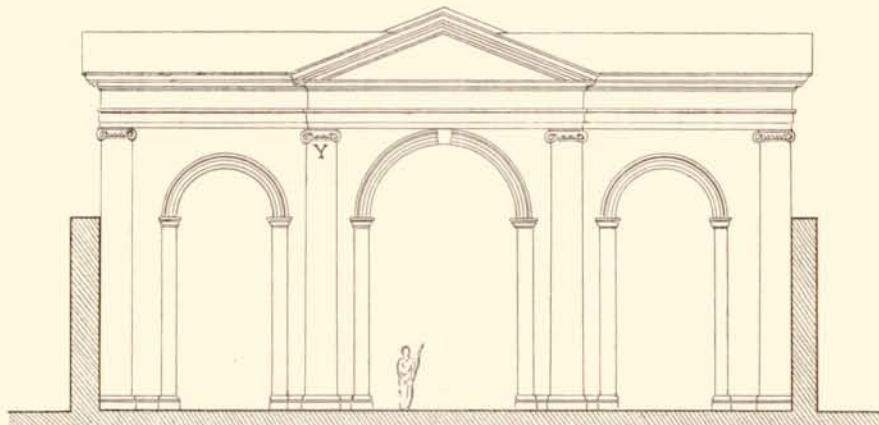
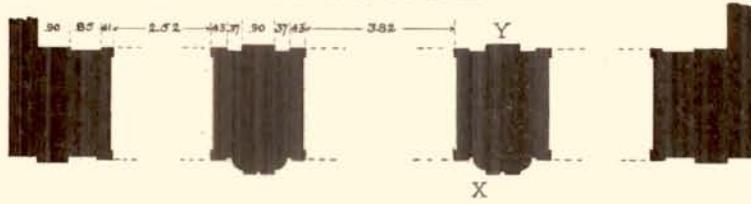
¹ *A. A. E. S.* II, pp. 362-364,

² *Ibid.* II, p. 363.

S^t
ROMAN GATE.

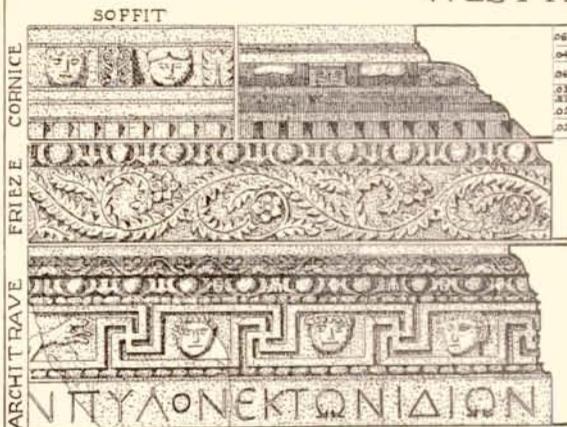


EAST FACE



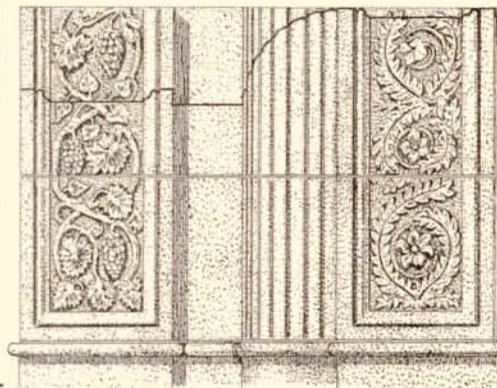
WEST FACE

SCALE: .50CM=1M



ENTABLATURE

SCALE .5CM=1M



DETAIL OF X.

FEB

it has large flowers in its spaces. The vine panels compare favourably with work of the early Antonine period in this region, but the other panels are more like some of the carving in the Tychaion at iṣ-Ṣanamên, which is dated in the reign of Commodus; for they show the tendency to employ deep line-incisions and incised triangles, methods of carving which are characteristic of the Christian carving of Northern Syria. The quarter-columns are not fluted in the ordinary Classical fashion, but reeded, and they have no bases. The carving of the entablature is extravagantly rich. Here the lower band is carved with the large letters of a beautifully wrought inscription; it is separated from the upper band by a row of large beads. The upper band is adorned with a widely spaced maeander with faces and animals in its panels. The cymatium consists of a row of beads, an egg-and-dart, and a cavetto carved with a delicate three-leaved vine. The carving of the frieze is a rinceau which resembles that of the major order of pilasters, its bed-mould is a well wrought egg-and-dart. The cornice consists of a dentil-band and two narrow mouldings below a band of consoles; the soffits of the consoles are adorned with leaves or honeysuckles, and the lacunae with grotesque faces. Above this, in place of a regular corona and sima, there is flat cavetto, a fillet, and a narrow band. An interesting bit of sculpture belonging to this gate is the figure of Nike which adorned the keystone of the eastern face of the middle arch. This is illustrated by two photographs in *A. A. E. S.* II, p. 417.

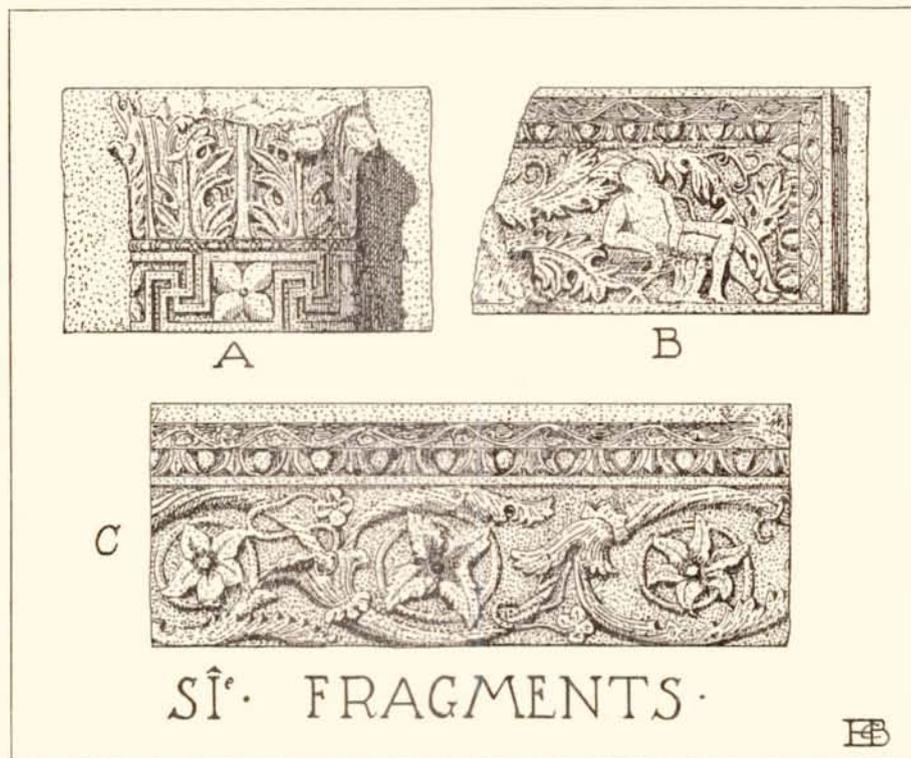
ROMAN BUILDING. The other building in the sacred precinct that shows the influence of Classical art is the one already referred to in connexion with the discussion of the Nabataean gate. In the publications of the American Expedition,¹ I took it for granted that the details of the Roman period lying near the Nabataean gate were parts of a later gate replacing, or encasing, the older one; my observations in 1909 showed conclusively that this was not the case, but that these details had belonged to a building of the Roman time which was erected in the northwest angle of the outermost court concealing two of the five openings of the original gate. It was not possible to secure a plan of this building, or to determine its character. It may have been only a more elaborate form of gateway, a sort of triumphal arch occupying nearly one half of the space filled by the older gateway, or it may have been a small shrine. Nothing definite with regard to the form of the structure can be determined without systematic excavation. All that can be seen of it now are architectural details of unusual beauty. I have chosen three fragments of these details for illustration in this publication (Ill. 343, Frags. A, B and C). The first of these is the capital of a half-column of the Corinthian order with a band, or collar, of maeanders below it: the abacus and the volutes are broken off; but the lower parts of the leaves are very graceful, and extremely well executed. The second fragment is the end of a lintel, essentially like the lintel of the doorway of the Serâyâ at Ḳanawât,² except that figure sculpture of much grace and beauty is introduced into the masses of flowing acanthus foliage. The figure shown in this fragment (B), entirely undraped, rests easily upon the cushion of a cross-legged seat. The third fragment is a piece of jamb, almost precisely like those of the fine portal of the Serâyâ at Ḳanawât referred to above. It seems most probable that the two examples of carving, separated by a relatively short distance, were executed by the same hand. These specimens are the very best of their period in the Ḥaurân. The relief is extraordinarily high, the designs are full of grace and of vigour, and the

¹ *A. A. E. S.* II, p. 361-362.

² cf. *A. A. E. S.* II, p. 360.

execution of the fine details of the foliage and flowers is most exquisite, as may be judged from the drawings in Ill. 343, or from the rather faint reproduction of a photograph in *A. A. E. S.* II, page 362. I believe that this work is earlier than that of the more highly conventionalized, and less well executed, details of the Roman gate here at Si^c, or of the temple at 'Atîl¹ which is dated 151 A. D., although the carving of Frag. C resembles very closely the frieze of the temple at Hebrân,² dated 158 A. D., which again might have been executed by the same hand as the portal of the Qanawât Serâyâ.

SCULPTURE. In addition to the sculptures discovered here that were definitely related to the buildings, like those presented in Ills. 333 and 334, and the fragment of a



Ill. 343.

statue shown in Ill. 337, there were found numerous torsos, chiefly of male statues, like A in Ill. 344. These indicate that there were many statues set up in the sacred precinct, each having, no doubt, its pedestal and inscription, like those which stood in the porch of the Temple of Ba'al Shamîn, and the one recently found in front of the temple of Dūsharâ. They are of small importance artistically, they are mostly of life size, and are interesting only as showing the attempts of the Nabataean artists to execute folds of drapery in the hard basalt. That they were covered with a fine stucco and painted is evident from remains of fine plaster still adhering to some of the fragments; but no vestige of the original colours remains. The most important piece of sculpture discovered here by the Princeton Expeditions was a relief in basalt illustrating the cult of Mithras which was found in front of the Temple of Dūsharâ (Ill. 344, B). The slab is almost intact, it measures 58 by 72 cm. and is about 10 cm. thick. The

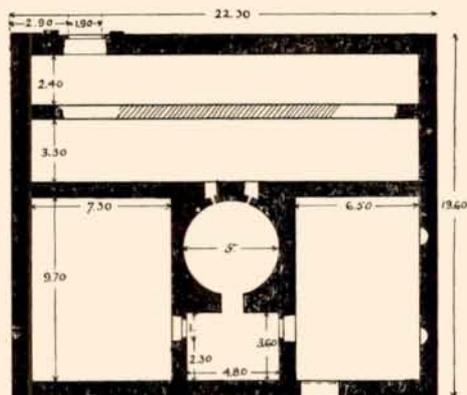
¹ cf. *A. A. E. S.* II, p. 343.

² Div. II, Sect. A. Part 5, p. 324.

subject of the main relief is the usual representation of Mithras wearing a Phrygian cap, sitting sideways upon the bull, with his left hand upon the bull's head and with his right plunging a knife into the bull's shoulder. The usual accompaniments are here, the dog licking the blood, the serpent, and the scorpion; but there are other figures besides. In the upper left hand angle of the slab is a radiate bust of the sun-god, and a bird which seems to be perching upon Mithras' flying drapery, and in the corresponding angle a bust wearing the crescent moon above its head, while, at the left, near the edge of the stone, is a small human figure clad in armour, wearing a pointed helmet and holding what appears to be a torch.

BUILDINGS OUTSIDE THE PRECINCT.

BATH. Beside the sacred way, and a few metres above it on the south, are the ruins of a building which was probably a bath. Its circular central apartment, its thick walls laid in good Roman mortar, and the earthenware water-pipes embedded in the walls, are almost certain indices of the purpose of the building. A great mass of broken stone has rolled down the hillside, almost completely filling the building, and much earth has accumulated within it, but the walls are still traceable, and the outlines of the boundary walls were accurately determined, (Ill. 345). The divisions of the eastern part of the building, however, could not be determined without a great deal of excavating. It would seem as if the structure might be very well preserved under the débris; for only the upper part of the arched opening in the west wall was visible, and only the tops of the two niches are to be seen. The walls throughout were built of finely dressed quadrated blocks laid in mortar.



Si^c. BATH.

Ill. 345.

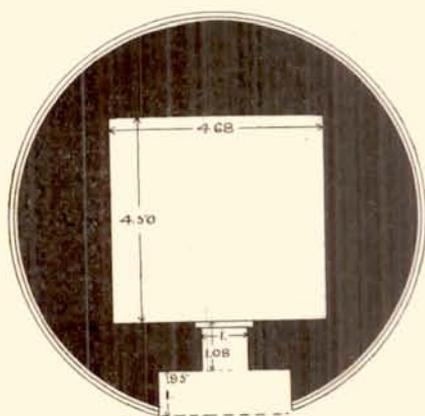
The circular apartment, which was probably the caldarium, was covered by a dome of concrete, fragments of which lie within the room. No ornamental details were found, although a doorway in the east wall is flanked by flat pilasters. This building was, in all probability, erected during the period of Roman domination in the Ḥaurân.

TOMBS. There are, generally speaking, two forms of tomb-structures in Si^c; but there is a single example of a third type. None of these forms resembles the type of tomb found in other Nabataean centres. The partly underground tombs, so common in the southern Ḥaurân, with their numerous stelae inscribed with Nabataean letters, notably those of Umm idj-Djimâl,¹ are not represented here, and there are no types even remotely resembling the rock-hewn tombs of Hegra. Yet it is certain that the two chief forms of tombs here are of Nabataean origin; both on the evidence of inscriptions and of architectural details.

The more common of the two types is the round tower (Ill. 346 A), built of quadrated, but unfinished, blocks on the exterior, but having an interior chamber the walls of which are of highly finished masonry. Each of these towers is entered through a narrow doorway recessed in a sort of vestibule: in one case this vestibule was arched.

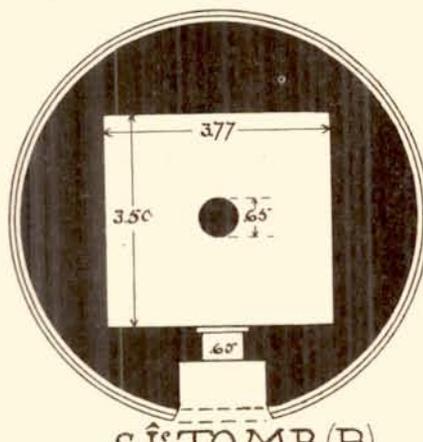
¹ cf. Div. II, Sect. A, Part 3, p. 205 et seq.

The doorways are often given some ornament, of which the lintel herewith presented (Ill. 346 B) is an example. Others, perhaps all originally, had inscribed lintels, or inscribed stones set above the lintels. One of these, in Tomb A (Ill. 347), is represented in the photograph of a cast reproduced in Div. IV, Sect. A, page 84. Here a bilingual inscription was carved upon an ornamental plate as long as the lintel-stone below it. In another instance a tall stone, like a stele, was given a panel with a frame of mouldings and a little pediment, and set into the wall, probably above the lintel. This stone, carved with a Nabataean inscription, is reproduced in the Publications of the



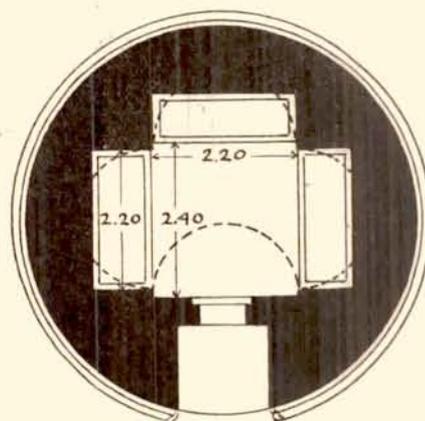
SÎ·TOMB(A)

Ill. 347.



SÎ·TOMB(B)

Ill. 348.



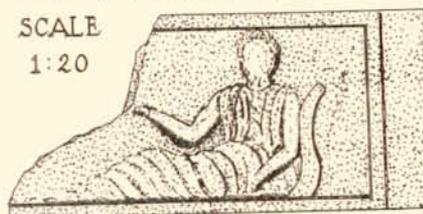
SÎ·TOMB(C)

Ill. 349.

SÎ·SARCOPHAGVS·

SCALE

1:20



Ill. 350.

American Expedition Part IV, page 90. The towers vary in diameter from 6 m. to 9 m., and all were probably finished off with low cones of earth; for most of them are quite full of soil.

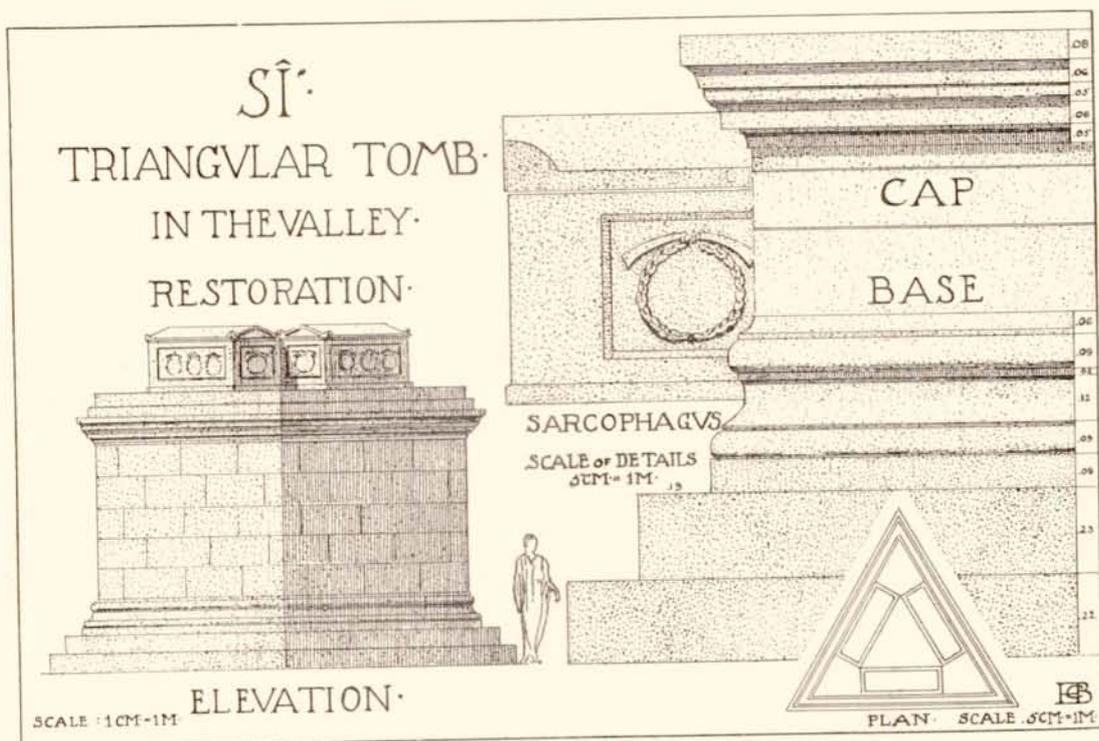
The interiors of the tomb-chambers were variously treated; but most of them were given base mouldings and moulded corbel courses for the support of the roof. All the chambers were approximately square. Some of them, like Tomb A (Ill. 347), were spanned by long slabs of basalt. Others, like Tomb B (Ill. 348), had a pier, or a column, in the middle of the chamber, carrying the interior angles of four large, square, slabs. A third sort, illustrated by Tomb C (Ill. 349), has a smaller chamber with a barrel vault of cut stone, and three arcosolia which embraced sarcophagi. A fragment of a

sarcophagus from one such tomb is shown in a drawing in Ill. 350. I could not find out how the dead were provided for in the other tomb-towers, but conjecture that they were placed in free-standing sarcophagi that may have been broken up and taken out, or may be buried in the soil and débris that fill most of the tombs. Wherever sarcophagi were used they must have been put in place while the tomb was in process of erection; for the doorways are in every case too small to permit the passage of an object so wide.

The second common type of tomb, used in both the Nabataean and the Roman periods, was a small square, or rectangular, building, like a diminutive temple, built entirely of highly finished masonry outside and inside, and embellished with base-mouldings, pilasters, and ornamental doorways. Not one of the tombs of this type is sufficiently well preserved for one to be able to make a plan of it, or even to secure satisfactory dimensions; but I conjecture that some of them were finished above in a stepped pyramid, like the famous tomb of Ḥamrath at Suwêdā, which is assigned, on epigraphical grounds, to the first century before Christ, while others had columnar porches in front and gable roofs, like small temples tetrastyle-prostyle, or distyle-in-antis. The doorway already shown in Ill. 323 was the entrance of a tomb of this type. Another similar tomb had a doorway of similar style, and rectangular niches on either side of it which reproduced the ornament of the portal on a smaller scale. A third had round arched niches on a square plan, with eagles carved in high relief in the soffits of the arches (Ill. 346 C). These eagles which are undoubtedly Nabataean, and of the first century B. C., are the earliest examples that I know of this use of a motive that became quite common in later architecture under the Romans both in Syria and in other parts of the Roman world, as the ornament of the conchas of niches.

A unique funeral monument in the valley of tombs at Si^c was a high podium, or pedestal, triangular in plan (Ill. 351), which supported three sarcophagi. The monument is sadly ruined; but its parts are all lying near. The pedestal was raised upon two steps, it is exactly equilateral; its base-moulding which is completely preserved has a fine strong profile. Two courses of the die are in place at several points, and it is quite certain that there were at least three more courses, giving the die a height of about 2 m. Many fragments of the cap-moulding are lying about; and these have a good outline, and are well proportioned to the rest of the monument. Fragments of three sarcophagi with their covers were also found. They are simple and dignified in design, each sarcophagus having one side and both ends panelled. The side panels contain each three slender wreaths tied with ribbons at the top, while the end panels have each one wreath. The covers have the form of low gable roofs with small antefixes at the four angles. No tomb resembling this one has been found in any part of Southern Syria, though a single sarcophagus elevated upon an oblong pedestal, or two sarcophagi upon a square pedestal, are often seen among the funerary monuments of the North. It is probable that the bodies of the dead were actually placed in the sarcophagi; for the pediment was solid, and there is no indication that there was an underground chamber near by. No inscription was found that might throw light upon the date of this monument; but the architectural details would assign it to the second century after Christ. The valley below the mount of Si^c, where all these tombs were found, was a vast necropolis, a city of tombs, extending over a wide area east and west, and stretching far down the wadi toward Ḳanawât. The residential part of Si^c was not

large, it probably provided homes for few outside the families of the priests and others directly connected with the service of the temple. It would seem therefore that this great necropolis was used by the people of Ḳanawât, as well as by the inhabitants of Sîc, for the burial of their dead, and it is also possible that Nabataeans residing in other parts of the mountains brought their dead to this sacred place under the shadow of the fane of the "Lord of Heaven."



III. 351.

It is a great pity that the tombs of this necropolis have all been destroyed and rifled. The work of destruction was probably begun in early Christian times. If any of the tombs had been spared, with all the furnishings of their chambers intact, we should undoubtedly have here an interesting and important collection of objects illustrating the minor arts of the Nabataeans.

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

DIVISION III

GREEK AND LATIN INSCRIPTIONS IN SYRIA

SECTION A

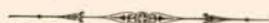
SOUTHERN SYRIA

PART 6

SI^c (*SEEIA*).

BY

ENNO LITTMANN and DAVID MAGIE Jr.



LATE E. J. BRILL LTD
PUBLISHERS AND PRINTERS
LEYDEN — 1916.

Abbreviations of Periodicals and Publications Frequently Mentioned.

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

SI^c (SEEIA).

766. FRAGMENTS. Found in the débris in the fore-court in front of the "Temple of Dūsharā". Twelve fragments were found and copied by the Expedition of 1904-05, some of these were recopied and four more found by the Expedition of 1909. Unfortunately, there was neither time nor a sufficient number of workmen to search the débris thoroughly for further fragments, and inasmuch as SI^c is being used as a stone-quarry for neighboring villages, especially Suwêdā, some of the blocks have perhaps been carried away. The position of the fragments when found points to the belief that the blocks on which the inscription was carved formed part of the front wall of the "Temple of Dūsharā". This belief is confirmed by the evidence of the stones themselves, since frg. 4 contains at the left a portion of a pilaster, and frgs. 3, 8 and 9 contain at the right portions of a half-column, and the ruins of the front wall of the temple show a pilaster at the corner, and a half-column at a distance of 2.62 m. from it. It seems clear, accordingly, that the inscription extended across this space, and covered at least two, and probably many more, courses of blocks. The letters are beautifully carved, and their ornamental character seems quite in keeping with the conspicuousness of their position.

The dimensions of the fragments and the letters are as follows:

1. Height $54\frac{1}{2}$ cm.; width 26 cm.; thickness 37 cm. Height of letters 5 cm.; height of spaces between lines $2\frac{1}{2}$ -3 cm.; space below l. 6 6 cm. The block had been broken into nine fragments, some very small, but these had not been scattered, and it was possible to piece them together.

2. Height at left end $26\frac{1}{2}$ cm., at right 25 cm.; width at top 43 cm., at bottom 44 cm.; thickness 33 cm. Height of letters $5\frac{1}{2}$ -6 cm.; height of spaces between lines $2\frac{1}{2}$ -3 cm.

3. Height 55 cm.; width of the inscribed space, at the top 22 cm., at the bottom 15 cm.; thickness 36 cm. Height of letters $5-5\frac{1}{2}$ cm.; height of spaces between lines $2\frac{1}{2}$ -3 cm.; space below l. 5 $14\frac{1}{2}$ cm. At the right of the letters is a section of a half-column.

4. Height $52\frac{1}{2}$ cm.; width $73\frac{1}{2}$ cm.; width of inscribed portion $13\frac{1}{2}$ cm. Height of letters $5\frac{1}{2}$ -6 cm.; height of spaces between lines $2\frac{1}{2}$ -3 cm. At the left of the letters is a section of a pilaster, the surface of which is $3\frac{1}{2}$ cm. higher than the face of the inscribed portion.

5. Height 14 cm.; width at top 23 cm., at bottom $32\frac{1}{2}$ cm.; thickness 35 cm. Height of letters $5\frac{1}{2}$ cm.; height of space between the lines $2\frac{1}{2}$ cm.

6. Height 53 cm.; width at bottom 47 cm.; width of extant inscribed portion 11 cm. Height of letters $4\frac{1}{2}$ -5 cm.; height of spaces between lines $2\frac{1}{2}$ -3 cm. The left portion of the stone, 36 cm. in width, has been broken away, leaving a concave surface.

7. Height at left end $12\frac{1}{2}$ cm., at right 15 cm.; thickness 37 cm. The fragment has been broken into two; width of A $14\frac{1}{2}$ cm., of B 12 cm. Height of letters $5-5\frac{1}{2}$ cm.; height of space between the lines 3 cm.

8. Height $11\frac{1}{2}$ cm.; width of inscribed portion 24 cm.; thickness 30 cm. Height of letters $5\frac{1}{2}$ -6 cm. At the right of the letters is a portion of a half-column.

9. Height 14 cm.; width of inscribed portion 18 cm.; thickness 23 cm. Height of letters $5\frac{1}{2}$ cm.; height of space above the letters 3 cm. At the right of the letters is a portion of a half-column.

10. Height at the right $18\frac{1}{2}$ cm.; maximum width 20 cm.; thickness 25 cm. Height of letters $5\frac{1}{2}$ -6 cm.; height of space between the lines 3 cm.

11. Height of extant inscribed portion 15 cm.; maximum width 18 cm. Height of letters $5\frac{1}{2}$ -6 cm.; height of space between the lines $3\frac{1}{2}$ cm., below the lines $4\frac{1}{2}$ cm.

12. Height $28\frac{1}{2}$ cm.; width 10 cm. Height of letters 6 cm.; height of spaces between lines $2\frac{1}{2}$ cm. The space at the lower right corner was not inscribed.

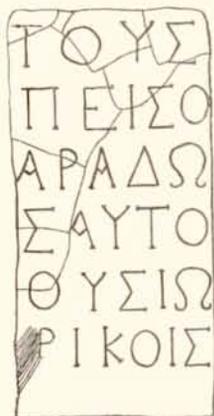
13. Height 23 cm.; thickness 44 cm. The stone has been broken into two fragments; width of A at the top 57 cm., at the bottom 42 cm., of B at the top 14 cm., at the bottom 15 cm. Height of letters $5\frac{1}{2}$ -6 cm.; height of spaces between lines $1\frac{3}{4}$ - $2\frac{1}{2}$ cm.

14. Height 48 cm.; width 37 cm.; thickness 77 cm. The lower portion of the face has been chipped off; height of chipped portion 9 cm. Height of letters $5\frac{1}{2}$ -6 cm.; height of spaces between lines $1\frac{1}{2}$ - $2\frac{1}{2}$ cm.

15. Height at left $14\frac{1}{2}$ cm.; width at top 20 cm.; maximum thickness $24\frac{1}{2}$ cm. Height of letters $5\frac{1}{2}$ cm.; height of space between the lines 2 cm.

16. Maximum height 23 cm.; height at left 10 cm.; width 18 cm.; maximum thickness 10 cm. Height of letters $5-5\frac{1}{2}$ cm.; height of spaces between lines $1\frac{1}{2}$ - $2\frac{1}{2}$ cm.

Fragments 1-3, 5, 7-10, and 13-16 were copied by Littmann in 1905, fragments 4, 6, 11, 12 by Magie in 1909.



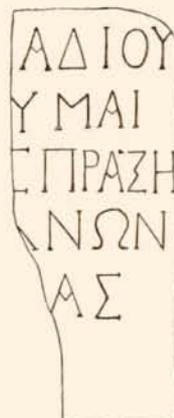
Inscr. 766. fig. 1.
Scale 1 : 10.

... τοὺς ...
... πεισο ...
... παραδῶ ...
... τοῦς αὐτοῦς ...
... οὐσιῶν ...
... ρικαίς ...



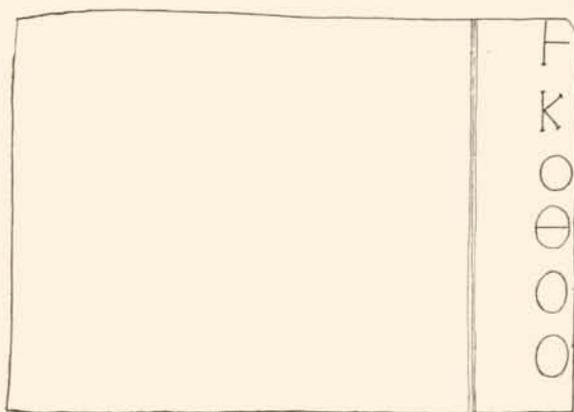
... εν φύσεως ...
... πλείον τῆς ...
... σ και τάξις ...

Inscr. 766. frg. 2.
Scale 1:10.

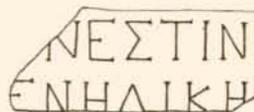


... αδιου
... ο]υμαι
... ει]σπράξη
... ανων
... ας

Inscr. 766. frg. 3.
Scale 1:10.



Inscr. 766. frg. 4. Scale 1:10.



... νες τιν]ες ...
... εν ἡλίχ]η ...

Inscr. 766. frg. 5. Scale 1:10.



Inscr. 766. frg. 6. Scale 1:10.

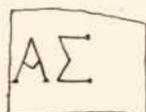


... πέμ]τε ...
... τών μ ...

Inscr. 766. frg. 7. Scale 1:10.



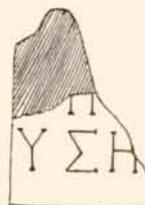
Inscr. 766. frg. 8.
Scale 1:10.



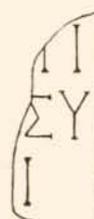
Inscr. 766. frg. 9.
Scale 1:10.



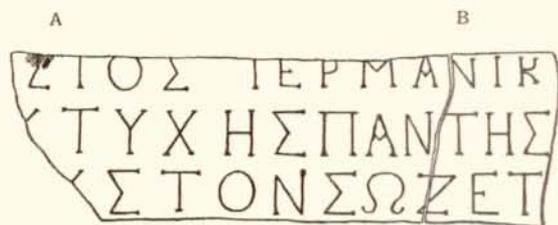
Inscr. 766. frg. 10.
Scale 1:10.



Inscr. 766. frg. 11.
Scale 1:10.



Inscr. 766. frg. 12.
Scale 1:10.



Inscr. 766. frg. 13.
Scale 1 : 10.



Inscr. 766. frg. 14.
Scale 1 : 10.



Inscr. 766. frg. 15
Scale 1 : 10.



Inscr. 766.
frg. 16.
Scale 1 : 10.

Line 2: ΕΒΛΗΚΟ, Magie.

..... μ]ενοι διὰ
 [β]εβληκό]τες
 αὐτοκ]ράτωρ Κλ[αύδιος Καί-
 σαρ Σεβ]α]στός Γερμανικός ὃ συν
 ε]ὐτυχῆς πᾶν τῆς οἰκουμένη]ς ..
 στον σω]ζειτ νη

It seems impossible to combine any of the fragments with any degree of plausibility, except in the case of nos. 13–15, and even here any restoration can be regarded only as a suggestion. The space between the pilaster and the half-column, 2.62 m. in length, contains room for about 42 letters, and if we are to suppose that it was entirely filled, our restoration, which presupposes a line of about 35 letters, is a little too short. A combination of these fragments, however, seems not unreasonable, because of the fact that in them, as also in frg. 16, the spaces between the lines are markedly lower than in the other fragments, and the presumption is that these blocks were in the same course. It is possible that these fragments belong to an inscription which is entirely distinct from the one of which the other blocks form a part, but both the exact similarity of the letters and the general appearance of the blocks strengthen the belief that they are all parts of the same document; this particular course was probably one of the lower courses in the wall. We have suggested the restoration of the name of the Emperor Claudius on the basis of the letters ΚΛ at the end of l. 3 and the presence of the title Γερμανικός in l. 4. The praenomen *Imperator* was, of course, not used by Claudius in official documents, but it was used unofficially, especially in the East, *e. g.* in a Syrian inscription, *C. I. G.* 4526 = *I. G. R.* III 1083, and if, as we are inclined to believe, the present inscription is not an official Roman document, there seems to be little reason why it should not have been employed here. The forms of Σ and Ω, moreover, would accord perfectly with this date. On the other hand, the cognomen Γερμανικός could equally well be regarded as part of the name of Domitian, and it is possible that ll. 3–4 should be restored αὐτοκ]ράτωρ Κ(α)[ίσαρ Δομιτιανός Σεβ]α]στός Γερμανικός. However, the fact that both the copy made by Littmann and another copy made by Magie in 1909 show the last letter in l. 3 as Λ points to the belief that Κλαύδιος is to be restored here.

The close similarity in appearance and size of the blocks and in the size and execution of the letters suggests that all these fragments are part of the same inscription as the fragmentary portions of the edict of King Agrippa found at the neighboring town of Ḳanawât: Wad. 2329 = Ditt. *I. S. O. G.* 424 = *A. A. E. S.* III 404. These two fragments read: A, [Βασιλεὺς Ἀγ]ρίππας Φιλόκαισαρ | [καὶ Φιλορό]μαιος λέγει | θηριώδους καταστάσεω[ς ; B,οὐκ οἶδ' ἔπως μέγχι νῦν λ[αθόντες καὶ | ἐν πολλοῖς τῆς χώ]ρας μέρεσιν ἐνφωλεύσ[αντες | εἶχεν ἢ μηδ' ἔλωσ ποτὲ γ The forms of Α, Σ, and Ω in the copies of these fragments, as made by both Waddington and Prentice, are identical with those in the present inscription, and, moreover, the fact that the size of the letters in l. 3 of frg. A, according to a copy of a portion of this stone made by Magie in 1909, is 5 cm. strengthens the evidence for the belief that these fragments are to be connected with the inscription from Si^c.

Another fragment, apparently of this same document, was found at Ḳanawât, and copied both by the Rev. Selah Merrill (*Am. J. of Philol.* VI (1885), p. 211, no. 52) and by Loeytved and Schroeder, whose copy was published by Mordtmann in *Arch.-Epigr. Mitt.* VIII (1884), p. 184, no. 9 and by Clermont-Ganneau in *R. A.* IV (1884), p. 270 = *R. A. O.* I. (1888), p. 12, no. 10. These copies read respectively:

(Merrill).

ΤΩΝΟΙ
ΡΟΥΜΟΥ
ΜΕΝΤΟ
ΠΩΣΔΕ
ΚΟΤΕΣ
ΔΙΗΓΕΙ

(Loeytved and Schroeder).

ΤΩΝΟΙ
ΔΗΓΕΙ
ΚΟΤΕΓ
ΠΩΣΔΕ
ΜΕΝΤΟ
ΡΟΥΜΟΥΔ

Line 4: ΡΩΣΔΕ, Mordtmann.

In Loeytved and Schroeder's copy the forms Σ and Ω are the same as in the fragments from Si^c. Unfortunately, no measurements of the letters are given, but the dimensions of the stone, according to Loeytved, are 55 × 35 cm. Not only does the height correspond exactly with that of the unbroken blocks from Si^c, but the presence on the stone of six lines, with an average of 9 cm. for the combined height of letters and space between lines, is in close agreement with frgs. 1-12.

Unfortunately, not even the theory that all these fragments are to be connected enables us to restore any portion of this edict, or form any idea of its content, or even to decide the question whether its object was to exhort the inhabitants to build houses and lead more civilised lives, as Waddington believed, or, as was suggested with greater probability by Dittenberger, to urge them to hunt out and exterminate bandits. The only addition to our knowledge is that the document contained elaborate mention of the Roman Emperor, quoted perhaps as the author of some measure or command. Since some doubt attaches to the name of the Emperor, it is impossible even to answer the question whether the edict was issued by Agrippa I or Agrippa II, the former of whom reigned under Claudius, the latter under Domitian. The close personal relations which existed between Claudius and Agrippa I seem to make it more probable that this Emperor would be quoted in an edict of Agrippa I than that Domitian would find a similar place in a document of Agrippa II. All that can be said with definiteness,

however, granted that our theory is correct, is that the fragments found at Ḳanawât were removed thither from Sf^c, and that it is here that the rest of the famous edict must be sought.

767. TABLET. Found standing against the north wall of the podium of the "Temple of Dūsharā". Width 58 cm. The inscription is on a sunken plate. Inside width of the plate 36 cm., inside height 31 $\frac{1}{3}$ cm. Height of the Greek version of the inscription 8 $\frac{1}{2}$ cm., of the Nabatean 15 $\frac{1}{2}$ cm. The space on which the Greek letters are inscribed is a little lower than the rest of the surface of the plate, as though the surface had been slightly cut away in order to erase some letters. Height of the Greek letters 2 $\frac{1}{2}$ -3 cm., of the Nabatean 4 $\frac{1}{2}$ -8 cm. Copied by Magie in 1909.

Littmann (from this copy), *Florilegium M. de Vogüé* (Paris, 1909), p. 375 f. = *P. A. E. S.* IV. Nab. Inscr. no. 103.



Inscr. 767. Scale 1 : 5.

Σεεια κατὰ γῆν Αὐρα-
νεῖτιν ἐστῆκευία.

דא צלמתא
די שעיעו

*Shē'ē^c standing over against (the)
land (of) Auranitis.*

*This is the image
of Shē'ē^c.*



Inscr. 767. Photograph.

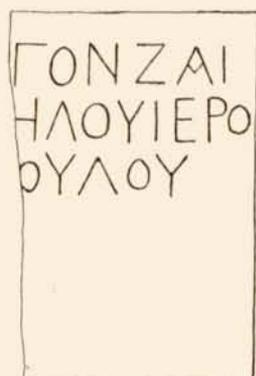
The inscription is of interest, as Littmann has already pointed out, not only because it gives the name of a local goddess, but especially for the light it throws on the meaning of the name of the place and consequently on the connection of the goddess with it. Littmann has pointed out that שׁעִיעַ means in Aramaic a levelled space, corresponding to ἡ ἱερὰ πλατεῖα, *A. A. E. S.* III 405 or ἡ πλατεῖα ἱερατικὴ, Wad. 2034 and 2035. Since this describes exactly the terraced platform on which the sacred precinct stands, it seems

clear that the name was originally that of the place, and that it was given to the goddess as an abstraction or personification. Littmann has also observed that the temples in the precinct were dedicated to Ba'al-Shamīn and Dūsharā, respectively, and hence that the goddess She^c cannot be regarded as patron-goddess of the place, but rather as a θεὸς σύννοος, perhaps in the temple of Dūsharā.

The spelling Σεια corresponds to Σειηνός, Wad. 2367; the adjective also occurs in the form Σειηνός, Wad. 2418 = our no. 784¹ and *A. A. E. S.* III 405.

768. PEDESTAL. 29-30 A. D. Found in the ruins in the fore-court in front of the "Temple of Dūsharā". The pedestal is in the form of an altar, but, as the inscription shows, it served to bear a statue. The front is ornamented with lions' heads at the upper corners, connected by a garland; see *Div. II. A. 6*, p. 390 and *Ill. 338*. The Nabataean inscription is on the front of the die. The pedestal had been cut through vertically, and only the front half of it could be found. The Greek inscription was on the left side, and the beginnings of the lines were accordingly cut off. Height of the left side 49 cm.; width of the extant portion, at the top 32½ cm., at the bottom 30 cm. Height of letters 4½-6 cm. Copied by Magie in 1909.

P. A. E. S. IV. Nab. Inscr. no. 101.



Ἔργον Ζαι-
δῆλου ἱερο-
δούλου.

(The) work of Zaid²ēl, temple-slave.

The Nabataean inscription reads: *In the year 33 of our lord Philippos there was made by Witr, son of Budar (?), and Kašiu, son of Sudai, and Hann²ēl, son of Masak²ēl, and Muna^c (?), son of Garm, this altar of the statue of Gālis, the son of Banat (?). An^cam, son of Ašb, was the sculptor. Peace! (29-30 A. D.)*

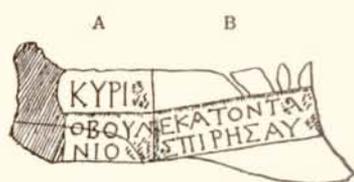
Inscr. 768. Scale 1:10.

In view of the fact that the Nabataean inscription names An^cam as the sculptor, Zaid²ēl, as Littmann has pointed out, must be regarded either as the man who made the pedestal, or as a workman assigned to An^cam by the administrators of the temple. The name Ζαιδῆλος does not seem to occur elsewhere in Greek, but it is a regularly formed theophorous compound from the common name Zaid (Ζαιδός).

769. FRAGMENT OF ALTAR. Found in the ruins in the fore-court in front of the "Temple of Dūsharā". Only part of the cap of the altar has been preserved. Total height of the fragment 17½ cm. The inscription is on a band of the cap, and is carved on two adjacent sides of the altar, perhaps on a third side also. Height of the band 6½ cm.; length on face A 18 cm., on face B 20 cm. When the stone was seen again in 1909 the lower left corner of face A had been broken off. Height of letters, on

face A above the band $3\frac{1}{2}$ cm., elsewhere $2-2\frac{1}{2}$ cm. Copied by Littmann in 1905, and by Magie in 1909.

Littmann (from this copy), *R. A.* v (1905), p. 412, no. 13.



Inscr. 769. Scale 1 : 10.

Δύ(?) Κυρίω.
 . . . ο βουλ(ευτής)
 και . . .]νιο[ς
 εκατόντα[ρχος)
 σπείρης Αύ[γούστης).

To (the) Lord Zeus, councillor, and nius, centurion of (the) cohort Augusta.

In the preliminary publication of this inscription Littmann read on face A Κύρι[ος] Ὁβούλι[ος] as the name of the donor. A drawing of the stone made in 1909, however, shows that the inscription on this face is far from complete, and that on the stone as extant a space of 9 cm. precedes the letters ΚΥΡΙ. Accordingly, it seems clear that some word is to be restored in this space, and the sacred character of the place, as well as the fact that the stone is an altar, taken in connection with the word Κύριος, suggest the name of a deity as the obvious restoration. The fact that the letters ΚΥΡΙ are larger than the letters which apparently constitute the names and titles of the donor or donors seems to bear out this supposition. Δύ is, of course, only a very uncertain conjecture, suggested by other dedications in Syria made to a local Ba'al under the name of Ζεύς. If this restoration is correct, the god must be Ba'al Shamīn. However, perhaps Σεῖρα] Κυρί[α is the proper restoration; see no. 767.

The fact that there were originally so many letters on face A points to the belief that there was more than one donor, and the fact that the second donor's title is recorded suggests that the letters ΒΟΥΛ in l. 2 are to be regarded as the title of the first. Similarly, a βουλ(ευτής) and an ὀπίθιον λεγι(ώνος) constructed an herōon together at Khulkhula; see Wad. 2537e = *I. G. R.* III 1131.

A σπείρα Αύ[γούστη is mentioned in an inscription from il-Hīt, dated in the reign of Agrippa II (Wad. 2112 = *I. G. R.* III 1136), and the combined evidence of the two inscriptions points to the belief that a *cohors Augusta* was quartered in southeastern Syria in the first century; the form of Σ in the present inscription indicates that this inscription also is to be set at an early date. It has been suggested by Cichorius (*P.-W.* IV, sp. 248) that this cohort is probably the *cohors Augusta* I, whose prefect commemorates himself in an inscription from Beirūt of the time of Augustus (*C. I. L.* III 6687). On the other hand, Waddington's identification of the cohort of his no. 2112 with the σπείρα Σεβαστή of *Act. Apost.* XXVII 1 seems very doubtful, for this cohort was evidently stationed at Caesarea, too far away from southeastern Syria to make it probable that two of its officers should have made dedications in this region. The cognomen *Augusta* was borne by many cohorts, and it is much more likely that there was a cohort of this name both in Syria and in Palestine.

770. FRAGMENT. Found in the ruins in the fore-court in front of the "Temple of Dūsharā". The block is broken at the top and at the right, and perhaps at the left

also; the lower edge is unbroken. Height of the fragment 20 cm., width 24 cm. Height of letters 3-4 $\frac{1}{2}$ cm.

Littmann (from this copy), *R. A. v* (1905), p. 411, no. 12.



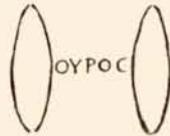
..... Εὐτύχ[ης] (?)
 γ' Ἀνικῆτος
 δίστη γυ[ναί] (?)

Inscr. 770. Scale 1:10.

Εὐτύχης in l. 1 may be restored either as the cognomen of the donor, or as the patronymic. The interpretation of Ἀνικῆτος in l. 2 is even more doubtful; it may be the name of a man, as in no. 793⁶, or the epithet of a god, as in no. 800³.

771 ALTAR-PEDESTAL. Found in the Temple of Ba'al Shamīn, near the entrance. The altar is round, and is ornamented with four bucrania, each having two fillets, and with four bunches of grapes; see Div. II. A. 6, Ill. 340. The inscription is between the fillets of a bucranium. Length of the inscription 9 cm. Height of letters 1 $\frac{1}{2}$ cm.

Littmann (from this copy), *R. A. v* (1905), p. 411, no. 7.



Inscr. 771.
Scale 1:10.

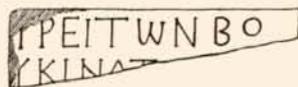
Ουρος.

i. e. *Hūr*.

The name is a common one; the Nabatean form is found also, e. g. in no. 778.

772. PORTION OF A RELIEF. Found in the entrance to the "Theatron". The stone formed a portion of the relief which filled the semicircular space above the great door. The inscription was carved on the ground of the relief immediately behind a saddled horse, and evidently refers to the rider. A head was found in the same heap of fragments holding some object to the lips, now so broken as to be unrecognizable, but very possibly a trumpet, so that it may be readily supposed that the inscription refers to this mounted figure; see Div. II. A. 6, p. 384 and Ill. 334, fragment N. The portion of the slab which bears the inscription was taken by the Expedition, and is now in the Library of Princeton University. Length of this portion 38 cm.; height at the left end 10 $\frac{1}{2}$ cm., at the right 4 cm.; thickness 29 cm. Height of letters 3-3 $\frac{1}{2}$ cm.

Littmann (from this copy), *R. A. v* (1905), p. 411, no. 10.



Τρεῖτων βουκινάτωρ.

Triton, trumpeter.

Inscr. 772. Scale 1:10.

In the preliminary report of the inscription Littmann restored the name as [Κ]ρείτων, and M. Clermont-Ganneau in a footnote suggested [Β]ρείτων, i. e. Britto. Further examination of the stone, however, shows nothing but a *hasta* at the beginning of l. 1, and makes it evident that the letter was either Γ or Τ. Τρίτων occurs as a man's name, e. g. C. I. G. 2905 = *Inscr. v. Priene*, no. 37, and it is certainly a suitable name for a trumpeter. For transcriptions of military terms, analogous to βουκινάτωρ, see Magie, *de Vocab. Soll.* (Leipzig, 1905), p. 39.

773. FRAGMENT. A corner of a small block which may have served as part of the pedestal for a statue or a votive-offering. The stone was taken by the Expedition and is now in the Library of Princeton University. The upper and lower surface of the fragment are unbroken. The corner is chipped. Height of the stone $7\frac{3}{4}$ cm. The inscription is on two adjacent faces, and the letters are incised on a sunken band. Length of face A $16\frac{1}{2}$ cm. at the upper edge, 18 cm. at the lower, of face B $7\frac{1}{2}$ cm. Height of the band 2 cm., of the letters $1\frac{1}{2}$ –2 cm.

Waddington, no. 2369a; Littmann (from this copy), *R. A. v.* (1905), p. 411, no. 8.



Inscr. 773. Scale 1:5.

... .. ου ἐπόησεν τ[ῶ] θεῶ (?).

Waddington's epigraphical text arranges the faces in the correct order, but they are reversed in his *Explications*.

774. FRAGMENT OF ORNAMENT. Found in the ruins at the entrance to the "Theatron". Length 18 cm. The letters are incised on a band. Height of the band $8\frac{1}{2}$ cm. Height of letters $3\frac{1}{2}$ cm. Copied by Magie in 1909.



Inscr. 774. Scale 1:10.

... .. Δ]ῑ Κυρίω (?)
... .. γίου σ

775. FRAGMENT OF ORNAMENT. Found in the ruins at the entrance to the "Theatron". Length $27\frac{1}{2}$ cm. The letters seem to be incised on a band. Height of the band $7\frac{1}{2}$ cm. Height of letters 3 cm. Copied by Magie in 1909.



Inscr. 775. Scale 1:10.

The arrangement and the size of the letters suggest that this fragment and no. 774 are parts of the same inscription, but any restoration seems impossible.

776. PORTION OF COLUMN. Found immediately west of the "Roman Gate"; see Div. II. A. 6, p. 395. The upper portion of the shaft, the capital and the abacus are preserved; the left end of the abacus is badly chipped. Maximum height of the stone 54 $\frac{1}{2}$ cm. The inscription is on the abacus. Height of abacus 13 cm.; length 40 cm.; length of chipped space in l. 1 14 cm. Height of letters 2 $\frac{1}{2}$ -4 cm.



Inscr. 776. Scale 1 : 10.

Littmann (from this copy), *R. A.* v (1905), p. 411, no. 11.

Χασ]ετος Αναμ[ου] ἐπόησεν.

i. e. *Kasit*, (son) of *An'am*.

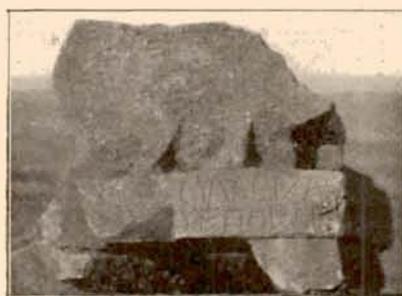
On *Χασετος* see no. 136.

777. PEDESTAL. Found on the slope of the hill, below the northeast corner of the sacred precinct. The pedestal and at least the lower portion of the statue were made out of one and the same block; the statue and the left half of the pedestal have been broken off. The pedestal consists of a thick flat block with feet at the corners. The inscription is on this block; l. 2 extends around on the right side. Height of the block 8 cm.; length of the extant portion 43 cm.; length of the letters in l. 1 23 $\frac{1}{3}$ cm.; in l. 2 20 cm. Height of letters 3-3 $\frac{1}{2}$ cm.

Littmann (from this copy), *R. A.* v (1905), p. 411, no. 9.



Inscr. 777. Scale 1 : 10.



Inscr. 777. Photograph.

. ο]ς Μαλιχαθ(ου).
 ο]υ ἐπόησεν.

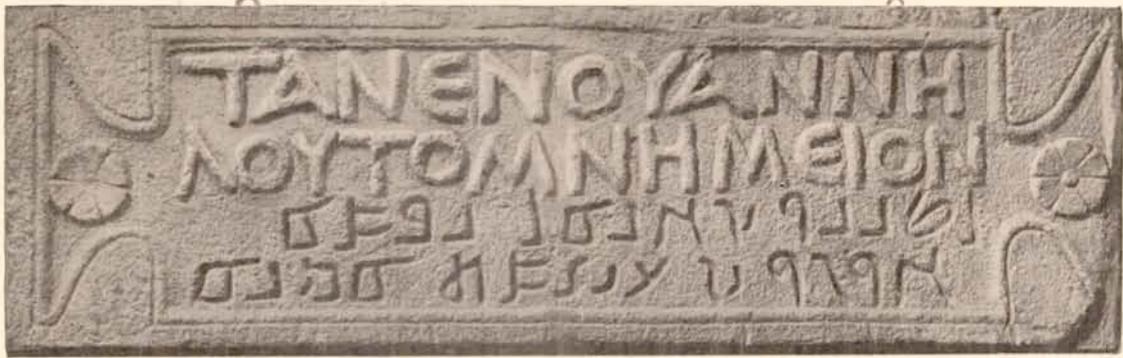
i. e. *Malikat*.

L. 1 probably contained the name of the man of whom the statue was a portrait, l. 2 the names of the sculptor and his father; for a similar arrangement of names see nos. 805 and 805¹.

778. LINTEL. Found among the ruins of a tomb-tower near the road leading from Si^c to *Ḳanawât*, and on the south side of the wadi; on this and the other tombs in this necropolis see Div. II. A. 6, p. 400 f. Length 1.51 m.; height 45 cm. The stone was probably set into the wall above the lintel proper. The inscription is on a

sunken dovetailed plate, with raised rosettes in the dovetails. Height of the plate (inside) 35 cm.; length, exclusive of the dovetails, 1 m. The Greek letters are raised, the Nabataean incised. Height of the Greek letters $6\frac{1}{2}$ –9 cm., of the Nabataean 5–8 cm.

Littmann (from this copy), *R. A.* v (1905), p. 409, no. 1: *Florilegium M. de Vogué* (Paris, 1909), p. 378 f.: *P. A. E. S.* IV. Nab. Inscrs. no. 105.



Inscr. 778. Photograph of cast.



Inscr. 778. Scale about 1:10.

Τανενου Αννηλου τὸ μνημεῖον.

The monument of Thānin, (son) of Hann²-ēl.

The Nabataean inscription reads: *For Thānin, son of Hann²-ēl [is] the monument. Hūr, son of °Obaishat, [was] the artist.*

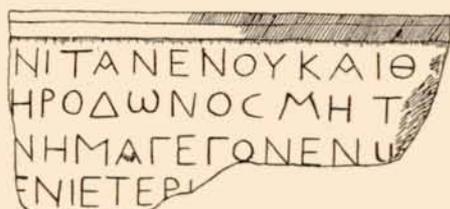
The Greek form Τανενος is also found in nos. 779 and 790; on the Semitic form of the name see Lidzbarski, *Eph.* II, p. 260 and Littmann, *Florilegium*, p. 379. On Αννηλος see no. 53.

The date of the inscription has been fixed by Littmann, on the evidence of the forms of the Nabataean letters, as 25–50 A. D.

779. FRAGMENT. Found in the wadi which runs between two tomb-towers. The stone was lying a few paces north of no. 778. The stone is broken at both ends and at the bottom of the face; the upper edge is chipped. Length 59 cm.; height at the

left end 27 cm. The inscription was within a raised frame. Height of letters $3\frac{1}{2}$ -4 cm.

Littmann (from this copy), *R. A.* v (1905), p. 412, no. 16.



Inscr. 779. Scale 1:10.

For Rhodōn, (son) of Thānin, and Th . . . e, (daughter) of Rhodōn, (his) mother, the monument was built: let it be permitted to no one else to

In the preliminary publication of this inscription Littmann read ἡ Τανενοῦ καὶ Θ . . . Ἡροδῶνος, etc. The restoration Ῥόδω]νι in l. 1 and the reading . . . ἡ Ῥόδωνος in l. 2 were suggested by M. Clermont-Ganneau in a footnote to Littmann's publication and in *R. A.* vi (1905), p. 355 f. The letters NI appear quite plainly in the copy, and M. Clermont-Ganneau's restoration is undoubtedly the correct one. Perhaps the common name Θαμαρη (Tamar) may be restored as the mother's name. The patronymic and the location of the fragment when found suggest that the stone came from the same tomb as no. 778.

The formula in ll. 3-6 is one of the common prohibitions forbidding any other person from using or violating the tomb; see nos. 23 and 785¹.

780. BLOCK. Found near the ruins of the tomb which is next to the one in which no. 778 was found. The block is broken at the upper and right edges, and at the right end of the lower edge, but the inscription seems to be intact. Maximum length 71 cm.; length at the upper edge $68\frac{1}{2}$ cm.; height at the left end $38\frac{1}{2}$ cm. The inscription is within a raised dovetailed frame, with a rosette in the extant dovetail. Length of the frame (inside) 45 cm.; height $27\frac{1}{2}$ cm. Height of letters $4\frac{3}{4}$ - $5\frac{1}{2}$ cm.

Jaussen and Vincent, *R. B.* x (1901), p. 572, no. 6; Littmann (from this copy), *R. A.* v (1905), p. 412, no. 15.



Inscr. 780. Scale 1:10.

To Masak²el, (son) of Taim, and to Taim, (his) son, (belongs) the monument.

Line 1: MACAXHNI, Jaussen and Vincent.

PP. Jaussen and Vincent read *Μασαχηνη*, regarding it as a woman's name and comparing it with *Μασαχηνης*, Wad. 2452 = our no. 800^b. They also indicated a loss of letters both

Ῥόδω]νι Τανενοῦ καὶ Θ .
 . . .]ἡ Ῥόδωνος μητ[ροῖ
 τὸ μ[νημια γέγονεν ὥ[στε
 μηθ[ενὶ ἑτέρ[ω ἐξείναι

Μασαχηνη
 Θαιμου καὶ Θαι-
 μου ὑπὸ τὸ μνη-
 μιον.

before and after the inscription, and on the basis of their copy, Professor Lidzbarski proposed the reading [φυλῆς] Μασαχην[ών]; see *Eph.* I, p. 337. The letters ΛΩ at the end of l. 1, however, are quite plain in our copy, and Μασαχηλος is a regularly formed theophorous compound of the common name Μασαχος (see no. 362); for the Semitic forms see Lidzbarski *Eph.* II, pp. 331 f. and 336.

781. BLOCK. Found in the bed of the wadi about 300 m. northwest of the northwestern point of the hill on which the precinct stands. The lower edge is broken, especially at the right end. Length 74 cm.; height at the left end 40 cm., at the right 23 cm. The inscription is on a sunken dovetailed plate with raised knobs in the dovetails. Length of the plate, exclusive of the dovetails, 38 cm.; height 16 cm. Height of letters $2\frac{1}{2}$ -3 cm.

Littmann (from this copy), *R. A.* v (1905), p. 412, no. 14.



Σαμίτης Σου-
ραϊκου οἰκοδό-
μησεν ἐκ τῶν ἰ-
δίων.

Inscr. 781. Scale 1:10.

Shāmit, (son) of Shuraik, built (it) at his own (expense).

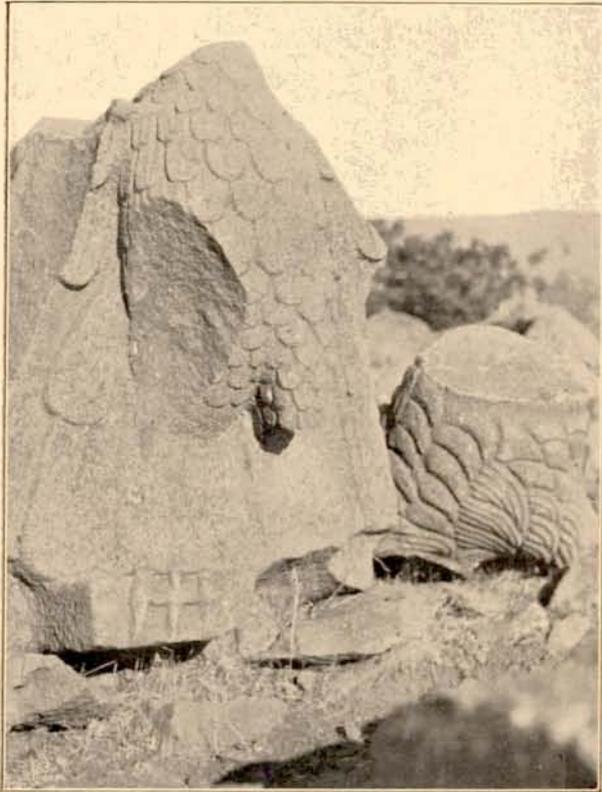
On the names see nos. 58 and 787⁷ respectively. The inscription may have come from a tomb, but there are also ruins of houses near the wadi where it was found, and it is quite possible that the stone came from one of these.



Fragment 10.



Fragment 11.



Fragments 12 and 13.

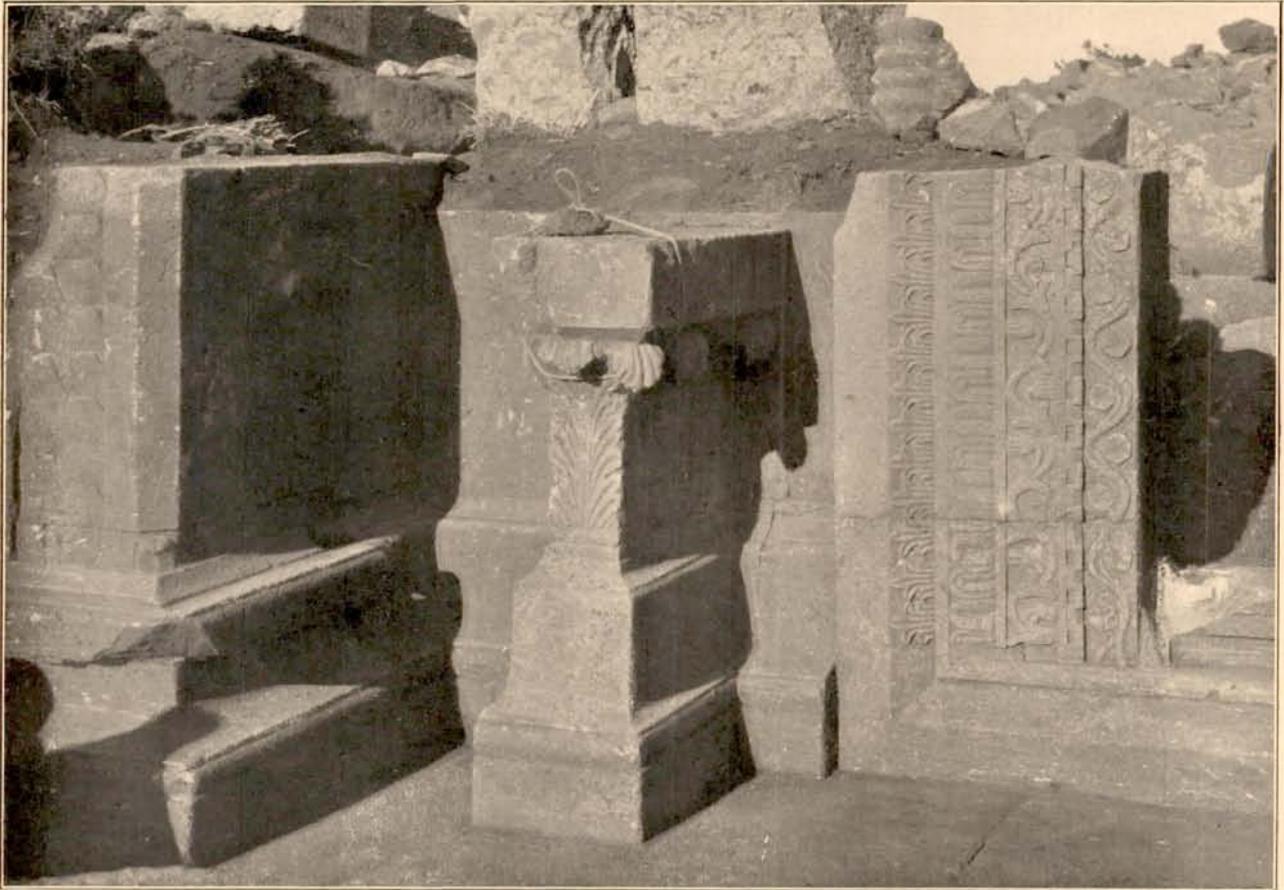


Fragment 14.

Ill. 328. Si^c; Fragments lying in front of the Temple of Ba'al Shamīn.



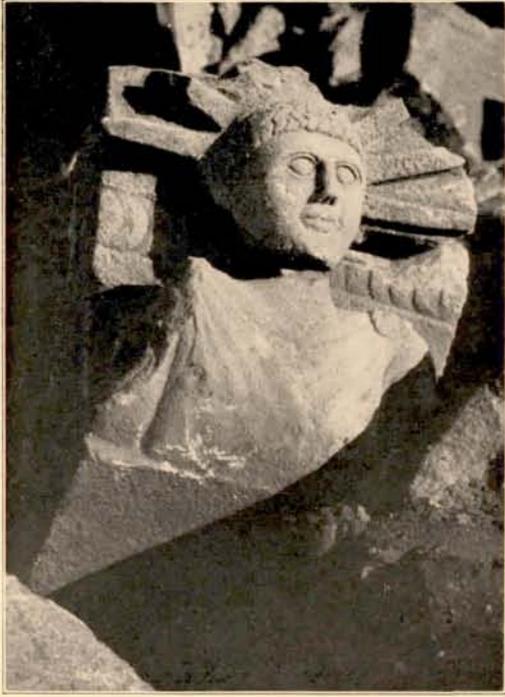
Fragment G.



Ill. 331. Sf^c: Entrance to Theatron, East face, South side, as it appeared when excavated.



Ill. 332. Sf; Entrance to Theatron, from a Cast now in the Princeton Collection.



Fragment G.



Fragment I.



Fragment D.



Fragment C.



Fragment L.



Fragment M.



Fragment N.



Fragment O.



Fragment P.

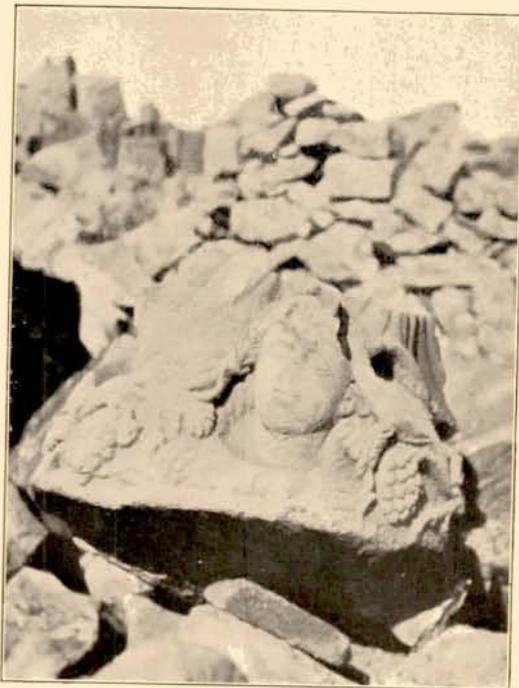


Fragment R.

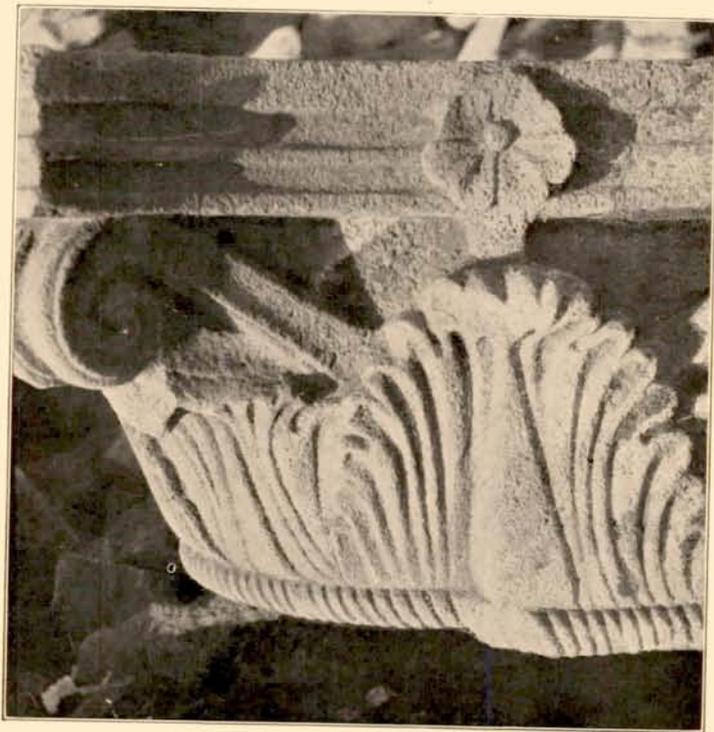
Ill. 334. St^o; Fragments L—P, from Ruins of Entrance to Theatron. Fragment R, from Northern slope.



Capital.



Foot of a Statue, front.



Capital of engaged column.



Foot of a Statue, side.

Ill. 337. Si²; Temple of Dūsharā, Details and Fragments.



Sif; Lintel with Greek Inscription of Agrippa II.



Sif; Altar Pedestal with Nabataean Inscription No. 101.



Fragment S.



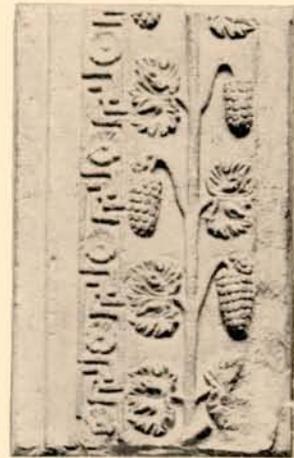
Fragment V.



Fragment T.



Fragment W.



Fragment X.



Altar-pedestal.



Fragment Z.

Ill. 340. Si⁶; Casts of Fragments, S-W from Nabataean Gate. Frag. Z from South Temple.



A

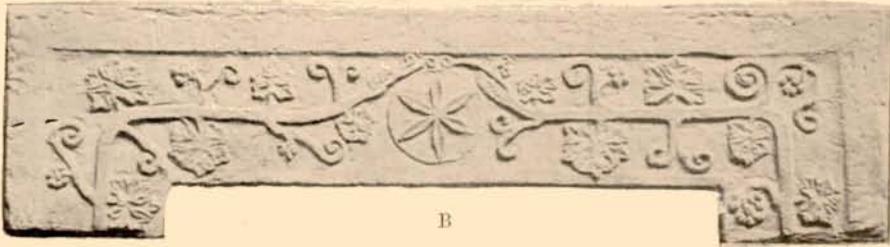


B

Ill. 344. Si^c: Sculpture in the Sacred Precinct.



A

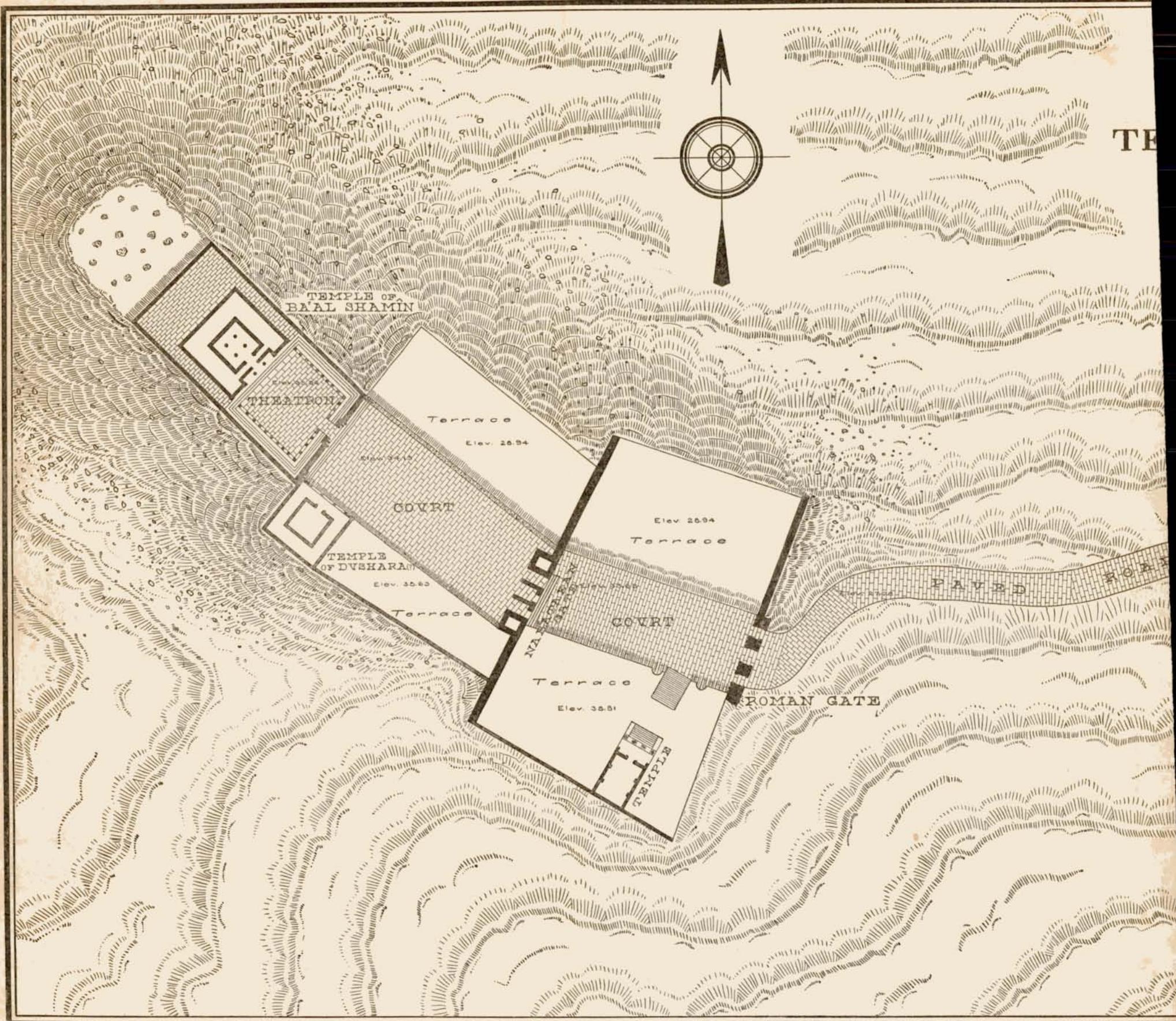


B



C

Ill. 346. S^f: Tomb-tower and Architectural Details.



Div. II, Sect. A, Pt. 6.

PRECINCT OF THE
PLE OF BA'AL SHAMÎN
AT
SÎ' IN THE HĀURÂN

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

APRIL, 1904

SCALE — 1 cm. = 10 m.

