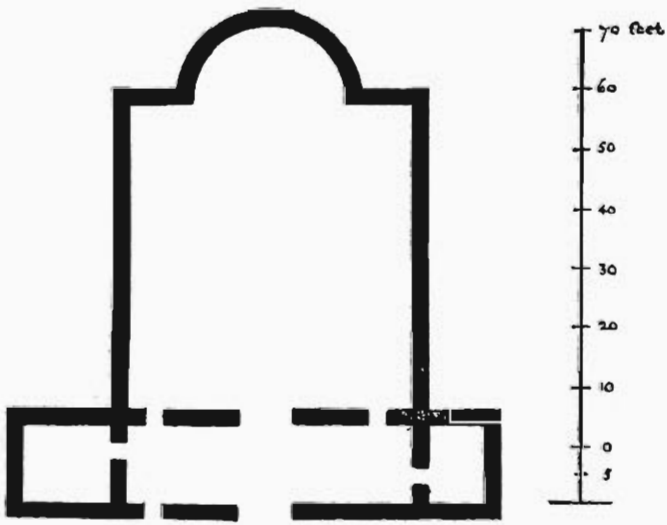


EXTRACTED
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Professor Ramsay then gave an account of the 'Church where the Ark 'rested' at Apameia in Phrygia, illustrating his paper by the annexed plan of the building drawn from his own measurements. He said:—

'The belief that the Ark rested on a hill beside Apameia, at the source of the river 'Marsyas in Phrygia, was 'widely spread in early Chris- 'tian times, being attested by 'the following lines in the 'Sibylline Books, I., 261-6':—

"There is a great steep mountain of Phrygia, where 'rise the springs of the mighty 'river Marsyas: there the 'Ark rested on the summit 'of the mountain, when the 'waters were assuaged." A 'series of coins of Apameia, 'struck in the first half of the



'third century, even prove that the belief was adopted by the municipal government 'of the city at that early date. These coins represent the Ark, with the name ΝΩΕ on 'it, together with Noah and his wife. They form a striking proof of the influence 'exercised either by Judaism or by Christianity on a great city of Phrygia, as early as '200-215 A.D.

'The origin of the belief must certainly be traced to the epithet Kibotos, "the "Ark," which was attached to Apameia, as early as the time of Strabo, *i.e.*, before 'A.D. 19. The origin of this epithet is unknown. Professor G. Hirschfeld of Königs- 'berg ascribes it to the commercial importance of the city, implying that the meaning

¹*Ἐστὶ δὲ τι Φρυγίης ἠλίβατου τανύμηκες ὄρος ἔνθα φλέβες μεγάλου ποταμοῦ Μαρσύου πεφόκασι, τοῦ δὲ Κιβωτὸς ἔμεινεν ἐν ὑψηλοῖο καρήνω, ληξάντων ὑδάτων.

'is "Apameia the Money-Chest." I should rather see in it a native Phrygian epithet, which has been transformed into a Greek word resembling it in sound.

'There can be no doubt as to the hill that is referred to. All recent travellers, Hirschfeld, Hogarth, and myself, and I believe also the older travellers, are agreed as to this point. On the summit of the hill is an early Christian church, the ground plan of which is shown in the accompanying figure. The plan is drawn from measurements which I made in November, 1881. I have unfortunately no measurement of the thickness of the walls, but have conjecturally made it 3 feet in the plan. The walls are built of large blocks of limestone, carefully squared and accurately fitted to each other without the use of cement or mortar. This style of construction, and the plan of the building, may be taken as proof of its very early date. Hirschfeld is agreed on this point, calling it "eine sehr alte Kirche auf der Burg "Kelainai."

'The complete line of the walls, as indicated in the plan, was still standing to the height of $2\frac{1}{2}$ feet (one course of stones) or more, in 1881. I then took no notes except the bare plan, feeling no interest at that time in the subject. In May, 1888, when passing through Apameia, Mrs. Ramsay and myself started towards the hill with the intention of making a careful and detailed account of the church, if it still remained, but a sudden thunderstorm, so severe that the horses could not be got to face it, came on; and when it had cleared sunset was close at hand. I have therefore only the plan and my memory from 1881 to trust to.

'The total exterior length of the church is about 72 feet, and the breadth 58 feet. The interior diameter of the apse is $26\frac{1}{2}$ feet, about half the interior breadth of the church, which is $52\frac{1}{2}$ feet. The small building on the left of the atrium is nearly, but not perfectly, square: viz., 18 feet by $17\frac{1}{2}$, if my measurements are quite accurate.

'The distinction between the atrium, beyond which certain classes of penitents or proselytes might not advance, and the church proper, which was reserved for members in full communion, is clearly marked in this church. According to the usual custom three doors lead from the atrium into the church. The small side door, which affords a second method of entry from the outer world to the atrium, is an unusual feature. Whether any other of the ancient divisions between different classes of the congregation might be traced in this church by a careful scrutiny, I cannot say. These divisions ceased to be marked after the sixth or seventh century, and we may therefore conclude that the church on the hill at Apameia was built not later than the sixth century. What names ought to be given, in a church of that early date, to the two chambers opening from the atrium right and left, I leave it to authorities in Church Antiquities to determine; and I conclude by stating some historical reasons which suggest that the church is likely to have been founded as early as the fourth century after Christ.

‘ This church stands on the summit of the acropolis of the ancient Celaenae, which was the Phrygian city till it was replaced by Apameia, which occupied a more convenient situation on lower ground. Now a deity named Zeus Keleneus¹ is mentioned both on coins and in an inscription. In all probability this god was worshipped on the acropolis of Celaenae throughout the Roman period ; and in that case it must have stood on the same ground where the church now stands, for the total amount of level space on the acropolis is very limited. The church, then, was probably founded to replace the temple, when it was destroyed by the zeal of the Christians. Considering the evidence which I have elsewhere collected to prove the immense power of the new religion in this part of Phrygia even during the third century, the probability is that the temple was destroyed under Constantine, and the church built in its place on the top of the hill where the Ark was believed to have rested. Such seems to me the most natural conclusion as to the date and circumstances when the church was built : I should be glad if experts in Church Antiquities and Architecture would criticise my opinion. If I am approximately correct, the remarkable interest that attaches to this church is obvious ; and the inference is plain that our duty is to spend immediately the £50 that are needed to clear the entire site and make a rigorous examination of the remains.’

¹ The spelling is always Κελενός, which proves that the proper name of this old Phrygian city was Κελεναί, and that Κελαυναί was only a form hellenised so as to give in the Greek language the sense ‘ the Black.’ I should connect Κελεναί with Κλάννουδα, comparing Attaia and Attoudda, Alia and Aloudda, Sibida and Sibidounda, &c.

