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ANCIENT ARCHITECTURE IN SYRIA

BY

HOWARD CROSBY BUTLER

Section B
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Part 6
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Page	63	next to last line	" 577	" 557.
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


















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*.
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 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*.
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 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*.
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 Z. G. E. *Zeitschrift der Gesellschaft für Erdkunde zu Berlin*.
 Z. D. M. G. *Zeitschrift der Deutschen Morgenländischen Gesellschaft*.
 Z. D. P.-V. *Zeitschrift des Deutschen Palästina-Vereins*.

Explanation of Ground Plans.

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

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

Explanation of Elevations and Sections.

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

	Conjectured.		Limestone.
	Basalt.		Brick.

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

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

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THE DJEBEL SIM'ÂN.

INTRODUCTORY.

Of all the regions explored by the Princeton expeditions the northernmost group of the hill-towns of Northern Syria, which is the subject of this final fascicule of the present publications, is in many respects the most interesting and important. Although one of the most accessible of the localities reached by the expeditions, it is certainly the least well known, and has been the least frequently visited. Although one of the smallest in superficial area, embracing only a little over 70 square miles, it has yielded the greatest number of significant monuments. Of the twenty-five ruined towns of the Djebel Sim'ân only four or five appear upon any published map, not one of its many important architectural monuments, saving those of Ẓal'at Sim'ân, had been measured, and only a few of its inscriptions, which are numerous in both Greek and Syriac, had been copied. M. de Vogüé's explorations terminated at Ẓal'at Sim'ân, his volume closes with his splendid publication of the Church of St. Simeon Stylites. Since his time two or three inscription hunters have found their way to a few of the ancient sites that lie directly to the eastward of St. Simeon's shrine, and a small number of travellers making the journey from Aleppo to Ẓal'at Sim'ân, had taken photographs in some of the ruins by the way, and had published them in accounts of their journeys¹; but the locality remained virtually unexplored until the spring of 1905, and this in spite of the fact that it is less than a day's journey westward from the city of Aleppo, and lies almost wholly within the great northward loop described by the carriage road leading from that city to the sea at Alexandretta. Hundreds of Europeans travelling upon this road have passed almost within sight of some of the largest ruins. Commercial photographers of Aleppo have made pictures of some of the more striking ruins, and display them to customers together with their photographs of Ẓal'at Sim'ân. Yet no systematic investigation of the monuments of the country which takes its name from the renowned pillar-saint was undertaken until more than forty years after M. de Vogüé made his memorable visit.

The Djebel Sim'ân is a hilly plateau, about seven miles east and west, by ten miles north and south, lying to the northeast and east of the Djebel Ḥalaḡah²,

¹ e. g. Gertrude Lowthian Bell: *Syria, The Desert and the Sown*; London, Heineman, 1908, p. 270—296.

² Note: For the limits of the Djebel Ḥalaḡah, see II, B. 5, p. 211.

terminating to the north in the valley through which runs the highway from Alexandretta to Aleppo, falling gradually to the east into the comparatively level country to the west of Aleppo, and having no well defined boundary on the south where it joins the Djebel Ḥalaḡah and the unexplored lower tract south of the old Dānā-Aleppo road. In general conformation this limestone plateau allies itself with the Djebel Ḥalaḡah, the Djebel Bārīshā and the Djebel il-A'la, although it is far less rugged than either of the two last mentioned. It has two or three conical elevations which rise above the general levels of the rolling surface round about them, at the north it is intersected by at least two deep wadis which lie east and west, and fall toward the Naḥr 'Afrīn and the great marshes of il-'Amḡ; but, generally speaking, the country is a gently rolling one, and shows signs of having been extensively cultivated in antiquity. In spite of its comparative flatness of surface, the soil which covered the limestone in ancient times for the most part has disappeared, (Ils. 279, 280) or has been washed down into valleys which have no outlets. For this reason the region is all but a desert, and is almost deserted. There are no villages on the plateau, although several of the ruined towns are occupied by one or more families of Kurds, and, at certain seasons, small and scattered encampments of Turkmans may be encountered in or near the ancient sites.

The ruins are extensive and well preserved, and represent the remains of a high state of civilization. They cover the entire period of architectural activity of five centuries, from the first to the seventh, which embraces the historical period of Northern Syria so far as inscriptions are concerned. There is an abundance of definitely dated monuments and a large number of buildings which are easily dateable by comparison with those which have dated inscriptions carved upon them. The buildings of the second century, though not definitely dated, are unmistakable, and there are buildings with dated inscriptions representing every century after the second until the beginning of the seventh, many of them contributing much to our knowledge of the chronology of Syrian architecture.

Remains of Pagan religious architecture, that is of temples, were found at only two sites, at Kefr Nabū where details of a temple of comparatively large scale were built into the walls of a church, and at Ḳal'at Kālōtā where parts of the actual walls of two small temples were incorporated in a church building — the only example of this usage that we have encountered in Northern Syria. But the presence of these remains, taken together with others of the same kind at more than twenty sites well scattered over the length and breadth of Northern Syria, is ample proof of the well settled and completely civilized condition of this entire region in the first and second centuries of our era. The temple architecture of the Classical period under the Romans is not to be mistaken, wearing as it does the positive stamp of the Greek orders; but architecture of other types, like that of residences, civic buildings, and tombs, in which the orders do not necessarily appear, is assigned with greater difficulty to this period before the fourth century when it became common to engrave dated inscriptions upon all classes of buildings. But I have no doubt that many of the non-religious edifices which do not take their place easily among the dated buildings of the three centuries which followed, are to be assigned to the first, second and third centuries, and some of them are no doubt even earlier. A public bath and a fine monumental tomb, both undated, at Brād, would certainly fall into the category of buildings erected not later than the third century. A numerous group of structures, chiefly residences in al

probability, built in a certain style of polygonal masonry, may be attributed to the second and third centuries by reference to a building at Brâd which bears an inscription of the year 207—8 after Christ. But here, as elsewhere in Northern Syria, there are examples of polygonal masonry unlike that for which we now have a definite date, and still more unlike that which by other dated inscriptions we have known to have been the work of Christian builders of the fourth century. The walls are of a different thickness, the stones in them are laid in a different manner, and were apparently dressed with a different kind of tool. They are certainly not later than the fourth century, for they have nothing in common with the masonry of the later centuries for which we have a wealth of dated inscriptions. Therefore it seems reasonable to assume that this type of polygonal masonry is earlier than the second century, earlier even than the first, and not improbably coeval with the Hellenistic settlement of Syria under the Diadochi in the fourth, third and second centuries before Christ, and this would place the buildings in this type of masonry as the most ancient relics of civilization thus far discovered in Northern Syria.

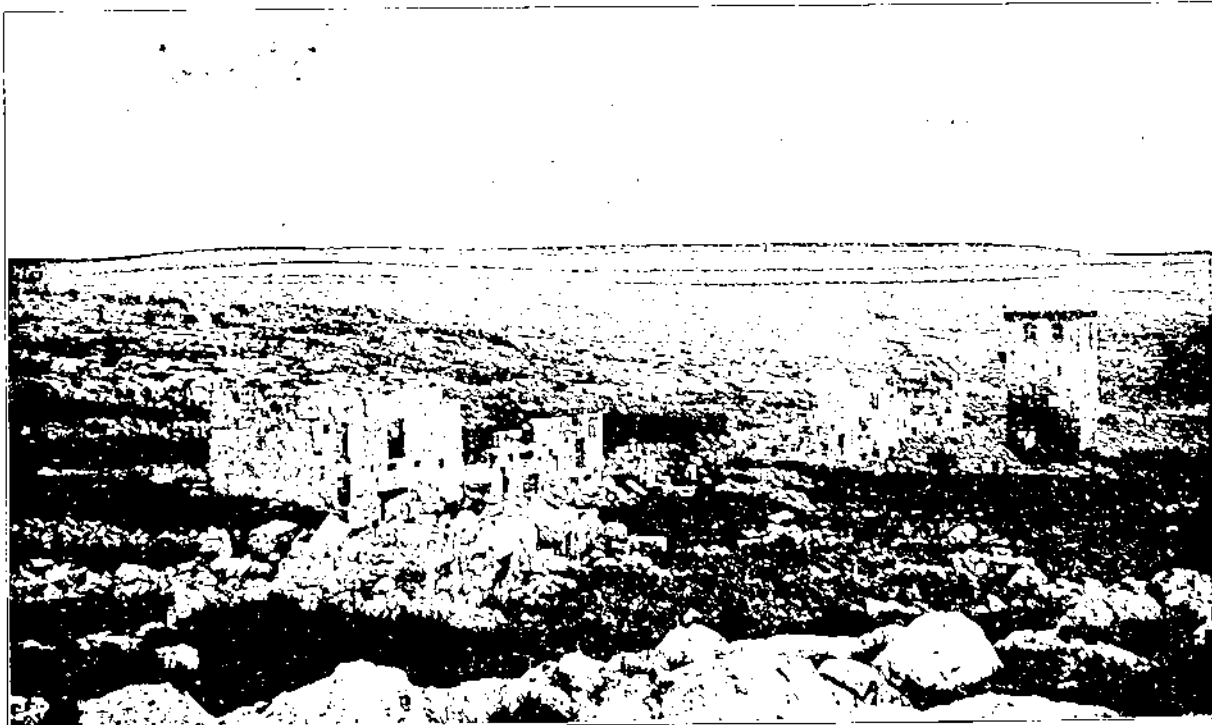
The church buildings of the Djebel Sim'ân are of the highest importance to the history of Christian architecture, not only because they include among their number the most significant Christian edifice built before the erection of Hagia Sophia in Constantinople, namely the great Church of St. Simeon Stylites; but for various other cogent reasons. First, because we find among them, at a place called Fâfirtîn, the most ancient Christian church of basilical form that has a date inscribed upon it, and which has known no alterations or restorations since it was erected. This church is dated in A. D. 372. Second, because the thirty-two churches and chapels of this region present an almost unbroken chronological sequence from a period which must be somewhat earlier than the date of the church at Fâfirtîn, to the year 602 after Christ. Third, because these churches, large and small, are on the whole in a far better state of preservation than any other group of churches in Syria, in addition to having the advantage, common to all these Syrian churches, of never having been restored, rebuilt, or altered. In this same connexion it may be added that certain interior features are preserved in place as they are nowhere else in Syria; while other features appear which have not been found in churches in any other part of the world. The residential architecture of this region, that is the private houses, inns, and shops, does not differ in its essential characteristics from that of the towns in the hills lying immediately to the west and southwest. There are many hundreds of buildings of this class, in a better or a worse state of preservation, two-storey structures with a lower and an upper loggia of rectangular monolithic piers, which reproduce the houses and shops and inns of the Djebel Ḥalaḡah and the Djebel Bârishâ. There are also residences of greater pretensions in which the upper loggia is composed of colonettes with carved capitals of considerable beauty; but these also are repetitions of structures very numerous in regions which have been discussed already in these publications, and it seems unnecessary to devote space to plans and descriptions of them. It will be found therefore that only those residential buildings which have some peculiar feature, or present some new plan of arrangement, or are otherwise significant as having definite dates, are published in these pages. Many of the private houses of the region are of more than common quality both as to dimensions and as to standards of construction and beauty of ornamental details, indicating a considerable degree of wealth and comparative luxury

among the ancient inhabitants. Judging by the number of dated houses, the early fifth century would seem to have been the period of greatest building activity in the Djebel Sim'ân. A majority of the ruined towns are so planned that there are closely set groups of houses and shops near the centre of each town, large residences with more space about them surrounding these, or forming a quarter by themselves at one side; and detached villas are found on the outskirts of some of them. The number of residential buildings published herewith gives no indication of the great body of domestic buildings that are still well preserved in these towns.

The unequal distribution of tombs of monumental character throughout the various districts into which we have divided Northern Syria is a matter which has been discussed earlier in these publications¹, and a problem for which there seems to be no satisfactory solution. Here in the Djebel Sim'ân we find a single monumental tomb — a fine specimen of the pyramid elevated on arches —, at Brâd, belonging to the second or third century. In one of the greater monasteries of the region there is a sort of built *campo santo*, a large structure for the burial of the dead, and in or near several of the churches there are stone sarcophagi which were probably the tombs of the benefactors of those churches, or of the more important clergy. But beyond the early monumental tomb structure at Brâd and the tombs directly connected with monasteries and churches there are no tombs in the whole district of the Djebel Sim'ân, saving a small number of rock-hewn sepulchres of the simplest variety, by no means sufficient numerically to represent the nekropoles of the many towns which were thriving here between the first and the seventh centuries. One must therefore conclude that the burials of rich and poor alike ordinarily were made in simple graves excavated in the soil, and unmarked by stelae or other graven stones; for the number of funeral inscriptions is amazingly small in this locality in comparison with that of inscriptions of this class which are found in other districts of Syria, notably in the South where the funerary inscriptions far outnumber every other class.

GENERAL SURVEY OF THE RUINS. More than half of the twentyfive ruins of the Djebel Sim'ân were towns above the average in size among the hill-towns of Northern Syria. Brâd was a small city, containing a church which is hardly second to any in all Syria, another church of medium dimensions, a large undivided chapel, a public bath, and other ruins of a civic character. Its ruins of shops and private houses cover a broad area. Burdj Hêdar boasted of two basilical churches and two chapels, and its ruins of domestic architecture are very extensive. Kâlôtâ contains the remains of three basilicas and a small chapel, and widely scattered ruins of shops and houses. The ruins of Shêkh Slêmân cover more ground than any of the others, but the buildings were not so densely placed; there were at least three basilicas here, and many private residences of the better class. Bâsūfân contained two large churches, Kefr Nabū a large church and a chapel, an extensive inn and many residential buildings of all classes. Kharâb Shems, Bâshamrâ, Fâfirtîn, Bâtûtâ and Simkhâr each had its fine old basilical church, its closely set group of shops and its outlying villas of the more modest type. The other ruins are less extensive, but each of them is more than a detached monastery or tower, and, with its chapel and watch-tower, and its group of residences, would have ranked as a village of fair size. The area of the entire region, if evenly

¹ II, B. 4, p. 156.



III. 279. View in the Djebel Sim'an, in the vicinity of Bānastūr.



III. 280. View from Ka'fal-Kalōtā, looking East. Ruins of Kalōtā in Middle Distance.

Yākût,¹ writing in the thirteenth century, claimed great antiquity as well as the distinction of having been mentioned in the Pentateuch. Although it is not probable that this place is to be identified with *Nebo* of Numbers XXXII. 3, or Ezra II. 29, it is unmistakably a very ancient site, and here was the shrine of a divinity imported into Syria from Assyria as early as the ninth century before Christ.² The most ancient remains visible to-day are fragments of a temple, probably of the Roman period, which were built into the walls of an early church. There is also an inscription, dated A. D. 224, carved upon a lintel which came from the doorway of an oil-press belonging to the temple. There are moreover extensive ruins of buildings in the earlier and later kinds of polygonal masonry; one of the latter being dated by an inscription on a carved lintel with the date 308 A. D., (Ill. 322). The church, situated upon the highest point of the plateau, and probably occupying the site of the Pagan temple, was one of the larger church edifices of the region, but is now almost level with the ground. A small undivided chapel with an apse, and having a Syriac inscription dated A. D. 525 upon its portal, is so well preserved that it has been roofed and provided with doors to make a residence for a certain Jew of Aleppo who controls the property around the ruins, and makes occasional visits here. There are many ancient private dwellings one of which is dated in the middle of the fifth century, and a large building which I have designated as an inn. This is dated A. D. 504/5. There is no village, properly speaking, on the site; but a number of Kurdish families seem to be more or less permanently encamped among the ruins. The place has been visited by two or three explorers in quest of the unique oil-press inscription, and by Miss Bell³ who was the latest visitor to make mention of the place.

CHURCH: We may begin with the church, not because it is the oldest of the buildings here; but because of the fact that it contains fragments which are definitely known to be not later than the second century of our era. It is well placed, upon a high level spot; but the only details of its structure that are standing over two metres above the foundations are the jambs of the two south portals and a single column of one of the arcades of the nave. It appears that the walls of the side aisles, the west front, and the clearstorey, all were constructed of small rubble laid in clay, and have disintegrated completely, and the only traces of the building are the remains of those parts which were built of quadrated blocks. These include the doorways, the interior arcades, and the greater part of the apse and side chambers. Two of the doorways are in place, the columns and arches of the arcades lie where they fell; but it seems that some of the blocks which composed the east end with its apse and side chapels have been removed; for there is no great quantity of fallen building material there, and the lower courses of these features are plainly visible. With the aid of these lower courses, and the foundation courses of the nave, and with the bases of the interior columns still in place, it was possible easily to draw a ground plan (Ill. 323) of the church, and, from the single standing column, to restore the nave arcades. The plan is of the usual type, with a nave of seven bays, 23.50 m. long and 16 m. wide. The lower two courses of the apse are built of column drums, 1.10 m. to 1.13 m. in diameter, split vertically, carefully finished, and set on end. These of course had belonged to some earlier building of large scale, and probably to the temple of Seimios,

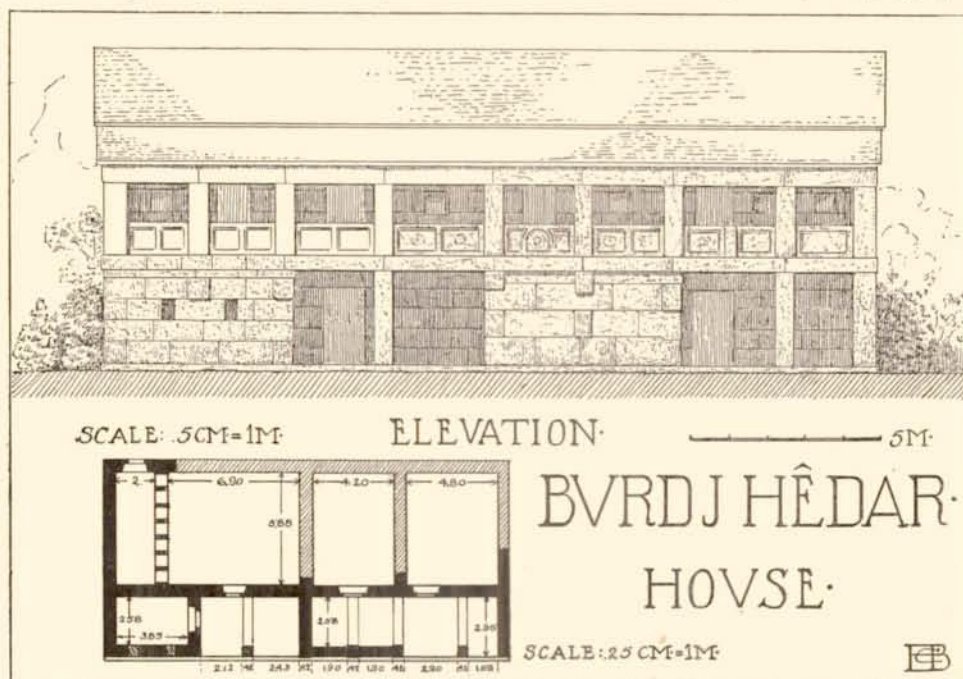
¹ cf. G. le Strange *Palestine under the Moslems*; p. 470.

² cf. III, B. 6, commentary on inscr. 1170.

³ *Syria. The Desert and the Sevan.* p. 288.

side. The chapel is narrow and undivided. The sanctuary, which is as wide as the nave, is separated from the nave by a tall narrow arch. The slabs of the pavement rest on the transverse arches of a basement, or crypt, in the rock-hewn walls of which arcosolia were carved. The chapel has a western porch. The building adjoining it on the north consists of three rooms and a long covered passage next to the chapel.

HOUSE: I have chosen for publication a single example from among the private residences at Burdj Hêdar; and this because of a certain novelty of plan. The house is in the northern part of the town, and faces south. Its plan (Ill. 319) presents one



Ill. 319.

new feature, conforming otherwise to the ordinary type of two-storey house. Four of the eight bays, or divisions, of the lower portico of piers are walled up, and four are open, alternating by pairs. The upper portico was entirely open and was provided with a parapet in the usual method. The intermediate floor between the upper and lower porticos consists of stone slabs which lie longitudinally, and are carried on stout transverse stone beams, the ends of which project in salient bosses (Ill. 320). The lower floor consists of one large and two smaller rooms in the main part of the house besides the two apartments walled off in the portico space. The large room had a transverse row of mangers which divided off a stable at one end.

Among the ruins of domestic architecture in this place are a number of staircases carved in single blocks of stone. The example illustrated herewith (Ill. 321) is a section of staircase with six steps, and there were other sections even larger. Staircases of this sort appears to have been common in the Djebel Sim'an; but we found none in its original position.

85. KEFR NABŌ OR NABŪ.

Almost due north of Burdj Hêdar, upon the next plateau, with a broad shallow valley lying between, rise the ruins of this old town, for which the Arab geographer

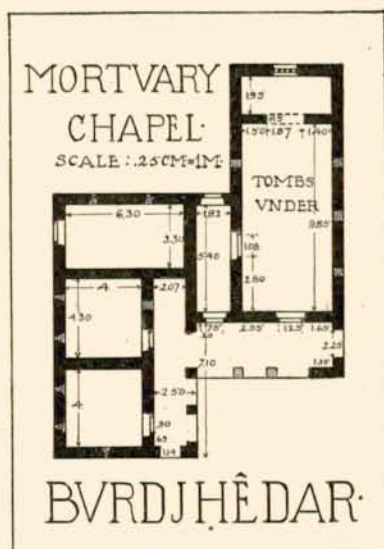


Ill. 316. Burdj Hédar; Chapel. View from the Southwest.



Ill. 317. Burdj Hédar; Chapel, Interior, looking East.

with a slightly narrower rectangular sanctuary at the east elevated on three steps, with two doorways in the south wall, one in the east, and one in the north wall. A long narrow building extends at an obtuse angle from the south side of the sanctuary. This consists of a vestibule adjoining the chapel and two long rooms end to end. It was probably a clerical residence. Two photographs (Ills. 316 and 317), in addition to the scale drawings of sections and elevations given in Ill. 315, will serve to show the character of the construction and ornament of this little church building. The walls are of large and highly finished blocks in courses so high as to diminish the apparent scale of the structure. Flat arches, slightly undercut, were introduced in the walls above all the lintels. The exterior ornament consists of richly moulded, salient cornices, and heavy relief mouldings for the windows and the side portals. The window mouldings are carried over the arcuated lintels, down the sides of the openings, and from one window to another, terminating in loops at the ends of the walls. A moulding of similar profile was given to the circular window in the west gable. The rich mouldings of the side portals are broken by discs in high relief in the middle of each lintel, and terminate in loops beside the thresholds. The interior ornament is massed upon the east end. Here one mounts to the little sanctuary by three steps, — the only feature of this kind that has been preserved, or that is visible, in any of the churches of Northern Syria. The chancel arch springs from two low angle-piers with heavily moulded caps. The archivolt is adorned with rich carving consisting of a rope moulding and a series of plain bands separated by bands of basket work. The slabs which form the ceiling of the sanctuary slope upward from the rear wall to a groove cut above the chancel arch. This ceiling still shows remains of a painted design consisting of a diamond pattern, like a lattice, in green upon a creamy background, with a large red flower conventionally treated in the middle of each diamond. A certain feature in this sanctuary proves baffling if one attempts to discover its purpose. It will be observed in the photograph (Ill. 317) that a sort of boss protrudes from the soffit of the fourth

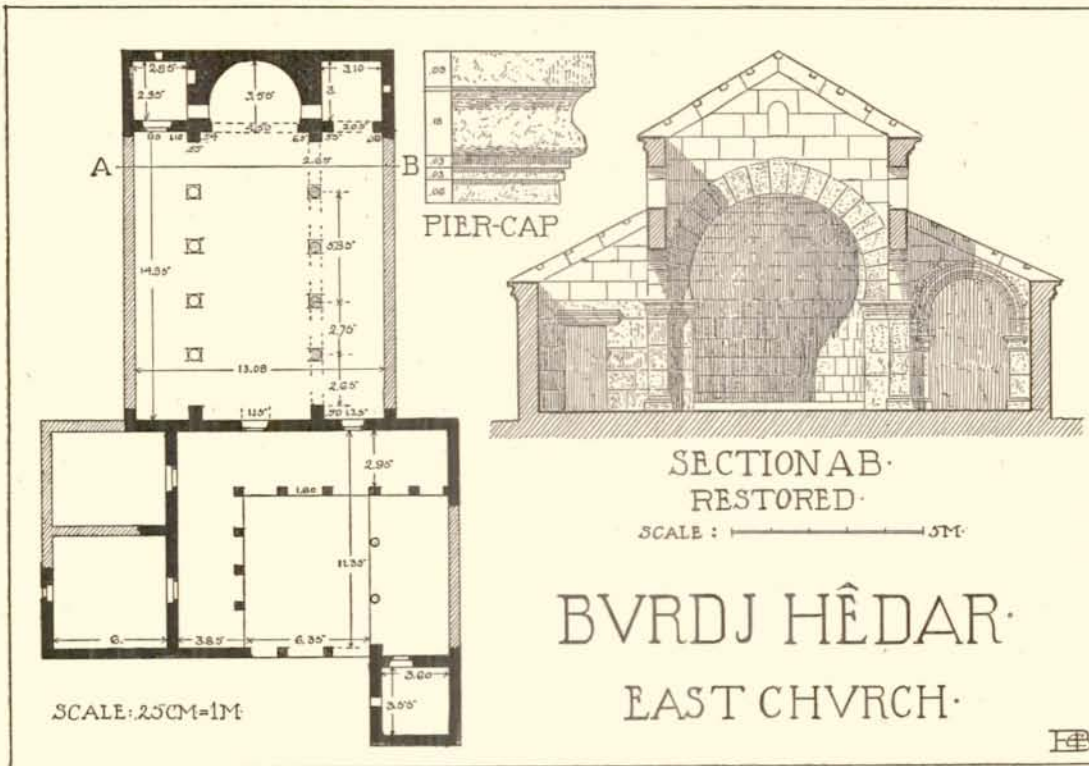


Ill. 318.

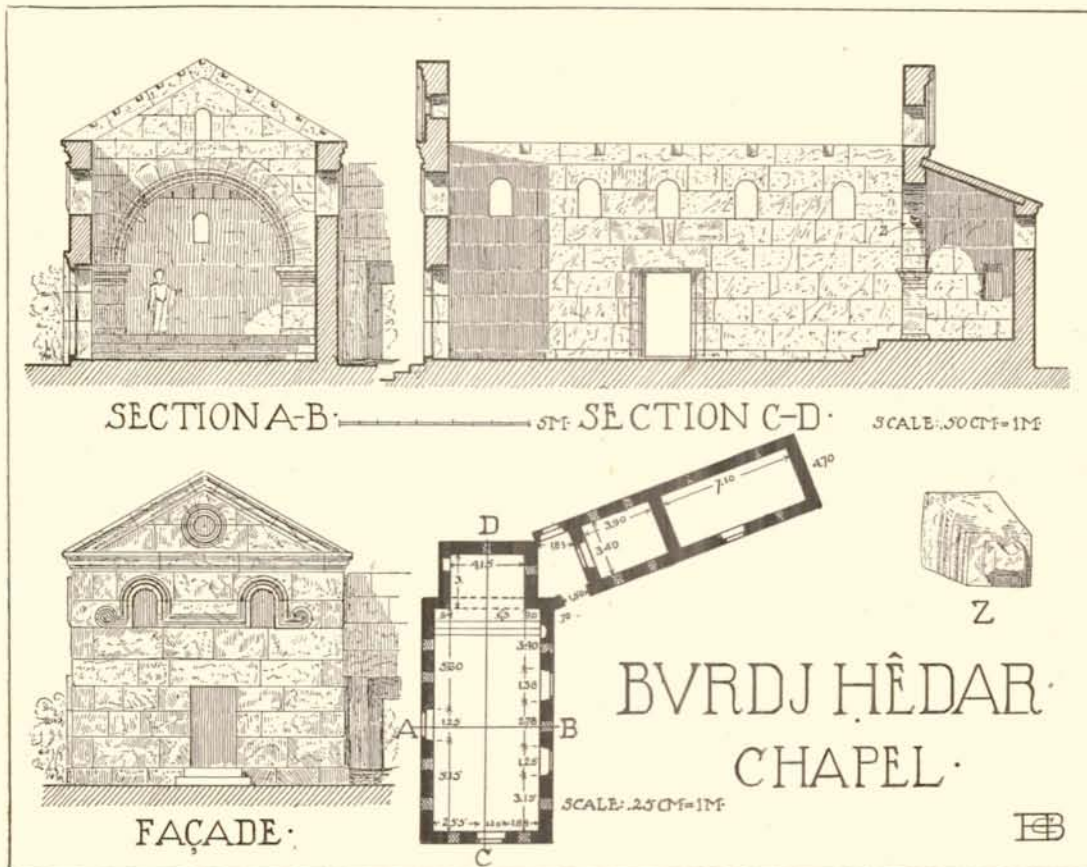
vousoir of the chancel arch on both sides. This projection has the form of a roughly truncated pyramid, the uppermost side of which is provided with a wide, shallow groove. I have shown the placing of these features in the two Sections (A-B and C-D) in Ill. 315 where there also appears a detail sketch marked (Z). It is not an entirely satisfactory answer to a question as to the purpose of these two bosses to say that they were intended to carry a wooden beam for the support of a curtain in front of the altar; for, in the first place, a beam proportioned to the size and massiveness of the supports would be much heavier than necessary to carry such a curtain, and, in the second place, a curtain hung from such a beam would not nearly close the arch. Of course it is not impossible that this was the actual purpose of the bosses, although no similar attachments have been found in any other chancel arch; but I am inclined

to believe that some more likely use will be suggested.

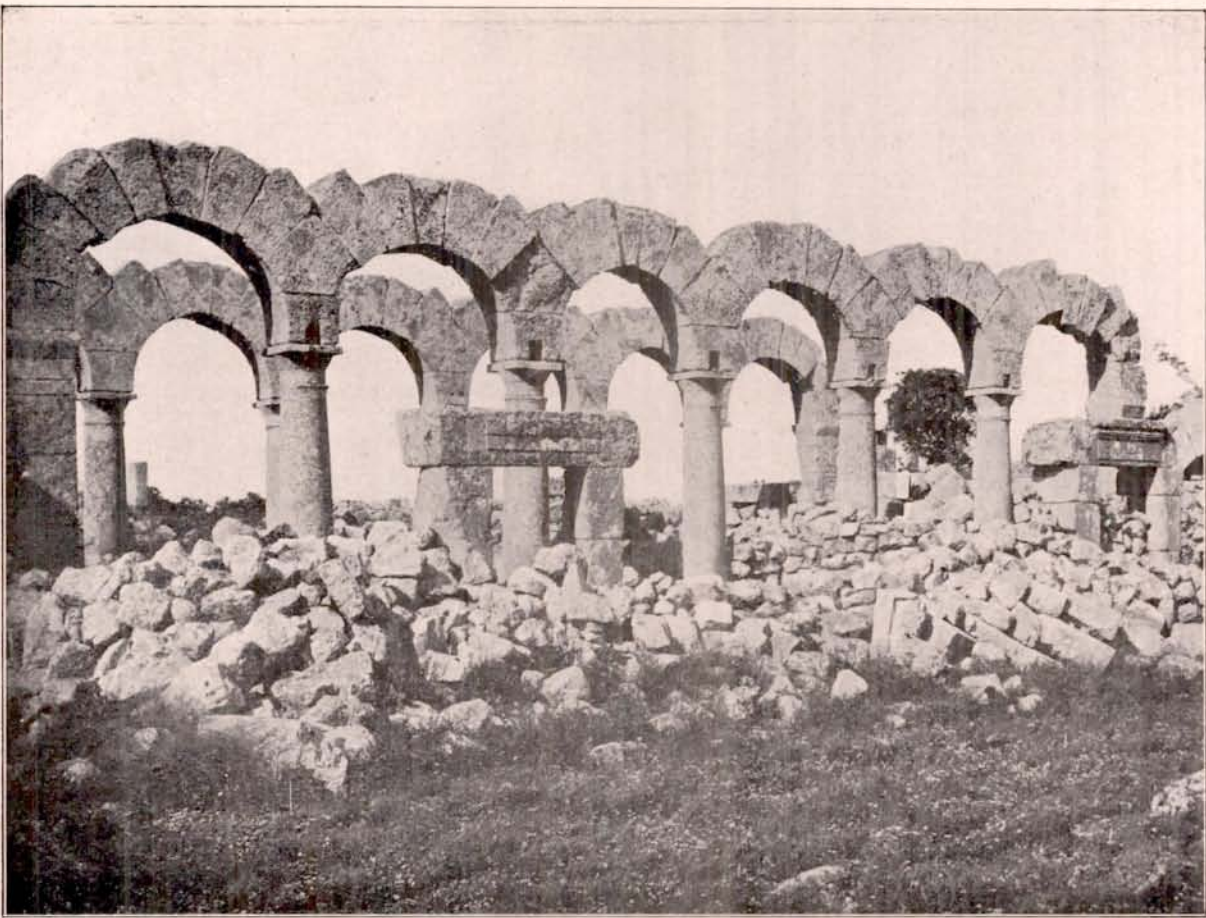
MORTUARY CHAPEL: Near the western limits of the ruin stands a small group of buildings (Ill. 318), possibly a very small convent, with an oblong chapel on its western



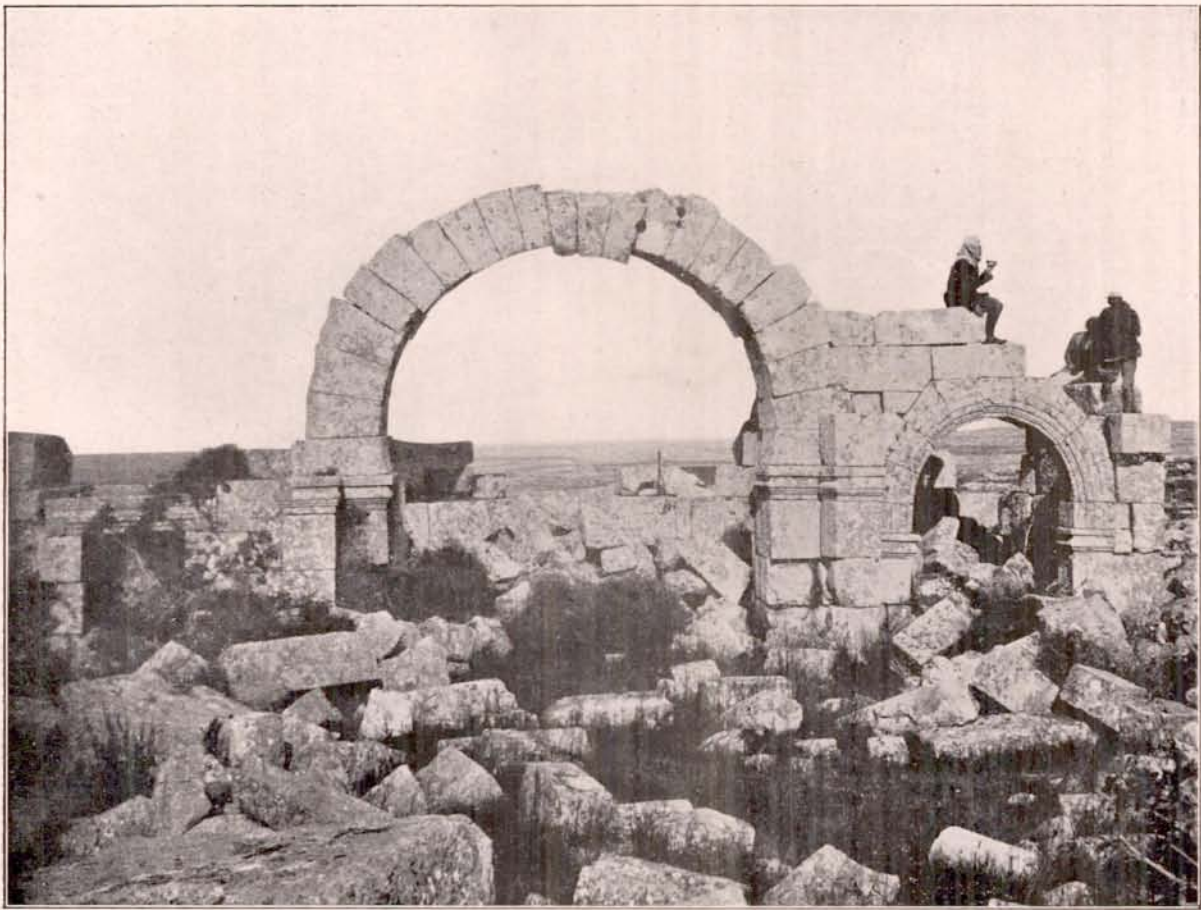
Ill. 314.



Ill. 315.



Ill. 312. Burdj Hëdar; West Church. View from the Southwest.



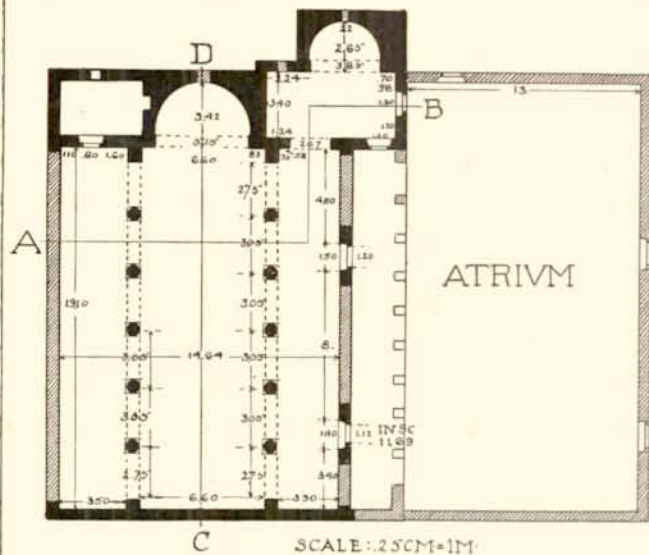
Ill. 313. Burdj Hëdar; East Church. Interior, looking East.

The restoration of the church is not difficult. There were two doorways in the north wall and small windows with rounded tops, but their exact position in the wall could not be determined. The windows of the clearstorey were rectangular as is shown by lintels lying in the nave, but the height of the clearstorey wall must be conjectured. The finish of the cut stone throughout the building is of the highest quality, as may be observed by examining the faces of the arches of the farther arcade, shown in Ill. 312, where the joints of the stonework are scarcely visible. This work was in strong contrast with the main body of the wall structure which was exceedingly poor and rough. Very little carved ornament of any kind appears in this church. The capitals of the columns of the nave arcades are a simple variety of Doric, with thin abacus, straight echinus, plain necking, and a simply moulded cincture. The bases are of plain torus form, and are elevated on high plinth blocks. The faces of all the arches, large and small, are plain but highly finished and were probably painted. The lintels of the two south portals, which are still standing upon jambs that were built up in courses, are decorated with the simplest doorcaps of characteristic Syrian form. The more westerly had two bands in relief under a moulding which has been broken away, and a brief undated inscription below the bands. The other lintel has a single broad band or plate in relief under a moulding of rather elaborate profile. This lintel also bears three crosses in relief (Ill. 312). All the details of this church, both constructional and decorative, point to an early date; especially when studied in comparison with the details of other churches in the vicinity. The combination of highly finished cut stone with rubble masonry, the use of rectangular windows in the clearstorey, and the simplicity of the ornament, all suggest a date not far from the middle of the fourth century. The doorcaps above the south portals are quite similar to corresponding details in the private and funeral architecture of Northern Syria which bear dates between the years 340 and 352.

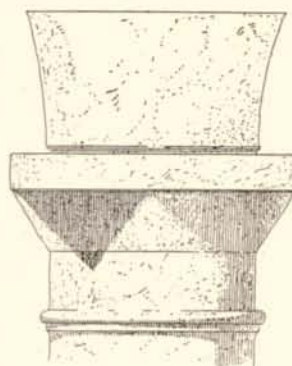
EAST CHURCH: The smaller basilica of Burdj Hêdar is somewhat less interesting, and is manifestly later. Little of its structure is standing (Ill. 313) excepting the chancel arch, the arch of the prothesis, the lower half of the walls of the side chambers, and the west wall. The ground plan (Ill. 314) is typical. The nave is broad in proportion to its length, and had five bays. The apse is not only of horse-shoe form in plan, but presents a chancel arch of the same shape, as the photograph plainly shows (Ill. 313). Both side chambers were connected with the sanctuary. An unsymmetrical court preceded the west wall. This court had a tower built out from its southwest angle. It was entered through three rectangular openings separated by piers, had porticos of piers on its north and east sides, and an interior porch of two columns on the south. A building of two rooms of equal size and apparently only one storey high closed the north side of this court or atrium, the south portico had only a back wall; but the projections of the two outer walls were about equal. The ornament is strangely placed; for though the chancel arch is plain, save for a disc in relief upon its keystone, the arch of the prothesis is richly moulded and cusped. The mouldings of the doorcap of the diaconicon, those of the apse piers and the nave responds which are on one level, and those of the piers of the prothesis indicate sixth century models.

CHAPEL: This little building is one of the most attractive in the Djebel Sim'ân, both on account of the extraordinary state of preservation in which it has survived, and the unusual features which it contains. The plan (Ill. 315) is oblong and undivided,

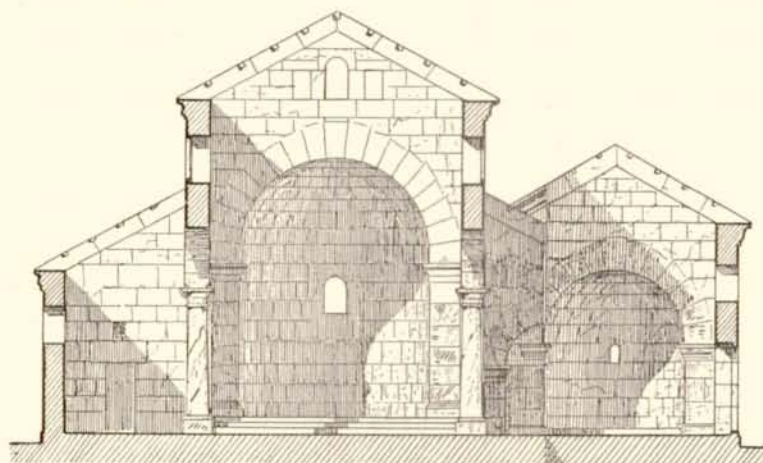
BURDJ HÊDAR WEST CHVRCH



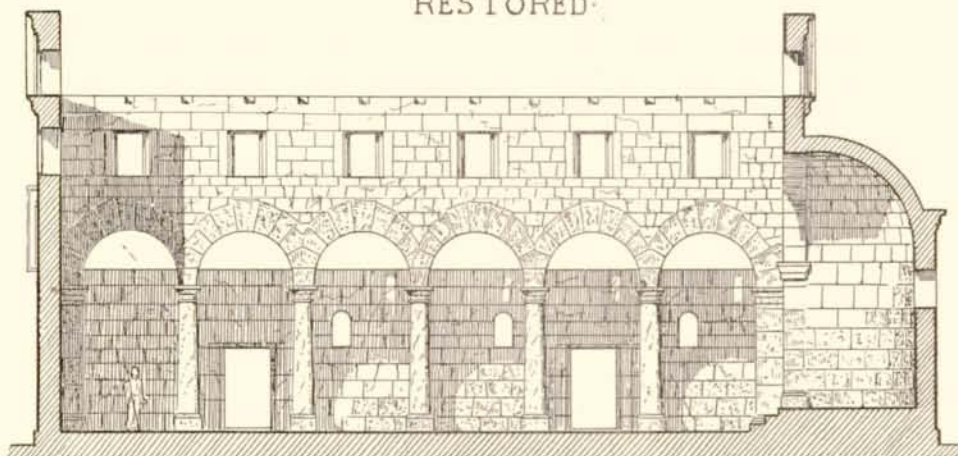
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CAPITAL



SECTION A-B
RESTORED



SCALE: 50CM=1M

SECTION C-D RESTORED



one opening to the other, not at the sill level in the usual manner, but at half the height of the windows, and terminate in loops at both ends. There are no ornamental door-caps above the portals; but brackets placed just above the ends of the lintel stones show that porches were projected though there are no signs that these were ever built.

84. BURDJ HĒDAR.

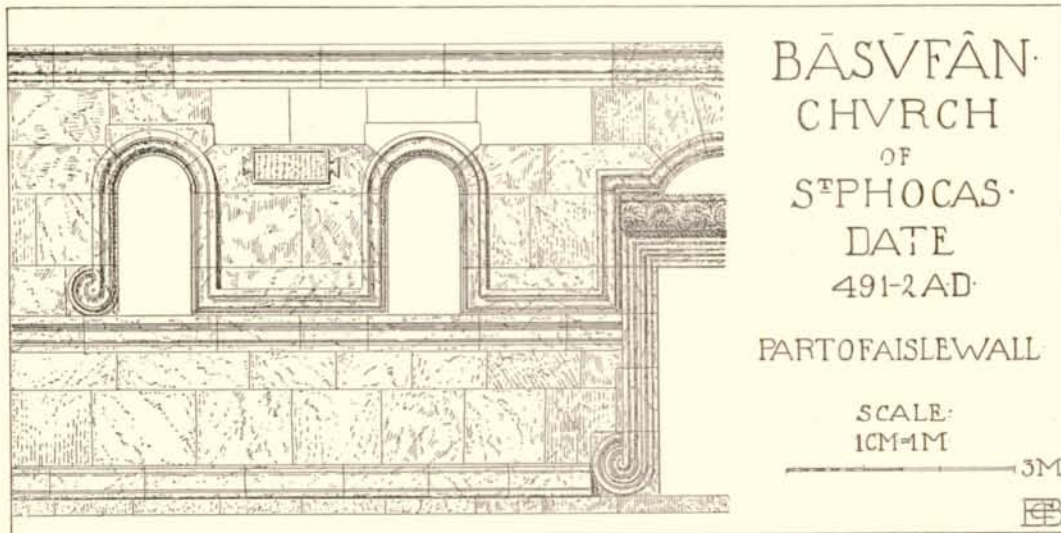
Here we found one of the largest and most beautifully situated of the ruined towns to the east of Kal'at Sim'ân. It spreads out over the comparatively level surface of a fine plateau. Near the centre of the town stands a high tower, rebuilt in part, though probably during the Christian period. There are ruins of fine houses, and streets of bazaars well preserved. A little to the west of the heart of the town itself is a large church in which both interior arcades are standing. On the eastern confines are another church much destroyed and a perfectly preserved chapel, and, at the opposite end of the ruins, a small monastery with a burial chapel.

WEST CHURCH: The largest single building in the town was an early basilical church (Ill. 311) which is a striking ruin owing to the manner in which the earthquakes have dealt with it. From a distance one observes only the two interior arcades of Doric columns carrying massive arches, six on a side. The side walls, the end wall, and the half dome of the apse all have fallen, and the clearstorey walls have entirely disappeared (Ill. 312). On closer inspection it will be found that the jambs and lintels of the two doorways in the south wall are still in place, that the arch of the prothesis is standing, and that a small half dome protruding eastward from the prothesis is in a perfect state of preservation. It becomes clear that all the parts of the structure which were constructed of large and well dressed blocks of stone, saving only the half dome of the apse, are still standing, and that the fallen portions were made of loose rubble in comparatively large pieces set in clay, or of a poor quality of polygonal masonry. The plan of the church itself presents no innovations. We have here a nave of medium dimensions, 14.60 m. by 19 m., having six bays; we have the common disposition of the apse between side-chambers, concealed on the outside by a flat east wall, we have an arch opening into the south chamber, and a plain doorway leading into the diaconicon; but we observe that the prothesis has a most unusual form which is probably the result of an early reconstruction; but which produces a result not paralleled in any other Syrian church. The south wall of this chamber with its doorway was moved more than 2 metres to the south (Ill. 311), and another entrance was provided in the west wall giving upon the end of the portico which extended along the south wall of the church. The east wall of the chamber was set out a distance corresponding to its own thickness, and a fine apse was erected which bears no axial relation to the chamber itself or to any of its entrances. This apse was built up in rectangular form on the outside. The enlargement and extension thus effected provided a chapel of considerable dimensions, but of irregular shape. The interior is filled up with débris so that I was unable to examine the floor of the apse to discover if it contained a font: for it seems not improbable that the prothesis was converted by these changes into a baptistery. It would be important if one could determine whether this chapel had served as both prothesis and baptistery after the alterations. A portico of plain monolithic piers extended along the south wall of the nave, and a walled atrium was provided on this side.

of the difference in the relative width of nave and side aisles; but judging by the few details which remain.

83. KEFR LÂB.

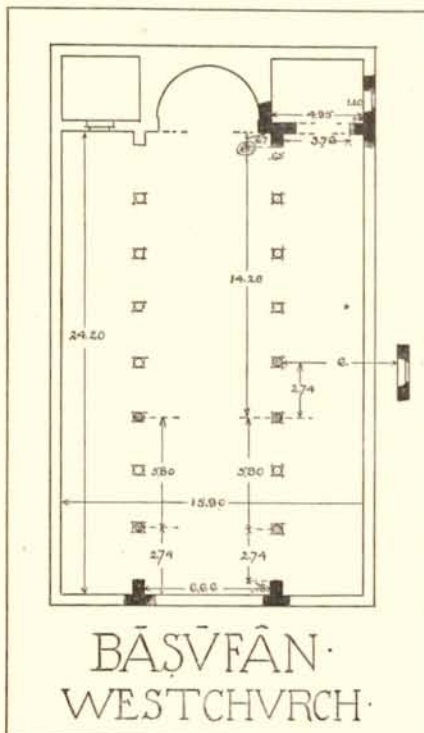
All that there is of interest in this deserted ruin centres in its little church, or chapel (Ill. 309) one of a type that is so numerous in the Djebel Sim'an, and so well



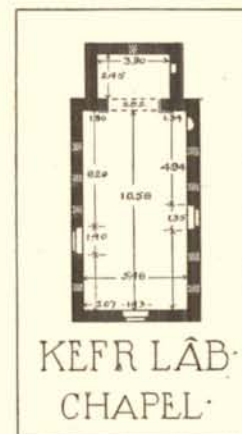
Ill. 307.

preserved withal, that it may be considered the most characteristic class of buildings in

the region. There are scattered remains here of houses of a poorer class architecturally speaking; but nothing so attractive as the little four-square chapel which might be used as a place of worship to-morrow if its wooden roof were only in place. This building should be compared with almost similar ones at Burdj Hêdar, Brâd, Surḡanyā, Burdjkeh, and Bâtûtā, all to be published later in this part. The plan (Ill. 310) is exceedingly simple, consisting of an oblong undivided nave with a somewhat narrower rectangular sanctuary opening by means of an arch out of its eastern end, with doorways at the west end and in both side walls, and a row of five round-topped windows high up on either side. The roof of the sanctuary was composed of long slabs of stone. The ornament, aside from the usual cornices, consists of the mouldings of the portals which are in relief and terminate in spiral loops beside the thresholds, and the window mouldings which are incised and are carried along from



Ill. 308.



Ill. 310.

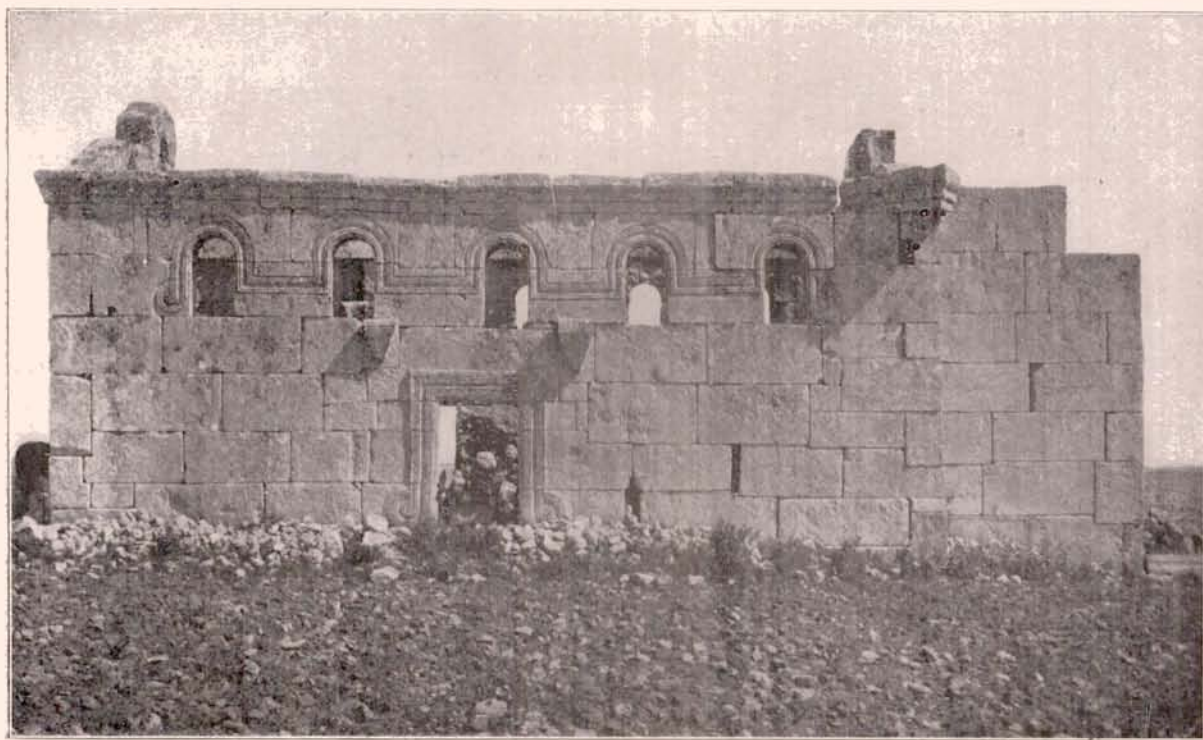
thresholds, and the window mouldings which are incised and are carried along from



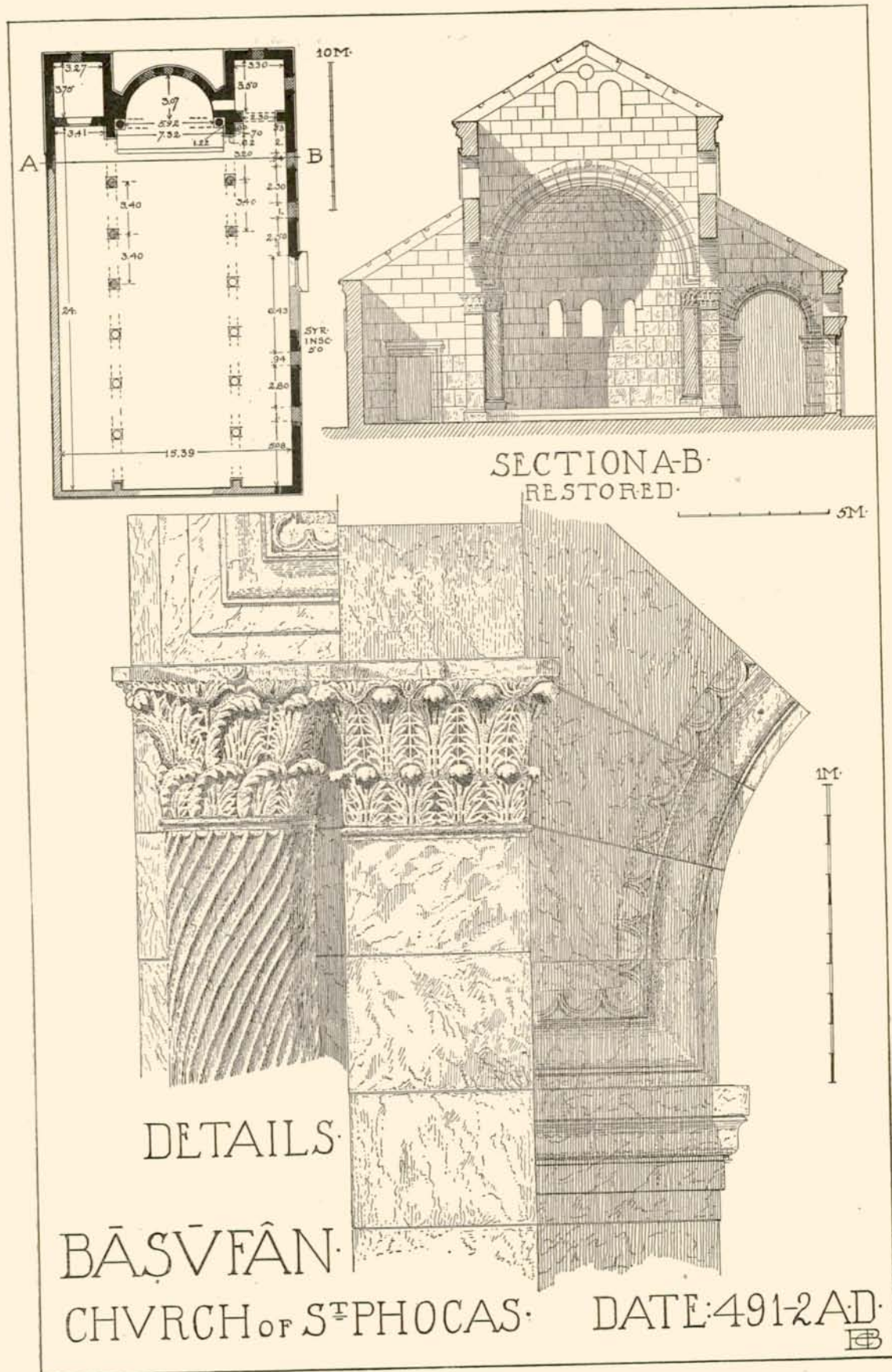
Ill. 305. Başufân; Church of St. Phocas, Column of Apse, Pier-cap and Arch of Prothesis.



Ill. 306. Başufân; Church of St. Phocas, Window in South Wall and Syriac Inscription.



Ill. 309. Kefr Lâb; Chapel. View from the South.



CHURCH OF ST. PHOCAS: Date, 491-2 A. D.: The better preserved of the two churches is represented by the walls of its apse and two side-chambers and the wall of the south aisle; the bases of five columns are in place, and the remainder of the walls may be traced in foundations. The towers which were added in the Middle Ages, when the church was converted into a fort, were placed in the middle of the front and side walls, extending outward. The plan (Ill. 304) shows an exposed apse between side chambers, the diaconicon on the north and the prothesis, with its arch, on the south communicating with the apse. It shows a single portal in the south wall, which is almost hidden by the "Saracenic" tower, and a nave of seven bays. The position of the other portals could not be determined. The most interesting and important feature of this plan is the placing of columns, one on either side of the apse, in the angles between the nave piers and the ends of the apse wall, to carry the chancel arch. These columns are of the Corinthian order and have spiral flutings. All the interior details are the work of skilled craftsmen. The capitals of the spirally fluted columns are of the wind-blown variety, and are beautifully wrought (Ills. 304 and 305), as are the caps of the piers of the nave and the mouldings of the chancel arch and the arch of the prothesis, both of which are provided with an outer row of cusps. Further importance is added to these details by the fact that the church is definitely dated. A section of the south wall is preserved to its entire height (Ill. 306); but is almost completely hidden by one of the towers. The importance of this part of the church is also enhanced by the date engraved upon it; for the wall has a base moulding, a string moulding at the level of the window sills, window mouldings above the string course, and spiral loops at the end of the window moulding and on either side of the portal. This part of the church has been somewhat damaged by fire, (Ill. 306) and could not be photographed satisfactorily, I therefore made a careful measured drawing (Ill. 307), which is reproduced herewith, showing all these features of ornament which I have named, and for which we have had hitherto no dated inscriptions earlier than the middle of the sixth century. The inscription¹ here appears on a dove-tailed plate between the mouldings of two windows, as the photograph and drawing show; it is in Syriac, and dedicates the church to St. Phocas in A. D. 491-2.

WEST CHURCH: The other church was almost exactly the same in size as the church of St. Phocas. The fragments of it which remain are scanty indeed, yet enough to give us a very clear notion of the form and proportions of the building. At the west end stand the two piers of the nave arcades (Ill. 308); these are well over two metres high. Two columns of the south aisle are also standing, with grape vines trained upon them; these give the intercolumniations of the nave, for one of them is the first column on the south side. There are also three bases in situ. At the opposite end of the church are the eastern respond of the south arcade, a fragment of apse wall, both piers of the arch of the diaconicon and a small bit of its south wall. It will thus be seen that we have to conjecture only the depth of the apse and the width of the north aisle. Outside of the line of the side wall, by 2 m. or more, and near the middle of the wall, stands a handsome doorway which, if it is in place, could not have been one of the south portals of the church unless there was a vestibule on this side, which would be most unusual. This church appears to be older than the other, not only on account

¹ Div. IV, Sect. B, inscr. 50.

restored from the actual remains, as may be seen in the photograph on page 188 of the *A. A. E. S. II*, and with the aid of Plate 145 in *La Syrie Centrale*. Only the colonettes which adorn the little apse, and the roof of the chapel, are conjectural. The portion of the exterior of the eastern basilica which appears in this Section E-F has, as a basis for restoration, the aisle wall intact. This wall shows a deep semi-circular incision above the portal for the insertion of the ends of the slabs of a curved porch-roof which was carried on two columns. Such curved roofs upon distyle porches were not uncommon in the churches of Northern Syria. The clearstorey wall is restored on the evidence of fragments lying in all four of the basilicas. It seems certain that the interior of the clearstorey was embellished with a row of colonettes carried upon corbels and supporting corbels which in turn bore the ends of the roof beams; as is shown in Section A-B, and as is vouched for by M. de Vogüé in his Fig. 43; but it is impossible to discover if the exterior face of the wall was similarly enriched or not. The great basilica of Saint Sergios at Rusâphâ¹ is known to have had both an interior and an exterior colonnade in the clearstorey, and there are exterior as well as interior colonettes in the clearstorey of the south façade here in St. Simeon's; but I have omitted them elsewhere. The tile roofs which are indicated in the drawing are, of course, conjectural. Months might be spent in making measured drawings of the details of this remarkable monument; for the present however the beautiful and exceedingly accurate drawings published by M. de Vogüé, in his Plates 146, 147 and 148, must suffice to illustrate the wealth and refinement of the carved ornament of Saint Simeon's church at Ẓal'at Sim'an.

81. TAKLEH.

This ruin lies a short distance to the south of Ẓal'at Sim'an, on the eastern side of the valley which divides the Djebel Ḥalaḡah from the Djebel Sim'an, and part way up the slope of the latter mountain. I did not visit this place, since the reports of those of my party who did visit it made it seem unnecessary for me to do so. The ruins can be seen very plainly from Ẓal'at Sim'an; they cover only a small area, but appear to preserve at least one building of considerable height.

82. BĀŞŪFĀN.

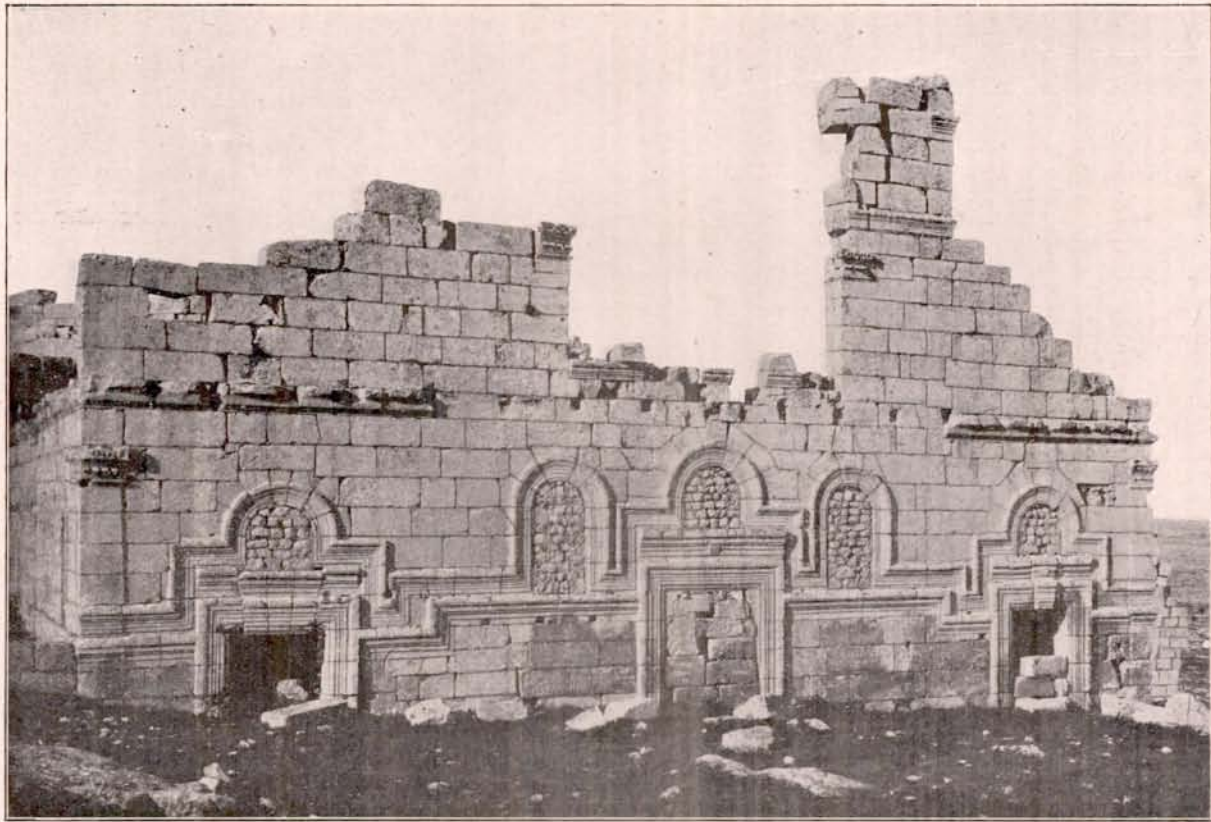
Here are the ruins of an ancient town of considerable size which was occupied by the Moslems in the Middle Ages, and is still inhabited, during part of the year at least, by a group of Kurdish families who have built comparatively comfortable houses among the ruined ones. There is a never-failing spring in a depression below the village, and a grove of trees of great age, near which is a Mohammedan grave yard to which Moslem dead are brought from miles around. The Mediaeval and modern occupation, and consequent rebuildings, have all but obliterated the ancient buildings. There were two large churches here, one of which was converted into a Moslem stronghold by the addition of square towers, and still preserves important parts of its original structure, the other is to be traced only in its outlines in the midst of a flourishing vineyard.

¹ cf. E. Herzfeld. *Monatshefte für Kunstwissenschaft*, II Jahrgang, 1909, 100, Abb. 6.

on both sides. A photograph of the exterior of these apses will be found in Ill. 301, other photographs of the exterior and interior of this part of the church appear on pages 186 and 187 of the *A. A. E. S. II*; beautiful measured drawings of the exterior and interior details of the apses form the subjects of Plates 143 and 148 in *La Syrie Centrale*.

The restoration of the north façade, in Plate XXIV, was a simple task, with the aid of M. de Vogüé's drawings; for this part of the edifice is remarkably well preserved, as Ill. 302 shows. The whole of the ground storey is still standing, together with the pilasters at the sides of the quadruple window in the upper storey and the bases of two of the three colonettes which divided the opening. In the remarkable perspective shown in Plate 145 of *La Syrie Centrale*, which by the way should be compared with Ill. 300, two of the colonettes of this window are shown as standing with the architraves and two of the arches in place. Therefore only the gable end is restored; for there is ample evidence for the two screen walls which are shown as rising to a straight line at the clearstorey level at the ends of the aisles. These screen walls, which appear to have had no cornice feature to crown them, and which seem to have had no particular architectural reason for their existence, were reproduced in the façade of the West Monastery at Dêr Sim'an (Ill. 290), and probably in other churches of the region which are less well preserved. The employment of pilasters at the angles of this north façade is interesting as illustrating the revival of Classical motives, and the doubling and playful use of the mouldings are striking examples of native taste.

The most interesting, perhaps, of the restorations is that entitled Elevation E-F, which shows the south façade of the southern basilica where the principal entrance to the great church stands, the outside walls of the octagonal court, and two of the trapezoidal chapels which open out from the oblique sides of the octagon and the apses which are attached to them, one of which, that on the right, is perfectly preserved, the other is completely ruined. To the left is shown the exterior of the western half of the eastern basilica with one of its distyle porches restored. The evidence for the restoration of the south façade with its arched porch is found chiefly in the existing remains. M. de Vogüé presents a view in elevation of this façade in its actual state, and numerous photographs of it have been published, among which I may mention that on page 184 of the *A. A. E. S. II*. It will be observed, in my restoration, that only the gable end is conjectural; the colonettes which stand upon the buttresses on either side of the middle arch, and which carried water spouts, are restored from their bases which are in situ, and from the brackets above them which are still in place. In the same way the colonettes which divide the clearstorey windows into groups of two, were restored from corbels in place above and below them. In comparing this restoration with M. de Vogüé's drawing of the actual state, it will be noticed that the side portals in my drawing are not centered upon the side arches of the narthex. This irregularity in the restoration is the result of careful measurements which are borne out by one of the photographs (Ill. 303) which shows the interior of this wall with the side portal set well to one side of the end of the aisle, leaving room for a window between it and the pier of the nave arcade. The same photograph shows the only remaining bit of clearstorey wall with the upper and lower row of corbels connected with the interior clearstorey colonnade. The outer walls of the octagon and of the trapezoidal chapel with its apse, which appear on the right of the façade, are



Ill. 302. Qal'at Sim'an; Church of St. Simeon, North End.



Ill. 303. Qal'at Sim'an; Northern Arch of Octagon, from the inside. View looking South.

In the preparation of the restorations given in Plate XXIV, in which I was ably assisted by Mr. Edwin A. Park, I made extensive use of the heights given in detail by M. de Vogüé in a drawing on page 144 (Fig. 43) of *La Syrie Centrale*. These measurements, given in ancient feet and palms, when reduced to metres according to the ratio mentioned by M. de Vogüé on page 25, i. e. 0.308 m. to the foot, agree with all the measurements of heights which I made on the spot. But there were a few other measurements, such as the intercolumniation shown in Fig. 43 of *La Syrie Centrale*, which I was unable to harmonize either with the ground plan given by M. de Vogüé or with my own measurements. This intercolumniation, which corresponds to 3.69 m., is somewhat too wide to allow seven bays in each of the three short arms of the church, and entirely too wide to allow ten bays of the same width in the longer eastern basilica. There are no arcade columns in place here to-day, but it is quite plain that not all the intercolumniations were equal; and those of other churches in which the arcades are preserved also show considerable irregularity in this regard. According to my figures, the intercolumniations of all four churches were a little under 3.50 m., and this would give nine bays to the eastern basilica, and seven to each of the other basilicas.

The restoration of details that are no longer in place is derived from two sources, one found in details that are still lying in the ruins, the other in analogies with other buildings in Syria in which such details are in place, or from combinations of these two sources. Thus, for instance, the gable ends of the basilicas are restored in part from details lying among the ruins, and partly from gables in the neighbourhood which are still preserved. The longitudinal section (Pl. XXIV, Section A-B) shows the western and the eastern basilicas, and the octagonal court with the base of Saint Simeon's pillar, a rock-hewn foundation, in the middle. Hardly a single detail of this section is entirely conjectural. The measured drawing of M. de Vogüé (*S. C.* Fig. 43) furnishes the heights of the columns and of the wall above them, my measurements give the intercolumniations in both basilicas, and the débris furnishes the actual forms of the details. Nearly one half of the north wall of the western basilica is standing; and the whole of the north wall of the eastern basilica, together with the apse, is perfectly preserved. It will be observed that the east ends of the aisle walls of the eastern basilica, corresponding to two bays of the nave, are higher by a single course than the rest of the walls. This extra height was a necessity in connexion with the side chambers H and K which joined on to the walls on either side, and caused a break in the aisle roofs. The only details of the octagonal court which are conjectured are the gable ends, and these only partly so. All the arches shown here are standing, the brackets which carried the colonettes in the angles are in place, and the colonettes themselves were found in fragments. The corbels of the great cornice are some of them still in place, and many blocks of the cornice itself, with their conchas, were found in the ruins, as were also blocks from the raking cornice of the gable. It seems certain that the four cardinal sides of the octagon were provided with gables which represented the ends of the roofs of the four basilicas, and that the oblique sides terminated in straight cornices. The other section (C-D) shown in Plate XXIV is drawn almost entirely from extant remains. The columns and the gable are of course restored. The wall above the right-hand apsis is complete, and the corresponding wall on the left is restored from it. These are merely screen walls terminating at the top in a cornice which is moulded

KAḫAT SIMʿÂN.

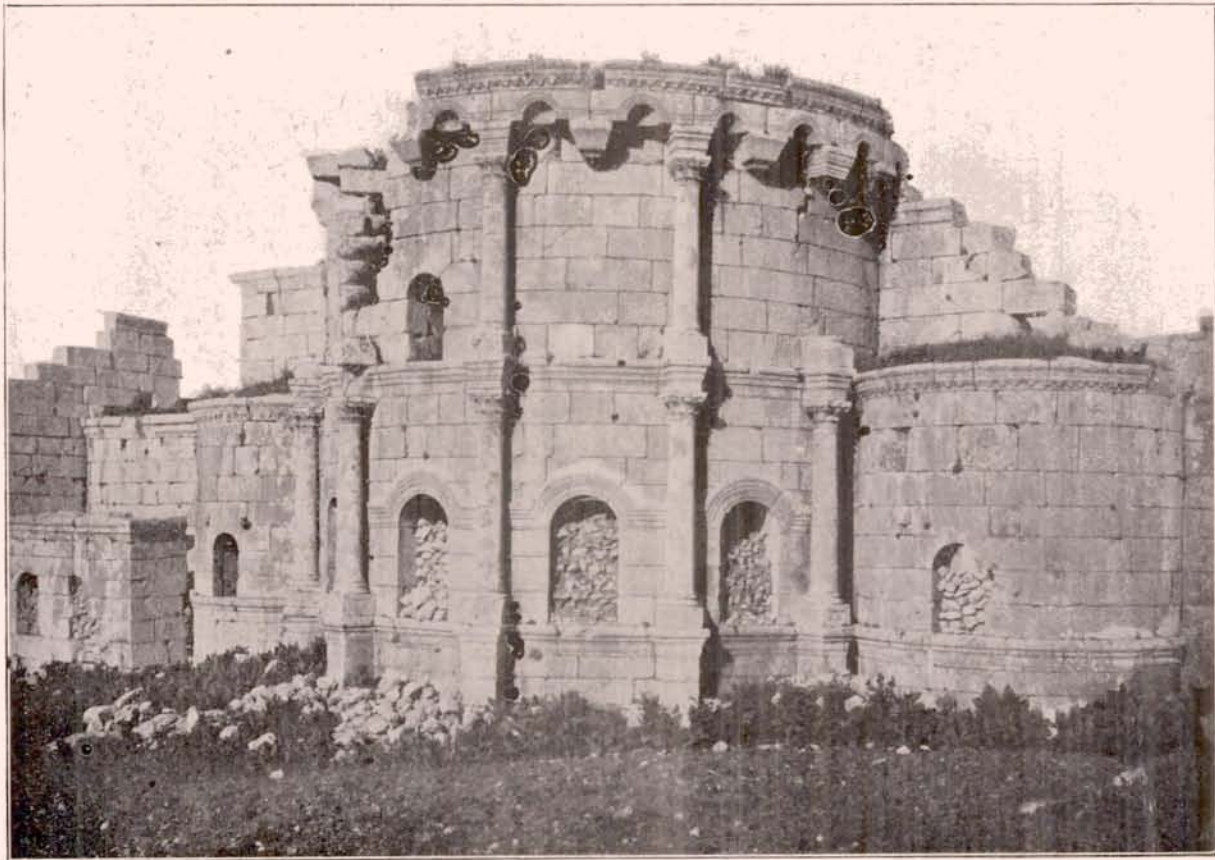
CHURCH OF ST. SIMEON STYLITES: Kaḫat Simʿân is not to be regarded as a place separate and distinct from Dêr Simʿân, but as the crowning feature of the place, its akropolis, as it were. One would hardly imagine that any information of importance could be added to the magnificent publication of St. Simeon's shrine presented by M. de Vogüé,¹ and indeed I have nothing new to offer in the way of architectural details; but, since I had the good fortune to have with me at Kaḫat Simʿân an engineer, Mr. F. A. Norris, and since he had with him a transit instrument, a detail of equipment which M. de Vogüé did not have, I asked him to make some accurate observations upon the general lines of the great church, with the result, rather anticipated on the occasion of my former visit, that important departures from symmetry were discovered in the orientation of the eastern arm of the great cruciform building, as is shown in Plate XXIII. And when it became apparent that I must publish anew the plan of the great church, I determined to add a few more studies, by way of supplementing M. de Vogüé's plates, and took a few careful measurements with that end in view. These new studies, which are embodied in Plate XXIV, are based, it should be noted, partly upon new measurements, but principally upon the plates of *La Syrie Centrale*.¹ They consist of a longitudinal section of the church from west to east, a cross section through the eastern basilica, and elevations of the north and south ends. Four new photographs are also added (Ill's 300-303) to supplement my seven photographs published in Div. II A. A. E. S., pages 184-190. In Plate XXIII an effort has been made to indicate in the plan the parts which are standing, according to the table presented at the beginning of each of these Parts. Thus one may see, by a glance at the ground plan, which walls and columns and arches are standing, which are perfectly self-evident from foundations or from fallen walls, and which are conjectural, or taken over from M. de Vogüé's plan without any other indication of their former existence.

The transit instrument, set up directly above the middle of the great base of St. Simeon's column in the centre of the octagon, shows that a line drawn toward the true North strikes the northwest angle of the north arm of the church, and that this line produced in the opposite direction will strike the southeast angle of the south arm. A line drawn through the centre of the north and south arches of the octagon evenly bisects the north and south arms of the church, and a line drawn at right angles to this bisects the western arm; but this line produced toward the east does *not* bisect the main eastern basilica, but falls 2.43 m. south of the middle of the curved wall of the apse. This throws the main axis of the basilica well to the left of a perpendicular to the main axis of the north and south arms of the church. But even this divergence does not bring the axis of the eastern basilica to a right angle with the true North line. This change would seem to necessitate a redrawing of the great group of monastic buildings to the southeast of the main church, as shown in M. de Vogüé's Plate 139; but, as a matter of fact, the alterations would be hardly noticeable; for, although the axis of the small church (M) on the south side of the east end of the great church is parallel to the axis of the great church, slight adjustments and compensations were made in the buildings directly adjoining it to the south, the rooms not being exactly rectangular.

¹ S. C. Pls. 139-150.



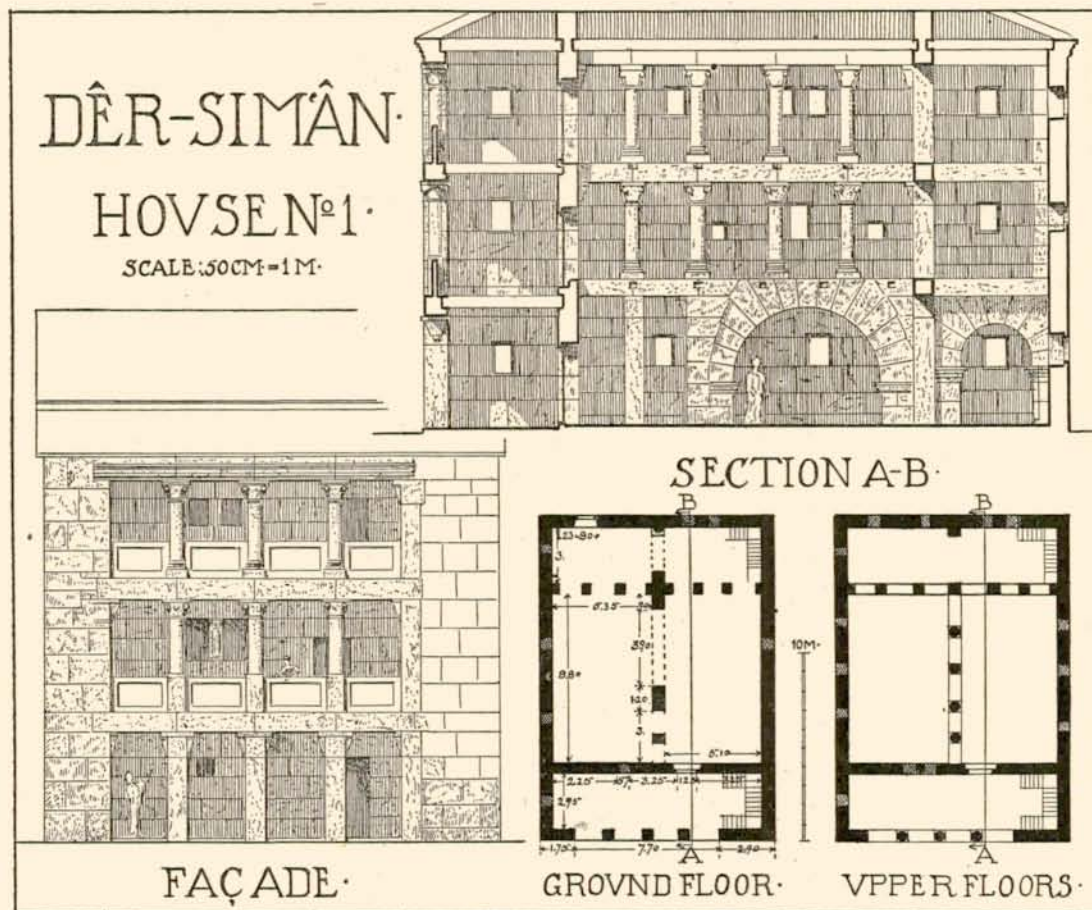
Ill. 300. Kal'at Sim'an. View from Tower at the North.



Ill. 301. Kal'at Sim'an; Church of St. Simeon. View of Apses from N. E.

also faces upon the court. The building upon the street, to the west, looks like a small private house.

HOUSE No. 1: In another group of buildings well to the west of the above is a remarkable structure which I have called House No. 1. This is a fine building, three storeys high, which looks like a private residence, but which possibly may have been an inn of unusual pretensions. A side view of this edifice is shown in a sketch¹ by M. de Vogüé, and I gave a photograph of the front of it in the publications of the American Expedition.² Herewith I present (Ill. 299) ground plans of two floors and

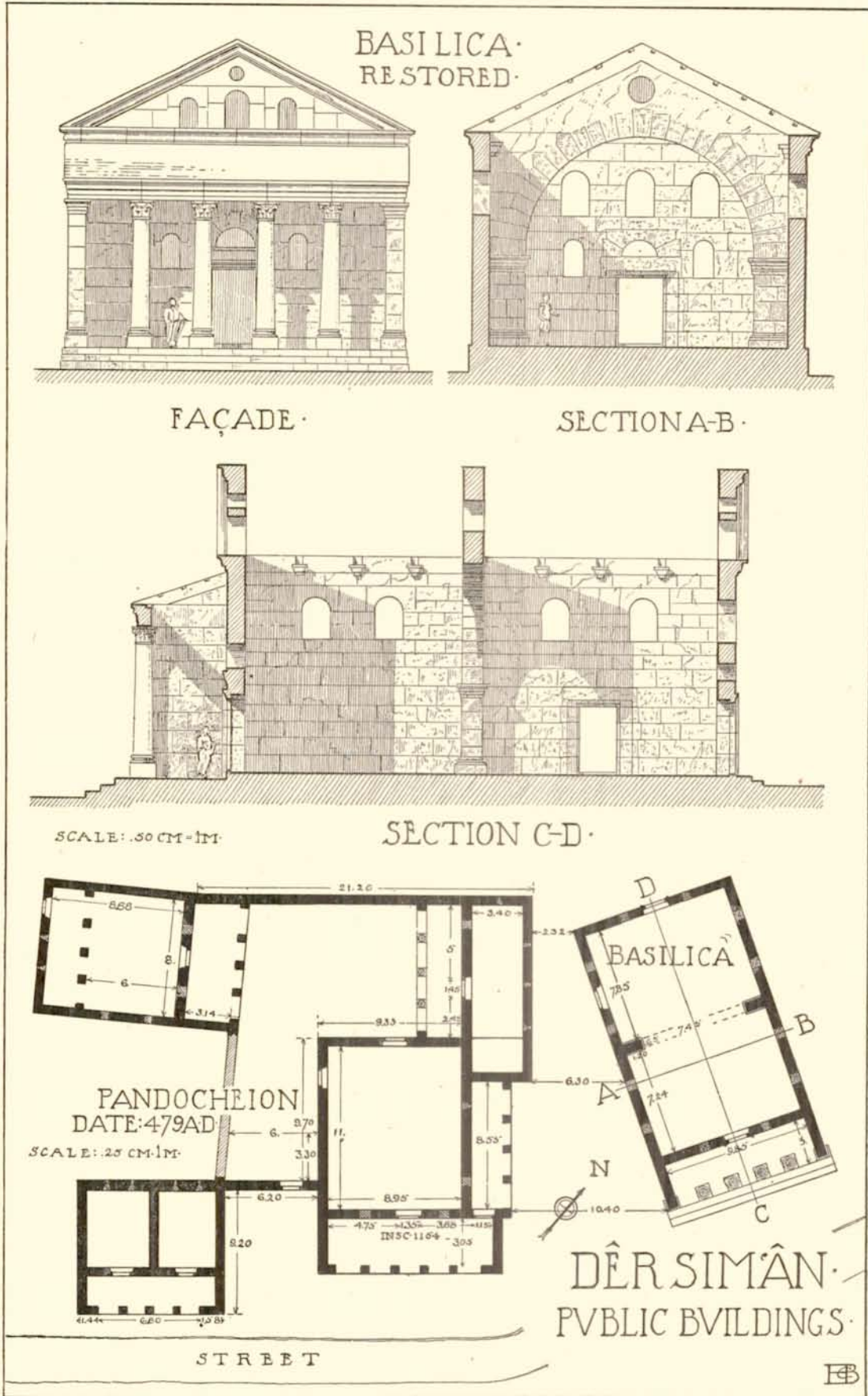


Ill. 299.

a front elevation and section drawn to scale. The ground floor differs from the other two. The dividing members here are in part arches, while on the floors above they are only rectangular piers and little columns. From Section A-B one might imagine that the central part of the house was open from ground floor to roof; but the holes for beams show that every part of the house was divided by intermediate floors of wood. The house gives an impression of considerable dignity and elegance. Its details would place its date early in the fifth century. It was no doubt one of a large number of three-storey houses, but is the only one in Northern Syria, with the exception of the tower-houses, that has been able to withstand the shocks of hundreds of earthquakes.

¹ S. C. Pl. 109.

² A. A. E. S. p. 175.



Ill. 298.

chapel within the inn, with nave, choir or bema, and sanctuary, and gives rise to the question as to whether this was not a monastery. A similar arrangement however is to be seen in a pandocheion of somewhat different general plan at Southern Dâna.¹ At the extreme northwest angle of the portico of this building is a small enclosure which served as a *latrina*, and just south of it, still in the portico, is a larger inclosure the purpose of which is not clear. But the most interesting feature of the edifice is a double row of monolithic piers, near the northeast corner, which carry heavy architraves and slabs of stone forming a narrow viaduct, precisely like a bridge, connecting with a broad rock-hewn terrace cut in the hill-side on a level with the upper loggia or gallery of the inn. This feature is indicated on the plan (Ill. 297) and is well illustrated in Plate 108 of M. de Vogüé's book. The rock-hewn terrace, beautifully smooth and even in surface, looks like a particularly fine threshing floor or even a dancing place; but at its northeast angle stands a tomb chapel (Ill. 297) which is almost half rock-hewn, and in the perpendicular face of rock which bounds the terrace toward the east are two rock-hewn arcosolia with highly ornamented piers and archivolts. The upper storey of the tomb chapel was reached from the outside by steps cut in the natural rock, it seems to have comprised a single large room. One of the arcosolia in the lower storey protrudes from the line of the south wall and, together with a large part of the wall itself on that side, was "spared" in the living rock.

"BASILICA": There is a group of buildings on the principal east-and-west street of the town just above the point where it turns to enter the *Via Sacra*. Most of them are inns of the poorer class; but one of them (No. III on the map) I have chosen for special comment. I have called it a Basilica, or law-court, simply because it is a public building of some dignity and is not oriented. The ground-plan (Ill. 298) presents a large rectangle, 15 m. by 8 m., spanned by a broad and high transverse arch, and having a fine porch, tetrastyle in antis, at one end. There are large portals at both ends and one in one side of the building. The walls and the high arch of the interior are standing, the front portico has fallen down, but its great columns lie in the ruins, and it is possible to discover that the gable end of the building was set over the main wall, and not above the porch which carried a leanto-roof, in which feature the building differs from structures of the Classical period. Portals at opposite ends of a public building with an undivided interior are rare, and suggest only the curious building erected under the Emperor Philip at Dmêr in the Haurân.² The details of this building however indicate a date not earlier than the fifth century after Christ.

PANDOCHEION; DATE: 479 A. D. The inn of M. de Vogüé's inscription³ stands next to the "Basilica" on the west. The illustration of it given in *La Syrie Centrale*⁴ is confused and misleading; but the building, or group of buildings, is much more ruinous now than it was when the early sketch was drawn. The plan given in Ill. 298 requires no elucidation. The group is very irregular, and is formed about a court of irregular shape. The inscription which tells us that Symeones built the inn in the month of July 479 was written over the doorway of the principal entrance within a portico of piers. The large room of the inn has doorways on three sides; there is a stable in the court yard at the rear, and another building, possibly a *dependance* which

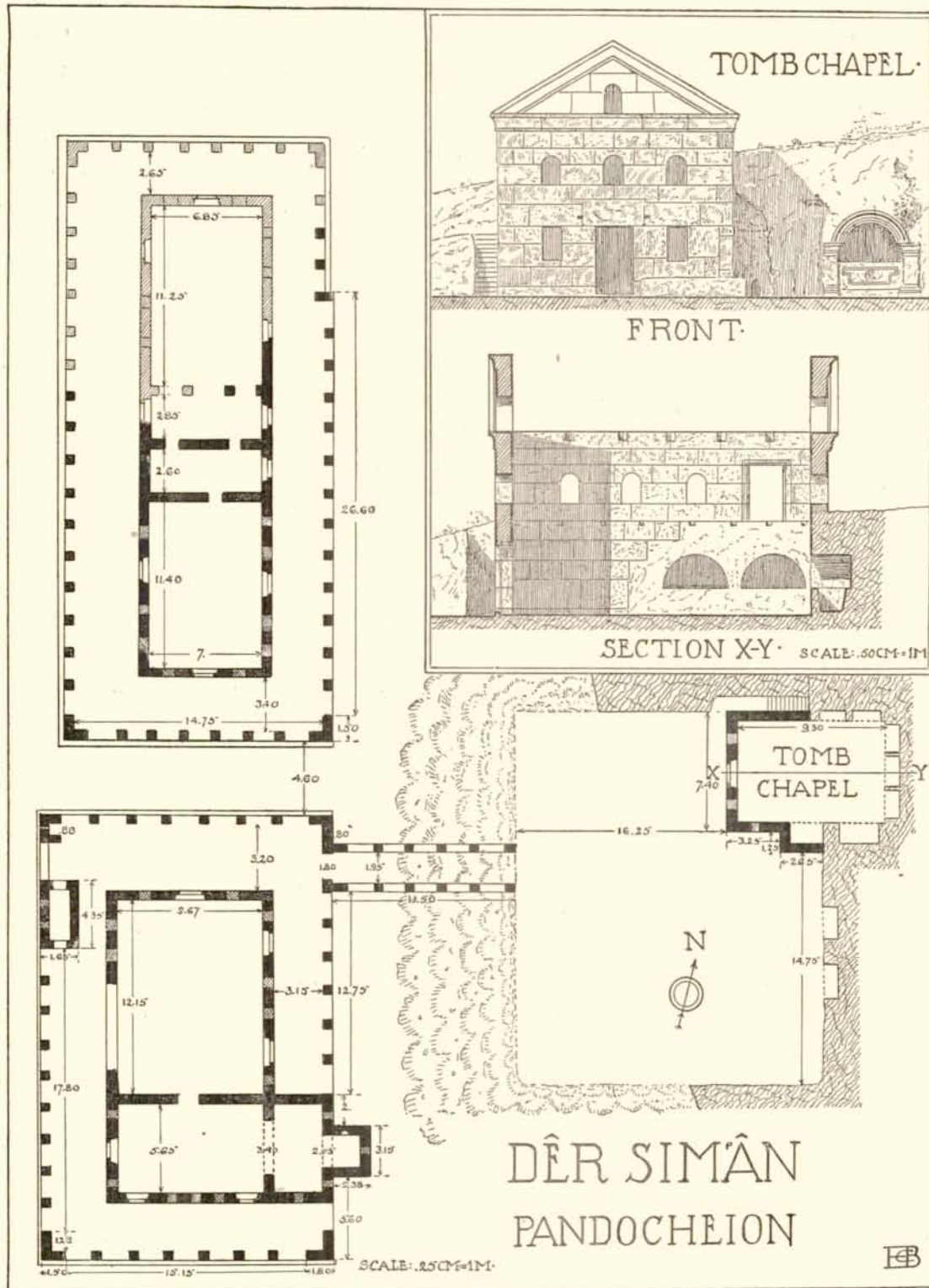
¹ cf. Il. B. 3. p. 139.

² cf. A. A. E. S. II, p. 400.

³ III, B. 6. insc. 1154.

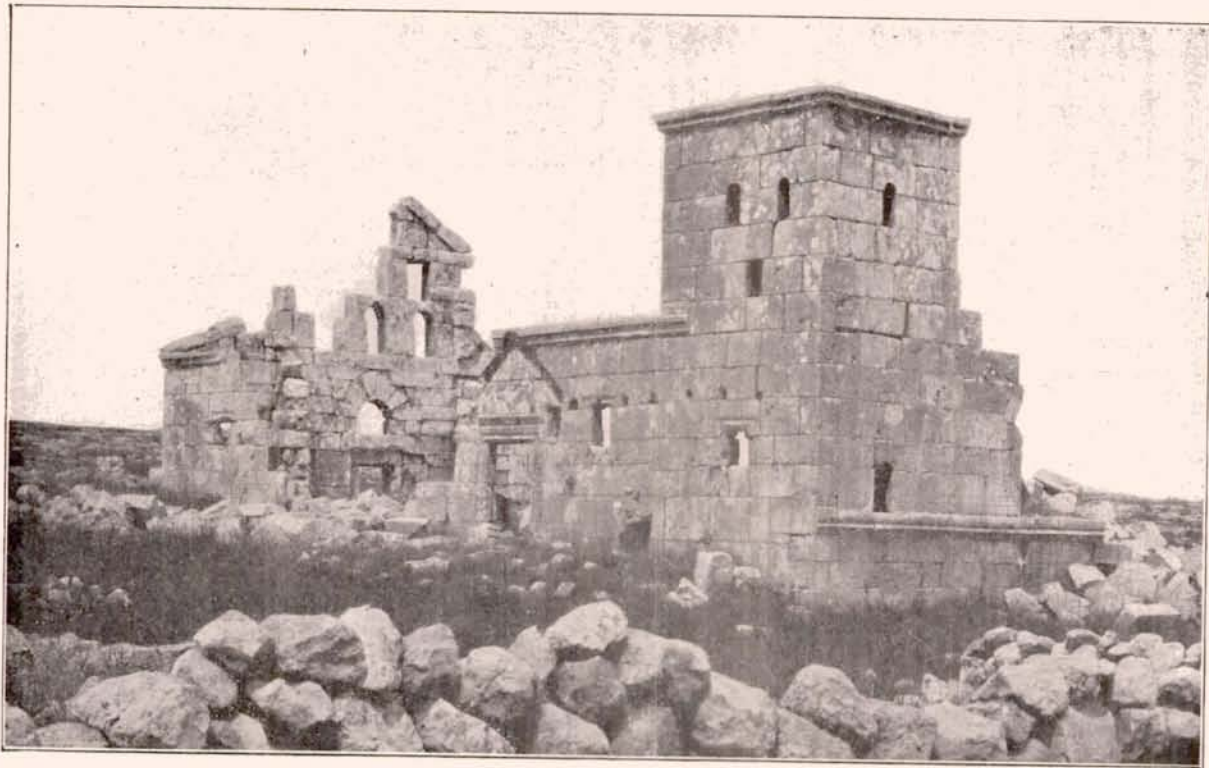
⁴ S. C. Pl. 114.

The east wall of this room contains a broad arch which opens into another room which occupies the width of the portico. Eastward from this room opens, by an arch, a small

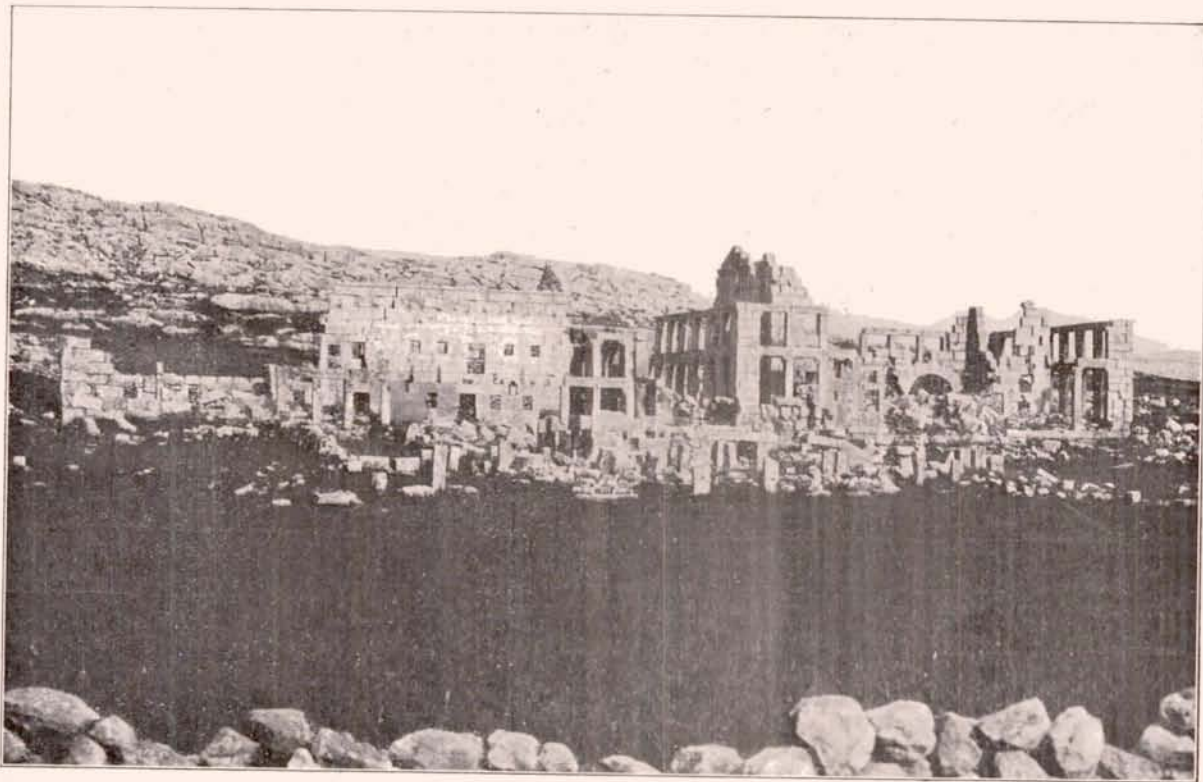


Ill. 297.

square room roofed in stone, precisely like the sanctuary of a small chapel, which contains three tombs below the floor level. In plan this gives the appearance of a

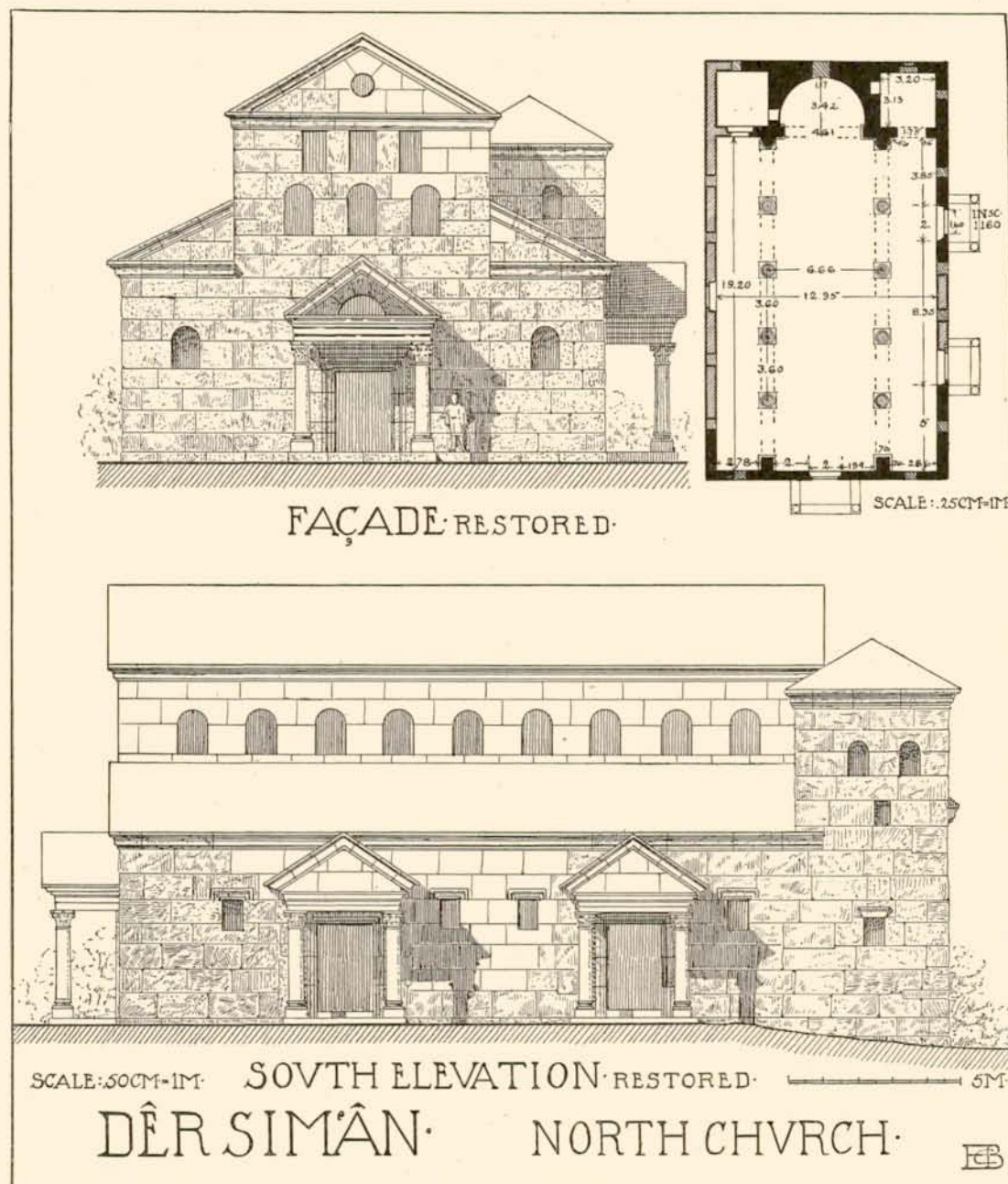


Ill. 295. Dêr Sim'ân; North Church. View from S. E.



Ill. 296. Dêr Sim'ân; Great Pandocheion. View from N. W.

plate presents a perspective view from the northeast, my photograph (Ill. 296) shows the building from the west, a plan is given in Ill. 297. It will be observed that there are two separate buildings of the same general type set end to end. Both are surrounded with wide porticos in two storeys in the usual manner. The southern building is exceedingly well preserved, only the middle parts of its side walls and part of its western



Ill. 294.

porticos having fallen. The northern building is almost twice the usual length of the largest structures of this class; the walls of the southern half of the building proper, with parts of its porticos, is completely preserved, the remainder is in ruins (Ill. 296). The lower porticos of both of these buildings are exceptionally high. The south building is divided by a single partition wall which cuts off an oblong room in its south end.

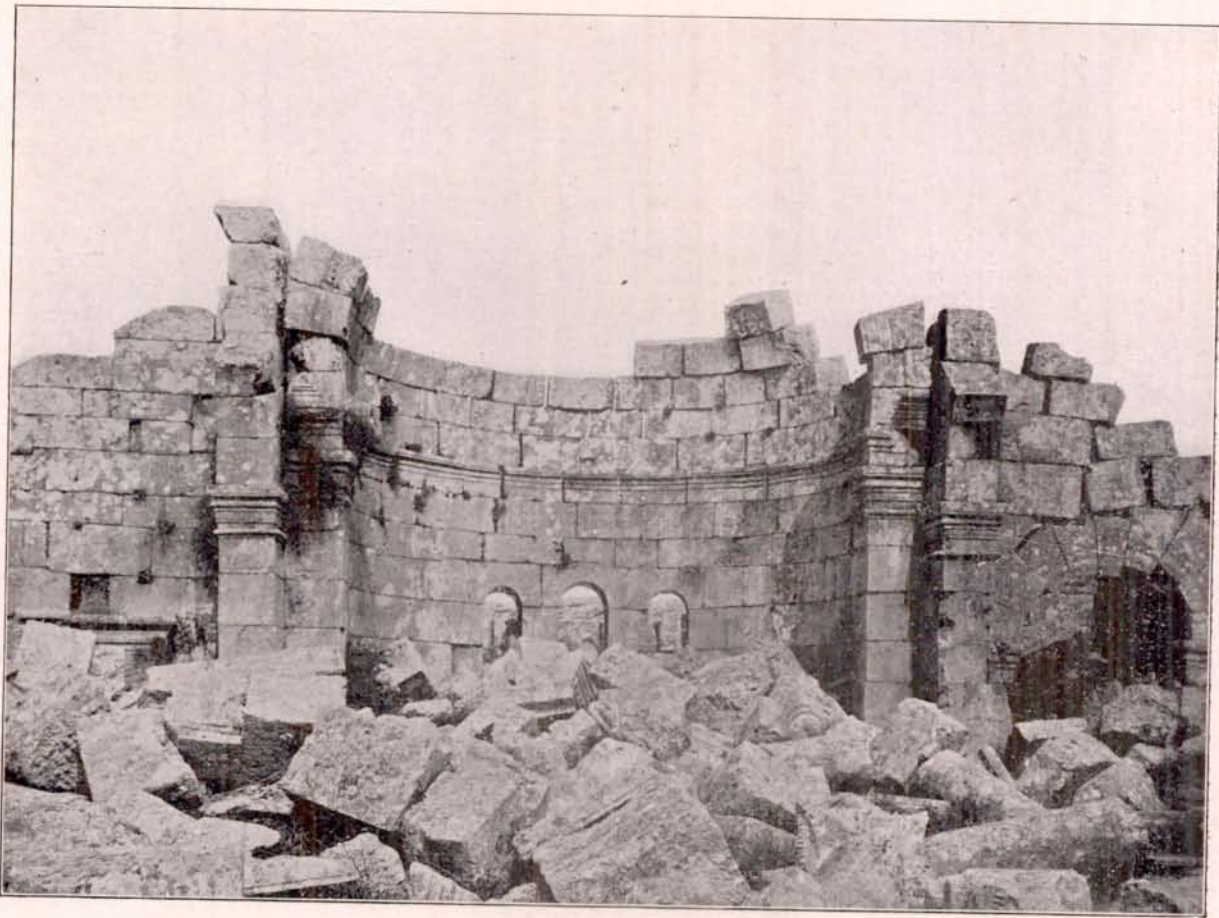
three arches of the entrance and the cloister is a wall with an arched portal and two arched windows in it. A stair-case in the west end of the vestibule connected with the loggia above it. The three remaining sides of the cloister are exactly similar. They compose an ambulatory of five bays on a side, in two storeys, both consisting of monolithic piers and architraves. The lower piers have moulded brackets at the sides by way of caps and the lower architrave is moulded, the upper storey is plain and is provided with simple panels between the piers. Behind the piers, on the other side of the cloister walk, are arcossolia hewn in the living rock which has been evenly cut away on all three sides of the cloister. There are five of these rock-hewn arcossolia in the east wall, six in the south and five in the west wall which is flush with the east wall of the church above, so that the arcossolia are underneath the church. The archivolts of all the arcossolia are carved with simple mouldings. The back wall of the upper ambulatory is built directly above the arcossolia. The tombs of this very elaborate and dignified *campo santo* may have been intended only for high dignataries of the church.

Other Buildings: The remaining buildings of this group require but little comment. The buildings which I have called stoas, in the east end of the enclosure are in two storeys. Two of them had front walls above the rows of piers below. The inns were also in two storeys, and the great cloister with the long stoa on the north and the porticos of the inns on the east and west was provided on three sides with covered walks. All of these buildings are of the plainest variety, consisting of simple upright monoliths, plain architraves, and massive solid walls, and having no mouldings or other ornament save their simple cyma-recta cornices.

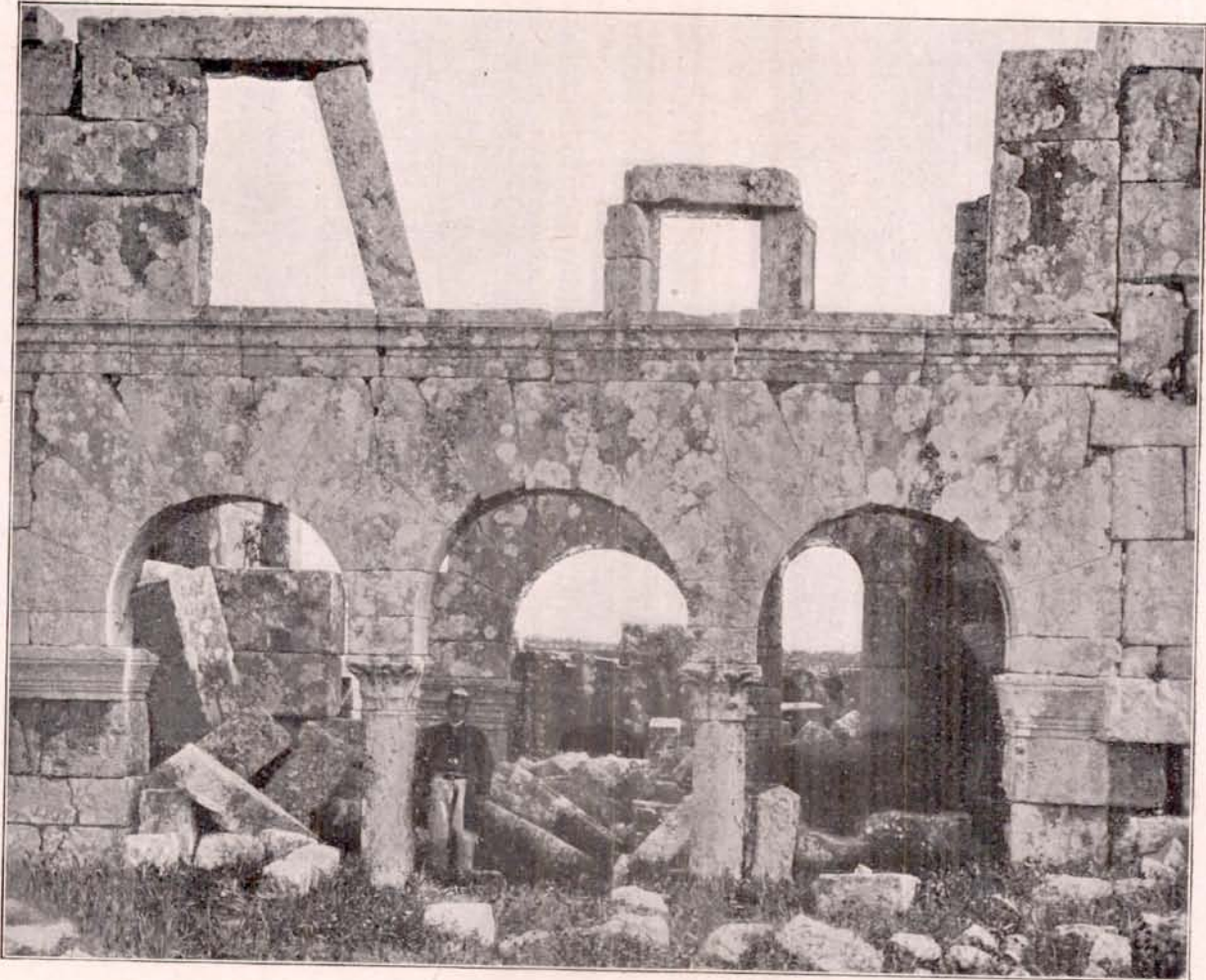
NORTH CHURCH: This church stands in the northeastern quarter of the ruins. It preserves its west front almost completely, its side walls in part, and a tower at its southeast angle in entirety; the interior columns and arches, the half-dome of the apse, and the walls of the northeast chamber have collapsed. Its ground plan (Ill. 294) is typical, with a nave of five bays and an apse and side chambers within a straight east wall. The chamber on the south side of the apse, the prothesis, has an arched entrance, the other chamber has a doorway upon the north aisle and has direct communication with the sanctuary. The arcades of the nave terminated in half columns beside the apse. The apse itself had one large arched window. The western portal and the portals in the south aisle were provided with bicolumnar porches with double-pitched roofs of stone slabs as may be seen from the deep sockets in the walls cut to receive them (Ill. 295). The doorways were embellished with carved bevelled doorcaps and deep frame mouldings with cusping outside of all. The aisle windows and one of those in the prothesis were rectangular with incised mouldings on the lintels only. The west façade has been restored correctly; for remnants of the round window lie just inside the portal and more than half of the rest of the wall is in place. The tower is probably to be restored with a pyramidal roof as no remains of gables were found. The ruins would seem to indicate that there was no corresponding tower above the diaconicon.

GREAT PANDOCHEION: The huge half-ruined structure at the foot of the slope of St. Simeon's Mount, at the edge of the southeast quarter of the town, has been described by M. de Vogüé¹ as a pandocheion, and conforms in plan and structure to the type of building which seems unmistakably to represent the inn for pilgrims. M. de Vogüé's

¹ S. C. Pl. 108.

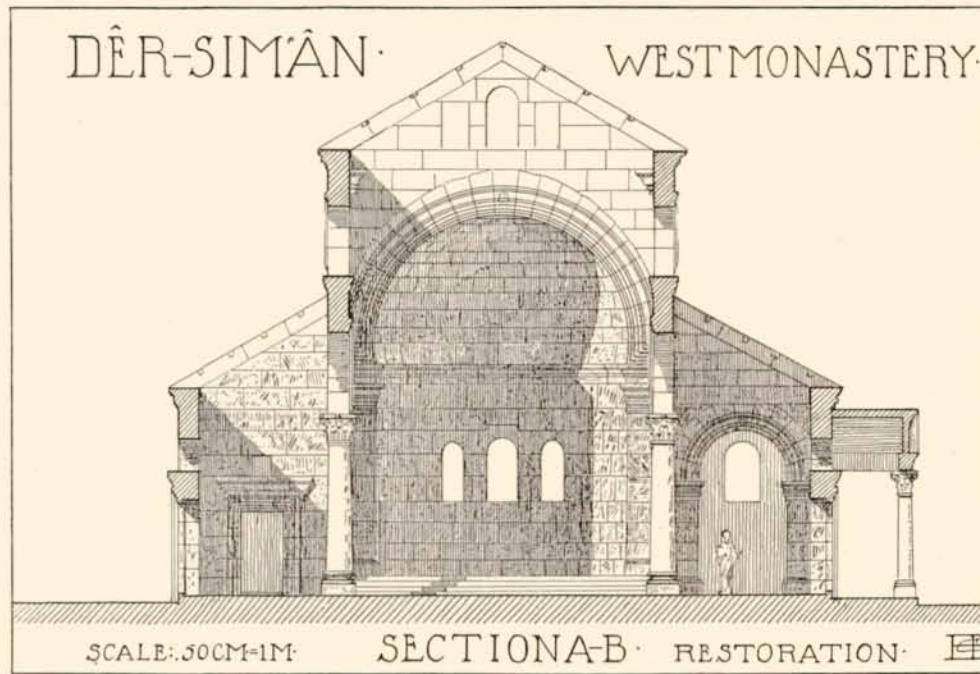


Ill. 292. Dêr Sim'ân, West Monastery, Interior view of Church, looking East.



Ill. 293. Dêr Sim'ân, West Monastery, Entrance to Campo Santo.

The doorway of the diaconicon is provided with frame mouldings and a doorcap. The arch of the prothesis is adorned with incised mouldings, and incised mouldings were applied to the faces of the arches of the nave. These were returned upon the stilt-block of each arch and were carried on from arch to arch. The capitals of the columns of the nave arcade are good examples of a well proportioned and carefully executed type of Corinthian in which the foliage is carved with much of Classical spirit, but with Oriental fineness of detail. The mouldings of the exterior, like those of the inside, are of two kinds, one in relief, the other incised. The cornices are all simple and salient. The frame mouldings and doorcaps of the portals are all in relief as is the belt course which is carried around the building at the level of the window sills. But the mouldings of the windows and of the relieving arches above the portals, which are carried without break from opening to opening above the salient belt course, are all incised. The arcuated lintels and the blocks which stood between the windows of the



Ill. 291.

clearstory were represented in the débris within the church, all these have incised mouldings, and greatly facilitated the restoration of the clearstory (Ill. 289).

Campo Santo: This is an entirely new feature in the architecture of Syria, a burial cloister, or *campo santo*. East of the church, and on a level nearly 3 m. below it, is a nearly rectangular cloister opening toward the north upon the chief cloister of the monastery (Ill. 286). The entrance consists of a triple-arched vestibule flanked on the west by a rectangular apartment and on the east by the end of one of the stoas. The three arches of the outer entrance which are perfectly preserved (Ill. 293) are of slightly unequal span, the middle one being wider than the others which are equal. They are stilted, and are carried upon two Corinthian columns with rather simply carved capitals, and two piers with plainly moulded caps. Above the arches runs a moulded string course, and above this was a second storey in the shape of an open loggia (Ill. 289) composed of plain rectangular piers with unmoulded architraves. Between the

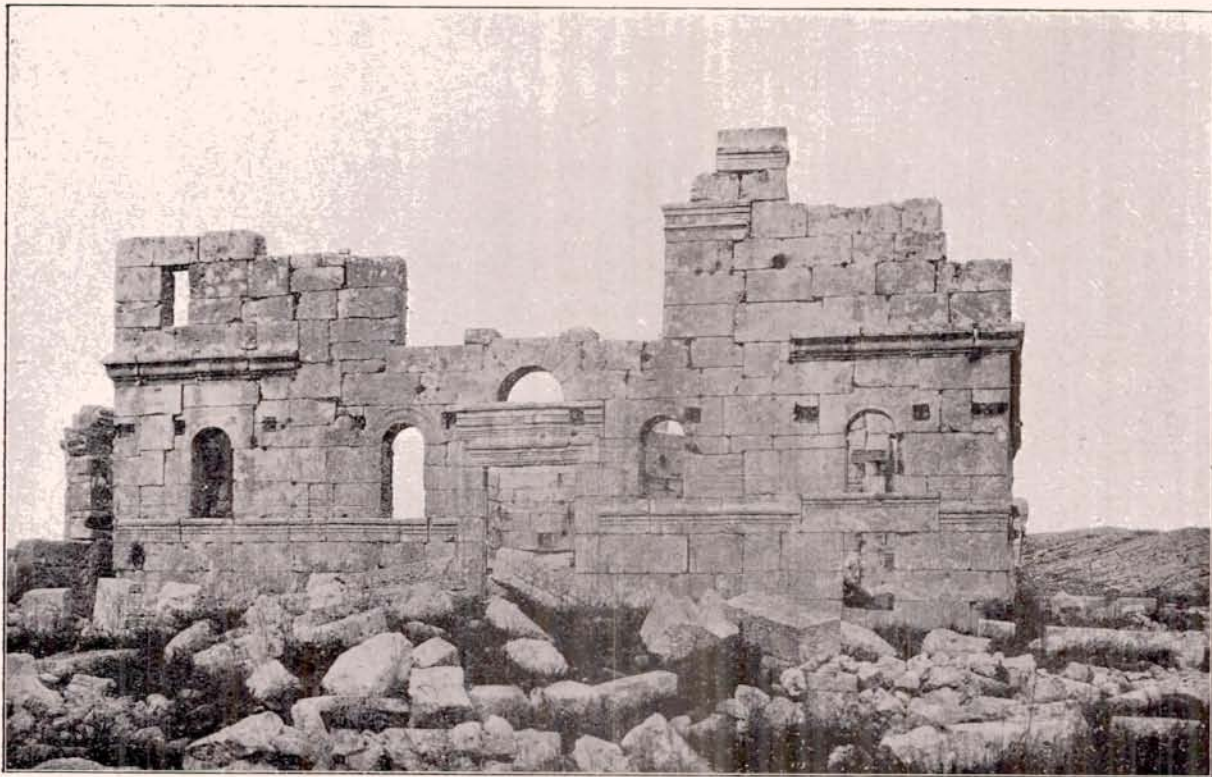
three windows, the south chamber, i. e. the prothesis, opens upon the aisle by an arch, the other chamber has a doorway upon the north aisle and is directly connected with the apse. The nave has a great western portal and two doorways in either of the side aisles. The lower storey and part of the upper storey of the west façade (Ill. 287), the south wall entire (Ill. 288), part of the north wall, and the whole east end, with the exception of the half dome of the apse, are still standing. The interior columns and arches have fallen; but all their details and those of the clearstorey are lying untouched in the nave. This fact greatly facilitated the restoration of the interior (Ill. 289). The restoration of the west façade (Ill. 290) is a simple matter from the material in place (Ill. 287) and that lying inside the church. The bases of the two colonettes which divided the triple-arched opening of the upper storey are in place, their height is determined by that of the moulded pilaster or respond at the right; only the arrangement of the gable end is conjectured. The thin screen walls that are carried up above



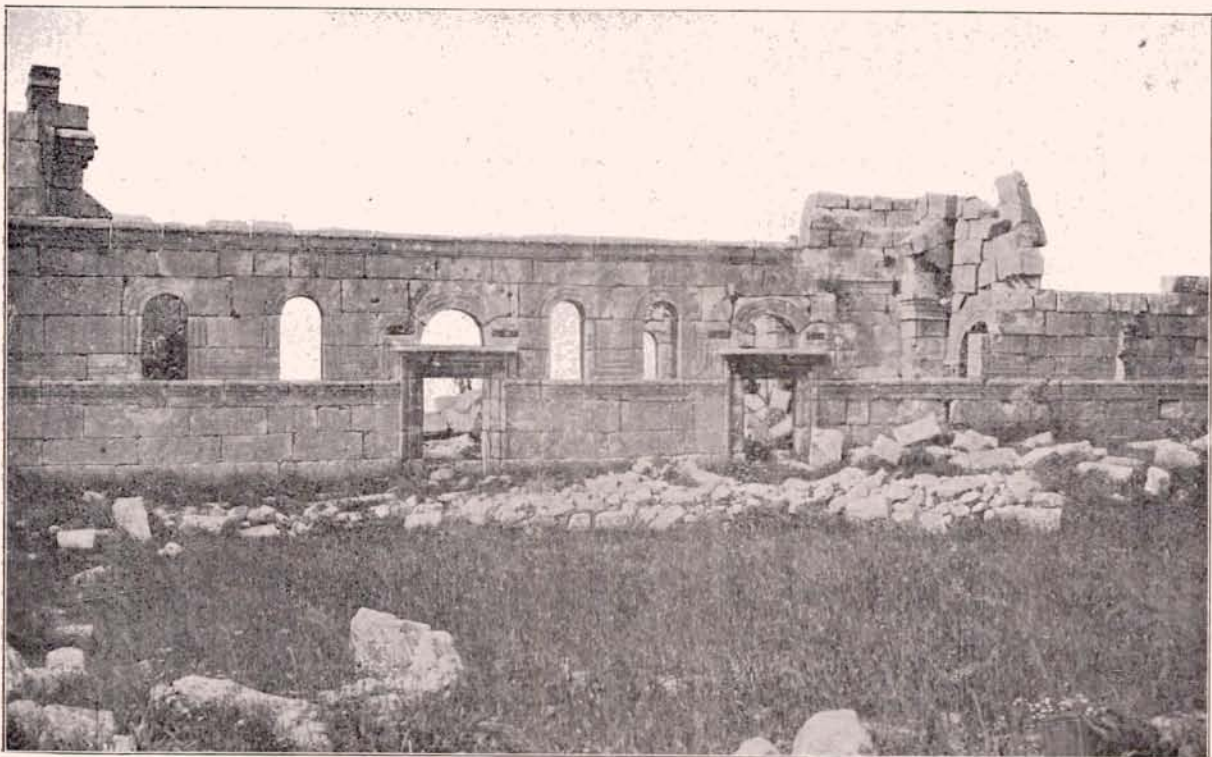
Ill. 290.

the end walls of the side aisles, concealing the half pediments at the ends of the aisle roofs, are peculiar features which are repeated in the north arm of the Church of St. Simeon, but nowhere else in Syria so far as I remember. The screen wall on the north has a large opening like a doorway in it. These walls were certainly not returned along the aisle walls. The restoration of the interior of the east end of the church (Ill. 291) is also an easy task owing to the state of preservation of this part (Ill. 292). It is interesting to find that the arch of the apse had the horse-shoe form.

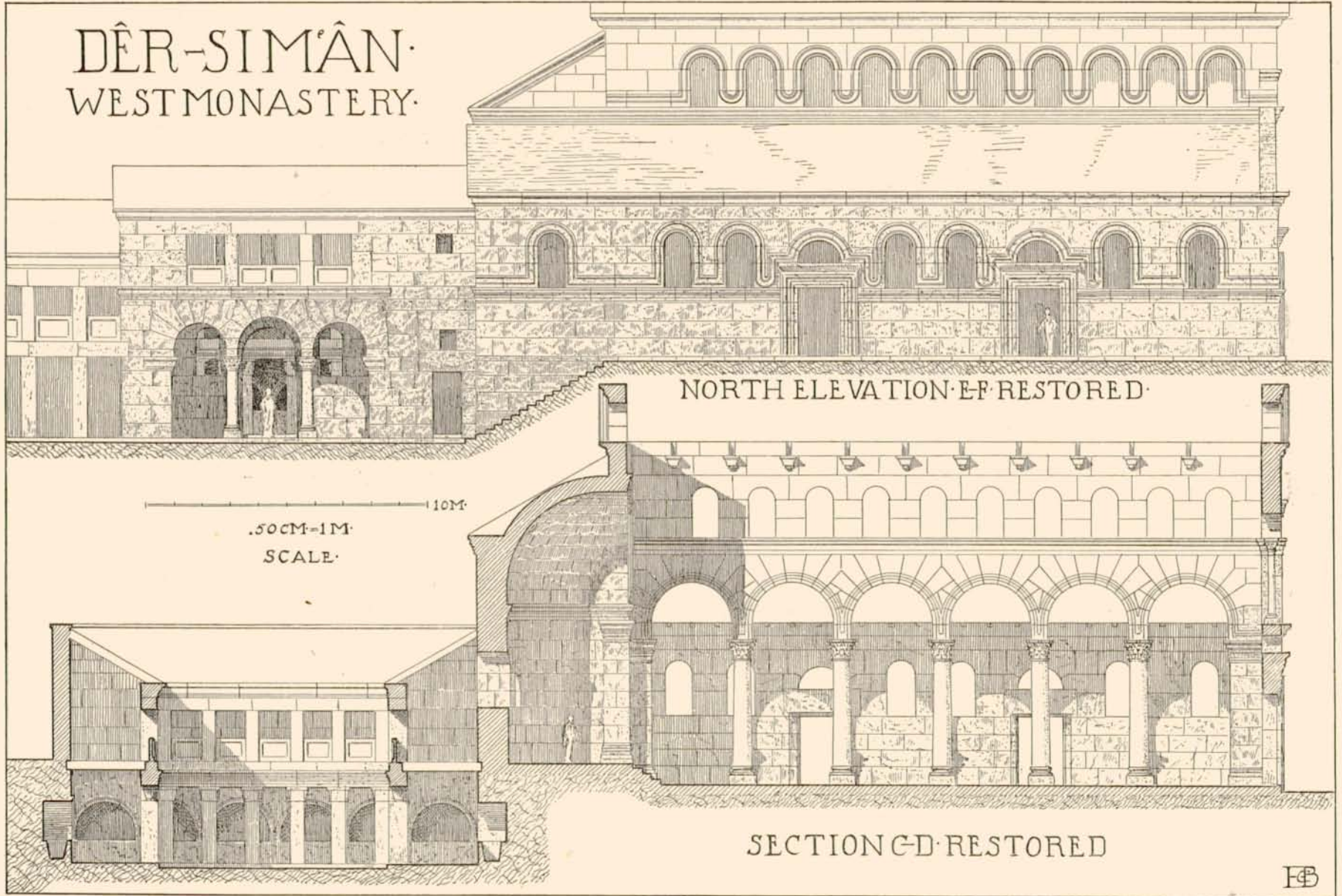
The ornament of the church, within and without, is rich and profuse; but is somewhat less pleasing than that of some of the smaller churches. Mouldings are profusely used in the interior; deep, heavy, mouldings for the caps of the apse piers and those of the responds of the nave arcade, and for the arch piers of the prothesis. Somewhat lighter mouldings were employed for the spring course of the half dome, for the archivolt of the apse which is returned at its springing, and the clearstorey string course.



Ill. 287. Dêr Sim'ân, West Monastery, West Façade of Church.



Ill. 288. Dêr Sim'ân, West Monastery, South Wall of Church.



DÊR-SIMÂN.
WEST MONASTERY.

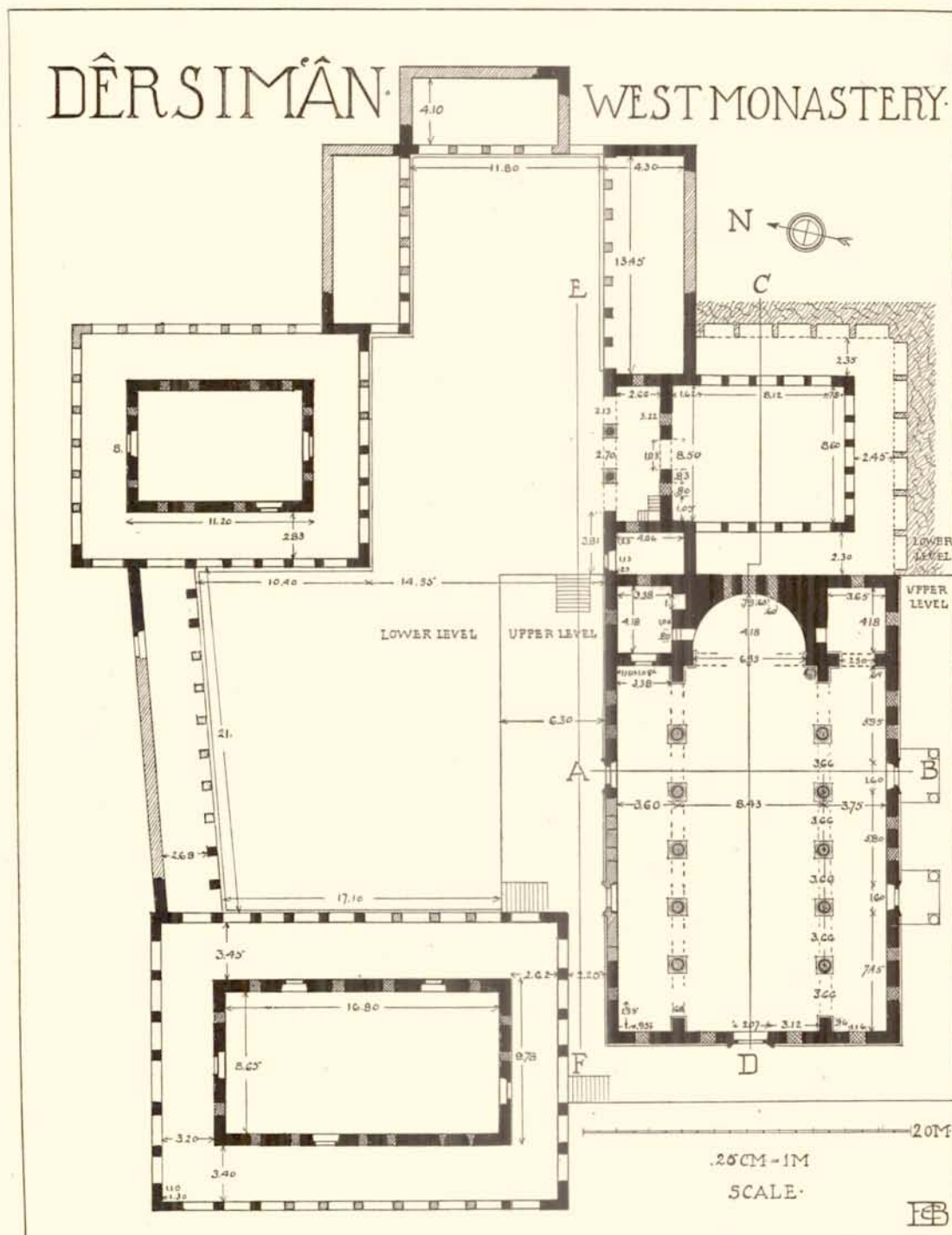
NORTH ELEVATION EF RESTORED.

.50M-1M
SCALE.

SECTION G-D RESTORED

FB

to the *campo santo*, is a building of the pandocheion type and of medium dimensions. To the west of this lies the broadest part of the cloister bounded on the north by a long stoa composed of rectangular piers, and on the west by a large inn which joins the church on the south and completes the group.



Ill. 286.

Church: In plan and proportions (Ill. 286) the church is typical of the structures of the middle of the fifth century. It has a nave of six bays, about 16 m. by 22 m., and a straight east wall concealing a broad apse and side-chambers. The apse has

holes in the walls which carried the ends of roof timbers (cf. Ill. 283) and from fallen columns. The west façade is an attractive and interesting feature of this building, with its three arched openings in the upper storey divided by moulded piers, and with three windows in its pediment, all of one size, surmounted by a small round opening. The mouldings and other features of this chapel indicate that it belongs to the third quarter of the fifth century. The building north of the chapel resembles a large private house of great simplicity, in two storeys. It consists, on the ground floor, of three rooms in a row and one room, closed on three sides only, on the return at the north end. This building, I believe, served as the residence of the priests connected with the monastery.

The great inn on the north side of the cloister and that on the west are almost precisely alike; the plans (Ill. 284) speak for themselves; each has a very large room in the middle with a smaller room at either end, and each is surrounded by a broad two-storey portico of piers. In front of the south portico of the north inn, and only 2 m. from it, runs a row of piers corresponding to the piers of the portico. This formed a covered passage in front of the porch of the inn one or two steps lower. The photograph (Ill. 282) which displays the western porticos of the west inn shows that the lower piers were quite short and those of the upper floor exceedingly tall. This was true in both inns. The same picture shows the interesting feature of a parapet with thin panels composed of several pieces of stone ingeniously cut and fitted together like intricate polygonal masonry. The middle compartment of this building has a deep rock-hewn basement with arcosolia in its walls and with transverse arches carrying slabs which compose the floor of the compartment above.

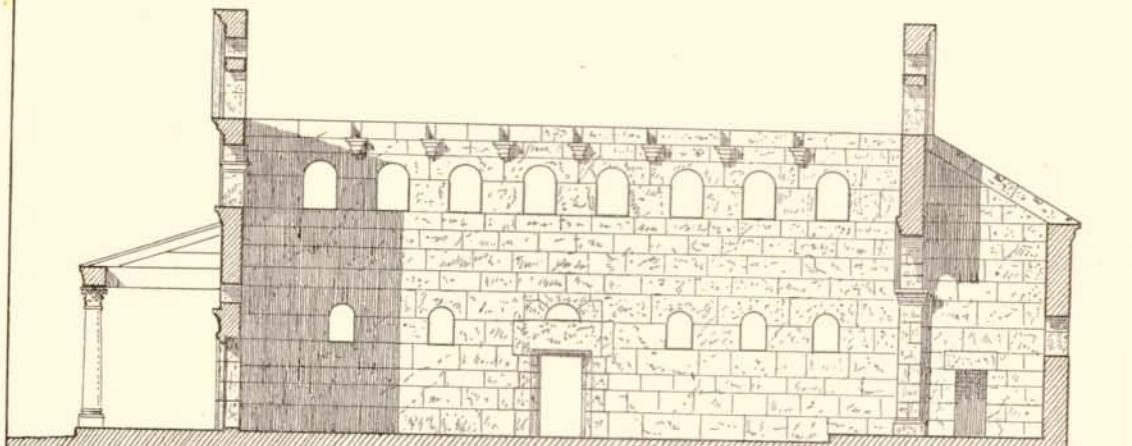
The southern building of the group is a little smaller, much lower, and in other respects quite different from the two great inns. The three compartments into which each storey is divided are of nearly equal size, the porticos are narrower and lower and altogether much more like the dimensions of a private residence. Yet the presence of two-storey porticos on all sides of the structure brings this building into the class of the inns as first distinguished by M. de Vogüé at Termanin. It may be that this is a pandocheion of a century different from that of the other two.

WEST MONASTERY: Here also there is an accidental discrepancy between the titles of my drawings and the name of the building as it appears on the map of Dêr Sim'ân where it is called the "Northwest Convent". This is an exceptionally fine group of buildings in a remarkable state of preservation. It has never before been published. The group, which is about 70 m. long, east and west, by 50 m. wide, consists, like the South Monastery described above, of a church, residential buildings, and inns for pilgrims. (Ill. 286). The church occupies what is, roughly speaking, the southwest angle of the group. To the north of it is a large enclosure of irregular shape, surrounded by buildings, which slopes toward the east. A level platform extends along the north wall of the nave of the church and is provided with steps at its east end. Adjoining the east end of the church, and on the lower level, is a small square cloister which served as a sort of *campo santo*, with a fine north entrance upon the main enclosure. Beyond this, to the east, a deep stoa extends along the south side of the enclosure. At this point the main garth, or enclosure, narrows down, and there are two other stoas which with the one just mentioned enclose three sides of a small rectangle at the narrow east end of the great enclosure. On the north side, opposite

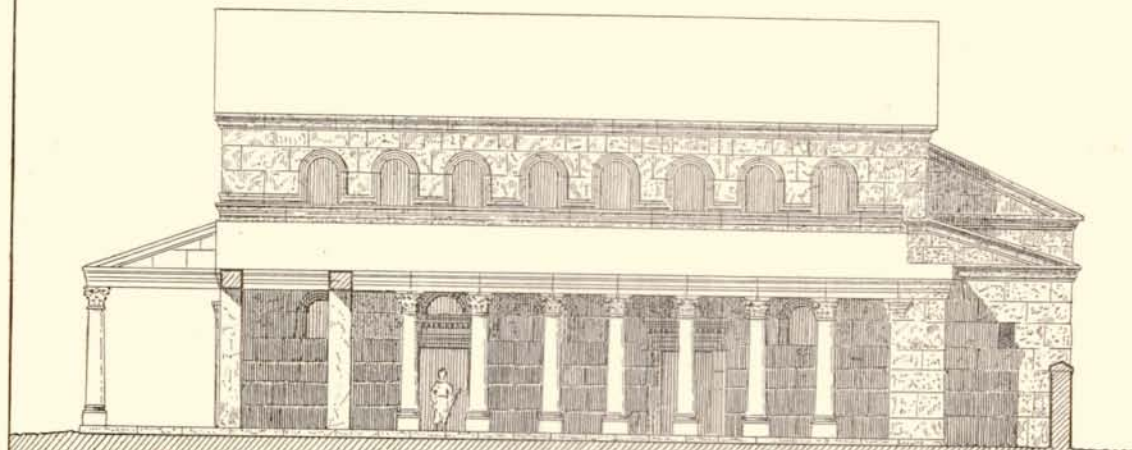


FAÇADE ·

SECTION C-D ·



SECTION AB ·



SOVTH ELEVATION ·

DÊR SIMÂN ·

CHAPEL OF SOVTH MONASTERY ·

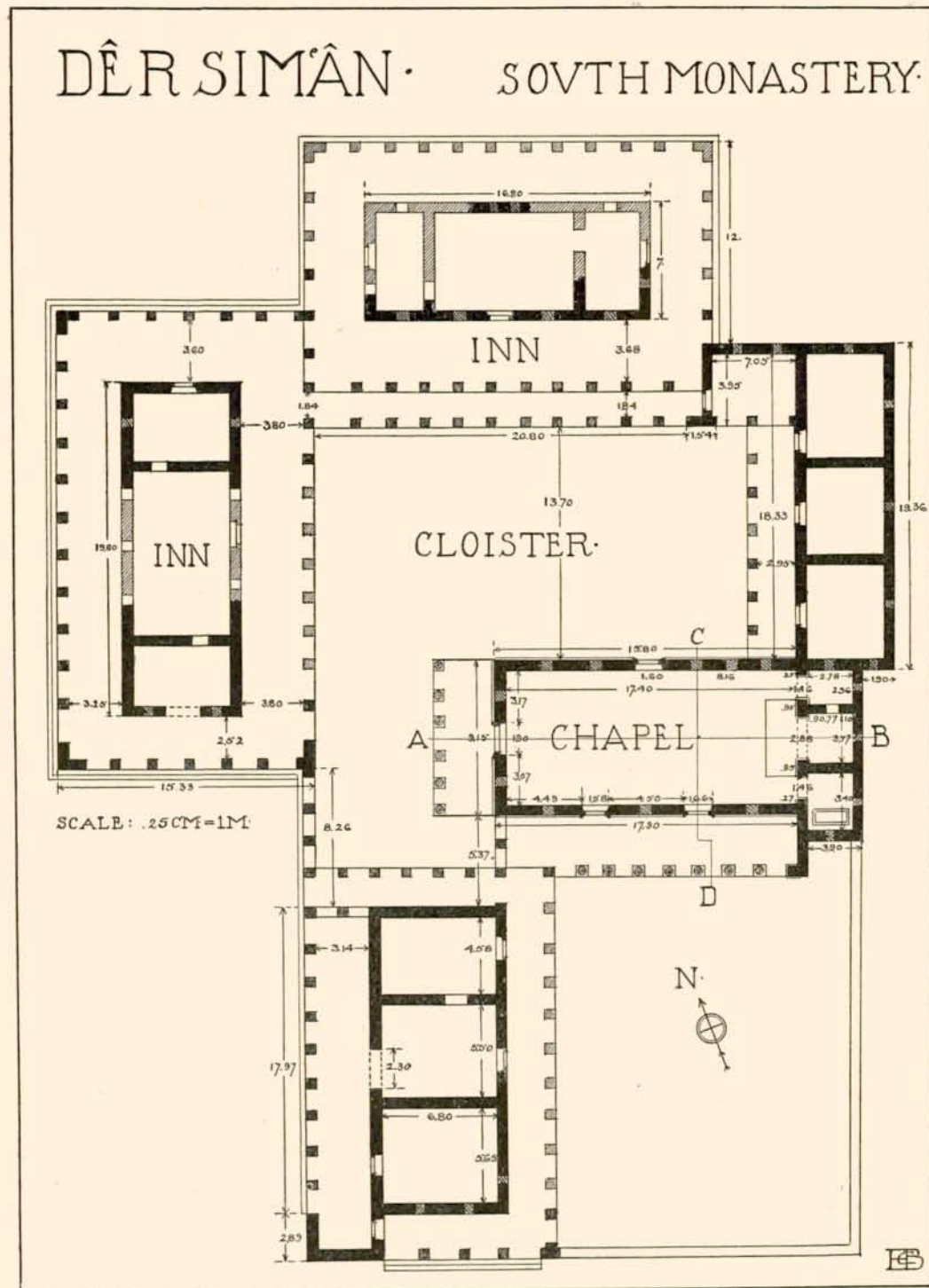
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Ill. 285.

nave by narrow arches; that on the north connects directly with the sanctuary, that to the south contains a sarcophagus. The building is almost intact, lacking nothing but its wooden roofs and its western and southern porches to make it complete. Even



Ill. 284.

the bema, or platform before the arch of the sanctuary, one step high, is intact, and portions of a mosaic floor in simple geometric patterns may still be seen in the nave. The porches at the west and south have been restored in my drawing (Ill. 285) from

significance. At one angle is the extensive Southwest Monastery, at another the Northwest Monastery; at the northeast angle is the North Church, a parish church apparently, and near the southeast angle stands the great inn or pandocheion. About the middle of the eastern edge of the town are ruins of a public building which I have called the "Basilica", a group of buildings which comprises the pandocheion of the inscription, and the row of shops referred to above. Northwest of this group, and about 100 metres distant, is another group comprising a house of three storeys (marked 1 on the Map) which is the finest non-religious building in the town. Practically all the remainder of the area between these buildings at the angles of the town, and surrounding the groups just mentioned, all the space, in fact, left blank and marked "Ruins" on the map, is covered with thickly strewn remains of buildings of the pandocheion class, an amazing mass of ruins (Ill. 281) mostly levelled, of buildings which show every sign of haste in erection and of poverty of construction. They appear to have been structures erected more for gain than for comfort or durability, spacious enough and well enough planned, but having crudely built walls and carelessly cut monoliths for their loggias. In short they are just such buildings as one might imagine delighted landlords with almost modern avidity rushing to completion when the first crowds of pilgrims to St. Simeon's shrine began to clamor for lodgings.

M. de Vogüé¹ published perspective sketches¹ of three buildings in Dêr Sim'ân, one of the great inn on the slope in the southeastern part of the town, one of the three storey house (No. 1), and one of the pandocheion of the inscription, and a measured drawing of the triumphal arch. None of the monasteries or churches, and no other buildings of Dêr Sim'ân have been published hitherto.

SOUTH MONASTERY: By some oversight this group of buildings is labelled "Southwest Convent" on the map of Dêr Sim'ân and is denominated as the "South Monastery" on my plans. Neither name is wholly satisfactory nor entirely a misnomer; but I wish here to apologise for the discrepancy in nomenclature between the map and the plans. The monastery is a striking structure, and figures in two or three illustrated accounts of travels³; it is also the subject of a photograph that may be purchased in Aleppo (Ill. 282) and is one of three upon a souvenir postcard of Qal'at Sim'ân which is to be procured in the same city. The group of buildings consists of a large undivided chapel (Ill. 283) in a remarkable state of preservation, in the middle of the east side of the group, with a walled garden to the south and residential buildings for the clergy extending to the north (Ill. 284), a huge inn on the north side of the group, a similar structure on the west, and a third large building on the south which may have been another inn, or additional residences for the resident clergy or brothers. The two-storey porticos of the buildings on the east, north and west form three sides of a rectangular garth which I have called the cloister. It is paved throughout with large blocks of limestone; the chapel forms an inset into the southeast angle of this enclosure. The plan of the chapel (Ill. 284) shows a long undivided nave, over 17 m. long and about 8 m. wide, with a square sanctuary and two side chambers, the southern one of which projects beyond the line of the south wall of the nave. Both chambers open upon the

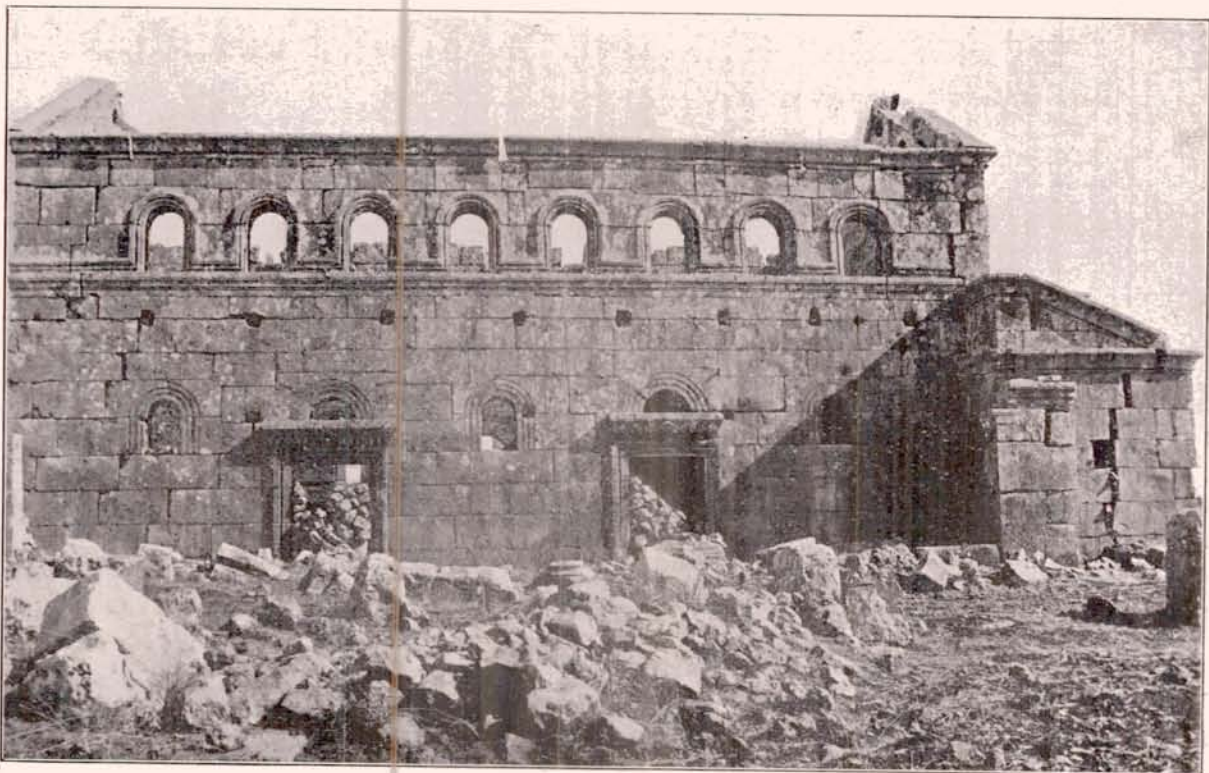
¹ S. C. Pls. 108, 109 and 114.

² Ibid. Pl. 115.

³ E. Martinori: *Gebel Sim'an — La Montagna di S. Simeone Stilita*. Extract from the *Annuario* of the Roman Section of the Italian Alpine Club, 1888-91, p. 2 *et seq.* G. L. Bell: *Syria, The Desert and the Snow*, pp. 274-281.



Ill. 282. Dêr Sim'ân; South Monastery. View from the West.



Ill. 283. Dêr Sim'ân; South Monastery, South wall of Chapel.

for the accommodation of clerical persons, as I suppose, among the pilgrims. There are few structures here which can be definitely distinguished as private residences. There is a sort of bazaar on one side of one of the principal streets, made up of little shops where no doubt the pilgrims could purchase food and objects of religion, but the major part of the town was devoted to hostelries of various kinds and classes. None of the great inns connected with the monasteries, nor the great independent inn on the hill-side below the great shrine, was denominated as such by an inscription, presumably it was not necessary; but one of the smaller and less pretentious hostels is described as a *pandocheion* in an inscription¹ above its portal. There are vast numbers of similar structures to be seen in the ruins, not named as inns in writing, but unmistakably for that purpose, in every part of the ruined town. A small city of



Ill. 281. View of Part of the Ruins of Dêr Sim'ân, looking S. W. One Pier of the Triumphal Arch.

monasteries and inns then, with a few shops, was Dêr Sim'ân in the days of its glory, when it was called *Telanissus*, and was visited by all the great and powerful of the world.

The main body of the ruins covers a space about half a mile long, east and west, and a third of a mile wide. (See plan.) The town was intersected by well marked streets, and a broad avenue led out of the eastern side, mounting up the slope and passing under a triumphal arch (Ill. 281) to reach the plateau above, and ended at the gate of the sacred precinct. This we have called the *Via Sacra*. Each of the four angles of the town, which is roughly rectangular, is marked by a building of

¹ III. B. 6. insc. 1154.

divided up among the different communities, would allow less than three square miles to each. The Djebel Sim'ân was thus densely populated in comparison with almost any country district in Europe or America to-day which one might name in which there might be found corresponding evidences of wealth, and of good taste in external matters such as public and private buildings. It is plain, from the remains of presses still extant, that oil and wine making were extensive industries, perhaps sufficient to have supported the ancient population in the comparative luxury which their houses indicate, in view of the not distant markets of the great city of Antioch. But here, as I have said in the case of the hill-towns farther west and southwest¹, cattle raising and wheat growing, in quantities great enough to be more than self supporting would have been impossible owing to the thickly settled state of the country. Trade between the inhabitants of these towns and their nearer and more distant neighbours was probably carried on along the routes which extended to the east, the southeast, the south, and the west, and probably also toward the north; but the evidence would seem to show that contact and communication with the east were the closest of all, especially in the later centuries. The monuments of architecture here all manifest decided Oriental influences, rather than influence from Hellenistic Antioch, or the mixed Greek and Roman influences of Byzantium. The increasing use of Syriac in the inscriptions as we move eastward through Northern Syria may be taken as another indication of a close relationship between this locality and the Edessine centres of Syriac civilization across the Euphrates. But these influences should be considered as superficial in the main; for the Christian architecture of Northern Central Syria may be regarded as indigenous, and as astonishingly free from foreign elements.

In taking up consecutively the discussion and description of the monuments of architecture in the ruined towns of the Djebel Sim'ân, we shall take up the sites one by one, beginning at Dêr Sim'ân on the extreme western limits of the district, and proceeding eastward, then to the southeast and south, ending in the southwestern corner of the country, as delimited above, at the edge of the Djebel Halaḡah.

80. DÊR SIM'ÂN (*TELANISSUS*). (*TELNESHE*).

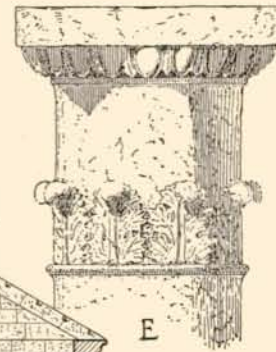
The large ruined and deserted town of this name which lies at the western foot of the hill upon which stands the magnificent church and extensive monastery of Saint Simeon Stylites, was, in the days of its early history, an exception among the small cities of Northern Syria (See plan of Dêr Sim'ân). It owed its importance, and even perhaps its coming into being, to the pilgrimages to the place chosen by Simeon the anchorite as the scene of his strange "Act of Faith". The pilgrimages were instituted early in Simeon's lifetime as a pillar hermit, about 425 after Christ, and were continued with increasing volume during his life, and long afterwards, even to the very end of the period of Christian ascendancy in Syria, early in the seventh century. The town was entirely a religious centre, an Early Christian Epidaurus, in which hundreds, perhaps thousands, of pilgrims were housed and fed during the days of their visit to the most renowned shrine in Syria. Two or three religious bodies established important monasteries in the town, and erected, in connexion with their religious building, large inns

¹ II, B. 3, p. 109.

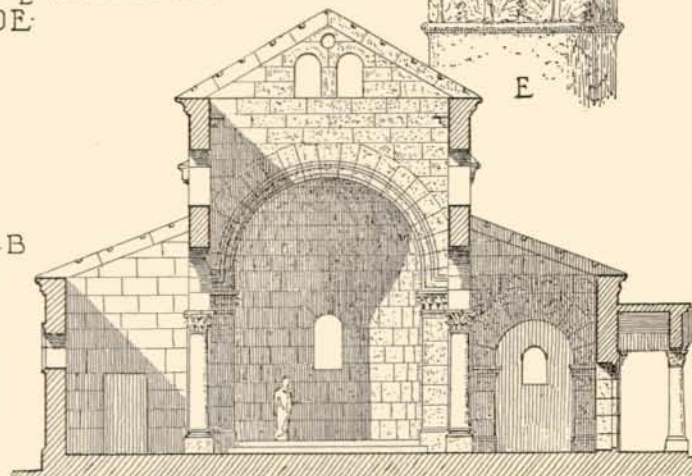
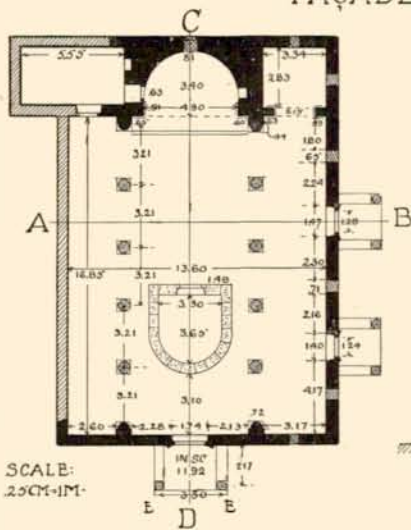
KALÔTĀ.
EAST CHVRCH.
DATE: 492AD.



FAÇADE

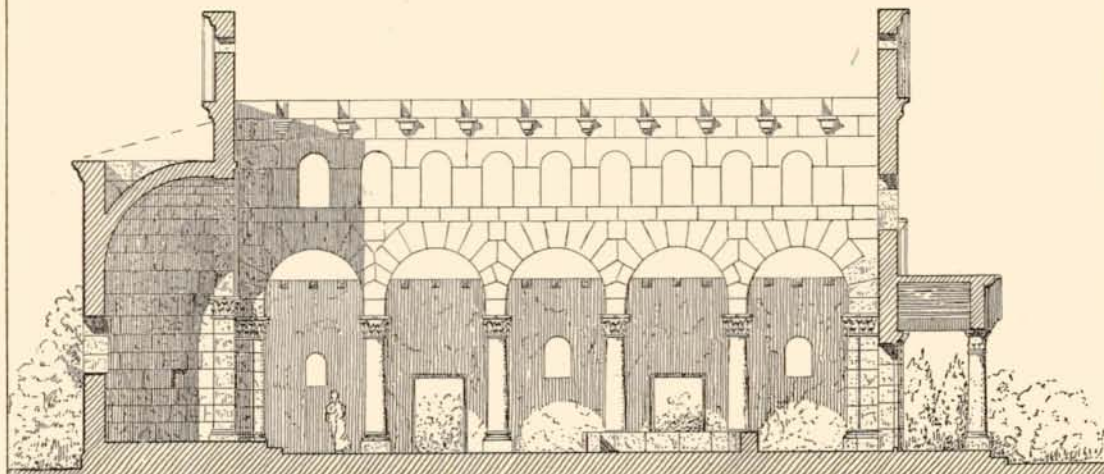


E



SECTION A-B.

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SECTION C-D.
RESTORED.

EB

vats in the immediate vicinity, and a number of huge cylindrical rollers. With the wooden and iron fixtures, which undoubtedly accompanied them, missing, these stone parts of the machinery are unintelligible.

87. BURDJ IL-ḲĀS.

A tower on a hill near these ruins gives them this name. There is here a small village inhabited by settled Turkmans. Hardly one complete ancient building is to be found here; for the place was a small one even in antiquity. A church lintel broken in several pieces was measured, and appears with inscription No. 1190 in III, B. 6. It is interesting for the figure of a spread eagle in low relief carved within a canopy also in low relief, at one end of the lintel. The canopy is round-arched, and is carried on colonettes with spiral flutings. The inscription¹ is dated, May, 393 A. D. Another lintel was discovered in place in a ruined private house. It bears a moulded trapezoidal doorcap with two inscriptions, one in Syriac, the other in Greek,² and is dated July 407 A. D. The ornamental discs at the ends of the lintel are devoid of Christian symbolism. A drawing of this lintel is also published in Division III.

88. KALÔTĀ.

This is a charming ruin, already presented in a photograph (Ill. 280) near the beginning of this Part, situated at the northeastern foot of a truncated conical hill. The town spreads out well over a fine situation, and is made extremely picturesque by the height to which its ruined walls are preserved, as well as by the presence of large trees which have found a place for their roots in the rock-hewn cellars of the houses, and by shrubbery and vines which grow luxuriantly among the fallen walls and columns. The place is entirely deserted. The buildings here which I have chosen for publication are the two churches and a private house with unusual features; but these represent only a small fraction of the buildings of more ordinary types which make up the extensive ruins of Kalôtā. There is a ruined house of the common plan and style with a Greek inscription³ dated 386-7 A. D., and there are two other ordinary dwellings with Syriac inscriptions⁴ dated 543 and 545 A. D. respectively.

EAST CHURCH: DATE: OCT. 492 A. D.⁵ This church is extraordinarily well preserved. Its east end, its south wall, and its west façade are almost intact. A part of the wall of the diaconicon, the north side wall, and all the interior columns and arches have fallen, as have also the three distyle porches which protected its western and two southern portals. Its plan (Ill. 349) is of the type most common in Northern Syria. The nave had five bays, and the apse and side chambers had a straight east wall; but the diaconicon projected to the north a little beyond the north line of the nave, which is unusual. The south side chamber — the prothesis — opened upon the aisle by an arch, the diaconicon had a doorway and communicated directly with the apse. The west front is quite intact but for its distyle porch (Ill. 350), the only opening in the ground floor, beside the main portal, is a window at the end of the south aisle. This window is round-topped, and is completely framed in heavy mouldings in relief.

¹ III, B. 6, inscr. 1190.

⁴ IV, B. inscs. 54, 55.

Ibid. inscr. 1189.

⁵ III, B. 6, inscr. 1192.

³ III, B. 6, inscr. 1191.

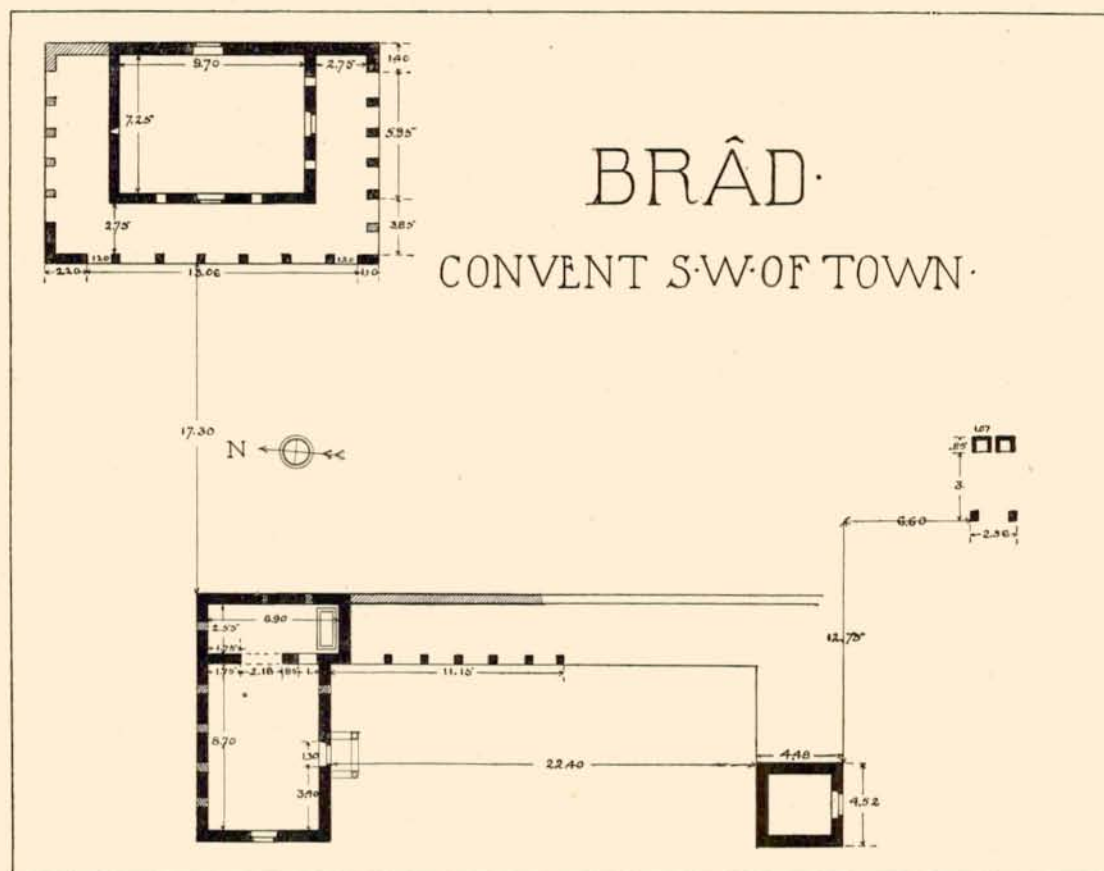


Ill. 350. Kalôtiā; East Church, Date 492 A. D. View from the Southwest.



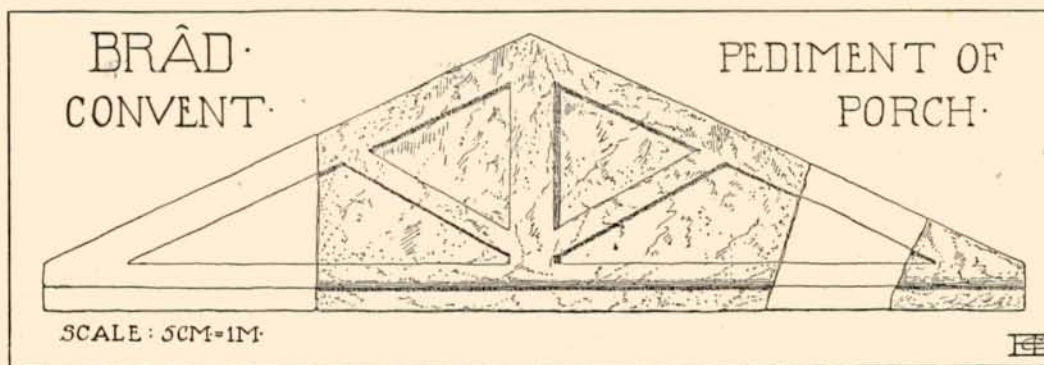
Ill. 351. Kalôtiā; East Church, Interior. View looking Southeast.

are confused masses of ruins that are not easily understood. Among them are two tall upright rectangular monoliths standing about 2 m. apart. Directly east of these, at a distance of 3 m., are two very strange looking monolithic objects of exactly the



Ill. 347.

same size and form, side by side. Each looks like a large beach chair of perfectly rectangular outlines; indeed they make very comfortable hooded seats. In the sides, semicircles were cut so that one sitting in one of the chairs may look into the next



Ill. 348.

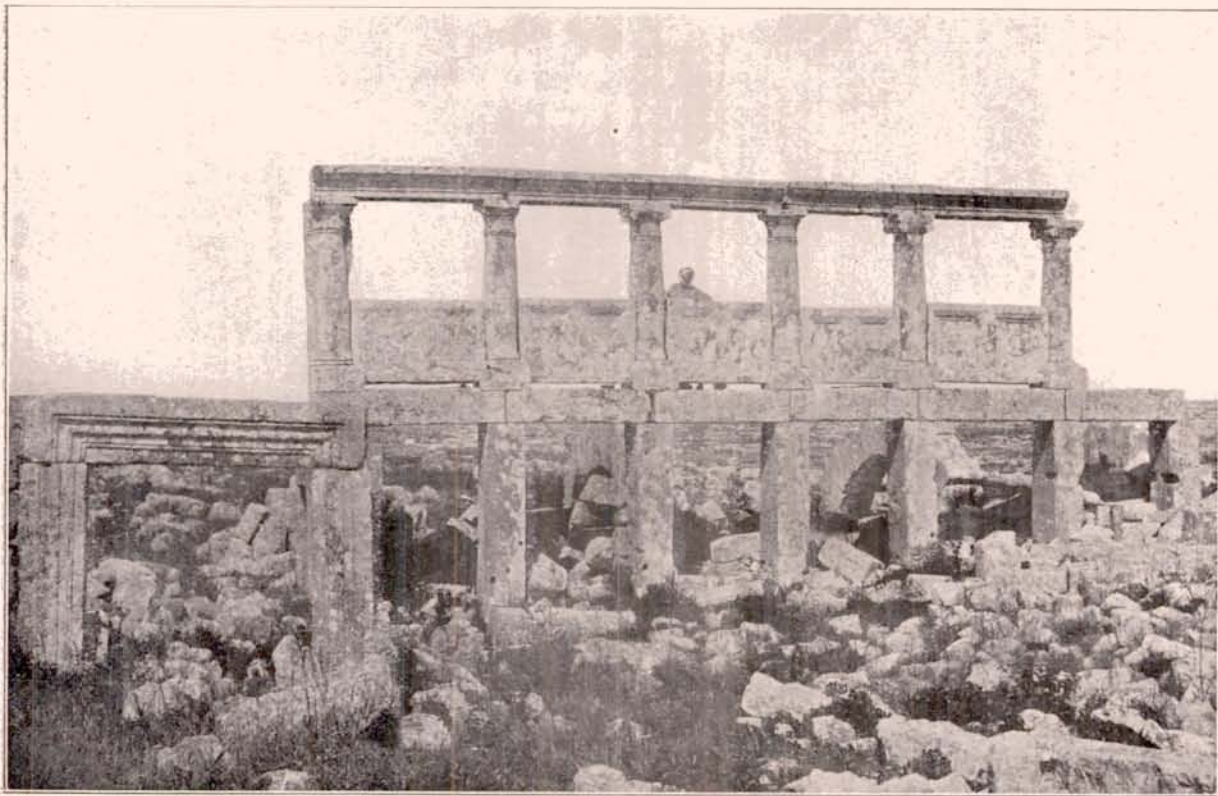
by leaning slightly forward. It is impossible of course to determine the original purpose of these objects; but it is probable that they were connected with some sort of uechanism connected with the pressing of olives; for there are several large rock-hewn

of two architects, Kosmos and Symeonis; all of which suggests a semi-public character for the building (Ill. 344). We have here an example of a fine large structure in which the important constructional and decorative details were made of highly finished stone, but in which all the walls were of loose rubble set in clay; with the result that the trabeated and arcuated parts of the structure are almost completely preserved, while the once solid walls have entirely disintegrated. The photograph (Ill. 345) shows at the extreme left an isolated gateway which was the entrance to a courtyard, as may be seen on the plan. The lintel of this gateway bears the inscription mentioned above which gives the date 496 A. D. The walls of the court-yard were of rubble, and have disintegrated like the walls of the house; but it is quite clear that the gateway and the court-yard belonged to the house within. The date of the inscription is in this way not necessarily the date of the house which may have been completed a few years earlier; but certainly not later. Further examination of the photograph will reveal, behind the fine order of monolithic piers with the beautiful colonnade above them, three massive arches which are almost buried in débris. It is these arches which give uniqueness to the building and deprive it of much of its domestic character. For, when the plan is drawn up, it appears that the ground floor of the house was one long room spanned by three transverse arches. The upper storey may have been divided into four rooms by partition walls carried by the arches. The columns of the upper portico and the panels of the parapet between them, are well proportioned and beautifully executed with high finish. The capitals are alternately Tuscan with a cyma recta echinus, and Ionic of the fifth-century style. The architrave has two bands and a right lined cymatium.

CONVENT: On the crest of a knoll to the southwest of Brâd, not over five minutes distant, stand the ruins of a small monastic institution which, with its chapel almost intact, its high tower and other semi-ruinous buildings, presents a most picturesque group (Ill. 346). The group is not compact. At the northwest stands the chapel, to the northeast the residential building, and to the southeast the tower with scattered ruins about it (Ill. 347). The chapel is small, with an undivided nave and a narrow chancel arch with a doorway on the right of it, both opening into an oblong space which projects slightly to the south and serves the purposes of sanctuary and side chambers. In the projecting part of this structure is a large sarcophagus. In front of the south doorway lie the remains of a bicolumnar porch in stone. Among its details are fragments of a pediment which I have restored in a measured drawing (Ill. 348). The face of this was carved to represent a wooden roof truss, with rafters, tie-beam, kingpost, and struts, and gives us the first picture of the means by which the Christian Syrians built their roofs of wood. A similar feature was found in place at Bâtûtâ¹ and appears later in this Part. Southward from the southeast angle of the chapel extends a row of monolithic piers supporting a wall above them. These are the remains of a portico, or cloister walk, above which were rooms. East of the chapel, about 18 m. distant, is a very well preserved structure which I take to have been the residential part of the convent. This is planned like a pandocheion with the porticos on one side omitted. The lower openings are small, but the uppermost storey has two large windows in three faces.² Lying to the east and southeast of the tower

¹ cf. p. 332.

² For another photograph cf. Bell, p. 289.

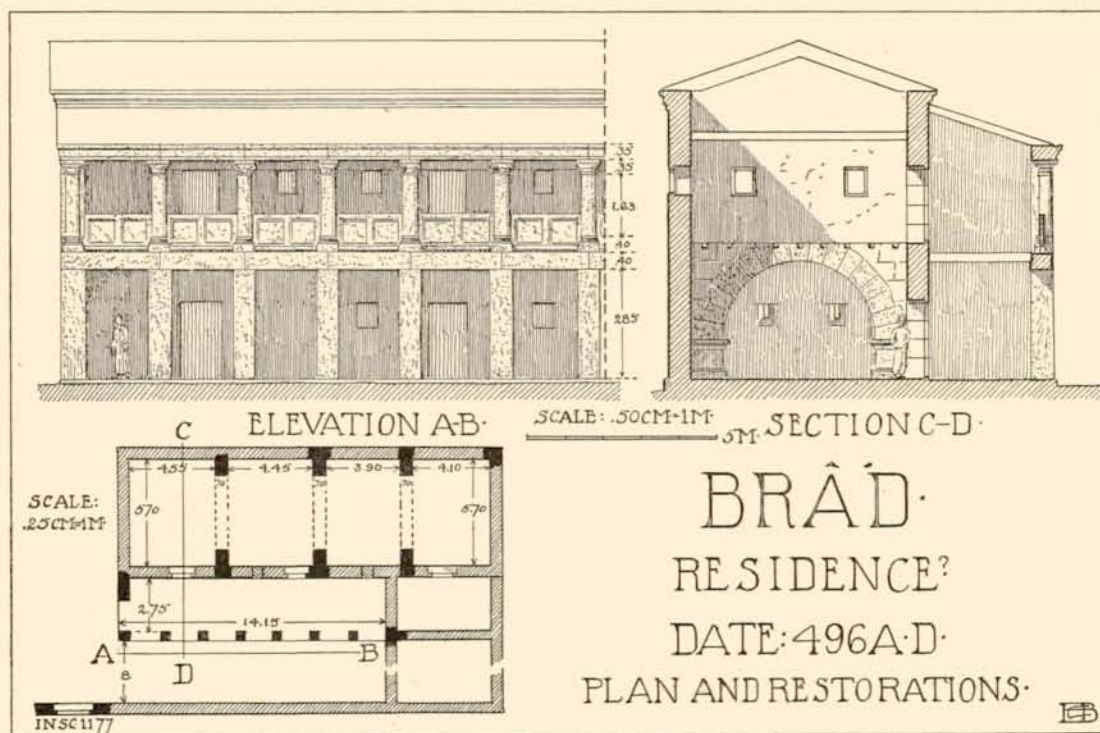


III. 345. Brád, House dated A.D. 496. View from the East.



III. 346. Convent Southwest of Brád. View from Northeast.

there were two doorways with brackets beside their lintels to carry beams of stone. There is also a small doorway in the north wall near its west end. The chancel arch was narrow and high (Sect. A.-B.); this arch and the wall above it have fallen. The side walls were also high, and provided with a row of large windows high up; the west wall had one window over the portal on a level with the side windows. The cornice of the building is salient, and appears from the photograph (Ill. 342) to have a bevel-face profile; but I did not mention this in my notes. If this is true it is the only cornice of its kind in a Christian building in Northern Syria, and was undoubtedly influenced by the presence of the cornice of the Public Bath which, for many reasons, must be a far older building. All the rest of the ornament, though quite profuse, is incised. The deeply incised mouldings of the windows describe wide loops, like swags, between the openings; those of the portals are very deeply carved. These mouldings in the westernmost doorway in the south aisle are broken in the middle of the lintel to describe three quarters of a circle about a large round disc. The mouldings of the west window, are unique in their playful decorative effect, being twisted into two knot-like loops above the arch, and terminating in the usual scrolls below. Detail drawings of this window and of the lintel mentioned above are given in Ill. 343.

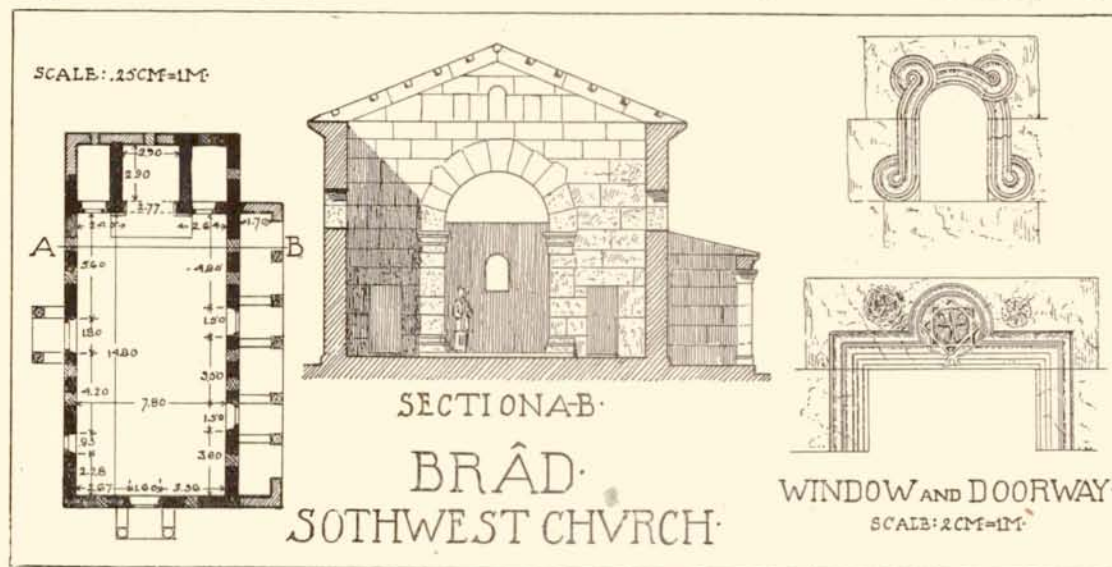


Ill. 344.

RESIDENCE? DATE: 496 A. D. I have placed an interrogation point after the title of this building for the reason that, although its outward appearance is that of a private house, its interior arrangement is unlike any residence in Syria, and because of an inscription,¹ which was undoubtedly connected with the building, which contains the names of at least five persons who were responsible for its erection, beside the names

¹ Ill. B. 6, inscr. 1177.

divided by three broad arches on each side carried on massive rectangular piers. This arrangement is not common in the churches of Northern Syria, occurring only at Ẓalb Lauzeh,¹ Ruwêḥā,² Djūwāniyeh,³ Bettir,⁴ Bashmishli,⁵ and Fidreh⁶ though it is not unusual in the eastern basalt district, and in Southern Syria. This disposition of the interior supports alters all of the interior proportions of the nave; the apse arch appears lower in proportion to the high nave arches, the side walls are higher, and the clearstorey more elevated. In the present case it resulted in a wall above the chancel arch almost as high as the clearstorey, and in this I have placed three windows (Ill. 340, Sect. A-B). The side chambers are two storeys high and, together with the half dome of the apse, were covered by a lean-to roof at right angles to the main axis. Both prothesis and diaconicon open upon the aisles by doorways. The diaconicon, on the north, connects directly with the apse, the prothesis has a doorway opening out to the south. This doorway is on a slightly lower level than the doorways in the side aisle. Its lintel



Ill. 343.

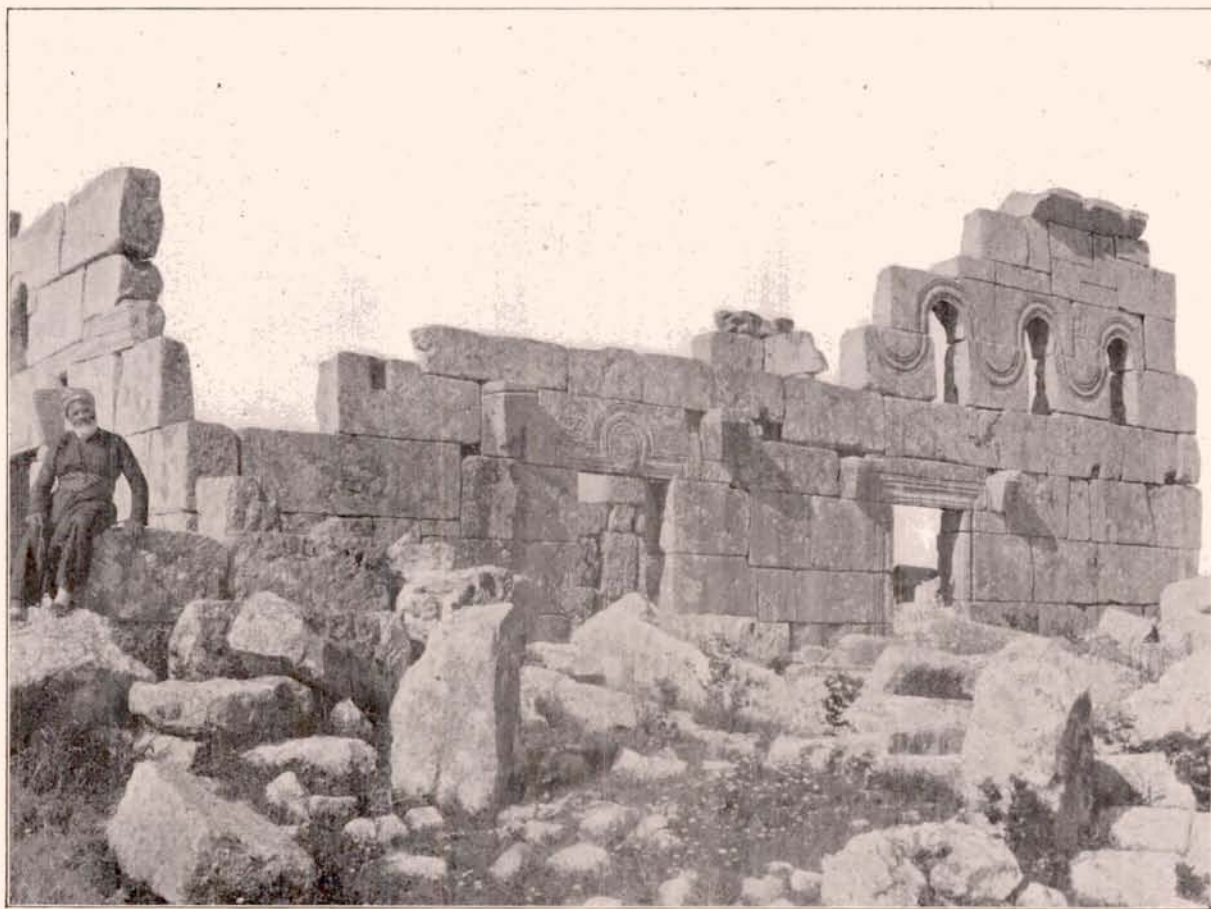
bears an inscription⁷ which gives the date 561 A. D. The ornament of this church is worthy of special note. The mouldings and the doorcaps of the south aisle portals are well executed in high relief; above the easternmost portal are incised discs of rich patterns. The exterior cornices are of unusually fine profile and proportions, and the interior string course of the clearstorey is a rich relief moulding. All the window mouldings are incised, those of the aisle windows being only frame mouldings, while those of the clearstorey are carried in wide swinging curves from window to window and terminated in scrolls at the ends. A slender colonette separates the two windows of the apse.

SOUTHWEST CHURCH: This is one of the largest church structures with an undivided nave. Considerable portions of its south and west walls are preserved (Ill. 342), the north wall and the east end are more or less ruinous. It has a square sanctuary between narrow side chambers (Ill. 343). It had bicolumnar porches outside its larger north doorway and its western portal, and a long colonnade along its south side where

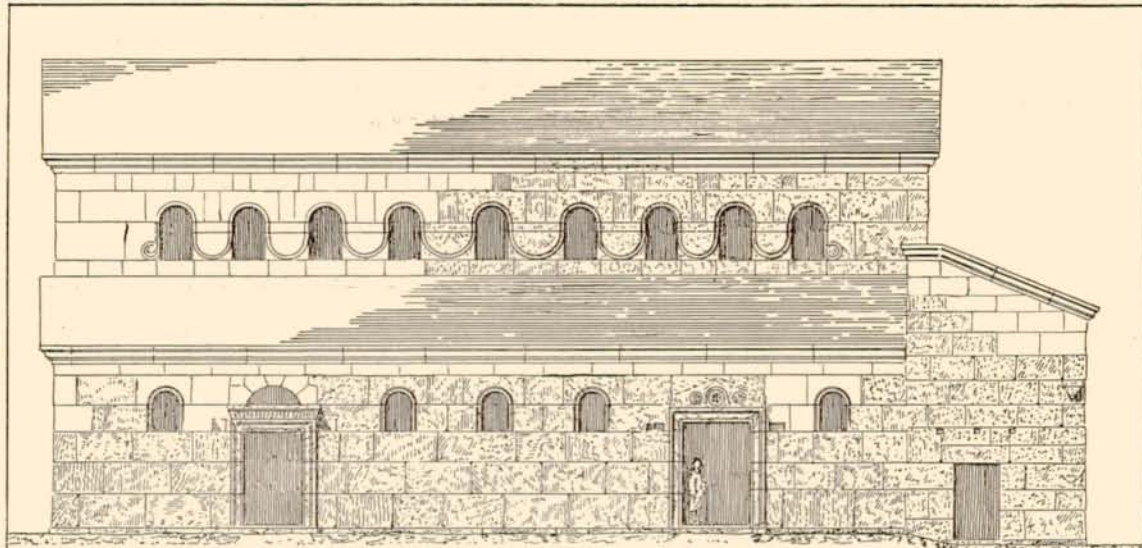
¹ *A. A. E. S.* II, p. 221.² *Ibid.* 226.³ *Ibid.* 229.⁴ *Ibid.* 230.⁵ *Ibid.* 231.⁶ II, B, 5, p. 252.⁷ III, B. 6, inscr. 1178.



Ill. 341. Brád; North Church. View from the Southeast.

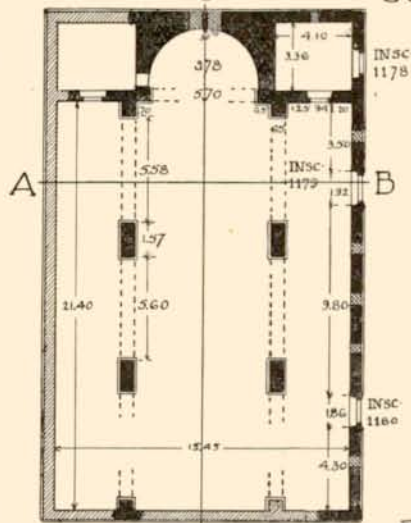


Ill. 342. Brád; Southwest Church. View from the Southwest.



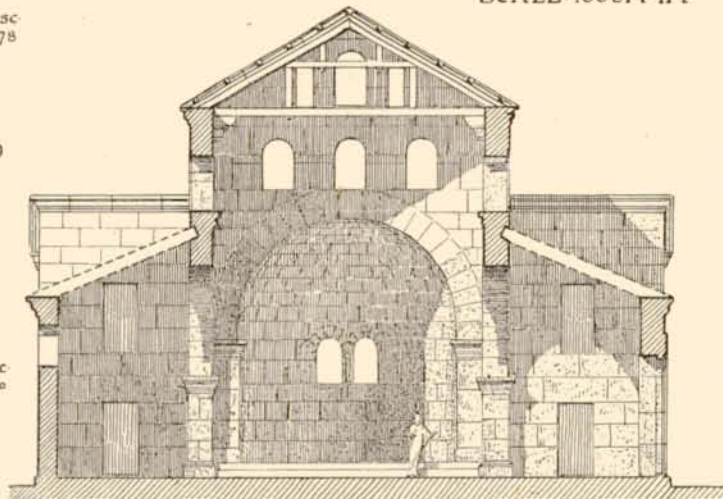
SOUTH ELEVATION RESTORED

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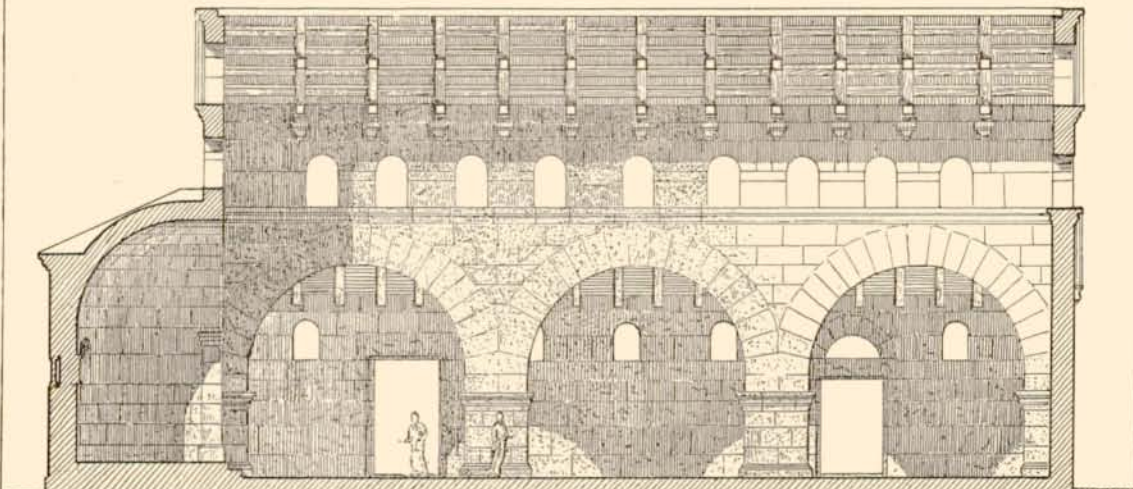


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D



SECTION A-B RESTORED



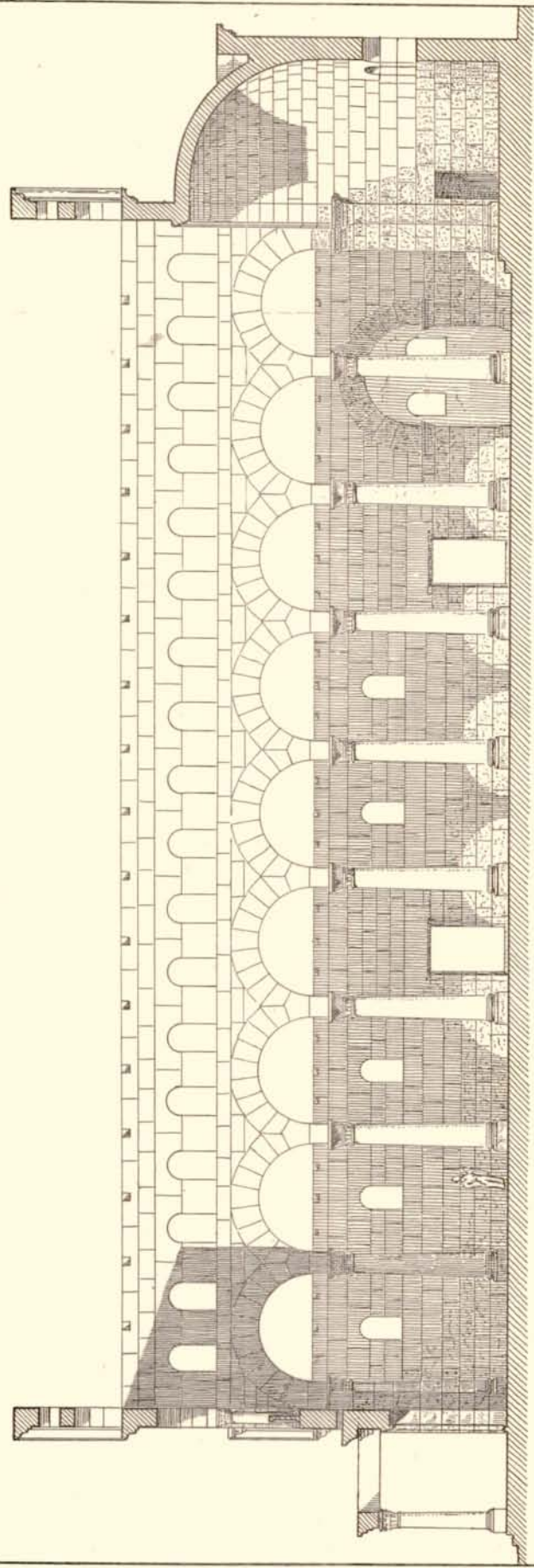
SECTION C-D RESTORED

BRÂD

NORTH CHVRCH DATE: SEPT 561AD

EB

BRÂD.
CATHEDRAL



LONGITVDINAL SECTION.
RESTORED.

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III. 339.

133

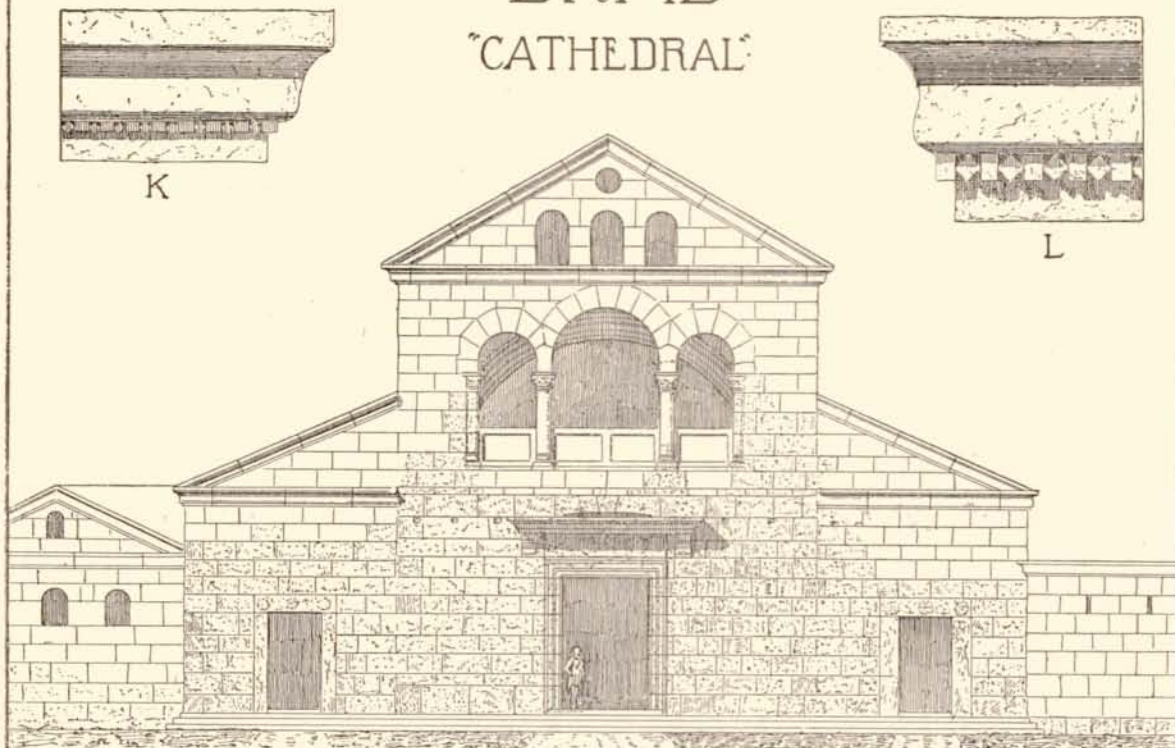
except in regard to the details, for this section could not be restored in any other way than as I have drawn it. The bases of the columns are good examples of almost Classical type, the shafts have great diminution, and the capitals are entirely new in design. Each has two parts, the upper part consisting of a basket capital with perpendicular or twisted flutings, like some of those in the East Church at Bābisqā, the lower part being a necking of upright uncarved water leaves. The caps of the apse piers have simple profiles with one member carved with a late egg-and-dart. The two conics (K) and (L) shown in Ill. 338, were not found in place; both are interesting as perpetuating late types of the Classical bead-and-reel. The longitudinal section (Ill. 339) is presented only to give one an idea of the spaciousness of the interior. In this restoration the windows of the aisles and the height of the clearstorey with its windows are conjectured. The little chapel opening out of the north side of the nave is very interesting. The opening between it and the north aisle is a fine broad arch, and is perfectly preserved (Ill. 335). The chapel itself is like a diminutive church. It has an apse and side chambers, one with an arch, the other with a doorway, all concealed by a flat east wall. This part of the chapel is preserved intact, little half dome and all. The walls of the main part of the chapel are for the most part destroyed, and it is not possible to know whether the nave was divided or not. It is apparent that the chapel was added after the great church had been completed.

The date of the "Cathedral" must be within the last quarter of the fourth century, or a little earlier. The proportions of the building and its general arrangement, such as the absence of an arch for the prothesis, are fourth-century characteristics. Among the details, the style of the caps of the apse piers appears only in one other example, that is the church of Fāfirtīn which is dated 372 A. D., and capitals similar to those at Brād have been found only in the East Church at Bābisqā, which dates between 390 and 401 A. D., but in these the necking is omitted. It seems more probable that the smaller churches would be copied from the greater than *vice versa*. The chapel was probably added in the fifth century. It was almost certainly not a baptistery, since we have no example of such a building with sanctuary, prothesis and diaconicon; but it may have been a memorial chapel, perhaps a burial chapel as well; for a broken sarcophagus was found just beside it. The only inscription¹ found in the "Cathedral" is one upon the keystone of the arch leading into the chapel, facing the north aisle. This inscription bears no date and gives no information regarding the purpose of the chapel.

NORTH CHURCH: DATE: SEPT. 561 A. D. This church, situated at the considerable distance to the northeast of the "Cathedral", belongs to the opposite end of the period of Christian architectural history in Syria, and is of a rather different plan (Ill. 340). It is much better preserved than the larger church, having the walls of the apse and the prothesis, a greater part of the south wall, and two thirds of the interior arches with a good part of the clearstory above them still intact (Ill. 341). The half dome of the apse has fallen, and the outer walls of the diaconicon, the north aisle wall, and the west wall are to be traced only on foundations. The general outlines of the ground plan are those of the typical Syrian basilical church; but the nave, instead of being divided by arcades of numerous narrow arches carried on slender columns, is

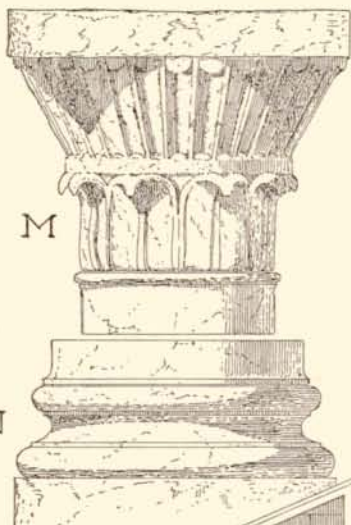
¹ Ill. B. 6, insc. 1182.

BRÂD. "CATHEDRAL"

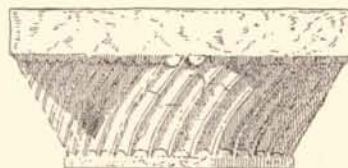


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FACADE
RESTORED



SCALE OF DETAILS
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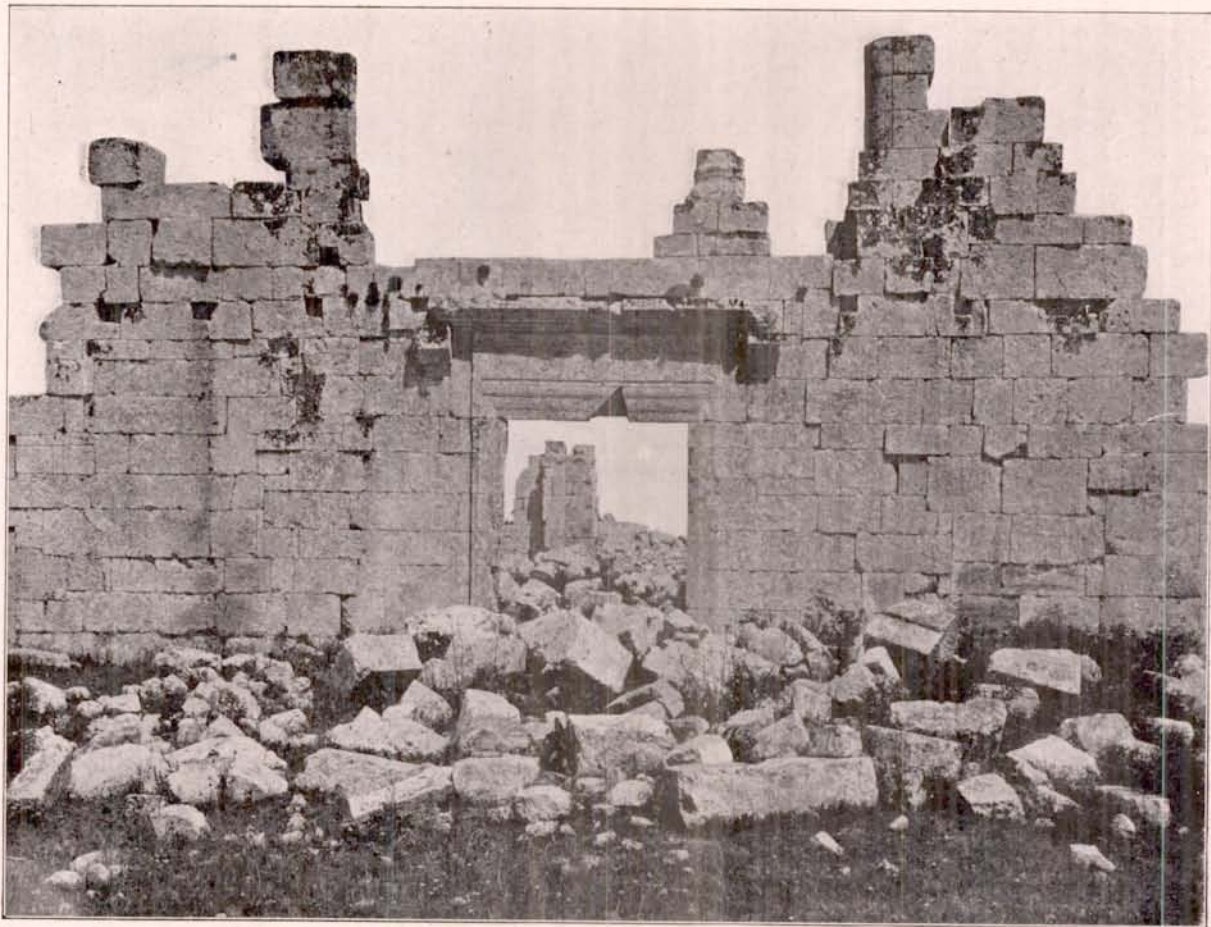
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SECTION A-B
RESTORED

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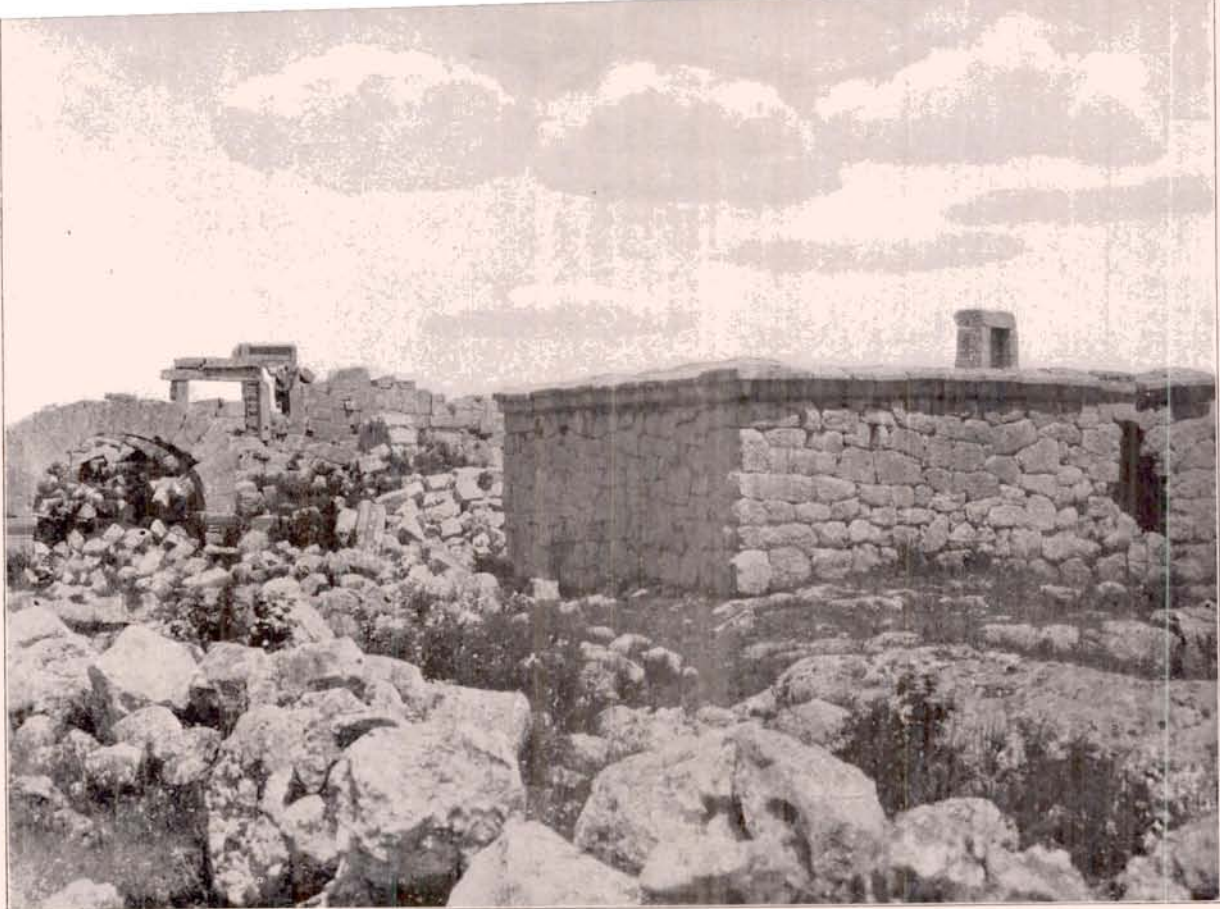
Ill. 335. Brád; "Cathedral", Interior. View looking East.



Ill. 336. Brád; "Cathedral", West Façade.

has three doorways in its front wall between which are narrow, but deeply splayed, loop-hole windows. The interior is divided only by a row of six mangers at one end where there is also a rear entrance. The building was two storeys high, and had a two-storey portico in front of it. The openings are generally plain, with massive uncarved lintels; but one of the upper doorways which remains is provided with a handsome moulded doorcap which contains the dated inscription. It is quite certain that this lintel is in its original place, for its jambs are carefully fitted to the polygonal masonry, and the lintel fits the jambs exactly. Moreover, the surface finish of the lintel and the polygonal walls was worked with the same kind of chisel. The inscription is so important, and mentions the names of so many persons as having had something to do with the erection of the building, that Mr. Prentice can not believe that this was an ordinary house. The plan bears out this suggestion; but neither the inscription nor the plan sheds any further light upon the question as to the purpose of the building. In the southwest angle of the court-yard of this building is a peculiar square structure partly in polygonal and partly in quadrated masonry. It has one narrow entrance on the north, and six narrow loop-hole windows, three on a side. The interior is divided by transverse walls into three very narrow divisions, at one end of the first and third of which are well-heads still perfectly preserved. The original purpose of the building is not suggested by what remains of it. South of this building, in the lower left hand corner of the plan (Ill. 332), is a private residence in quadrated masonry of somewhat unusual arrangement. It consists of one large room on the ground floor, with a portico of piers upon the street on one side, and a portico of columns on a small court-yard on the other. At one end of the former portico is a small square vestibule, and, adjoining this, a double arched vestibule leading into the court-yard.

"CATHEDRAL": I have given the title "Cathedral" to the most important of the three churches of Brâd, because it is the largest church building in all the hill country of Northern Syria, excepting only the church of St. Simeon at Kal'at Sim'ân, and is surpassed in size only by the so-called cathedral of Kerrâtîn in the basalt country of Eastern Central Syria. This great building is in a very nearly complete state of ruin; only the apse piers and the piers of the nave arcades adjoining them (Ill. 335) are preserved to their complete height, and the walls of the west façade (Ill. 336) preserve the lower storey and parts of the upper. The rest of the east end is represented in walls from 2 to 3 m. high; the side walls are reduced to their foundations though their portals are standing, and the interior arcades lie in heaps in the nave. Nevertheless the ruins are so disposed that an accurate ground plan can be readily obtained, and restorations can be drawn in which only a few unimportant heights are left to conjecture. The plan (Ill. 337) displays a typical basilica of the northern type, with an apse between side chambers, all concealed by a flat east wall, a nave of nine bays, a columnar porch to the west, a colonnaded atrium to the south, and a small chapel, with apse and side chambers, opening out of the north aisle through a wide arch. The nave has three west portals, and two portals in either side wall with bicolumnar porches. Both side chambers have small doorways upon the aisles, and the north chamber connects with the sanctuary. The increase in the size of this building over that of ordinary churches is not effected by any very great increase in the scale of details but rather by extension, and multiplication in the arch system. The arch of the apse was of course wide in proportion to the nave; but the walls are of the usual

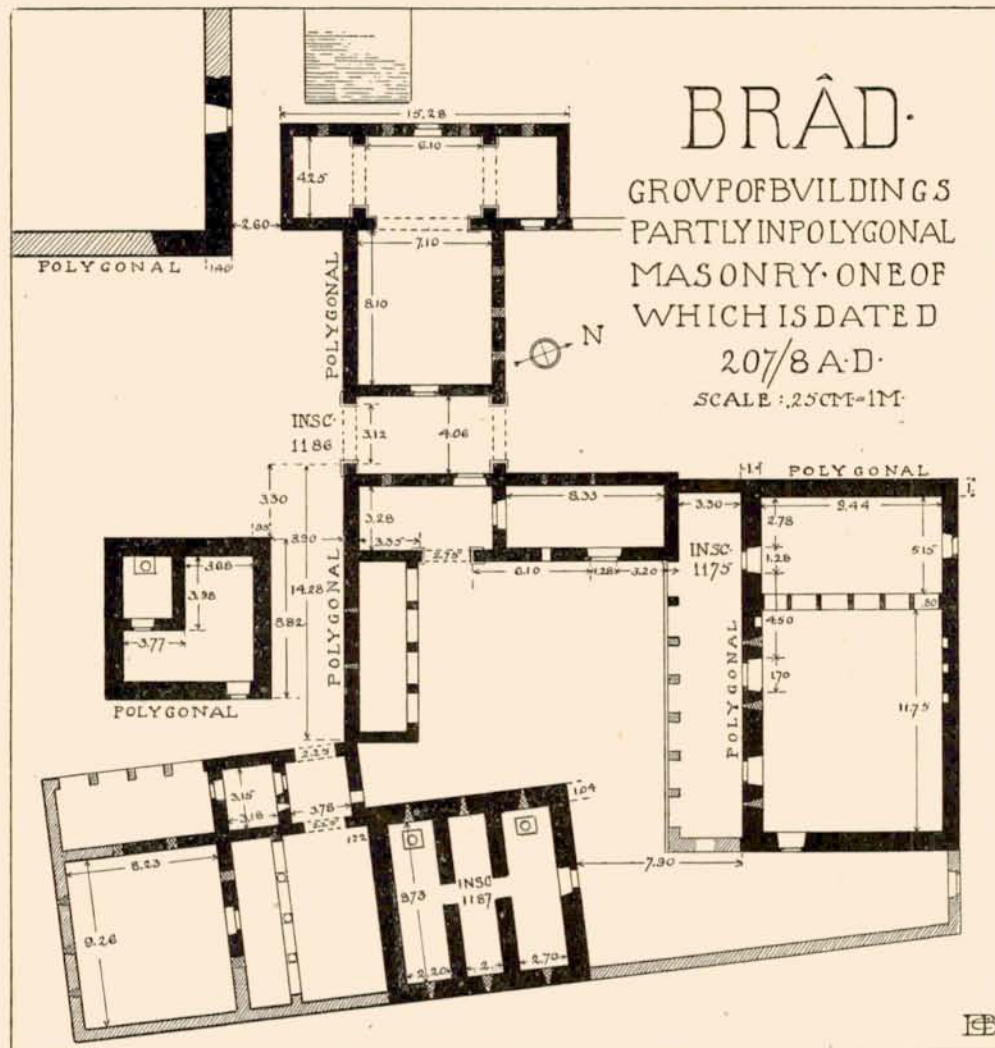


Ill. 333. Bråd; Group of Buildings in Polygonal Masonry, View from South.



Ill. 334. Bråd; Building in Polygonal Masonry, Date A.D. 207/8. View from South.

building is T form in plan. The leg of the T is 7.10 m. wide, it has an entrance at the foot and three windows on one side. It opens into the upper part of the T through a broad arch. This upper part is only 4.25 m. wide. The two arms are separated from the middle part by arches, and there is an entrance in the middle from the west. It will be observed that the whole building is open throughout. Directly west of it is a rock-hewn basin. If this building were differently oriented, and if its doorways were differently disposed, it might pass as a church with transepts. As it is, it is impossible



Ill. 332.

to assign any purpose to it; though we are probably safe in assuming that it is not a private residence. At the east end of this building there is a passage having at one end the fine arch already mentioned and an exactly similar arch at the other. In one side of the passage is a doorway opening into a group of buildings surrounding a court. The rooms on the west of the court have walls that are partly of quadrated masonry. On the north side of the court is the large building of polygonal masonry which has a dated inscription¹ on a lintel in its upper storey (Ill. 334). This building has the general outlines of a private house, but it has no interior division walls. It

¹ Ill, B, 6, inscr. 1175.

which it should carefully be compared. More than half of this building is provided with vaults of various types while the bath at Serdjillā has no vaults at all excepting two small half domes both of which are monolithic, their place being taken by roofs made of stone slabs which were given to only two very small rooms. The bath at Serdjillā is dated by an inscription of the year 473, and conforms, in its structure, to the building system employed for churches of the fourth and fifth centuries, which leads me to believe that the bath at Brād is earlier by at least two centuries. Furthermore, the ornamental details of the bath at Brād, which consist only in the exterior cornices, are wholly different from corresponding details in buildings erected between the end of the third and the beginning of the seventh century. The cornices of all buildings of these centuries, with only one exception so far as I know, had curved profiles, while the profile of the cornice of this building is composed of straight lines, like the cornices of the earlier buildings of Southern Syria. Other public baths in Syria with which this one may be compared, are found at Bābiskā,¹ Midjleyyā,² and il-Anderīn,³ all in Northern Syria; and at Boṣrā⁴ and Sha'ārah⁵ in Southern Syria.

GROUP OF BUILDINGS. DATE: 207/8 A. D. We have here a complex of buildings, east of the centre of the town, which embraces every kind of polygonal and quadrated masonry known to Northern Syria. Some of the buildings, or parts of buildings, appear to be much older than others. We find walls of polygonal masonry of massive character, 1.40 m. thick, and having roughly dressed faces, less massive polygonal walls 95 cm. thick, also roughly dressed on the outer face, and walls of highly dressed polygonal work, two storeys high and 1 m. thick. In the plan (Ill. 332) I have labelled most of the walls of these classes, and have written in their thickness. In the photographs (Ills. 333 and 334) two types of the polygonal masonry are exhibited. The former shows a view of the small square building on the left in the plan, taken from the southwest, the latter shows the front, or south, wall of the building at the right of the plan with the inscribed lintel in the upper storey giving the date 207/8 A. D. The whole complex presents plans, and types of architecture, which would be classed in a general category as domestic, yet most of the ground plans conform to none of the well known types of residences in Northern Syria. In the upper left hand corner of the plan (Ill. 332) may be seen one angle of a large enclosure with thick polygonal walls, without partitions, and having only two very narrow openings. This is probably an early structure built for the housing and guarding of cattle. It may have had wooden sheds within around the walls. Below this is a square building (Ill. 333) of lighter polygonal work, with one small entrance, and having interior walls closing off a small room in one corner. Within this room is the opening of a well or deep cistern. The whole structure apparently was built to protect the water. The outer walls have a fine coping which takes the form of a heavy cyma-recta cornice; its top is cut to two bevels to shed water, showing that the building had no roof. North of these two structures, across a narrow street, is a long wall of polygonal masonry, 95 cm. thick, which is broken in the middle by a handsome arch which I believe to be of later construction. This arch is shown at the extreme left in Ill. 333. The two sections of this long polygonal wall now serve as the south walls of two buildings which I believe to be of later construction, as they were built in the best type of quadrated masonry. The western

¹ Ibid., p. 170.

² *A. A. E. S.* II, p. 264.

³ II, B, 2, p. 62.

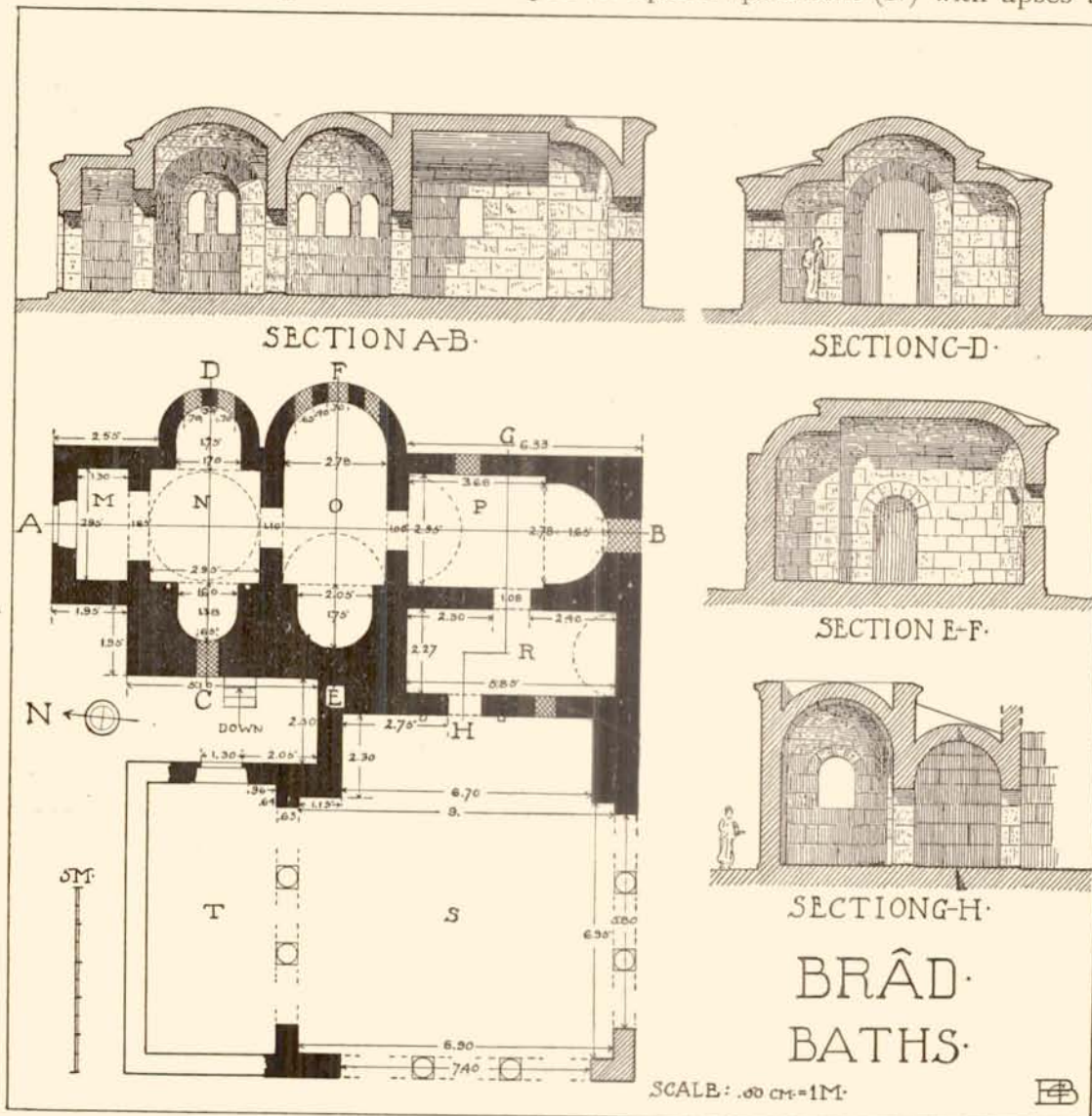
⁴ II, A, 4, p. 260.

⁵ II, A, 7,

doorway leads into an oblong chamber (P) with an apse which has one huge arched window to the south and a square-headed window in its east wall. To the west of this is a narrower oblong chamber (R), longer than (P) and its apse combined. Chambers (O), (P), and (R) are all covered with tunnel vaults and half domes. The mass of masonry to the west of chambers (N) and (O) appears to be solid (the space at (E) having been left white in the plan for convenience in lettering), but it is not improbable that the mass was penetrated by flues for heating, and by water pipes. Grooves for pipes appear in the walls of chamber (N) beside the western apse. The construction of all this part of the bath is massive but excellent of its kind. The walls are highly finished on the inside, the vaults, the dome, and the half domes, were constructed with the utmost precision in the jointing and fitting of the stone work. These features are as perfect to-day as they were when first finished, and present examples of the best type of masonry to be found in Syria. The windows in the eastern apses are all round topped, yet they are not arched, nor have they the arcuated lintel so common in Northern Syria. Each is composed, as the photograph (Ill. 330) shows, of two pieces of stone each cut to a quadrant thus making the joint in the crown of the semicircle. Between windows a single block is cut with two quadrants, one at each end. The other half of the building is now a heap of ruins. It appears to have been composed in part of broad arches carried upon columns, and to have had wooden roofs. For this reason the structure was lighter than in the vaulted portions, and has more readily fallen prey to earthquakes. Directly west of the southern part of the vaulted building described above, a large apartment (S) is marked off in the ruins by an angle-pier standing at its northwest corner, and by the foundations of a similar angle-pier at the southeast. The former angle-pier shows the spring stones of arches, and similar springers are to be seen in piers opposite this, attached to walls which project from the vaulted part of the building. These spring stones show that the arches to which they belonged were not sufficiently wide to have spanned the space from one pier to another, and, since there are columns lying in the ruins, I have placed two columns within the space, dividing it into three arches, and have repeated this arrangement on three sides of the apartment. It is plain that there was a room (T) north of the large apartment (S), but the ruins here render impossible the tracing of its walls except at the east end where there is a doorway. This opens out upon a narrow entrance (C) which was apparently not a room since there is no north wall visible; it seems to have been a deep recess between the two main parts of the bath. Here one sees traces of steps leading downward to a doorway, now almost buried, under the mass of masonry built up between the apses of rooms (N) and (O). These steps and the doorway probably led into a hypocaust beneath those two rooms. I was unable to determine if there were rooms, or recesses, corresponding to (T), on the other sides of apartment (S), but it is hardly probable that the arches on these sides opened out of doors. It is not possible to determine with any exactness the uses of the various rooms in this bath. It is probable that excavations would reveal depressions for pools in some of them. One would naturally assume that the room (N) with its dome, which has grooves for pipes in its walls, was the caldarium; although this is farthest removed from room (S) which must have been the main hall, or vestiarius, of the bath. There is no similarity, either of plan or of arrangement, between this bath and the one at Serdjillā,¹ with

¹ II, B, 3. pp. 118-123.

small excavation, to discover heights which were serviceable in the making of the four sections presented herewith. A glance at the plan will serve to show that there are two parts of the building, one of which is well preserved and the other much destroyed and presented as conjectured in part at least. The part which is preserved speaks for itself. Its main axis lies north and south. At the north end is a small room (M) like a vestibule, with an entrance, and having a tunnel vault normal to the axis A-B. This room opens through a wide arch upon a square apartment (N) with apses toward

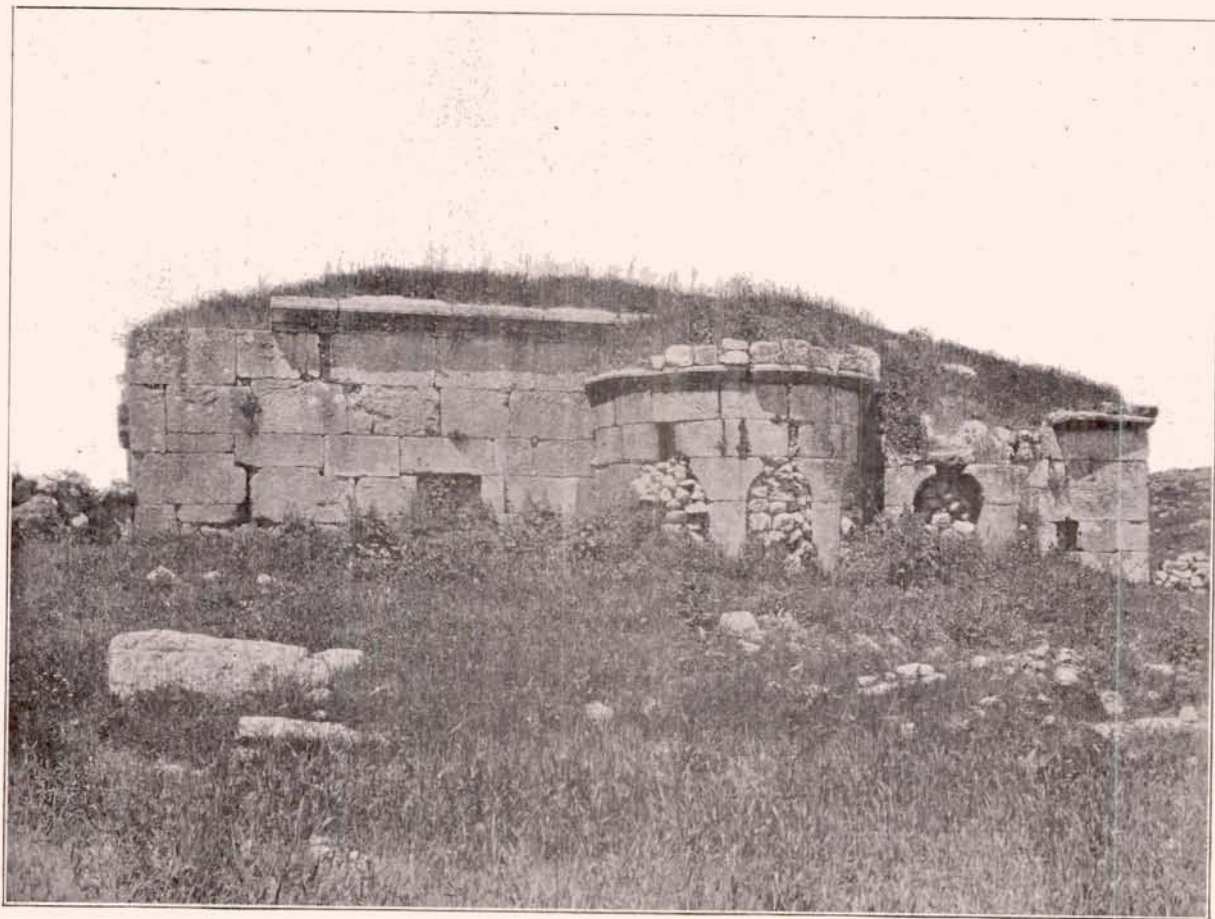


Ill. 331.

the east and west, the eastern apse protruding from the wall and having two windows, the northern being embedded in a mass of masonry at this side of the building and having but one window. This apartment is covered by a low flat dome the pendentives of which are continuous with the surface of the dome itself. In the south wall of this room is a narrow arch which opens into another approximately square room (O) which also has an eastern and a western apse. Here the eastern apse embraces the entire width of the room and has three windows, the western apse is embedded, like the other, in the mass of masonry to the west and has no window. To the south another arched



Ill. 329. Brăd; Monumental Tomb, View from the Southeast.



Ill. 330. Brăd; Public Bath, View from the East.

have drawn the plan of the interior (B in Pl. XXV), showing four arcosolia with sarcophagi, two on a side, and one free-standing sarcophagus at the end opposite to the entrance. At the four angles of the top of the podium, which is not perfectly square, rise stout rectangular piers, also not quite square in plan, with bevelled set-offs in lieu of bases, and delicately moulded caps. Upon these are set the arches, each more than a semicircle, and hence presenting a horse-shoe form, with their soffits tangent at the angles on the level of the diameter. The arches have moulded archivolts, and the keystone of each is carved with a bust the head of which is executed in the round. The construction of the arches, with only five voussoirs at the crown and level joints below, is unique and interesting. Above the level of the arches is a heavy and far-projecting cornice, in profile a very salient cyma recta with a thin reed below it. Upon this are set two high steps, from the upper one of which rises a pyramid, truncated now; but its apex, a single stone hollowed out on the under side, was found near by. The apex and the four blocks which compose the rest of the pyramid still bear their lifting bosses, like the stones in the Christian pyramids of il-Bârah. On the ground near the tomb were found fragments of two large sarcophagi. These I have placed upon the podium, under the canopy formed by the arches and the pyramid. These probably were ornamental and did not contain bodies, but it is quite possible that inscriptions were carved upon their sides. There is a framed plate in the middle of one side of the podium, as may be seen in the photograph (Ill. 329); this contains no remnant of an inscription. This tomb is one of the few monuments in Classical style, other than temples, that have been discovered in Northern Syria, and is particularly important as an example of native Syrian handling of Classical motives. The general scheme may be said to be a combination of Classical motives; the podium, the four-faced triumphal arch, and the pyramid, all appear in Hellenistic or Roman architecture. But the combination and its application to funeral use are certainly pure Syrian inventions. The details here combine Oriental with Classical feeling; the mouldings of the base and cap of the podium are beautiful and delicate, yet this particular profile does not occur, so far as I know, in any monuments of purely Greek or Roman origin. The horse-shoe arch is certainly not Classical, and the great cornice is wholly Syrian in feeling; but the busts, so far as they may be judged in their broken condition, are good work of the Roman period. These busts, and the delicate mouldings of the podium, when studied in comparison with similar features in other monuments of the Classical period in Syria, can not be dated later than the end of the second century after Christ. This probability lends interest and importance to the appearance here of the horse-shoe arch which persisted in the Christian architecture of Northern Syria, and reappeared in the architecture of the Arabs.

PUBLIC BATH: Among the monuments at Brâd to which approximate dates may be assigned, the second in point of age would be the Public Bath which is centrally situated in the hollow of the plateau. This building is well preserved (Ill. 330), although, owing to its location, it is partly buried. Its vaults, all of which are in place, are covered on the outside, and thus protected, by a heavy growth of coarse turf. The openings, all save one, have been clumsily walled up by the nomads so that the interior is almost without light. The floor is covered to a depth of about two feet by sheep droppings — the accumulation of many centuries. We were able, nevertheless, to secure accurate measurements for the drawing of a ground plan (Ill. 331), and, by making a

of rectangular piers in front of a long row of stone mangers against the wall. Above this was an open loggia. The structure throughout is plain in the extreme, but gains impressiveness by its size, and by the constant repetition of a simple motive. The only attempts at ornament are some very beautiful incised symbolical discs carved upon the lintels of the chief entrances and upon the panels of the long parapet of the upper portico. The elevation presented in Ill. 328 shows, by a slight indication of stone surface, how much of this building is standing. It is in a remarkable state of preservation. The water basins, or tubs, made by hollowing out the tops of column drums, still to be seen here and there between the piers of the portico, give one the impression that the ancient inhabitants have only recently departed.

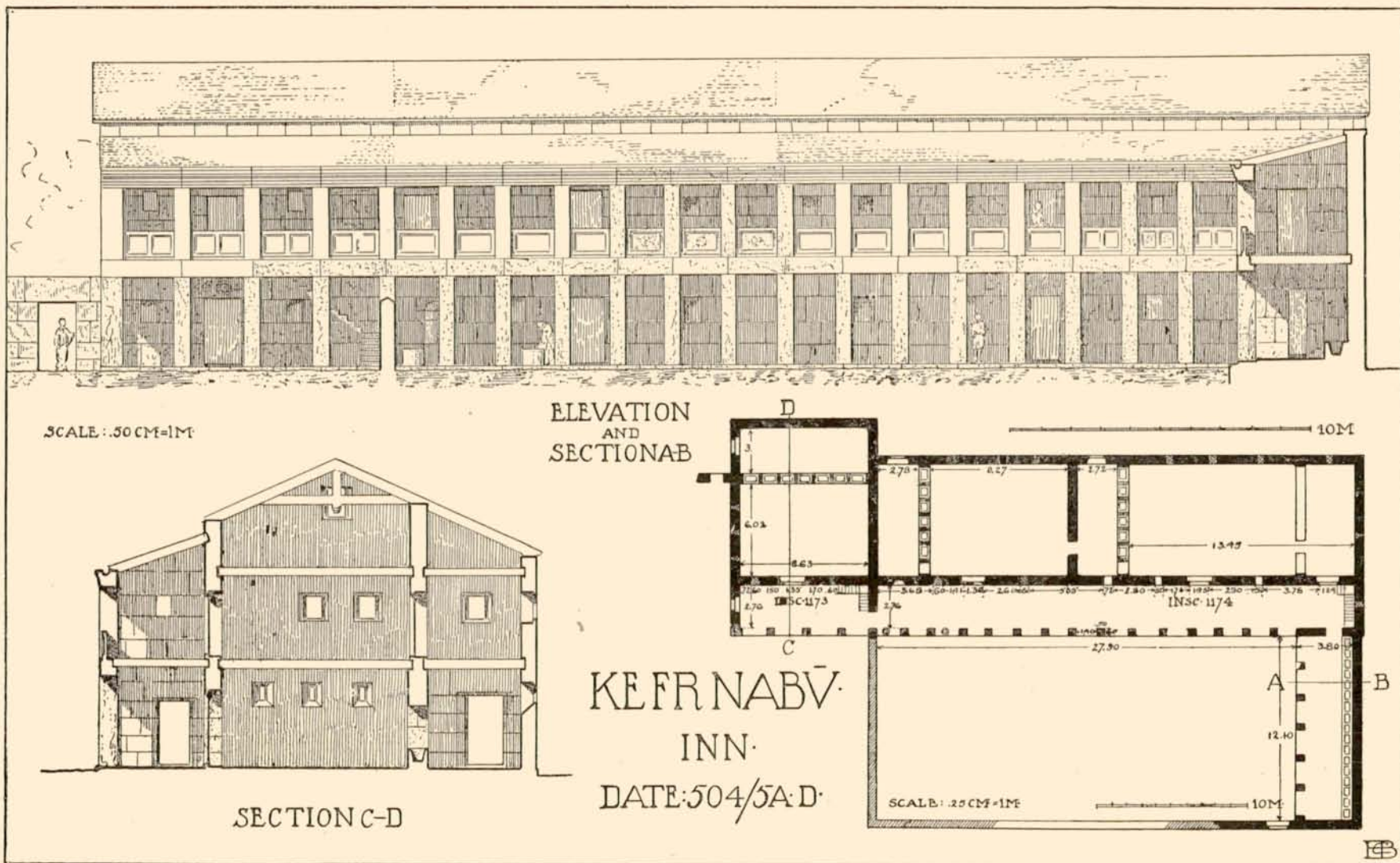
86. BRĀD (*BARADE*).

As I have already stated above, Brād is the most extensive ruin in the Djebel Sim'ân. It was indeed a small provincial city, the metropolis of this northern region. The ancient name of this place was most probably *Barade*. Yākūt,¹ the Arab geographer, mentions such a place as "a village of Haleb," and an inscription² discovered upon the Roman road from Antioch to Chalcis at a point just east of Ḳaṣr il-Benât mentions *καπρο βάραδε*, the town of Barade. If this town is actually the place named in the inscription, then we know that it was the seat of a chancellor whose province extended at least as far as the upper limits of the Djebel Bārishā. The ruined and deserted town stands on a high broad plateau with a slight depression in the middle of it. The ruins cover the depression and the level parts of the plateau, and extend part way down the southern slope. They comprise wide areas of domestic architecture in various grades of polygonal masonry and in coarse rubble, for the most part in complete dilapidation, also quarters in which residences and shops built of cut stone stand in a better or a worse state of preservation, a public bath, a fine monumental tomb, three church edifices, and other large structures of public character apparently, but too completely ruined to permit of accurate identification. Many of the buildings in polygonal masonry present the appearance of being the most ancient structures in these mountains of the North; others are of a later variety for which we now have a date from one of the houses here, a date which gives the year 207/8 A. D.

TOMB: The only structure here in Classical style is the monumental tomb, consisting of a pyramid elevated upon four arches, which stands in a remarkable state of preservation at one side of the town. This is the earliest, and quite the most sumptuous, of this particular type of tomb structure which continued to be built through the fourth century in Northern Syria. It bears no inscription, and consequently no date; but it probably belongs to the second century, and can not be later than the middle of the third. The arched structure is elevated upon a high podium (Ill. 329 and Plate XXV), with moulded base and cap, which contained the burial chamber. The chamber has been rendered inaccessible by the natives who have attempted to fill it up with small stones. But one may peer down through breaks in the stone ceiling, and see that the chamber was spanned by an arch. Proceeding from this suggestion, with the aid of the position of the doorway, and on the basis of the measurements of the exterior, I

¹ Le Strange, *op. cit.* p. 419.

² *A. A. E. S.* III, inscr. 75.



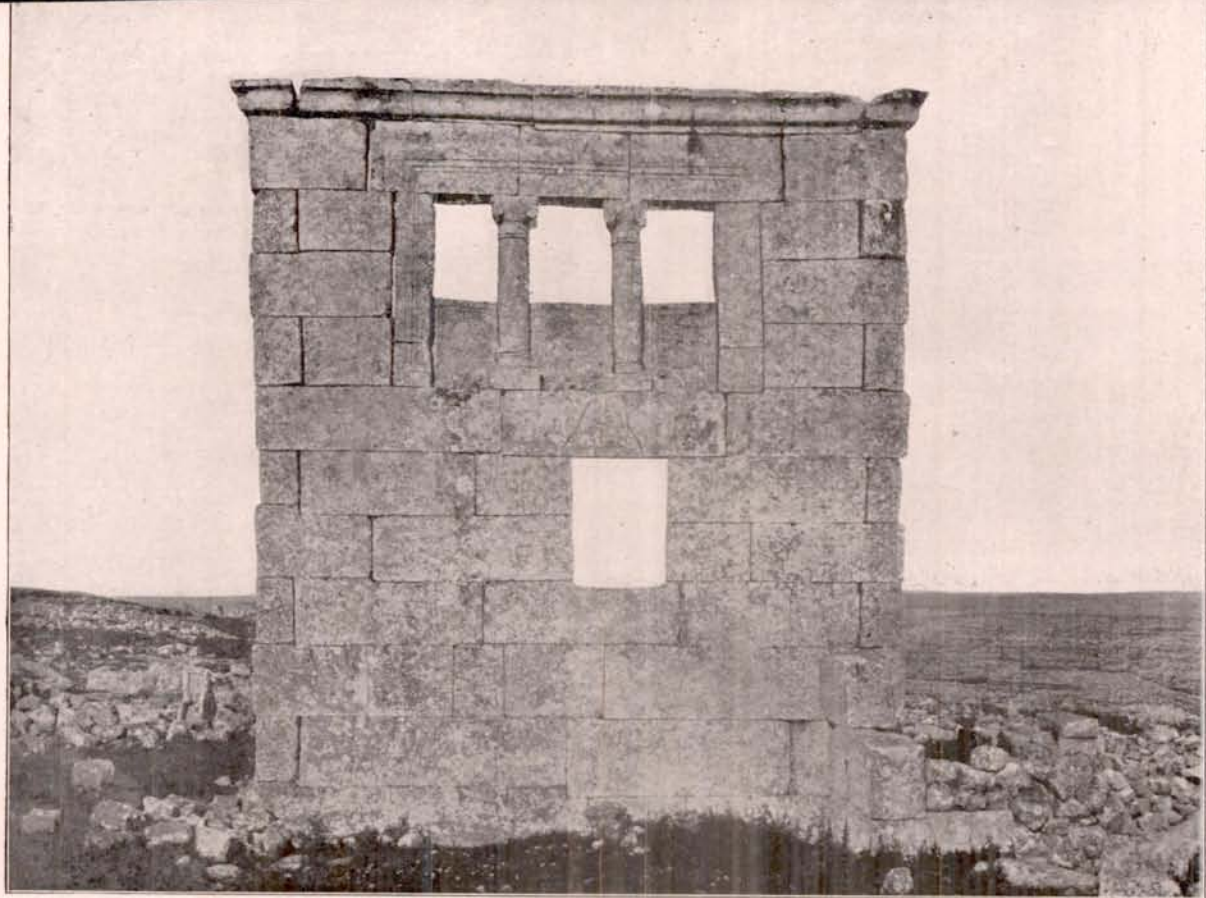
Ill. 328,

by a partition with a narrow arch in it, and the larger apartment is spanned in the middle by a transverse arch. It will be observed at once that this ground plan is almost unique. The house was evidently three storeys high, although most of the walls above the ground story have fallen; for one narrow end is preserved intact but for its gable, and plainly shows holes for the beams of two intermediate floors of wood on the inside. The outside of this end (Ill. 326) shows a blank wall on the ground floor, a large window, or a doorway that was reached by a flight of steps now wanting, in the intermediate storey, and a fine loggia of three openings in the top floor. The three openings of the loggia are separated by Ionic columns, the panels of the parapet are still in place. The loggia is ornamented by a set of frame mouldings which is carried across the lintels and down to the bottom of the outside jambs, where it is returned upon itself. Outside the mouldings is an embellishment of cusps. Ornamental discs appear upon the wall above the middle opening and upon each of the panels of the parapet. A similar feature, similarly placed, occurs in a house in Serdjillā,¹ in the Djebel Rihā; but, in that case, only the short end compartment of the building was carried up in a third storey. In this house at Kefr Nabū, on the contrary, such an arrangement would have been impossible; for the three-storey wall stands at the end of a very long compartment and must represent the height of half the house at the least.

INN: DATE: 504/5 A. D. The most conspicuous building in the ruins to-day is situated on the top of the ridge to the west of the centre of the town. In the general outlines of its ground-plan this building is not unlike a very large villa; but its lack of interior subdivisions, its spaciousness, and its ample accommodations in the matter of stabling, convinced me that it was an inn. The religious character of the inscriptions above two of its portals in no way alters my conviction in this regard; for ejaculatory inscriptions of pious flavour were placed by the early Syrian Christians upon all sorts of buildings; but it may suggest that the inn was erected principally for the use of pilgrims on their way to and from the shrine of St. Simeon Stylites at Kal'at Sim'an. The structure apparently was erected at three different periods, since there are three complete structural divisions; but the style is the same throughout, and this is the simplest type of the massive Syrian rectangular style (Ill. 327), such as was used in the inns all over Northern Syria. The inn faces the south. It consists of two long divisions set end to end, terminating to the west in a shorter divisions turned in the opposite direction and forming a slight L. toward the north. A continuous two-storey portico of rectangular piers is carried along the south wall of all three divisions (Ill. 328). Each of the three divisions has a row of mangers near one end, setting off a space for a stable, and each stable has a rear entrance from out of doors, besides a doorway opening from the large room. The eastern division was built first, for its west wall is incorporated with the adjoining walls; the middle division was added to this, and the western L was added last of all. The joints between the stonework of the three divisions are perpendicular from bottom to top. The inscription² on the main doorway of the western section of the inn reads "In fulfillment of a vow to Saint Zacchaeus in the year 553" (504/5 A. D.); but it is not made clear whether the addition to the building, or the portal, or merely the inscription, was vowed. In front of the two sections first erected is a walled enclosure one end of which is occupied by a portico

¹ II, B, 3, p. 128.

² III, B, 6, inscr. 1173.

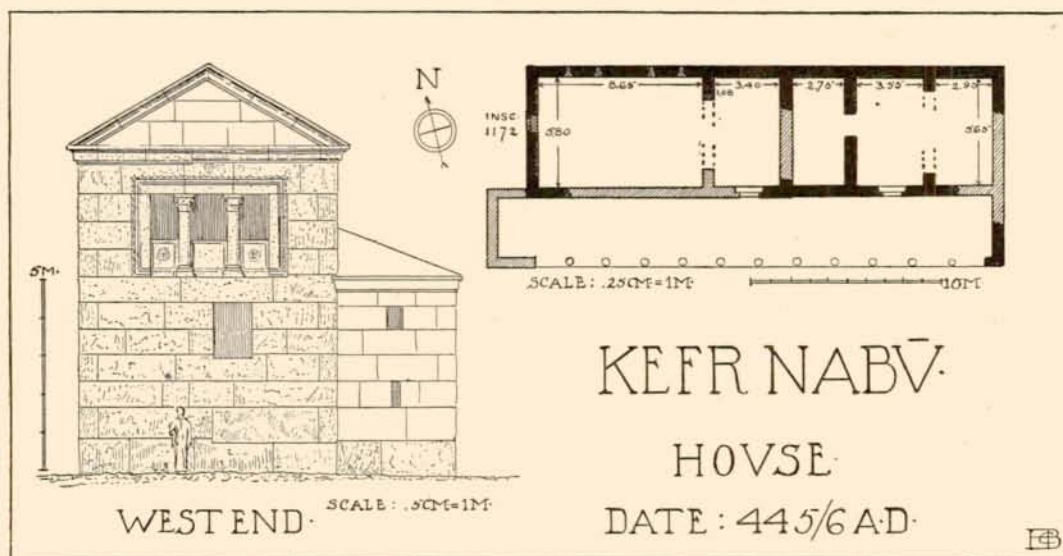


Ill. 326. Kefr Nabū, House dated A.D. 445, West Wall.



Ill. 327. Kefr Nabū. Inn, West End. View from the Southwest.

HOUSE: DATE, JULY 308 A. D. This house is built of polygonal masonry and rubble. Its most salient feature is the lintel of one of its doorways decorated with a naturalistic design of grape-vine (Ill. 322), and bearing the inscription¹ which gives the date A. D. 308. The plan of this house (Ill. 324) shows a small courtyard entered from the street on the south, with two rooms fronting upon its west side, one small room set into its northeast angle and a small structure of two rooms attached to its southeast angle. The larger of the two rooms of the main house has a row of seven mangers dividing off a stable at one end of the room, and one of the rooms of the small structure at the southeast was also a stable. It is impossible to know whether the house had an upper storey or not. It seems to me not impossible that this house was a tavern, or wine shop. It is situated in the middle of the town and was in no sense a farm house, yet the accommodations for animals are more numerous than in many country houses among these ruins in Syria. One may therefore assume that this



Ill. 325.

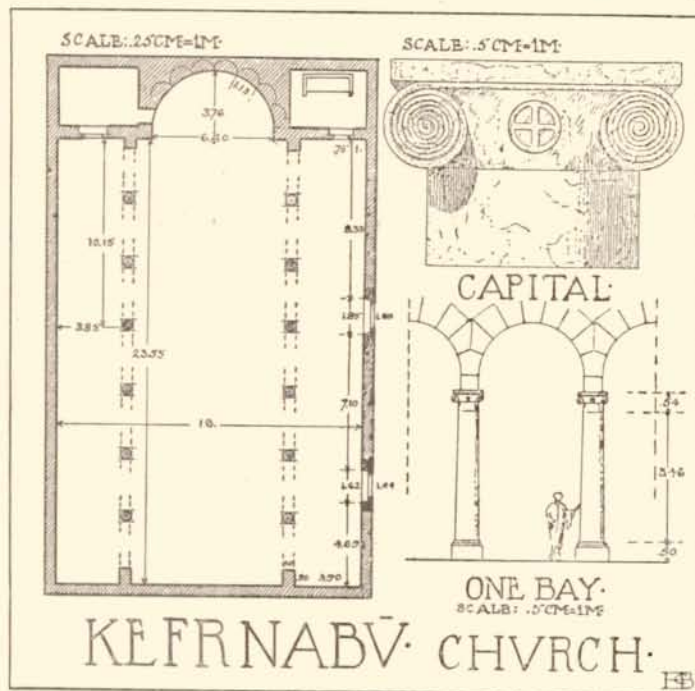
extensive stabling may have been intended for public convenience, that is, for guests. The vine and the clusters of grapes carved upon the lintel of the main entrance may well have had a purpose outside their ornamental function, by way of suggestion; and the inscription, if correctly rendered by Professor Prentice, "Life care-free", is not an unsuitable sentiment for the sign-board of a tavern.

HOUSE OF KYRION: DATE: 445/6 A. D.² On the slope, in the lower part of the town, is a large residence that is interesting because of its plan, and because of an open loggia which is preserved in the third storey at one end. Like most of the private houses of the Christian period in Syria, it is oblong, divided transversely into rooms, and had a two-storey portico in front; but, instead of having several cross walls dividing the length of the house into a number of nearly square rooms with longitudinal girder arches, like most of the larger residences of Syria, this house has but one solid partition which roughly divides the interior space into oblong sections (Ill. 325). One of these sections is spanned by a transverse arch which divides it into a larger and a smaller apartment. The other also is divided into a larger and a smaller apartment

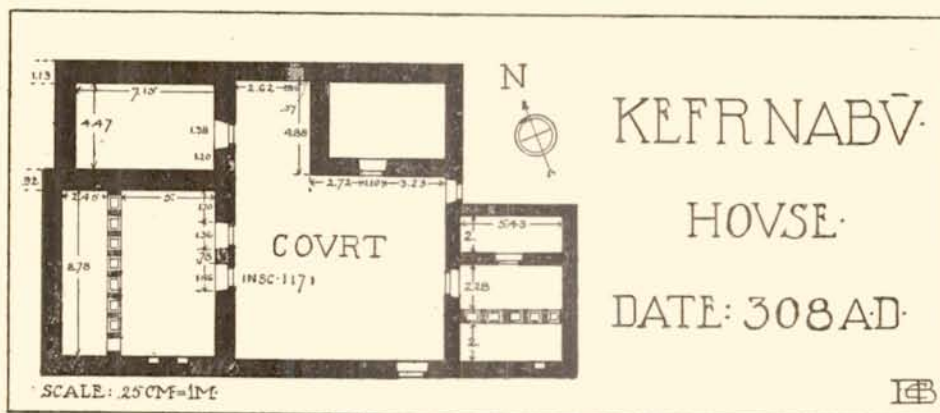
¹ III, B, 6. inscr. 1171.² III, B, 6. inscr. 1172.

Symbetylos and Leon, three divinities which are known, from an inscription,¹ to have been worshipped in this place. Both side-chambers opened upon the aisles by means of small doorways, only the north chamber is directly connected with the sanctuary. The south chamber contains a large stone settle, plainly, but carefully, executed. The capital of the standing column (Ill. 323), and several others which I saw in the ruins, are of that rather crude Christian treatment of the Ionic order which is to be seen in a number of very early churches in Northern Syria. It is probable that all the capitals were of this type. All signs point to an early date for this church, — the rubble walls, the proportions of the nave, the straight lintels of the windows, the doorways for both side-chambers, and the crude Ionic capitals, all indicate a period not later than the middle of the fourth century.

CHAPEL: DATE: 525 A. D. This is the little building mentioned above which has been put in repair, and serves as the occasional residence of an absentee landlord who owns, or at least controls, an olive grove in a valley hard by. It was impossible to take complete measurements of the chapel because it was closed. It measures about 7 m. by 10 m. on the outside, and has a complete little apse projecting



Ill. 323.

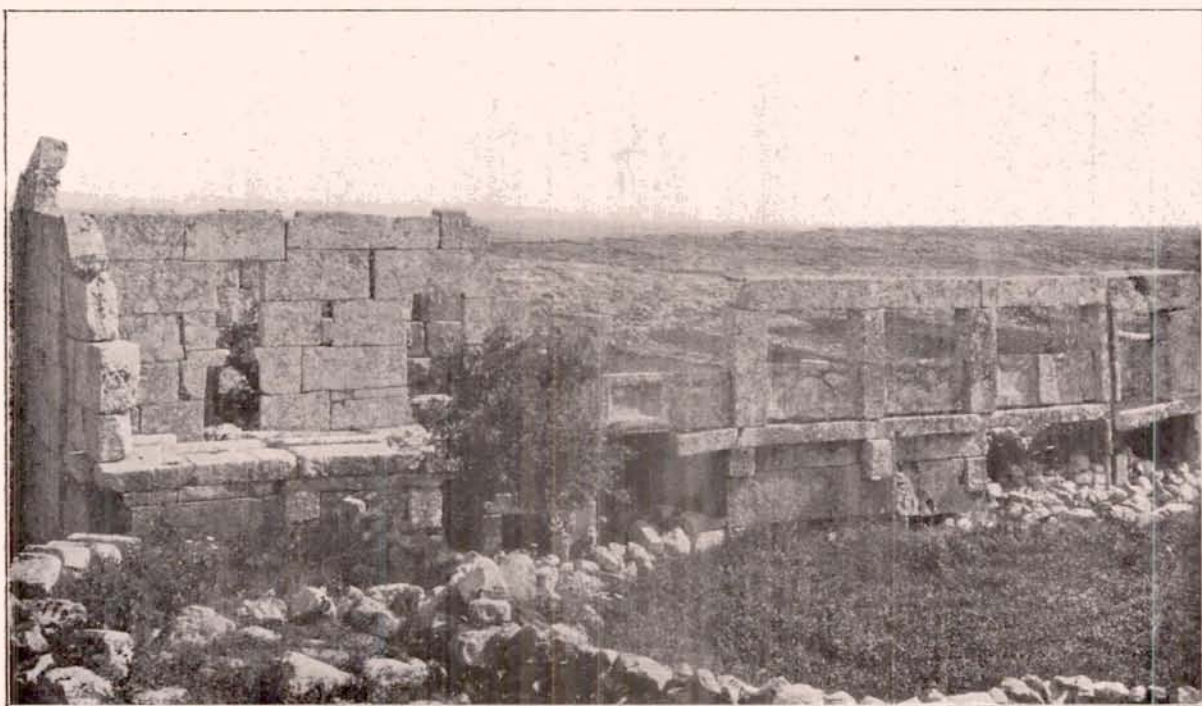


Ill. 324.

from the east wall. The structure is quite plain, having been constructed of large and well finished blocks of limestone. Its exterior decoration consists of a salient cornice of the usual type and three incised ornamental discs upon the lintel of its south portal upon which is also found a good Syriac inscription² which designates the chapel as a Martyrion and gives the date 525/6 A. D.

¹ III, B, 6, inscr. 1170.

² Div. IV, Sect. B, inscr. 52.



Ill. 320. Burdj Hédar; House in the Northern Part of the Town.



Ill. 321. Burdj Hédar; Section of Stone Staircase.



Ill. 322. Kefr Nabō; Doorway of House dated A.D. 308.



Ill. 352. Kalôtā; East Church. View from the South.



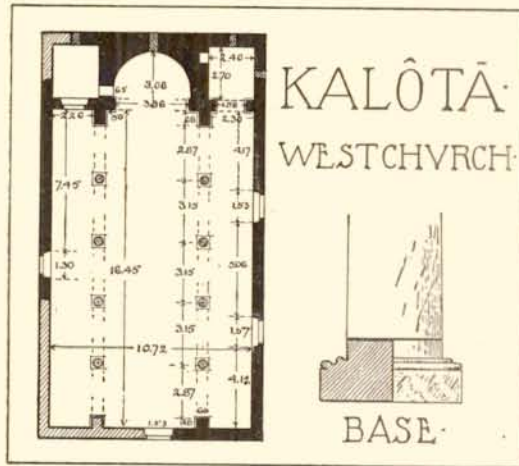
Ill. 353. Kalôtā; West Church. View from the South.

The upper storey has three large windows, set a little below the clearstory level, and quite plain. The pediment has two round-topped windows set close together, with a small circular window above them. The east end (Ill. 351) preserves its moulded chancel arch and its half dome both intact, and the arch of the prothesis. The gable above the arch is like that of the west end. The chancel arch springs from handsome Corinthian pier-caps with partly cut leaves. The responds at the ends of the nave arcades are half-columns engaged to piers, and have excellent compound capitals of Corinthian design. The south wall has two portals with heavy and richly carved mouldings, and brackets at the ends of their lintels, and three windows each completely framed in mouldings. There are two similar windows, on a lower level, in the prothesis. Corinthian columns of the same type as the responds were employed in both nave arcades. The ornament, both interior and exterior, was executed with great skill. The mouldings of the portals and their low door-caps and the mouldings of some of the windows, are enriched with fine carving in geometrical patterns. Both of the portals in the south wall have mouldings which terminate in spirals beside their thresholds, and the mouldings of the easternmost of the two are cusped on the outside. The capitals of the west porch (E in Ill. 349) are like Doric capitals with egg-and-dart carving in the echinns, and having a long necking adorned with upright acanthus leaves below. Within the church is a curious feature which has not been encountered before in these limestone hills of Northern Syria, but which was first discovered in the northern basalt country to the southeast.¹ This is a low walled enclosure in the western half of the middle aisle. Its shape is semi-circular, with ends produced toward the east and returned toward each other to form an entrance. Its walls are about 53 cm. thick and high, there is no depression in the floor inside the enclosure. The line of the front wall of the enclosure exactly bisects the nave. It is not easy to determine the purpose of this feature which was probably much more common in these Syrian churches than the ruins would indicate; but, since it is known that the division between the men and the women in the Syrian church was transverse and not longitudinal, so that the women occupied the entire western half of the nave, it seems not improbable that this apse-like structure, although only one course high, provided a place for the feminine dignitaries of the congregation. That is, if the deacons sat in the semicircle of the apse at the east, we may assume that the deaconesses — who are known to have existed — occupied this semicircle at the west. A similar feature was found later at Kharâb Shems, and is published with Ill. 363, and it may well be that other examples are buried in the ruins of other churches in the region.

WEST CHURCH: The other church here is quite well preserved up to the height of the aisle walls, but the east end is deeply buried in débris. It is interesting to observe that, although the ornament of the exterior (Ill. 353) is almost precisely similar to that of the East Church, the proportions of the plan are very different (Ill. 354). The number of bays in the nave is the same; but the whole nave is much longer in proportion; the proportion of length to breadth in the East Church is more nearly that common among the churches of the sixth century while the same proportions in the West Church are those of the fourth century. It is probable therefore that this church, as we see it to-day, is the result of the partial reconstruction of an old building. The

¹ cf. II, B, 2, pp. 69, 70.

lower parts of the entire east end probably belong to the fourth century, while the whole of the south wall and all of the interior supports were erected upon the lines, perhaps upon the foundations, of an older structure. The bases of the nave arcades (Ill. 354) all of which are in situ, present a form which is unique among the examples of this detail which I have found in Northern Syria. They are almost Gothic in character as may be observed in the detail drawing presented herewith.



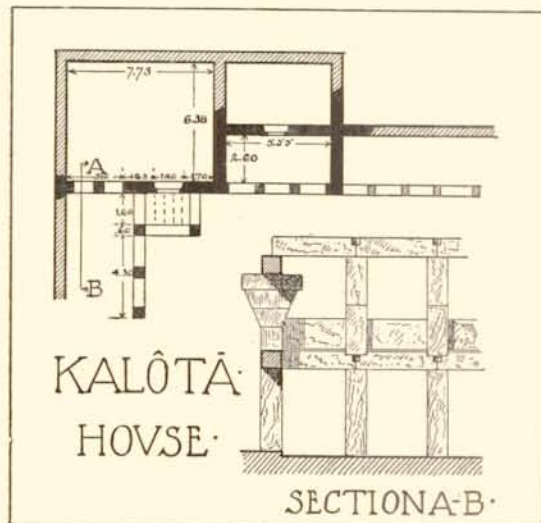
Ill. 354.

HOUSE: Among the numerous private residences of ordinary types which one finds in Kalôta, there is a single house which presents an entirely new feature (Ill. 355). Its plan is not unusual, consisting of two rooms irregularly disposed, and of porticos of plain monolithic piers which, on the ground floor, are devoid of interest. But, in the

upper storey, on one side, the ordinary piers are replaced by supports of unique form. These supports, as the Section A-B shows, are built in four blocks of stone of equal width as viewed from the front; but of increasing lengths as they ascend, projecting outward and inward toward the wall of the house. The stone architraves are placed in the middle of these long stones so that nothing was gained in the overhang of the roof by these projections. In fact this strange variety of support seems to have had no useful purpose, and must have been invented with a view to beauty, or oddity, of effect.

89 KAL'AT KALÔTĀ.

The above name is not the name of a town or village; but the name of a ruin, the ruin of a large church, set on the top of a truncated conical hill to the southwest



Ill. 355.

of Kalôta, which must have resembled an akropolis when the town was flourishing; for the church on the hill was surrounded by a large enclosure, or peribolos, with a high strong wall. To-day, the ruined church and its surrounding wall, crowning the steep-sided hill, look very much like an ancient castle. Indeed the Arabs employed the structure as a stronghold, hence the name which, being translated, means Kalôta Castle. But the hill was the site of a building, or of buildings, in days far earlier than the period of the church; two Pagan temples stood here in the second century of our era, these also had a walled peribolos. And I think we are safe in assuming that, long before this, the site was venerated as an ancient Syrian "high

place" where there may have been a walled sanctuary, an altar, and some symbols of deities, far back in the days before Alexander's conquests. A fragmentary inscription

found here mentions "the ancestral gods". They may have been the same as those named in the inscription at Kefr Nabū mentioned above (p. 294) or they may have been others. It is significant that the plural is used in the inscription and that there are remains here of two temples. The high cone-shaped hill was a landmark, and visible for miles around. From its summit one may look to the southwest to the crown of the Shêkh Berekât, ten miles away, where are the ruins of another Pagan sacred enclosure, and perhaps of a temple, which capped the top of the highest mountain in Northern Syria. Directly on line with this other sacred place, but ten miles farther on, is the Temple of Burdj Bakîrḥā, part way down the slope of another high hill — the Ḳubbit Babuṭṭā. A little farther to the south, and seventeen miles distant, can be seen the high peak of Srîr crowned by the ruins of an early temple. So that one is impressed with the fact that almost all the prominent hill-tops in this region were sacred places and the sites of temples.

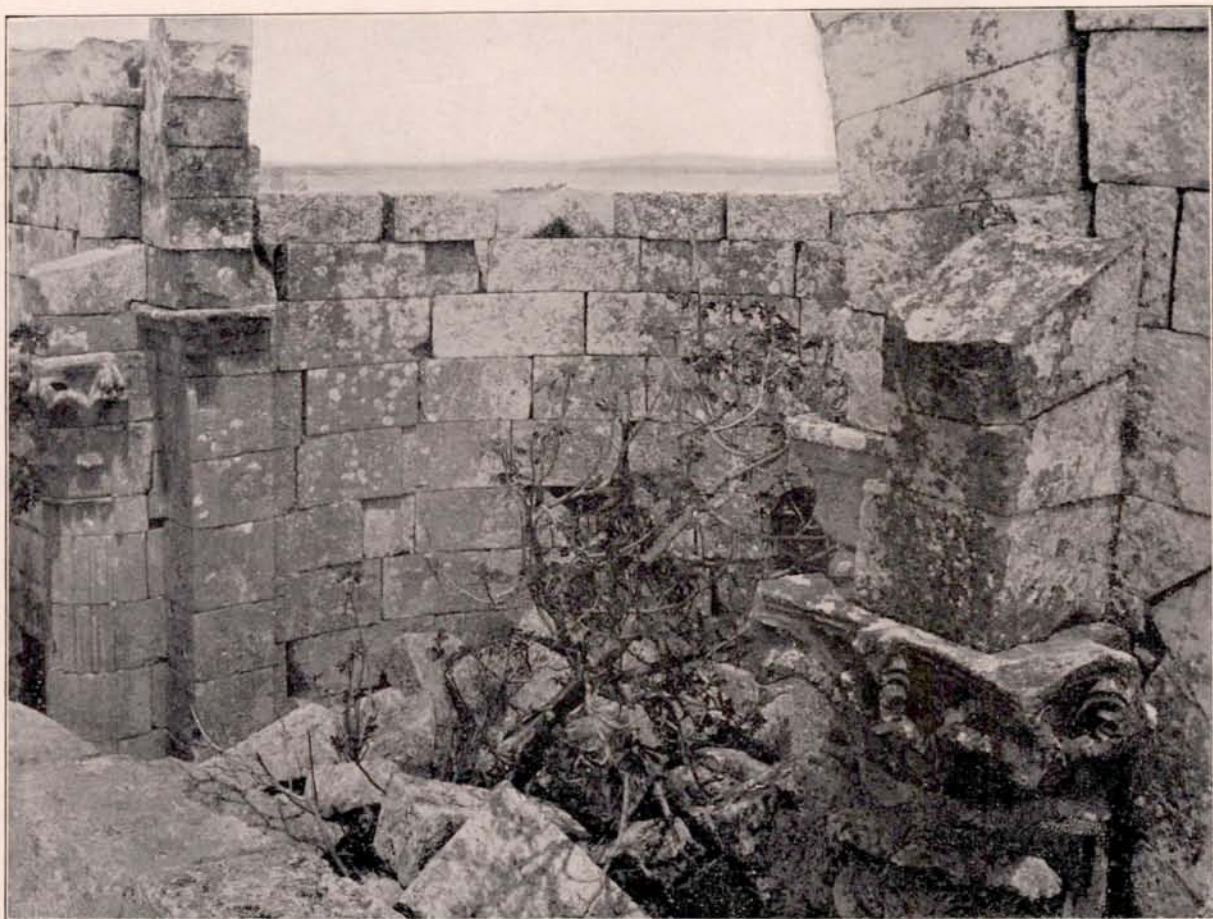
TEMPLE CHURCH: This is the only example, so far as I know, in all Northern Syria, of a Christian church in which there are incorporated considerable portions of a Pagan temple. In the East Church at Bābîškā¹ we found small details of a temple wrought into the structure, and it is quite evident that building stones taken from Pagan buildings were employed in the erection of churches at other places; but here large sections of the walls of the two temples were actually utilized in the church structure, and details of the Pagan ornament were freely employed. It will be necessary to study separately the earlier and the later parts of this building, choosing out for examination first those portions which can be definitely recognized as belonging to the Pagan period. In Plate XXVI I have endeavored to give a plan which differentiates between the Pagan and Christian parts of the building which are in situ, and will show the Pagan details which were employed in the church but which are not in their original place. Some of these details are shown in measured line-drawings in the same plate. Beginning on the north side of the building we find a long section of wall, 85 cm. thick, with an exterior base moulding of refined Classical profile, raised upon three steps, more in the manner of a Greek building than a Roman. At its east end this wall terminates in a angle pilaster which marks one corner of the Pagan building which we shall call the East Temple. At the opposite end of the wall is a pilaster; but whether it was another angle-pilaster or not we can not tell because the end of the wall has been chiselled off to accommodate a doorway for the church. But the uppermost step at this end of the wall is continued westward in masonry of the Christian period, and a wall was erected upon this, and carried to the next section of Pagan wall. This section lies north and south. At its north end is an angle-pilaster raised upon two steps; but this angle-pilaster is plainly the northeast corner of another temple, which we shall call the West Temple, the east face of the pilaster is hidden by the end of the Christian wall that connects the two sections of Pagan wall, and the interior face of the east wall of the West Temple becomes the exterior face of the west wall of the church. All that can be fully demonstrated then with regard to the Pagan architecture is that there were two temples approximately upon one level, and having their north walls almost exactly in line. The wall of the West Temple plainly shows that walls were joined to it on the west at both ends. At the south end of it was set a doorway taken from one of the

¹ II, B. 4, p. 165.

temples. This became the west portal of the church (Ill. 356). Beyond the portal is a section of wall, extending over 2 m. to the south, which may be Pagan or Christian, it is built like the former; but may be a careful imitation. At this point begins a heavy Christian wall, 90 cm. thick, which sets out from the face of the other wall, extends almost 5 m. to the south completing the west wall of the church, and then turns eastward to become the south aisle wall. Returning to the East Temple we find that the upper step of the krepidoma projects eastward 4.50 m. and then extends southward the whole width of the church. This projecting platform seems to belong to the Pagan period. Upon it the entire east end of the church was erected. Now the whole of the Christian wall connecting the sections of the East and West Temples is two stones in thickness (94 cm.) and is thus almost twice as thick as the ordinary Christian walls which are only one stone in thickness and 55 cm. thick. The lowest course on the exterior of this wall is a series of inverted architrave blocks (Left in Pl. XXVI) which compose a sort of base moulding. This same scheme is followed in the north wall of the diaconicon and in the whole length of the east wall of the church. In this way over 30 m. of Classical architraves were utilized for the base mouldings of the church. In addition to the architrave blocks which were used at second hand, there were other details of the temples which were made use of. The plinths and bases of four large columns, 90 cm. in diameter, appear in the two easternmost bays of the nave arcades, two on a side. These are almost certainly not in situ. Two half-columns with beautiful Classical Corinthian capitals and fluted shafts were used as responds for the nave arcades, on either side of the apses (Ill. 357), and a similar half column appears at the west end of the north arcade. The caps of the piers of the chancel arch are corner blocks of architrave, and both the straight and raking cornices of the side chambers are blocks that were once architraves of one of the temples (Rt. in Pl. XXVI). Lying about in the ruins are other details from a Classical order, such as pieces of a pulvinated frieze with dentils above it, and of a cornice, both of which are represented in Plate XXVI. But with all this material at hand it is impossible, at least without excavations, to form any definite notion as to the size or plan of the temples which stood here. All traces of the East Temple, save those already described, have disappeared, and every vestige of the West Temple to the west and south of the fragment of wall has been removed. It may be that the East Temple was a larger building and in larger scale than the other; for its pilasters are 77 cm. wide, while those of the West Temple measure only 64 cm. The columns, the bases of which stand in the church, being nearly a metre in diameter, belonged to a building of fairly large scale; but the fragments of entablature which we have would ordinarily denote a smaller scale. It is impossible to place the three half columns which certainly belonged to the same temple as the great column bases; for there is no temple in all Syria in which half columns appear, saving the huge Temple of Bacchus — often called the Temple of Jupiter — at Ba'albek where they were used in two long rows in the interior. I think it not improbable that the East Temple faced the east, and that the four large columns formed a porch which coincided with the lines of the east end of the church, at least in part of its extent; for I am not certain that the step which is apparently the top of the krepidoma of the temple extends all the way to the southeast angle of the church. No one can fix definitely the orientation of the West Temple; but it seems pretty certain that it faced neither east nor north.

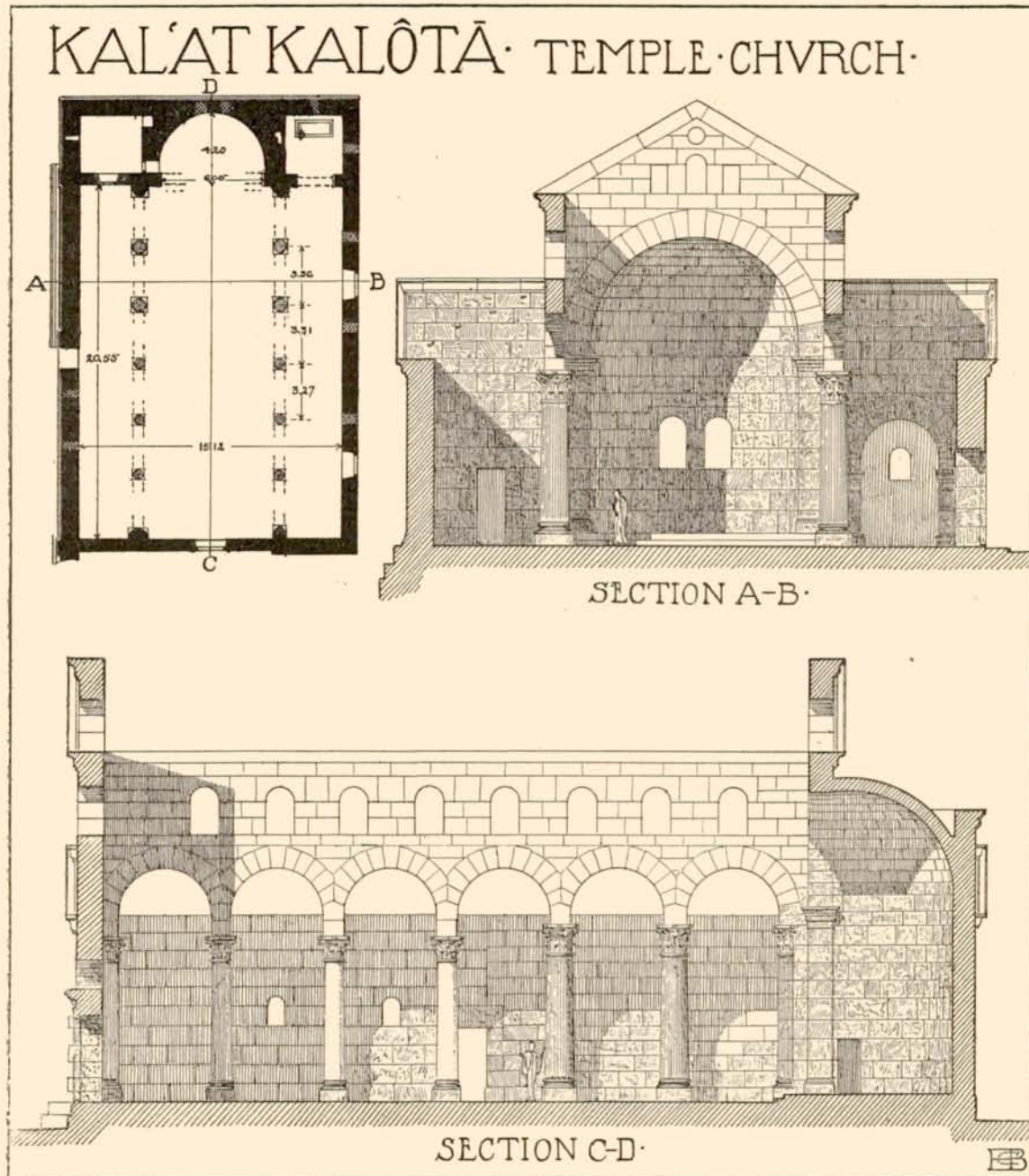


Ill. 356. Qal'at Kalôtâ; Temple-Church. View from the Southwest.



Ill. 357. Qal'at Kalôtâ; Temple-Church. Interior of Apse from S. W. View from top of Arabic Wall.

Taking up an examination of the building as a church, there remains very little more to observe. The plan (Ill. 358) appears as the typical plan for a Syrian church of the middle of the fifth century. The most notable features perhaps are the extraordinary thickness of the walls referred to above, and the completion of the nave arcades by the addition of three columns of smaller scale to the west. The half



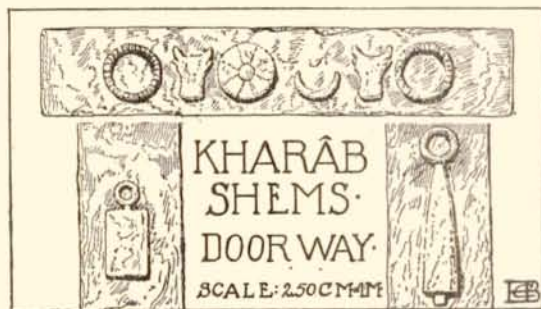
Ill. 358.

columns beside the apse give the height of the first two columns on either side, and indicate very plainly that the four Classical columns at the east end of the nave were cut down in height when used in the church. (Sect. A.-B. Ill. 358). The respond at the west end of the south arcade was a half column, attached to a pier, made to correspond in height and scale to the new columns of the church. This respond is

about 20 cm. lower than the responds beside the apse, which indicates that the new Christian columns, only 62 cm. in diameter, were a little shorter than the old Classical ones in their shortened state. This appears in Section C-D. The half dome of the apse has collapsed, but the side chambers are perfectly preserved showing that they were covered by a continuous lean-to roof at right angles to the nave. There is very little ornamental detail in the church beyond that taken over from the despoiled temples. The entire cornice of the south aisle wall is Christian work of the usual kind. The easternmost doorway in this wall is framed in good fifth-century mouldings; the other doorway and the three round-topped windows are plain. The capitals of the later columns of the interior are of the simple uncut Corinthian type rather earlier than those of the East Church in the town below the hill. The archivolt of the chancel arch and that of the prothesis are devoid of mouldings. It should be noted that a heavy wall, equal in height to the side walls, was built across the nave, just at the first bay, in Arabic times, making it very difficult to photograph the interior of the east end, and it may be noted in passing, that there is a large stone sarcophagus in the prothesis, against the east wall.

90. KHARÂB SHEMS.

Not far to the south of Kalôtā, on the southern slope of a low hill, lie the extensive and deserted ruins of this name. There is abundant evidence in the monuments here to show that the site is far more ancient than the buildings which, like the church and many private residences, are in a good state of preservation. Near the ruins is a rock-hewn tomb containing crude but interesting relief sculptures consisting of four human figures with arms upraised in the attitude of *orantes*. I was unable to photograph these curious carvings; but a photograph of them appears in Miss Bell's book.¹ Among the ruins of the older type of houses in the town stand the jambs and lintel of a large doorway with carving of unusual type upon both jambs and lintel (Ill. 359). Both ends of the lintel are symmetrically treated with a conventional wreath



Ill. 359.

and a bucranium, but in the middle appear crude symbols of the sun disc and the crescent moon. The carving on the jambs is plain enough but quite unintelligible; the drawing will be found more satisfactory than a verbal description. Not far from the doorway described above is another with simpler carving (Ill. 360). The lintel of this doorway is adorned with three conventional wreaths; between the left hand wreath and the middle one are two figures in relief which may represent either daggers with points upwards or cypress trees conventionalized in the manner of modern Oriental tapestries. In the other space is a single similar symbol. The jambs of the doorway are not ornamented.

CHAPEL: On the top of the hill above the ruined town stands a well preserved one-aisled chapel, oblong in shape, with an apse protruding from its east end (Ills. 361

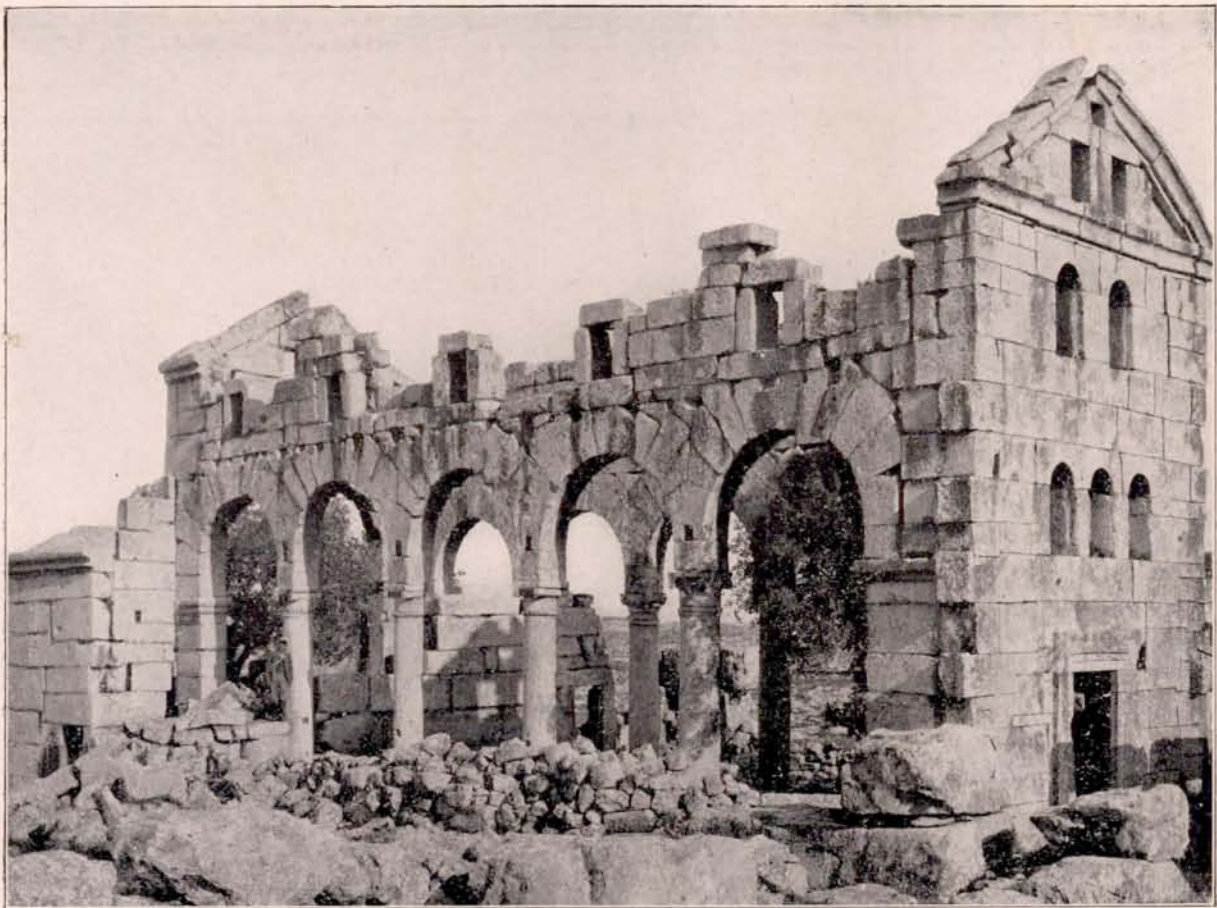
¹ *The Desert and the Sown*, p. 285.



Ill. 360. Kharâb Shems; Doorway of a House.



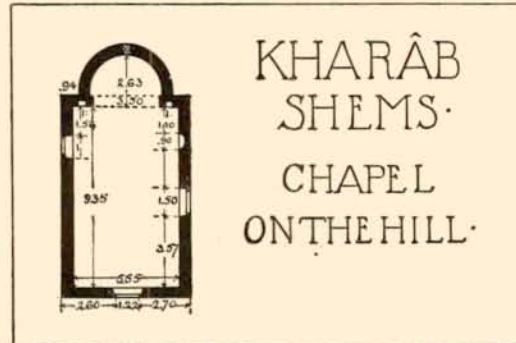
Ill. 361. Kharâb Shems; Chapel, Interior of Apse.



Ill. 363. Kharâb Shems; Church, View from the Northwest.

and 362). The arch of the apse springs from moulded caps set upon grooved pilasters in which are two recesses, one on either side, like piscinae. The chapel has three entrances, one at the west, one near the middle of the south wall, and one near the east end of the north wall. The excellent construction and the profiles of the mouldings of this building would seem to represent work of the sixth century.

CHURCH: The most important and the most imposing of the buildings of Kharâb Shems is the church which stands near the southern edge of the town. The side walls of the church have collapsed (Ill. 363); but the western façade towers high above the surrounding ruins, the two rows of interior arches with the clearstorey windows above them are still standing, the arch of the sanctuary is also in place, and the walls of the side chambers are well preserved. On the whole, the church is one of the best preserved in all Northern Syria. The plan (Ill. 364) presents no unusual features; the nave is divided into five bays by two rows of four columns each, the apse and the side chambers are hidden on the outside by a flat east wall, the diaconicon, on the north, is directly connected



Ill. 362.

with the apse, and the prothesis has an arch giving upon the south aisle. There is a porch at the west end composed of eight plain monolithic piers with simple architraves. The interior columns are tall and of the Ionic order all but one, the second from the apse on the south side, which is Corinthian. The arches are carried on high stilt-blocks and are made up of large well-dressed blocks. The northern clearstorey (Ill. 363) has five rectangular windows, set one over each arch, in a double faced wall of stones in many sizes; the windows have monolithic jambs and lintels. This is all apparently very early Christian work. The south clearstorey undoubtedly represents a somewhat late restoration; for it has ten round-topped windows in a wall one stone thick. This feature shows plainly in a photograph published by Miss Bell.¹ The west façade was built of highly finished stone in large blocks laid in regular courses, and its middle section is preserved to the top of the gable. All of the east end of the church was similarly constructed and only the half dome of the apse has fallen. This was wrecked apparently by a large oak tree which grew up in the sanctuary. A similar fine old oak stands just within the western portal. At some time in the Middle Ages the Arabs erected a stout wall across the church on the line of the first columns from the east end, just as they did in the church of Kal'at Kalôtâ. They did not however disturb the chancel rail which extended across the front and closed the ends of the bema. This chancel rail is the only one which is still in place in one of these Syrian churches. Unfortunately it can not be photographed from the front on account of the Arabic wall; or from behind on account of the débris caused by the falling of the half dome. It can be seen plainly from the top however; and one may observe that its panels are beautifully carved. It should be noticed in the plan that the pier at the east end of the south arcade projects further than the other, almost closing the bema on this end. The plan also shows one of those strange, and as yet unaccounted for, semi-circular

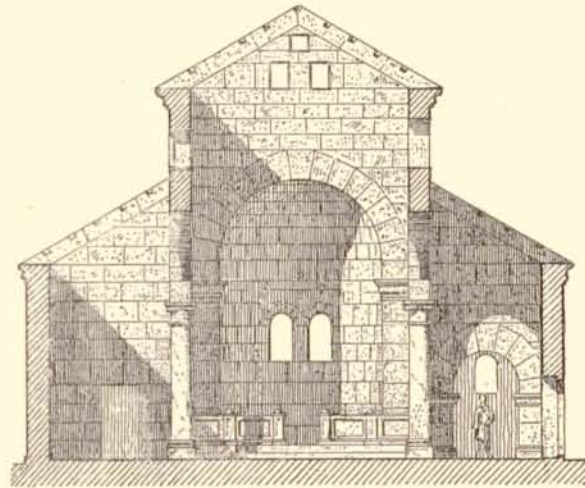
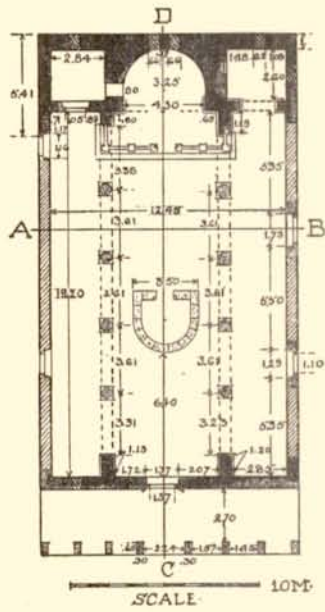
¹ Op. cit. p. 283.

KHARÂB SHEMS- CHVRCH.

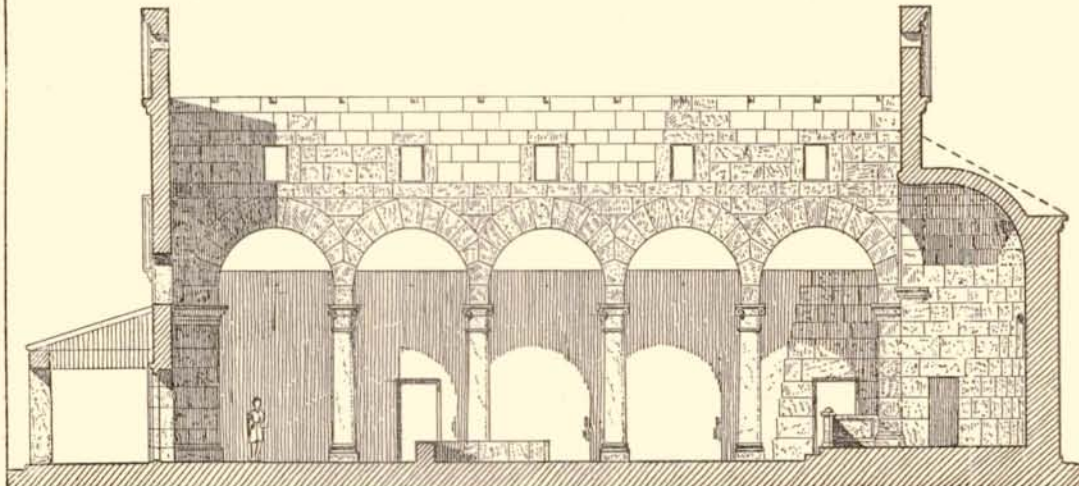


FAÇADE.

SCALE : .50CM=1M. 10M.



SECTION AB.



SECTION C-D.

FB.

enclosures in the middle of the nave, precisely like the one already seen and described at Kalôtā (p. 316).

91. ZÛḲ IL-ḲEBÎR.

This place, to the southeast of Kharâb Shems, is one of the easternmost ruins of the Djebel Sim'ân. It lies near the foot of the hills, not far from inhabited villages in the direction of Aleppo, and has been used extensively in the past as a quarrying place. A few families of Turkmans were living here in tents when we visited the place. The ruins cover a broad area, suggesting that the site was originally occupied by one of the larger towns. The Arabic name translated means "The Great Bazaar", and may signify that the ancient place was a market town. So much building material has been carried away that it is impossible to form any idea of the form of any of the ancient buildings.

92. BĀNASTÛR.

A photograph of a part of the ruins on this site is given in the earlier pages of this Part (Ill. 279). It is one of the smaller and less important places on the eastern slopes of the Djebel Sim'ân. The buildings are for the most part large private residences in massive quadrated masonry, with porticos of plain monolithic piers. They are well preserved, and are impressive in their ruins, but are of little interest or importance in matters either of plan or details. In the midst of the ruins stands a fine tower almost perfectly preserved. The lower storeys are plain and have only narrow loop-hole windows, but the uppermost storey has two large round-topped openings in each face. Here once more the question as to the purpose of these towers may be raised; and one naturally asks why, if this was a watch tower, and built to serve as a place for a look-out, was it not placed on higher ground. The point from which the photograph (Ill. 279) was taken is quite as high as the top of the tower. It is then possible to speculate as to whether these towers were not a particular kind of dwelling house or even the retreats of hermits, as has been suggested on page 234 of this Section.

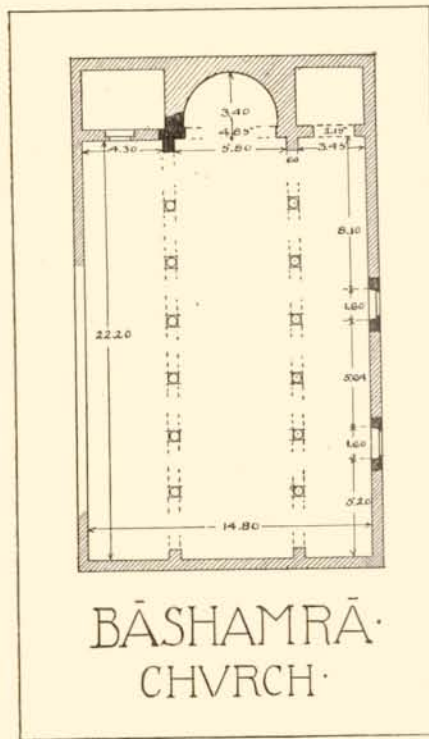
93. BĀSHAMRĀ.

On a journey from Kal'at Sim'ân to Aleppo I passed through this ruin on the line of an ancient road which runs northwest and southeast through this district. It is an uninteresting place and rather crudely built, but it covers a comparatively large area. Not one building is preserved to any considerable height above the fallen masses of building stones, and it was rather by accident that I happened upon the church during the brief stop which I was able to make at the place. This building was a fairly large one (Ill. 365) but no part of its structure is standing over two metres high, excepting the north pier of the apse with its adjacent arcade pier, and the two perfectly plain doorways of the south wall. It was possible however, to take measurements of the more important dimensions of the church and to present the plan given herewith. The nave has seven bays, and the middle aisle is narrow in proportion to the side

aisles. No ornament of any kind was visible excepting the fallen capitals of the columns of the nave arcade which are in a very severe Doric style.

94. SURKANYĀ.

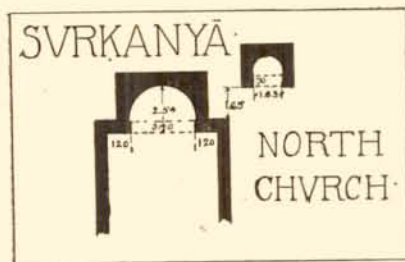
Not far to the south of the ancient road, a little to the north of west from Bāshamrā, is a deserted ruined town of considerable extent embracing a number of well preserved houses in plain, massive, quadrated style, some of which have overhanging



Ill. 365.

balconies of stone. In the midst of the ruins are scanty remains of a small church (Ill. 366) of which the chancel arch and the walls of the apse are still standing with the minute apse of a baptistery beside them. All the walls of both buildings have entirely disintegrated.

CHAPEL: To all appearances there was a spring in the town, which fed a stream that flowed southward through the valley. Down this valley, at a distance of about an eighth of a mile from the outskirts of the town, stands a little chapel in an extraordinary state of preservation. Its plan (Ill. 367) presents an oblong nave with a square sanctuary, and side chambers. The north side chamber projects slightly beyond the north wall, and the south chamber projects over two metres beyond the south wall of the chapel. The building is intact but for the roofs of its nave and side chambers. The sanctuary is roofed with slabs laid horizontally on slanting walls, and which were originally painted. The prothesis, on the south, was originally covered in the same way; but the diaconicon seems to have been carried up a few courses above the other roofs,

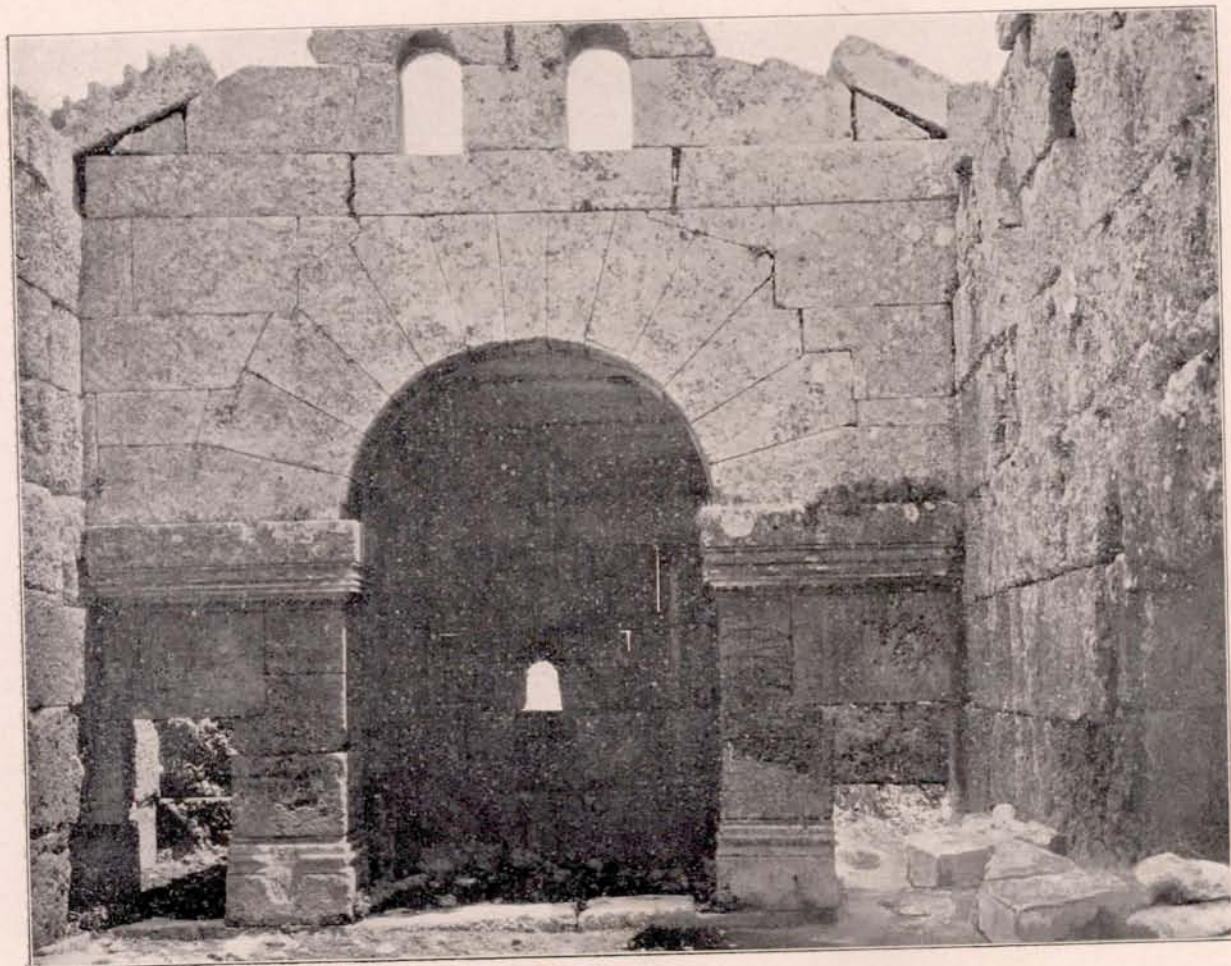


Ill. 366.

and probably had a pyramidal roof of wood. The chapel was built of large blocks of limestone in huge courses (Ill. 368) which tend to diminish its apparent size. The exterior ornament, with the exception of the cornice, is incised, including the mouldings of the doorways and the window mouldings which are carried from one opening to another, in playful curves and angles, to terminate in spirals. The ornament of the interior is confined to the bases and caps of the piers of the chancel arch (Ill. 369). The latter detail is interesting for its heavy uppermost band and its small denticulations below. The bema apparently was not elevated, but the foundations of a chancel rail are still to be traced, and a single panel of the rail now occupies the south doorway (Ill. 368). This panel is attached to a post which stood on the north side of the chancel gate. The rich ornament of the post and the panel are indicated in the drawing shown in Ill. 367. This chapel should be compared with that at Burdj Hēdar (Ill. 315), and that at Burdjkeh (Ill. 372).



Ill. 368. Surqanyā Chapel; South Side.

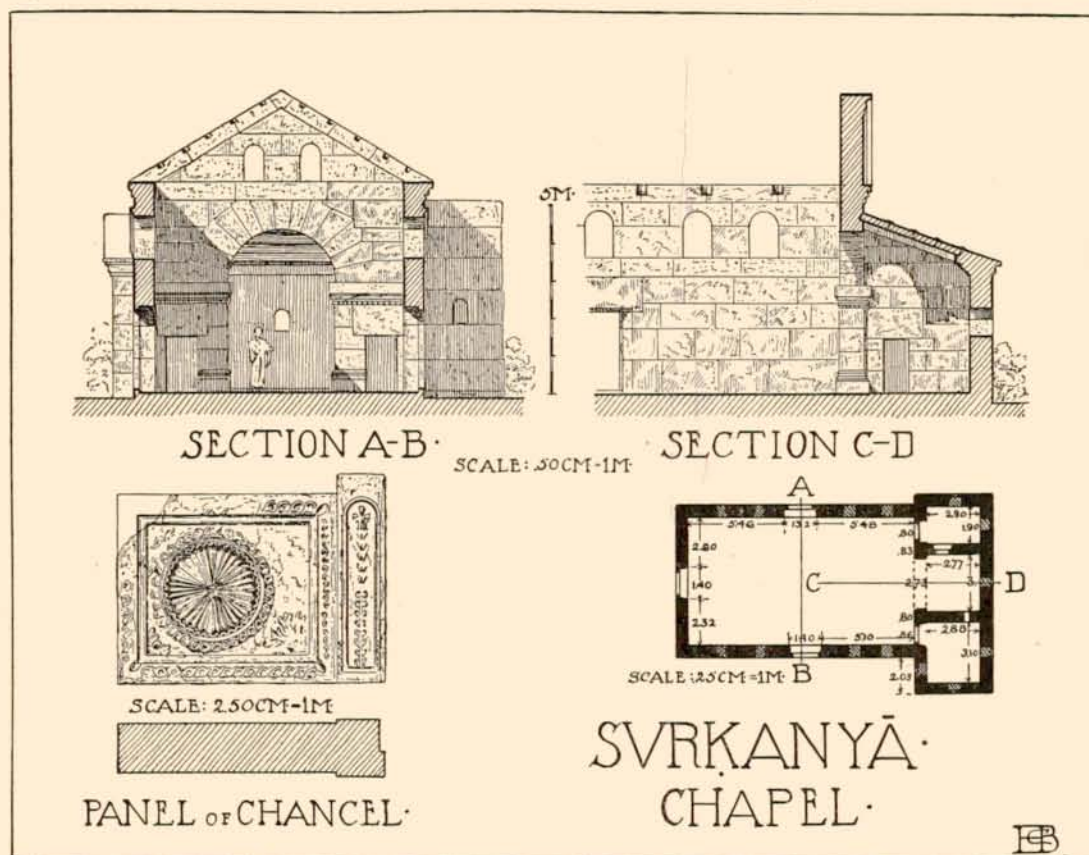


Ill. 369. Surqanyā Chapel; Interior of East End.

95. FĀFIRTĪN.

Fāfirtīn is an extensive deserted ruin spreading out on both sides of the ancient road between Kal'at Sim'ān and Aleppo. The ancient buildings of the place are almost completely dilapidated, but the apse of the church stands up conspicuously above the surrounding débris as the only well preserved monument.

CHURCH: DATE: AUG. 372 A. D. This comparatively large structure lies on the slope below the road, and space for it was made by scarping away the rock in such a manner that the greater part of the north aisle wall is formed out of the natural rock, smoothly cut and highly finished (Ill. 370). The material thus quarried out was probably used in the construction of the rest of the building. The whole of the east



Ill. 367.

end, that is the apse and side chambers, was built free from the rock face. The exterior curve of the apse wall was permitted to show between the side chambers; but there were no windows in the apse (Ill. 371). Both side chambers open upon the aisles by means of doorways; the south chamber was undoubtedly the prothesis since it has also a doorway in the south wall. The nave has seven bays; its south and west walls appear to have been built almost entirely of small irregular blocks set in clay. The jambs of the two south portals and of the western portal were monolithic, perfectly plain, and carried lintels with simple incised discs. The lintel of the easternmost portal in the south aisle bears also an inscription¹ which is dated A. D. 372, giving this

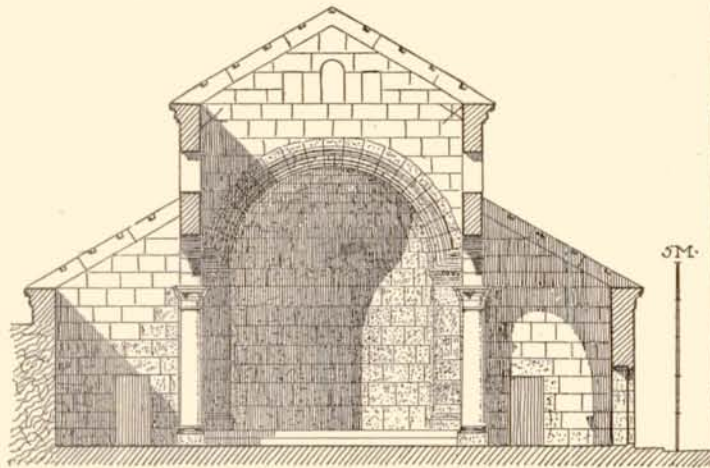
¹ III, B. 6, inscr. 1190.

FĀFIRTĪN.

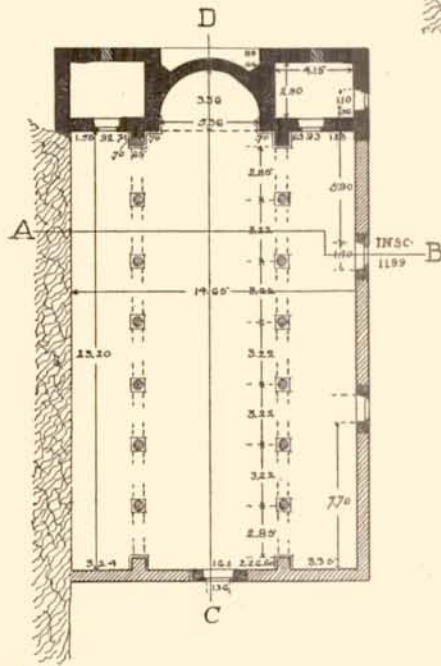
CHVRCH.

DATE:

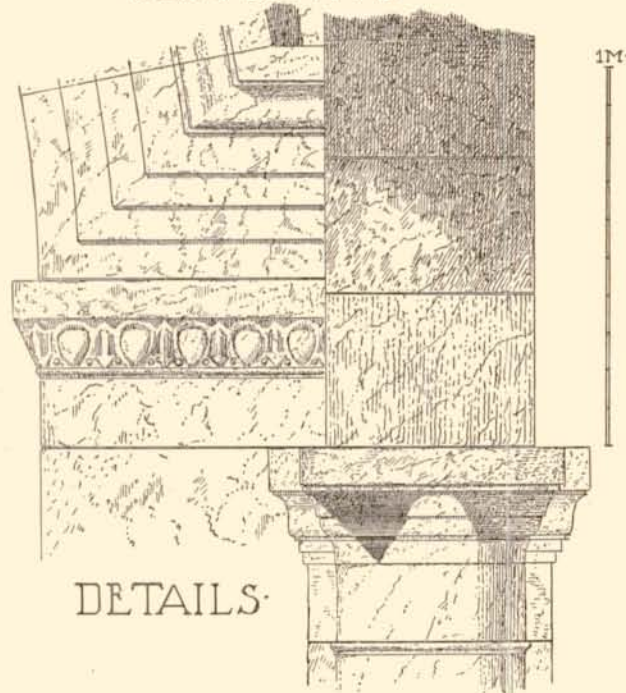
AVG. 372 A.D.



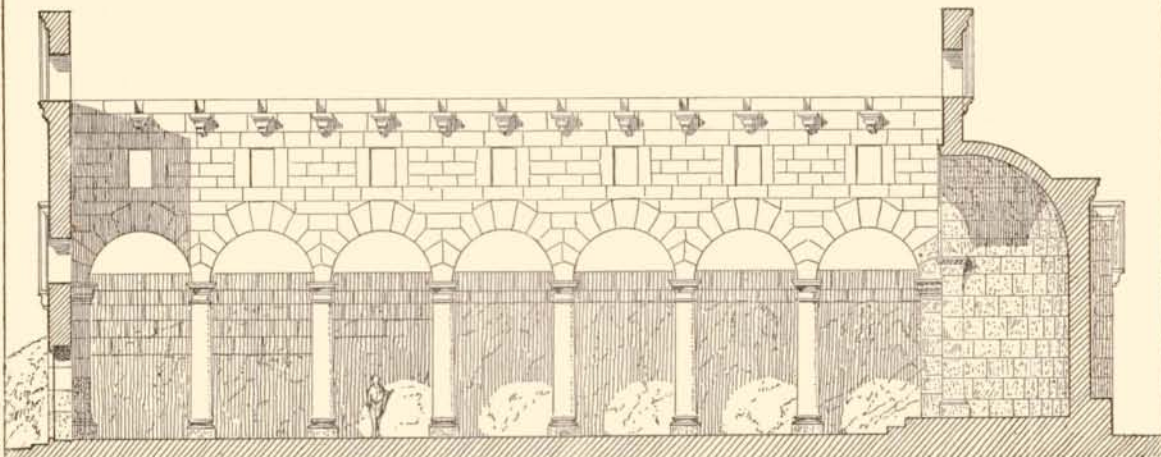
SECTION A-B.



SCALE: .25 CM=1M



DETAILS.



SCALE: 50CM=1M

SECTION C-D RESTORED.

FB



Ill. 371. Fäfirin; Church, Apse. View from the West.

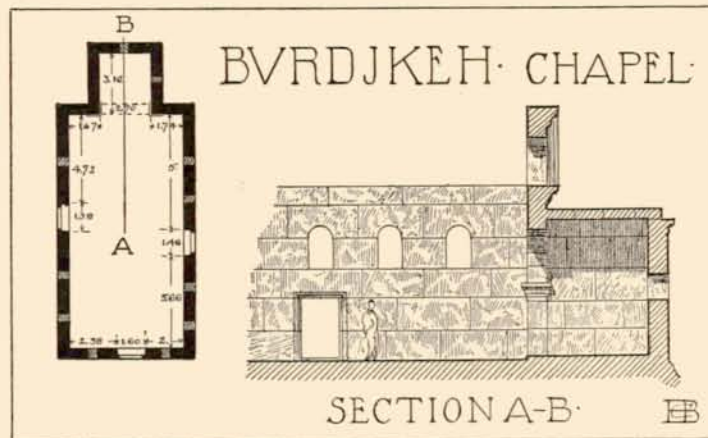


Ill. 372. Burdjkeh; Chapel, South Side.

church the distinction of being the earliest dated church of basilical form in Syria, and one of the earliest in the world. The details of the interior arcade lie exactly as they fell. All the columns that I could find were of one style — a rather delicate form of Doric or Tuscan, as the scale drawing in Ill. 370 shows, in which the echinus is composed of two members, a cavetto above an ovolo. There are no stilt-blocks. The clearstorey was pierced with rectangular windows, probably one over each arch. The roof beams were carried upon brackets in the clearstorey wall. The ornament of the apse-piers consists of a flat band above a splay face which is adorned with an interesting form of egg-and-dart. The mouldings of the apse arch consist of four recessed fascias crowned by a cymatium, all of which are returned at the springing of the arch and carried horizontally to the arches of the arcade. There is a simple symbolical disc on the keystone.

96. BURDJKEH.

This is a small ruin, also situated on the ancient road, northwest of Fāfirtin. Many of the houses here are in polygonal masonry. The two significant buildings here are a chapel and a tower, both well preserved. The chapel (Ill. 372) is interestingly like the one at Surḳanyā (Ill. 367), although its square sanctuary is without side chambers (Ill. 373), and the roof of the sanctuary itself is composed of slabs which lie flat and extend from side wall to side wall. Here, as at Surḳanyā, all the exterior ornament, with the exception of the main cornice, is incised; but the doorways are enriched with symbolical discs in addition to mouldings which curl up beside the thresholds. The window mouldings show a slightly different arrangement. One should notice the false horizontal joints incised in the course of stone below the cornice.



Ill. 373.

The tower is a rather interesting example of this common feature of North Syrian ruins. It seems to have been built originally in four unbroken storeys with a moulding at the top, and with another storey above this which had large openings on all four faces. Below the moulding on the south face, and directly above the doorway, though three storeys higher up, was one of those structures set out from the wall like a latrine; but serving in this case, in all probability, in some connection with defending the doorway. In later times, it would seem, perhaps under Moslem rule, the lower storey of the tower was provided with a massive outside battering wall, solid all around except in front of the doorway where there was a narrow passage. There are several rock-hewn chambers in and near the ruins which appear to have been originally hewn out to serve as stables and as places for storing grain.

97. BĀZĪHIR.

Bāzīhir is also on the ancient road, not far to the west of Burdjkeh. It is not impressive as a ruin, and was one of the smaller settlements in the Djebel Simʿān. There are ruins of several houses in fine quadrated masonry; but I found no remains of a church or other public building. The most conspicuous feature of the ruin is a fragment of the upper storey of a house wall with an ornamented doorway in it, and a window with a shutter of stone hung on ball-and-socket hinges. The ruins were carefully examined for inscriptions but only one¹ was found.

98. BĀTŪTĀ.

This is a large deserted and ruined town lying to the west of Fāfirtīn and Sur-ḵanyā. Its ruins spread out over a large area on high ground. The most important buildings are a basilical church, a large chapel, and a large house, or group of houses, which occupy three sides of a broad open space which may have been a market place. Around these on all sides are the ruins of houses, many of which are in polygonal masonry, and have the appearance of being very ancient. One of these, which is provided with a portico of monolithic piers, and which, like the others, appears to have been a private residence, has an inscription² upon its doorway giving a date which may be read 262 or 272 A. D.

CHURCH: The church is a little below the average in size; but it appears to be one of the older structures among the churches of Northern Syria. Its apse is perfectly preserved, together with the south arcade of the nave and the better part of the clear-storey on that side. The south wall preserves its lower courses in situ, and about one half of the west wall is standing; but the north arcade and the wall of the north aisle have fallen completely to ruin. The plan (Ill. 374) is of the ordinary type. The nave has five bays and both side chambers have doorways upon the aisles. The church had a single western doorway, and that a small one, in the end of the south aisle. The construction is interesting, being in part at least of a sort of polygonal work in large blocks as may be seen in the south wall. The doorways have plain massive jambs composed of one long stone and one short one. The clearstorey windows are rectangular with unusually massive frames, and the wall surface between them is double faced but built of large blocks. The interior ornament is delicate and well executed, but presents an astonishing variety. The four columns of the nave which are standing have four different types of capitals (Ill. 375); next the apse is a Corinthian capital without volutes, next to this an example of the ordinary Syrian Ionic order of the Christian period, then comes a refined treatment of a Doric-Tuscan capital with a cyma reversa in the echinus, and finally a four-faced Ionic which may crudely reflect a Composite prototype. The responds of the arcade have caps with good free mouldings, and the caps of the apse piers are crudely foliated. The mouldings of the apse arch, which is of slightly horse-shoe form, are returned at their springing. The church unquestionably belongs to the close of the fourth century.

CHAPEL: Great interest attaches to this building because it preserves intact the

¹ Ill. B. 6, inscr. 1200.

² Ibid. inscr. 1203.

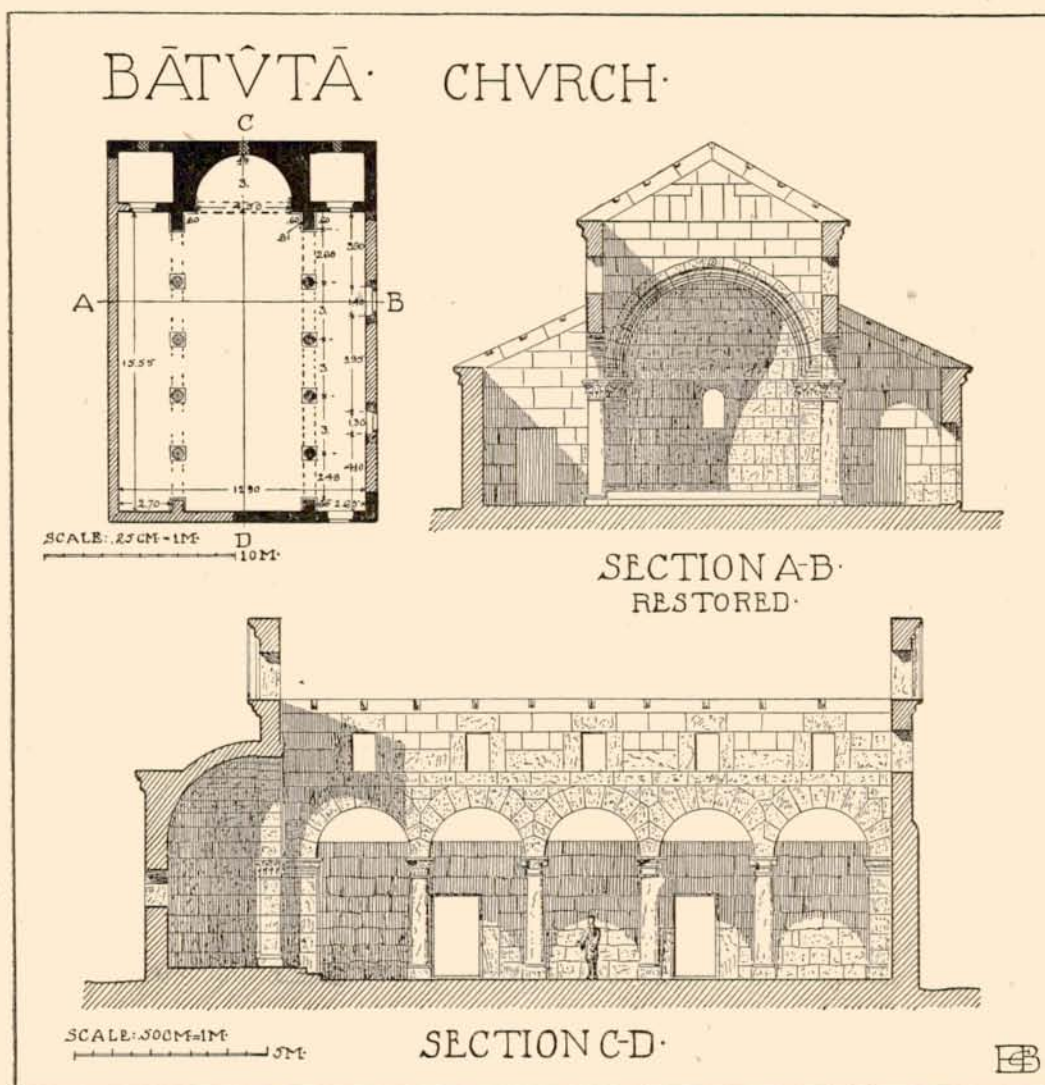


Ill. 375. Bātūtā; Church, View from the Southwest.



Ill. 376. Bātūtā; Chapel, Porch on the South.

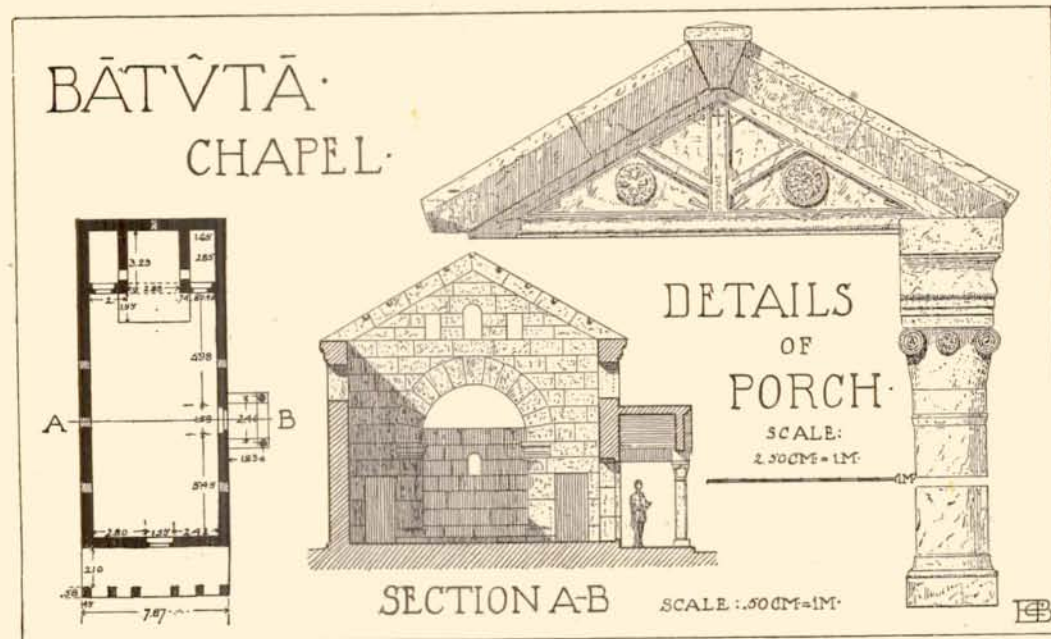
only example in situ (Ill. 376) of one of those distyle porches which were so common in the churches of Northern Syria, and which must have contributed so much to the picturesqueness of these provincial houses of worship. The chapel itself is of no particular interest. It is of the oblong type sufficiently wide to accommodate a small square sanctuary between narrow side chambers at its east end. It has also a portico of piers at its west end. The capitals of the two slender columns of the south porch are of one of the less attractive Ionic types developed by the Syrian Christian architects. The



Ill. 374.

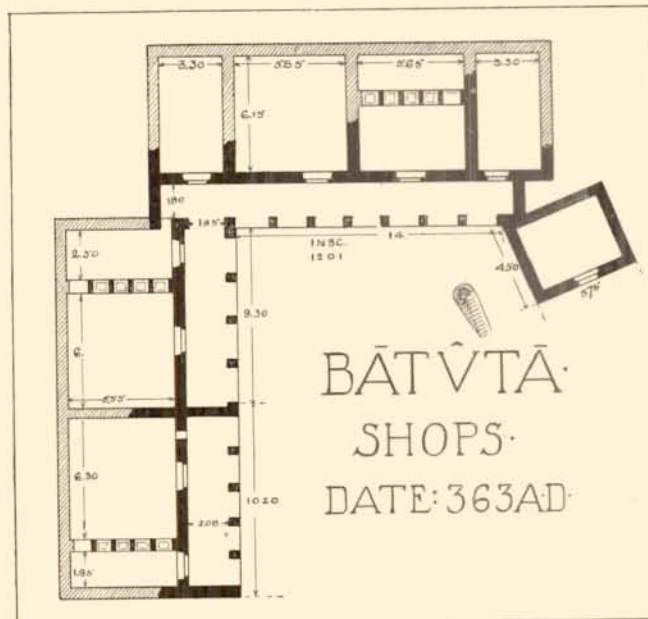
moulded architrave beams, which are let into the wall on either side, are not carried across the front of the porch, their place being taken, structurally speaking, by a solid stone pediment. This pediment is carved to represent the beams of a roof truss, like that at Brād (Ill. 348), and the triangles between the beams are ornamented with symbolical discs in high relief. The tie-beam is carved with a flat cyma and a bevelled fillet, and the king-post is adorned with an upright incised palm branch. Resting upon the pediment in front, and let deeply into the wall at the back, the roof of slabs

appears to be much heavier than necessary. The uppermost slab has the form of a key-stone with flanges at the sides for the protection of the joints (Ill. 377).



Ill. 377.

SHOPS: DATE: 363 A. D. Only one angle of the group of buildings to which I



Ill. 378.

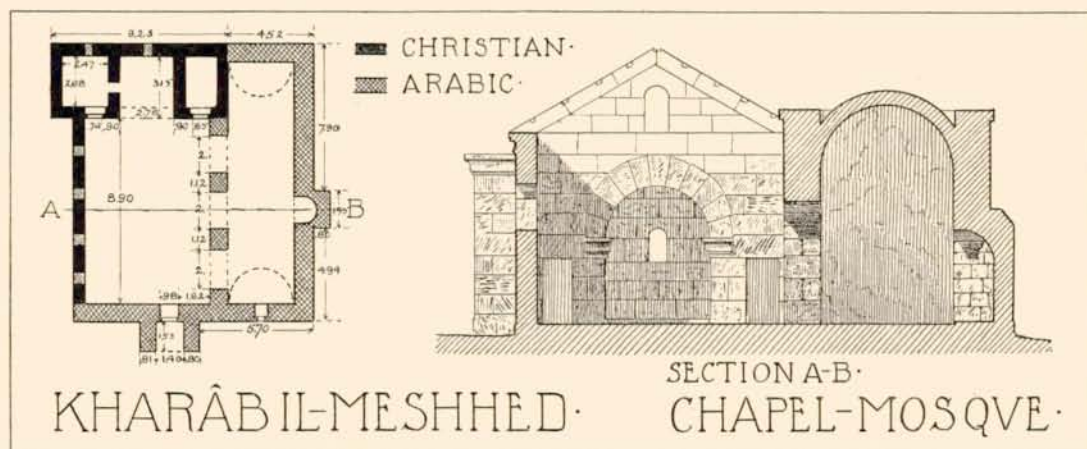
have referred above is shown in my plan (Ill. 378). It seems probable that the buildings served as both shops and residences, in the usual Syrian manner, and that the open space upon which they faced was a market place. The porticos, or stoas, of the shops are well preserved in two storeys, but the walls have disintegrated for the most part. Nevertheless it was possible to secure the important dimensions and to observe that each separate division of the group was provided with a stable on the ground floor. The lower porticos are composed of plain monolithic piers carrying plain architraves; the upper storey is composed of low columns with early forms of Christian Corinthian and Ionic capitals carrying moulded architraves. On one of these

is an inscription the date of which is probably to be read A. D. 363. In front of one of the buildings is a pit with rock-hewn steps leading down to a large cistern.

99. KHARÂB IL-MESHHEH.

Here we find the unusual architectural combination of a partly ruined Christian chapel of the fifth or sixth century enlarged and repaired to serve as a Mohammedan Mosque at some time in the Middle Ages. The Christian town was never more than a small village, and all of its buildings seem to have been crudely rebuilt in Moslem times. There are no interesting remains of either period outside of the Chapel-Mosque, and no inscriptions which might shed light upon the period of Moslem activity in this particular place; but it is probable that it was contemporaneous with the inscribed Arabic tombstones¹ which have been found in a few scattered sites in these hill-towns of Northern Syria. This would place the date of the Mosque in the period between the twelfth and fifteenth centuries, rather than in that of the earliest occupation of Northern Syria by the Arabs in the seventh century, which, so far as the country districts are concerned, was probably not an occupation in the strict sense at all.

The chapel had a square sanctuary (Ill. 379), a square diaconicon which protruded



Ill. 379.

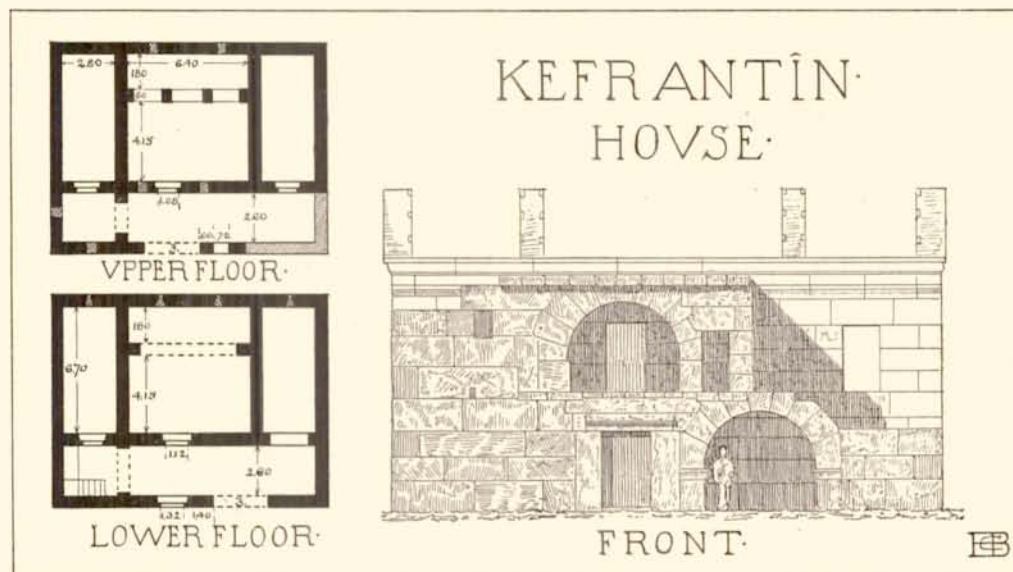
slightly on the north, and a narrow prothesis which did not protrude. This entire east end, and the whole north wall of the chapel, remained intact. The south wall was replaced by an arcade of three heavy arches supported upon large square piers. The original west wall was replaced by a much stouter wall with a very small doorway in it placed under a little porch with solid side walls and heavy arched roof. Southward from the lines of the older building a long narrow extension was erected. This was covered by a heavy tunnel vault set parallel to the longer axes of the old chapel. In the south wall of the extension was set a niche, on axis with the central arch of the new arcade, much deeper than the ordinary mihrab seen in mosques of the present day. There was no carved ornament in this later part of the building, nor decoration of any kind so far as can be seen to-day.

100. KEFR ANTÏN.

This is, in many respects, a very disappointing ruin. The place was a large one, and many of its buildings were well constructed, and are in a fairly good state of preservation. But it was impossible to discover any traces of a church, or chapel, or of any public building, and all of its domestic architecture, with a single exception,

¹ *A. A. E. S.* IV, Arabic Inscriptions 11-45.

was of the most common types. The single exception is the one building I have chosen for publication from Kefr Antîn. This house is unusual both in plan and in the design of its façade (Ill. 380). In the former we find the ground floor consisting of a large square room spanned at the rear by a broad girder arch, and flanked on either side by oblong apartments. In front of these three rooms is a porch almost enclosed but for a doorway in the middle and a large arch at one side of the middle of the front wall. In the upper floor the large room is divided by a row of piers set above the arch below, and the upper storey of the porch is almost all walled in like the lower floor, having a fine arch directly in the middle and a single doorway just beside the arch. The upper porch was roofed with great slabs of stone. I have not



Ill. 380.

attempted to restore any of the missing parts of the façade in my drawing, which presents the building in its actual state, nor can I account for the lack of symmetry in the lower storey.

101. SIMKHÂR.

There is not a more interesting or beautiful ruin than this in the Djebel Sim'ân. It lies in a shallow, sequestered valley to the south of Fâfirtîn, and is quite invisible until one actually comes upon it (Ill. 381). In the centre of the town, which is to be seen in the photograph, there is a group of buildings sufficiently well preserved to attract immediate notice, yet so fantastically touched by earthquake shocks as to be most picturesque. Outside the central group there are numerous buildings in a more or less shattered condition, but wholly intelligible as shops or as private residences, and, beyond these, a vast area covered with confused heaps of ruins in which only here and there may be seen standing piers or portals or solitary arches. A few stunted trees, and several clusters of low shrubs, with here and there a patch of grass, give touches of deep colour which enhance the beauty of the pale greys and soft yellows of the stonework.

CHURCH: The church edifice consists of two parts; one an oblong basilica which is one of the oldest in Syria, the other a small chapel, or large baptistery, added to



III. 381. Simkhâr; General View of the Ruins from the West.



III. 382. Simkhâr; Church at Left, and Chapel at Right.

the former two hundred years perhaps after its completion (Ill. 382). The basilica is very long in proportion to its width. Its nave is divided into six ordinary bays by two rows of five columns each (Ill. 383) carrying six arches. But the responds at the east end of the arcades project forward a distance almost equal to another bay, and terminate in engaged columns. The bema was situated between these two projecting walls, and the chancel rail connected their ends. This is still in place, but it is impossible to examine it carefully because the fall of the clearstorey walls has buried it in débris. The apse is quite small, but its half dome is in place, although threatened by a fig tree which has filled it with twisted branches. On the north of the apse is a small diaconicon; on the south, and connecting directly with the apse, is the prothesis which has been doubled in size by an addition to the east. The arch of the prothesis is probably later than the original building of the church. To the south of this enlarged prothesis is the later chapel. The structure of the walls of the church is a massive double faced ashlar with uneven courses and oblique joints often verging upon polygonal masonry. The doorways, of which there are three in the south wall, are perfectly plain, and in some cases have monolithic jambs. The windows of the clearstorey are rectangular, and the wall between them is massive and irregular. The columns of the nave arcade which is standing are rather stout and thick. All but one of them carry Ionic capitals of the earliest fourth-century type; the other is Doric. The arches are not stilted, but the impost block, cut to receive two voussoirs, is not so thick as the rest of the arch above it, the extra thickness of the seven voussoirs projecting on the aisle side of the arches to carry the great thickness of the clearstorey wall. I looked in vain for any remnant of a cornice, and came to the conclusion that the walls were finished off without any overhanging feature in stone.

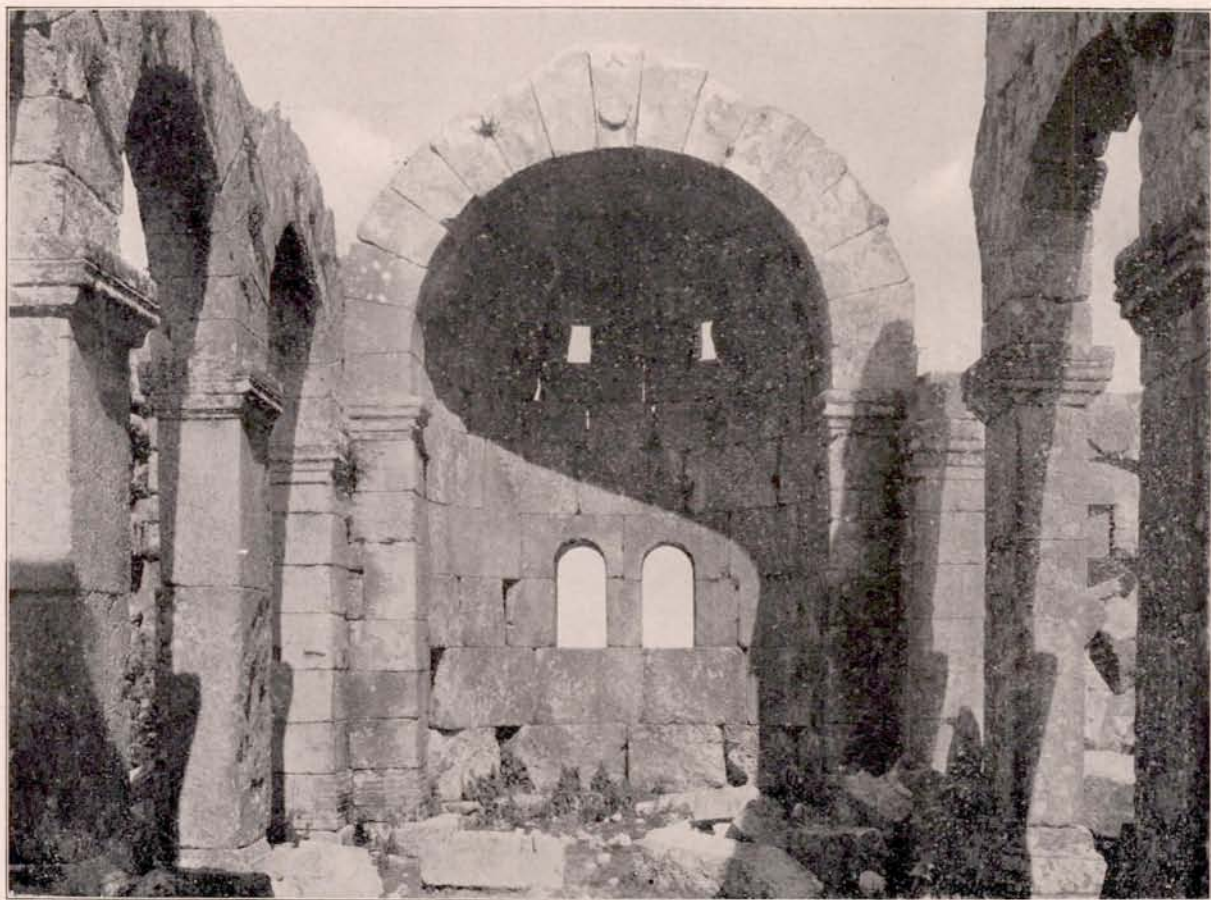
The chapel at the southeast angle of the church is one of the most attractive buildings of its kind in Syria, and presents the strongest kind of a contrast to the older building. It shares its north wall with the church. It consists of an oblong nave with an apse, almost as large as that of the old church, hidden on the exterior by rectangular walls. The composition and ornament of the façade are extremely interesting. The deep base-moulding is raised upon a single step. The mouldings of the portal are rich and heavy, and are unevenly broken out on either side of the threshold in double returns which break into the base-mould. The flat bands in the profile are carved with crenellations, the ovolos with rope patterns and overlapping leaves, and the whole is framed in cusping. A moulded string-course is carried around the building just above the lintel of the portal. Upon this were set the tall round-headed windows which have rich cusped mouldings returned between the openings and terminating at one end in a spiral. The gable is pierced with a circular window set in incised mouldings. Above this is a symbolical disc. Just within the doorway were found fragments of the apex of the gable and of an encircled cross in pierced work which undoubtedly formed the finial of the gable. This is the first instance of the finding of this detail which may have been common in Syrian churches.

102. SHĒKH SLEMÂN.

The site of this ancient and deserted town situated on the southern slopes of the Djebel Simân, may be looked upon as an oasis in the desert hill country of Northern



Ill. 384. Shêkh Slemân; General View from the South.



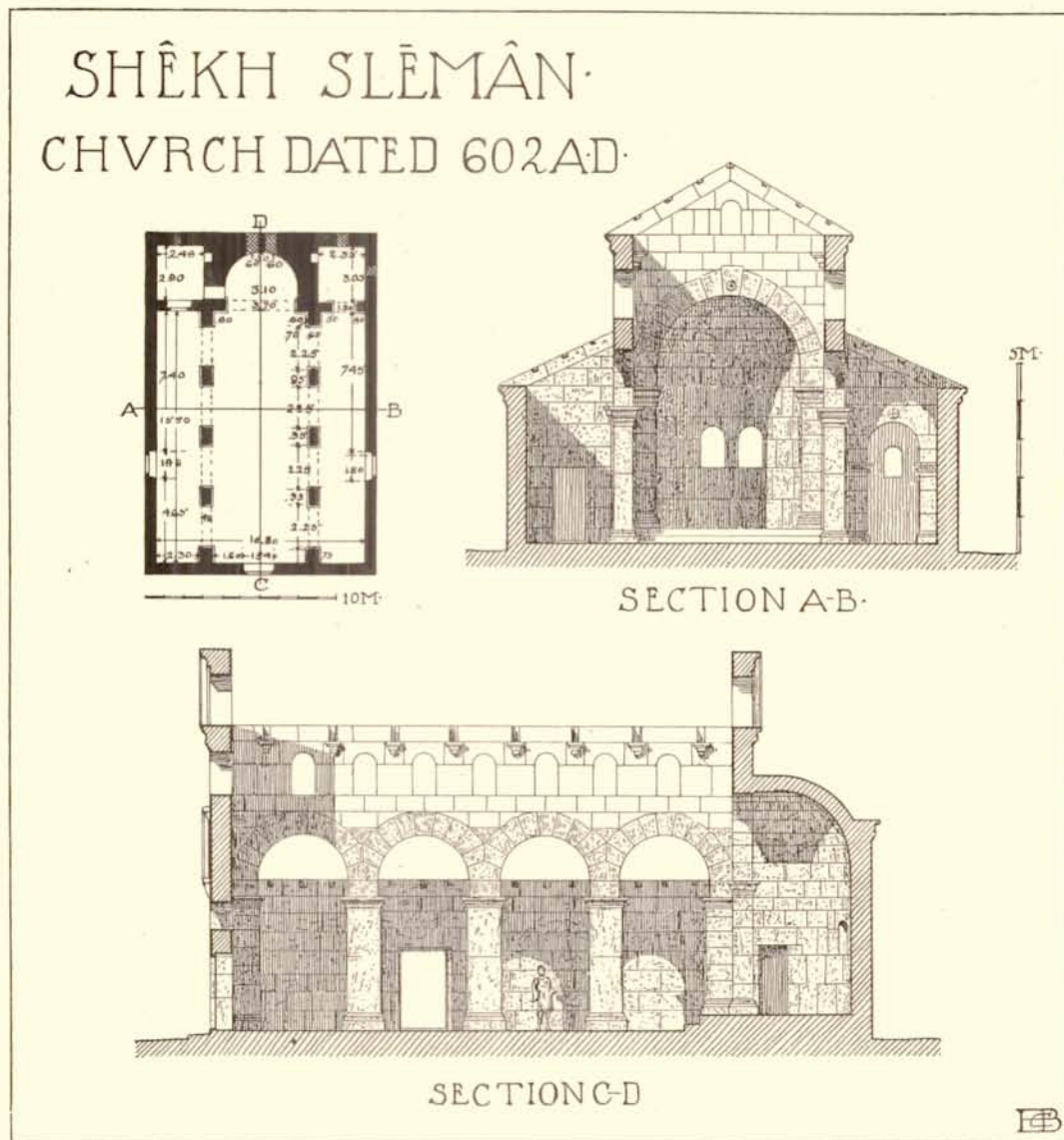
Ill. 385. Shêkh Slemân; Church dated 602 A.D., Interior, looking East.

Central Syria. It lies in a broad, shallow valley, with no apparent outlet, in which the soil still covers the limestone. Grass grows abundantly over a square mile or more of almost level ground, and more trees are to be seen here than in all the rest of Northern Syria put together (Ill. 384). The sight of green grass and of lordly trees casting deep shade is strange indeed, and more than doubly welcome, to the traveller in the grey limestone wastes of this exhausted region, and the brilliant sight is the more beautiful for its sombre surroundings. The place has been long deserted by man, which indicates that, though verdure abounds, there is no supply of water outside of the moisture which the soil holds over from one wet season to another. But there is every sign that there was a flourishing town here in ancient times. A high tower, only slightly injured at the top, looms up above the crests of the tallest pin-oaks, and many houses large and small can be found, half ruined, and half hidden among ancient olive trees and scrub oaks. The centre of the town around the tower is overgrown with such a jungle-like thicket of dead and living undergrowth that it is impossible to make any examination of the ruins in this quarter without the systematic use of axes. The outlying parts of the town were less thickly built up and are not so much overgrown, and in these one has an opportunity to observe that the houses, though large and well constructed, are all of well known types of domestic architecture. But here in Shêkh Slēmân, better perhaps than in any place in Syria, one finds revealed the picturesque charm of the severer style of house-building as it was of old when the spacious court yards were shaded by giant olive trees, and when creepers festooned the prim grey porticos. The most common type of house here has the very simple plan. The rear and side walls were built of loose rubble, the front wall of handsome quadrated masonry. The lower portico is composed of well finished monolithic piers carrying plain architraves, the upper storey, of short columns. One such house is dated by an inscription¹ upon one of the panels of its parapet, which reads July 407 A. D: There are no less than three basilical churches at this place; the largest in the heart of the town, the other two in the open country directly to the south. The largest of the three churches was over 25 m. long and 16 m. wide inside; but it is so completely dilapidated, and its fallen details are so entirely hidden by under-brush, that no satisfactory plan of it could be made; it should however be counted in any enumeration of the churches of Northern Syria.

CHURCH: DATE: AUG. 602 A. D. The nearer of the two churches on the southern outskirts of the town is one of the latest of the churches of Northern Syria, and it is very well preserved (Ill. 385). In general outlines the plan (Ill. 386) is of the usual type, and the church is of medium dimensions; but the scheme of the interior supports is wholly unlike any that has been found in this part of Syria, and is only remotely related to schemes to be seen in the eastern basalt country of the North, and in Southern Syria. The three supports in both of the nave arcades are not columns, as we should expect, nor are they piers of the kind with which we are familiar in the North Church at Brâd (Ill. 340), and elsewhere. These piers are not stout oblong structures built up in courses and set far apart to carry high, broad arches; they have the height and the spacing of columns, and are composed each of two large rectangular monoliths set on a moulded base and terminated by a moulded cap. These two arcades are nearly

¹ III, B. 6. inscr. 210.

intact, only one arch having fallen; but the clearstorey above them has disappeared. The east end of the church, with its half-domed apse and side chambers, is almost perfectly preserved. There is very little ornament in this part excepting the caps and bases of the apse piers and of the responds. The exterior is also very plain. The mouldings of the doorways are incised, and the lintels are further ornamented with incised discs and ornamental squares unsymmetrically arranged. An inscription¹ on the lintel of the south portal gives us the date 602 A. D., which fact classes this church



III. 386.

with the two or three in Syria which are known to have been erected after the close of the sixth century. It is very interesting to note that these Christian architects of Syria were evolving new architectural schemes up to the very end of the period of Christian activity in the country, and had not reached the point, either in construction or in decoration, where they were depending upon the past.

CHURCH OF ST. MARY: This is the larger of the two churches south of the town

¹ III, B. 6. inscr. 1211.



Ill. 387. Shēkh Slēmān; Church of St. Mary, Interior of East End.

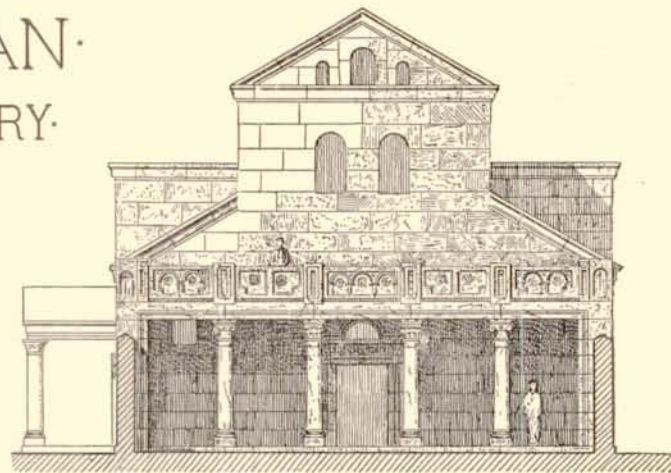
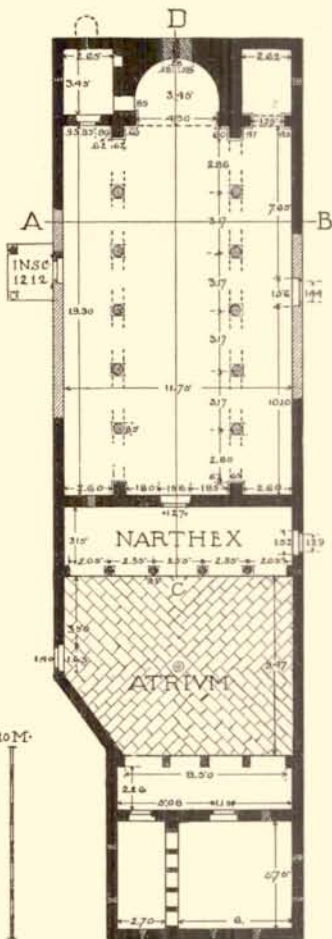


Ill. 388. Shēkh Slēmān; Church of St. Mary, West Façade.

(Ills. 387, 388). Its dedication to the Blessed Virgin seems certain from a Greek inscription¹ upon the fallen lintel of the portal in the north wall, the side toward the town, which being translated reads: "Holy Mary, Mother of God, help Sergios (the) builder! Amen." The church, even in its ruins, is one of the most beautiful in Northern Syria, and appears to be one of the earlier group — not later than the last quarter of the fourth century. The east end with its half-domed apse and side chambers is almost perfect (Ill. 387); more than half of the western wall is preserved, including part of the gable. A beautiful narthex of four columns between side walls, with the parapet of a gallery above it (Ill. 388), stands in a state of complete preservation, and a paved and enclosed atrium at the west, and a small clerical residence, are quite intact. Only the interior columns and arches, with the clearstorey wall and parts of the aisle walls, have fallen; but the bases of the columns are in place, and the details of the columns and clearstorey lie as they fell, making the task of restoration an easy one. The east end shows a rather narrow but lofty apse with two rectangular windows, and a small doorway leading into the diaconicon on the north (Ill. 389). This chamber has a doorway at the end of the north aisle. Its walls are carried up in two high storeys in the upper one of which there is an overhanging structure like a latrina in the east wall. The prothesis opens upon the south aisle by means of a tall, narrow arch which springs directly from the moulded cap of the pier on the south, but has no cap at its springing on the other side. This chamber also has an upper storey. The apse has a fine moulding at the springing of the dome. The apse piers and the responds adjoining them have richly carved Corinthian caps, and the great archivolt is adorned with a fine series of plain and carved mouldings of great richness. Just above the springing of the apse arch, in the angles of the wall on either side, are carved brackets which will be referred to later. The capitals of the nave arcade, at least all of them that I could discover, are of the simple Ionic order used by the Christian Syrians in the fourth century. The arcuated lintels of the clearstorey show that the windows were placed near together. Among the débris were found two sorts of brackets, one of the common type employed to carry the ends of timbers, and another sort resembling those on either side of the apse arch. There are also fragments of slender colonettes lying in the nave. The finding of these details prompted the restoration I have made of the interior of the clearstorey wall. The only ornamental feature of the west wall was its single portal. This has richly moulded jambs and lintel, and a very beautifully carved doorcap under a moulded relieving arch. But the real beauty of the edifice centres in its graceful and dignified columnar porch or narthex (Ill. 388). Here four slender columns, two Corinthian and two Ionic, stand between two antae, or slightly returned end walls. The deep mouldings of the architrave are returned at the ends, and carried downward along the faces of the antae. Above this order was placed a high parapet having square panelled posts over the supports below, and long, thin panels between the posts. The carving of the panels of this parapet is full of variety and interest. Upon the wider supports at the ends, posts of the ordinary width are indicated in the carving, the rest of the space being occupied by incised work representing a tall cross under an arch. The middle panel of the parapet is carved with three round arches carried upon two colonettes, embracing each a symbolical disc. The panels adjoining them are divided

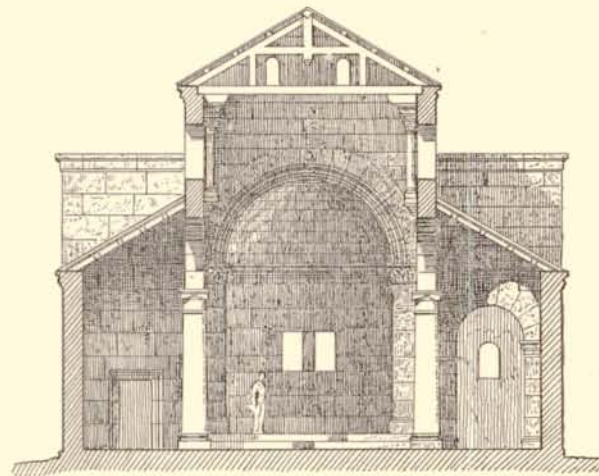
¹ Ibid. inscr. 1212.

SHÊKH SLĒMÂN. CHVRCH OF S^TMARY.

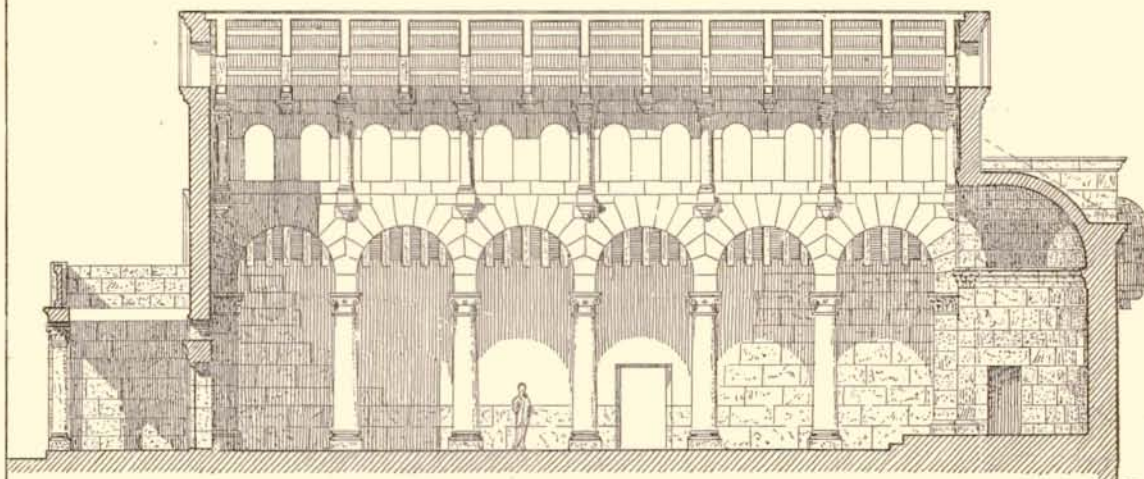


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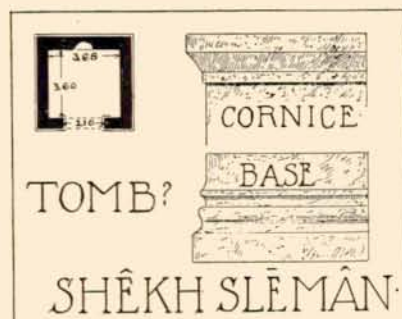
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SECTION C-D RESTORED.

IB

into two right-lined frames also embracing richly carved discs; and the end panels have each two round-topped incised frames for discs enriched with Christian symbolism. There is nowhere in all Syria a church portico which in any way can be compared to this for beauty and richness of detail. The arched narthex which is found in a number of these churches is a totally different architectural conception. The paved atrium with the opening to a cistern in the middle, and the plain and severe clerical residence which stands opposite to the church porch, add simple dignity to the group of buildings.

We found in the town a small square structure (Ill. 390) which must have been a tomb. Its north face is occupied almost entirely by a low broad arch with a moulded archivolt. The niche in the interior of its south wall appears to have been cut long after the building was erected, and was probably done in Moslem times when the little building may have been converted into a Mohammedan shrine. The carved base moulding, the caps of the arch piers and the simple right-lined cornice suggest a date not later than the third century.



Ill. 390.

103. MSHABBAK.

This place, which is situated on the southern confines of the Djebel Simân, was not visited by the Princeton Expedition. It was, however, one of the points reached by the American Expedition in 1899, and on that occasion I took elaborate measurements of the church; but eventually published only a ground plan of it and four photographs.¹ At the time of my publication of this monument I spoke of it as the most perfectly preserved building of its size and type in all Northern Syria, and now, after having seen hundreds of others, and after having published a large number of them, I am still able to give this church of Mshabbak the first place in point of preservation. It was upon this building that M. de Vogüé based his restorations of the churches of Northern Syria, although he never saw this church, but worked from photographs of it taken by a resident of Aleppo. Since Mshabbak is actually in the Djebel Simân, and since the church bore so important a relation to M. de Vogüé's great work, it seems worth while for me to make use of my elaborate measurements and other data collected in 1899, and to make this the final monument in the present publications. I shall depend upon my photographs already published, and referred to above, to provide illustrations of the actual condition of the building, adding a new plan with sections and elevations (Ill. 391).

It may be stated that Mshabbak is a small, completely ruined and deserted place, wholly without monuments of interest other than its church. The ancient town was poorly built throughout. The church, on the contrary, is an excellent specimen of early Christian construction in Northern Syria. In making my restorations it was found necessary to supply only parts of two gables, the exterior bicolunar porches, and the wooden roofs. The doorways speak for themselves. The church presents a typical basilica of the third quarter of the fifth century.

¹ *A. A. E. S.* II, pp. 143-146.

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First Century.				
Si ^c	Altar-Pedestal	A.D. 29/30	P, IV, A 101.	A 390.
Mushennef	Temenos	41 (circa)	A, III, 380	A 340.
iṣ-Ṣanamēn	Temple Lintel	45	P, III, 655	
il-Haiyāt	<i>Kalybé</i>	66 (circa)	A, III, 362	A 362.
Refādeh	Moulding	73	P, III, 1144	B 254.
Umm il-Ḳuṭṭēn	Lintel	93	P, IV, 33	A 137.
Second Century.				
Djédil	Lintel	106	P, III, 799	A 432.
ʿAnz	Lintel	111	P, III, 185	
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Dēr il-Meshḳûḳ	Temple	124	P, IV, A 26	A 130.
Boṣrā	Altar-Pedestal	132	P, III, 545	
Msêkeh	Altar-Pedestal	133	P, III, 795 ⁷	A 425.
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Djrēn	Altar-Pedestal	140	P, III, 792	A 422.
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ʿAtīl	Temple	151	A, III, 427 ^a	A 355.
Sitt ir-Rûm	Tomb-Monument	154	P, III, 1152	B 259.
Hebrān	Temple	155	P, III, 659	A 323.
Hebrān	Lintel	156	P, III, 663	A 325.
ʿOrmān	Altar	157	P, III, 700	
Burdj Bāḳirhā	Temple Gate	161	A, III, 48	B 195.
ʿAmmān	Temple (of Zeus?)	161/9	P, III, 4	A 39.
Djerash	Temple (of Zeus?)	162	P, III, 11	
Melaḥ iṣ-Ṣerār	Altar	164	P, III, 706	
iṭ-Ṭaiyibeh	Bridge	164	P, III, 622	A 307.
Ṣalchad	Moulding	169	P, III, 155	
Mushennef	Temple	171	A, III, 380	A 340.
Umm idj-Djimāl	City Gate	177/80	P, III, 232	A 156.
iṣ-Ṣanamēn	Temple	192	P, III, 652	A 316.
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Ḳatūrā	Tomb-Monument	195	A, III, 112	B 250.
Umm idj-Djimāl	Tomb	195	P, III, 274	

¹ Note: A, III and A, IV indicate the Publications of the American Expedition; P, III indicates the Greek Division, and P, IV, A, and P, IV, B, the Nabatean and Syriac Divisions and Sections of the Publications of the Princeton Expeditions. Greek Inscription numbers above 800 are in Northern Syria.

Third Century.

Place.	Monument.	Date.	Insc. No.	Page in Div. II.
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I'nāt	Milestone	208	P, III, 224	
Ḳoṣēr il-Hallābāt . .	Fortress	212	P, III, 17	A 71.
Umm idj-Djimāl . .	Tomb	223	P, III, 276	
Kefr Nabō	Lintel	224	P, III, 1170	B 294.
Kwāro	Tomb	227	P, III, 1067	
Lubbēn	House	233	P, III, 793 ¹	A 420.
Kwāro	Tomb	235	P, III, 1068	
Shehbā	Philippeion	244/9	A, III, 396	A 360.
Msēkeh	Tower	247	P, III, 795 ⁴	A 424.
Ma'arrit Bētar . . .	Tomb	250	P, III, 150	
Boṣrā	Lintel	253/60	P, III, 524	
Ḳal'at Zerkā	Fortress	253/68	P, III, 10	
Bātūta	House	262	P, III, 1203	B 330.
Boṣrā	Lintel	278/9	P, III, 546	
Umm iz-Zētūn . . .	<i>Kalybé.</i>	282	P, III, 765 ¹²	A 361.
Dār Ḳīta	House	295	P, III, 1073	B 190.

Fourth Century.

Sahwit il-Khiḍr . . .	Tomb	305	P, III, 681	
Umm il-Ḳuṭṭēn . . .	Milestone	305/6	P, III, 205	
Dēr il-Kahf	Lintel	306	P, III, 228	A 145.
Kefr Nabō	House	308	P, III, 1171	B 296.
Umm il-Ḳuṭṭēn . . .	Milestone	314/17	P, III, 208	
Waḳm	Public House	316	P, III, 788 ¹	A 417.
Kfēr	Altar	318	P, III, 179	A 131.
Boṣrā	Lintel	320/1	P, III, 547	
°Ormān	Apses	324	P, III, 685	A 333.
Smād	Lintel	327	P, III, 61	
il-Umtā'iyeh	Lintel	330	P, III, 37	
Burāk	Lintel	335	P, III, 173	A 127.
Mua'aribeh	Lintel	336	P, III, 611	A 305.
Umm idj-Djimāl . .	Church	344	P, III, 262	A 173.
il-Meshḳûḳ	Tower	350	P, III, 177	A 129.
Djedil	Lintel	352	P, III, 799 ¹	
Bābiskā	Doorway	352	P, III, 1093	B 164.
Dār Ḳīta	Bazaar	354	P, III, 1075	B 189.
Ksēdjbeh	House	359	P, III, 1091	
Kfēr	Tomb	360	P, III, 1116	B 241.
°Anz	Lintel	362	P, III, 186	A 131, 132.
Bātūtā	Bazaar	363	P, III, 1201	B 332.
Umm ir-Rumān . . .	Lintel	466	P, III, 183	
Dēr il-Kahf	Fortress	367/75	P, III, 229	A 145.
Kerrātīn	House	368/9	P, III, 971	B 76.
Umm idj-Djimāl . .	Praetorium	371	P, III, 233	A 165.
Fāfirtīn	Church	372	P, III, 1190	B 327.
°Ormān	Tower	372	P, III, 689	A 333.
°Ormān	<i>Triklinos</i>	372	P, III, 696	A 112.
ir-Ruḥaiyeh	Church	373	P, III, 896	B 24.
Ṣalchad	Lintel	380	P, III, 158	

Place.	Monument.	Date.	Insc. No.	Page in Div. II.
il-Ghâriyeh	Lintel	380	P, III, 197	
I'djâz	Church	383/95	P, III, 1006	B 84.
Ruwêhâ	Temple-tomb	384	A, III, 263	B 143.
Smâd	Altar	385	P, III, 62	
Kalôtâ	House	386/7	P, III, 1191	B 315.
'Ormân	Lintel	387	P, III, 693	
Bâbisâ	Church	390	P, III, 1095	B 165.
Ba'ûdeh	Church	392	A, III, 72	B 162.
il-Kefr	Church	392	P, III, 670	
Ma'râtâ	House	392	P, III, 1036	B 90.
Burdj il-Kâs	Church Lintel	393	P, III, 1190	B 315.
Ruwêhâ	Villa	396	A, III, 264	B 143.

Fifth Century.

Djemarrin	Lintel	400	P, III, 604	
Khîrbit Tēzin	House	402	P, III, 1102	
Mir'âyeh	Lintel	402/3	P, III, 968	B 68.
Şalchad	Lintel	403	P, III, 159	
Abū Hanîyeh	Lintel	406/7	P, III, 1003	B 83.
Shêkh Slēmân	House	407	P, III, 1210	B 337.
Burdj il-Kâs	Lintel	407	P, III, 1189	B 315.
Kaşr il-Ba'îk	Fortress	411	P, III, 21	A 81.
Kerrâtîn	House No. 2	412	P, III, 975	B 77.
Umm id-Djimâl	<i>Kastellos</i>	412/13	P, III, 237	A 171.
Djemarrin	Lintel	414	P, III, 603	
Ksêdjbeh	East Church	414	A, III, 73	B 158.
Lubbên	Church	417	P, III, 793 ³	A 419.
Dâr Kîta	North Church	418	P, III, 1076	B 178.
Şalchad	Lintel	419	P, III, 160	
Fidreh	House	421	P, III, 1139	B 253.
Zerzîtâ	Porch	423	P, III, 1119	B 248.
Fidreh	Doorway	424	P, III, 1140	B 254.
I'djâz	Chancel Rail	429	P, III, 1005	B 85.
Dâr Kîta	Gateway to Close	431	P, III, 1077	B 178.
Kaşr Iblîsû	Baptistery	431	P, IV, B, 12	B 206.
il-Medjdel	House	431	P, III, 169	A 120.
Dâr Kîta	House No. V	434	P, III, 1078	B 191.
Dâr Kîta	Inn	436	P, III, 1079	B 188.
Kerrâtîn	House No. 4	443/4	P, III, 978	B 78.
Kerrâtîn	House No. 5	444	P, III, 979	B 79.
Kefr Nabō	House	445/6	P, III, 1172	B 296.
Dâr Kîta	House No. XI	452	P, III, 1080	B 192.
Dâr Kîta	Lintel of Cloister	456	P, III, 1081	B 179.
Dâr Kîta	House	462	P, III, 1082	B 190.
Serdjillâ	Bath	473	A, III, 220	B 118.
Khîrbit il-Khaṭîb	Church	473/4	P, III, 1101	B 202.
Kerrâtîn	House No. 6	474	P, III, 983	B 80.
Kfellûsin	House	475	P, III, 1003	B 225.
Kerrâtîn	House No. 5	477/8	P, III, 984	B 80.
Dêr Sim'ân	<i>Pandocheion</i>	479	P, III, 1154	B 278.
Djemarrin	Lintel	479	P, III, 604	

Place.	Monument.	Date.	Insc. No.	Page in Div. II.
Bābiskā	Lintel	480	P, III, 1099	B 168.
Dānā (Northern).	Church	483	P, III, 90	B 243.
Dār Kītā	House. I	485	P, III, 1083	B 190.
Kerrātīn	Lintel	486	P, III, 986	
Kfellūsīn	House	486	P, III, 1104	B 225.
Boṣrā	Columnns	488	P, III, 560	A 286.
Umm is-Surāb	Church	489	P, III, 51	A 95.
Bāṣūfān	Church of St. Phocas	491/2	P, IV, B, 50	B 285.
Kalōtā	East Church	492	P, III, 1192	B 315.
Kfellūsīn	Tower	492	P, III, 1105	B 225.
Brād	House	496	P, III, 1177	B 312.
Ṣalchad	Lintel	497	P, III, 161	

Sixth Century.

Zerzītā	Tower	500	P, III, 1120	B 247.
Bākīrhā	West Church	501	A, III, 51	B 195.
Kerrātīn	"Cathedral"	504/5	P, III, 987	B 73.
Kefr Nabū	Inn	505	P, III, 1173	B 297.
Khīrbīt Ḥaṣān	Church	507	A, IV, 6	B 154.
Kerrātīn	House No. 3	509	P, III, 992	B 77.
Boṣrā	Cathedral	512	P, III, 557	A 281.
Fīdreh	Baptistery	513	P, IV, B, 23	B 252.
Dār Kītā	Baptistery	515	P, III, 1085	B 182.
Refādeh	House No. III	516	P, III, 1157	B 256.
Zor ^c ah	Church	516	A, III, 437 ^a	A 282.
Kefr Nabū	Chapel	525	P, IV, B, 52	B 295.
il-Burdj	Tower	526	P, III, 1058	B 103.
Fa ^l lūl	Church	526	P, III, 1050	B 95.
Ḳoṣer il-Ḥallābāt	Fortress	526	P, III, 18	A 71.
il-Anderīn	South Church	528	P, III, 910	B 58.
ir-Ruḥaiyeh	Church	529	P, III, 897	B 23.
Fīdreh	House	531	P, IV, B, 24	B 253.
Khīrbīt il-Khaṭīb	Baptistery	532	A, IV, 12	B 203.
Dār Kītā	Church of St. Sergius	537	P, III, 1086	B 184.
Zerzītā	House, June	539	P, III, 1121	B 248.
Zerzītā	House, Sept.	539	P, III, 1122	B 248.
Kwāro	Tomb	539	P, III, 1069	
Ḥalbān	Tower	542	P, III, 871	B 18.
il- ^c Anz	Doorway	542	P, III, 894	B 22.
Kalōtā	House	543	P, IV, B, 54	B 315.
Sabbā ^c	Lintel	544	P, III, 821	
Kalōtā	House	545	P, IV, B, 55	B 315.
Bākīrhā	East Church	546	A, III, 53	B 199.
Sabbā ^c	Vaulted Chambers	546	P, III, 822	B 10.
I ^c djāz	Barracks	547	P, III, 1016	B 84.
Bābiskā	Bazaar	547	A, IV, 14, 15	B 176.
Saleh	Chapel	547	P, III, 728	
Dār Kītā	Tower	551	P, III, 1087	B 189.
Shehbā	Arch	552	A, III, 403	A 360.
ir-Ruḥaiyeh	Church	556	P, III, 896	B 23.
il-Habbāt	Fort	556/7	P, III, 1057	B 102.
Umm idj-Djīmāl	Church	557	P, III, 260	A 183.

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il-Anderin	Lintel	559	P, III, 915	
Temek	Lintel	559	P, III, 830	
Brād	North Church	561	P, III, 1178	B 308.
Ḳaşr Ibn Wardân	Barracks	561	P, III, 906	B 40.
Ḳaşr Ibn Wardân	Palace	564	P, III, 908	B 34.
Dâr Ḳitā	Baptistery	567	P, III, 1088	B 186.
Burdj is-Seb ^c	Tower	572	P, III, 1117	B 243.
iṭ-Ṭûbā	Lintel	572	P, III, 889	B 21.
il-Haiyât	House	578	A, III, 367	A 362.
Şabl ^c Antar	Lintel	578	P, III, 947	B 63.
Dera ^c mân	Lintel	579	P, III, 1114	B 241.
iṭ-Ṭûbā	Church	582	P, III, 890	B 19.
Khirbit Tēzin	Church	585	A, III, 54	B 204.
il-Mishrifeh	Chancel Post	597	P, III, 884	B 19.
Nawā	Church	598	P, III, 838	B 14.
Dêr Nawā	Convent	599	P, III, 843	B 15.
Dêr Tell ^c Adeh	Monastery Gate	601	P, IV, B, 16	B 245.
Shêkh Slēmân	Church	602	P, III, 1211	B 337.
Shêkh ^c Alī-Kasûn	Vaulted Chamber	605	P, III, 813	B 8.
Bābiskā	Church of St. Sergius	610	P, III, 1100	B 169.
Sameh	Monastery	624	P, III, 24	A 83.

Note: This list, which includes the list published under Section A, for the most part excludes the dated monuments in the list published by the American Expedition of 1899-1900. The lists in Sections A and B comprise 203 dated monuments; that of the American Expedition comprises 99 monuments which are not repeated in the above lists. There are thus 302 dated monuments described in the publications of the American and Princeton expeditions, and a much larger number of dated inscriptions not now connected with monuments.

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Nawâ,	" " 598, Relief letters and disc	838	15
il-Mishrifeh,	Panel of Chancel-rail, date 597	884	31
it-Tûbâ,	Lintel, date 572, Relief letters and disc	889	32
il-'Anz,	Doorway, date 542, Relief letters and disc	894	35
Ḳaṣr Ibn Wardân,	" " 561, Relief letters and disc	906	38
" " "	" " " Relief letters and disc. interlaces	907	39
" " "	" " " 564, Relief letters, discs, vine, et al	908	40
il-Anderîn	Lintel, Relief letters, acrostic	912	44
"	" date 559, Relief letters, disc, grapevine etc.	915	46
"	" Relief letters, disc, grapevine etc.	917	48
"	" Relief letters, disc, grapevine.	924	52
"	" Relief letters, disc, grapevine.	927	54
"	" Disc and vines	933	56
"	" Relief letters, disc and peacocks	944	59
Ṣṭabl 'Antar	" Disc and grapevine	947	61
Kerrâtîn	Capital, Relief letters	972	71
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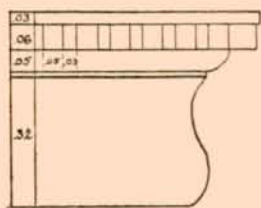
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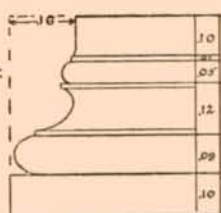
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KAL'AT KALÔTĀ. TEMPLE · CHVRCH.

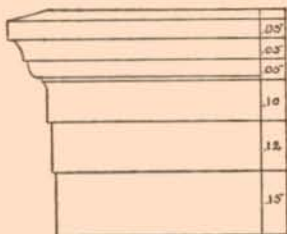


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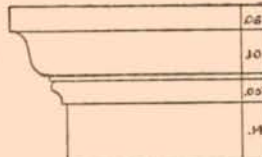
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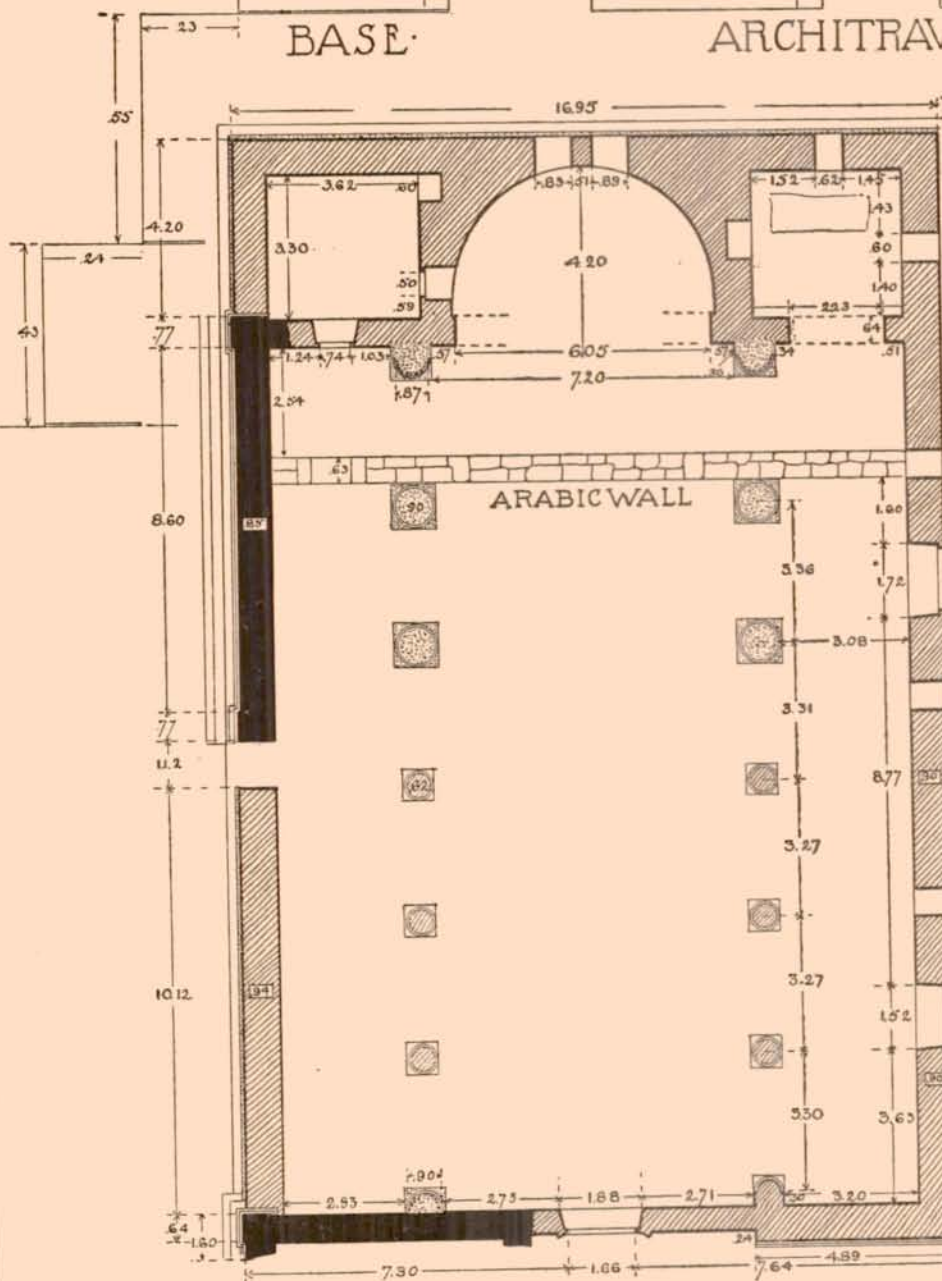
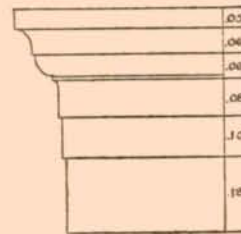
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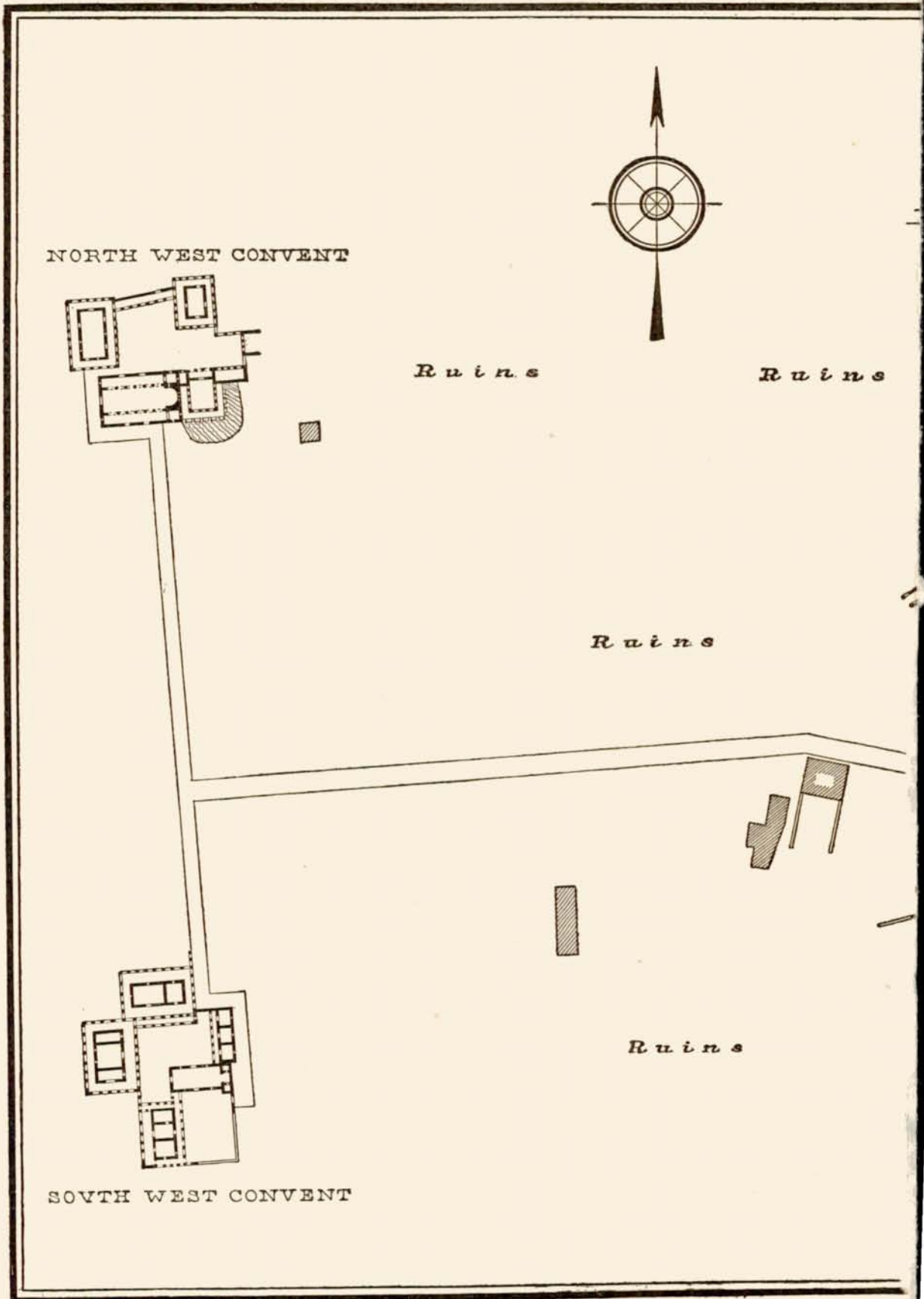
ARCHITRAVES.



CORNICE.



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NORTH WEST CONVENT

Ruins

Ruins

Ruins

SOUTH WEST CONVENT

Ruins

NORTH CHVRCH



IV

R u i n s



II

III

PANDOCHEION

BAZAARS

V I A S A C R A

TRINITY ARCH

PANDOCHEION

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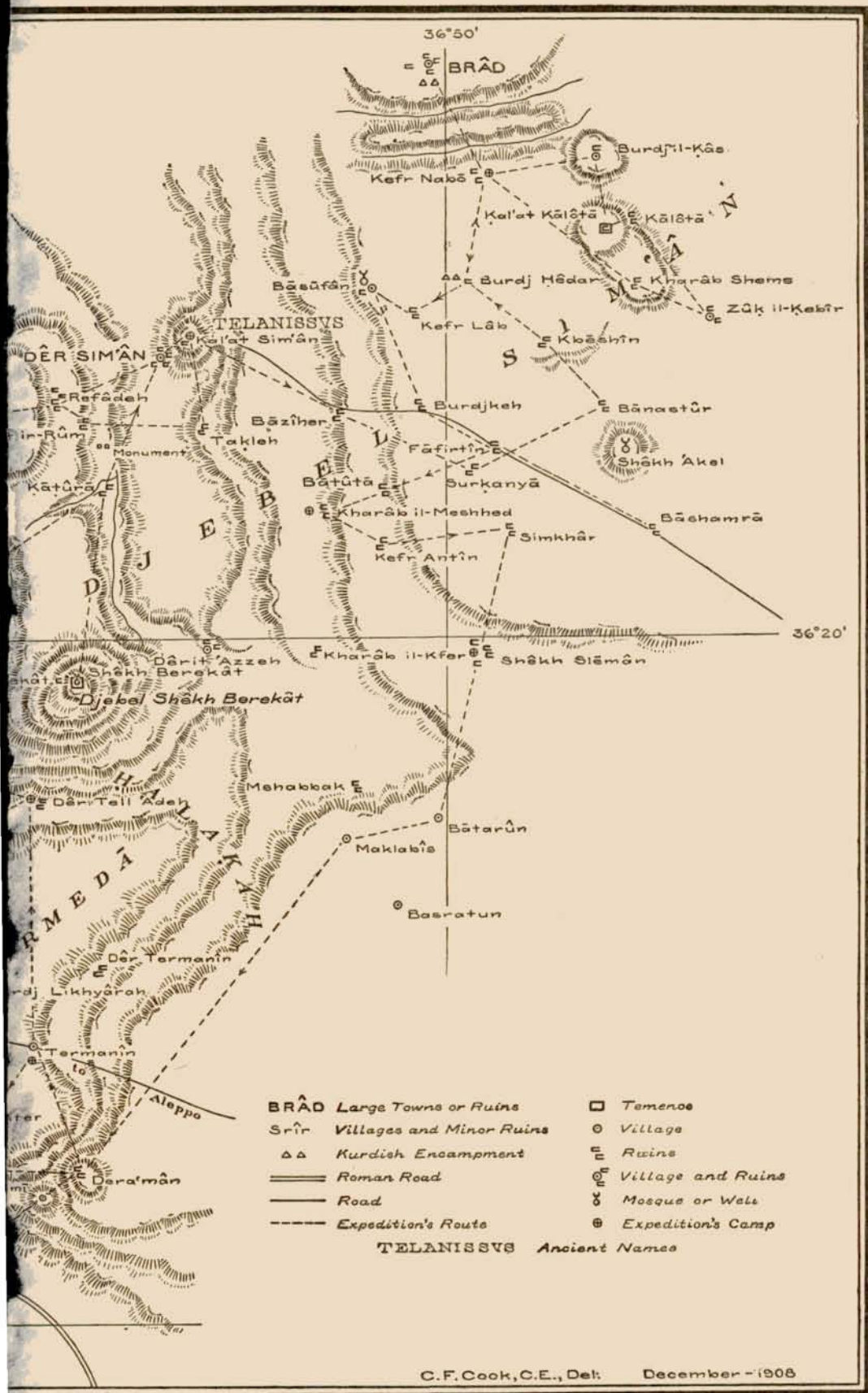
DÊR SIM'ÂN

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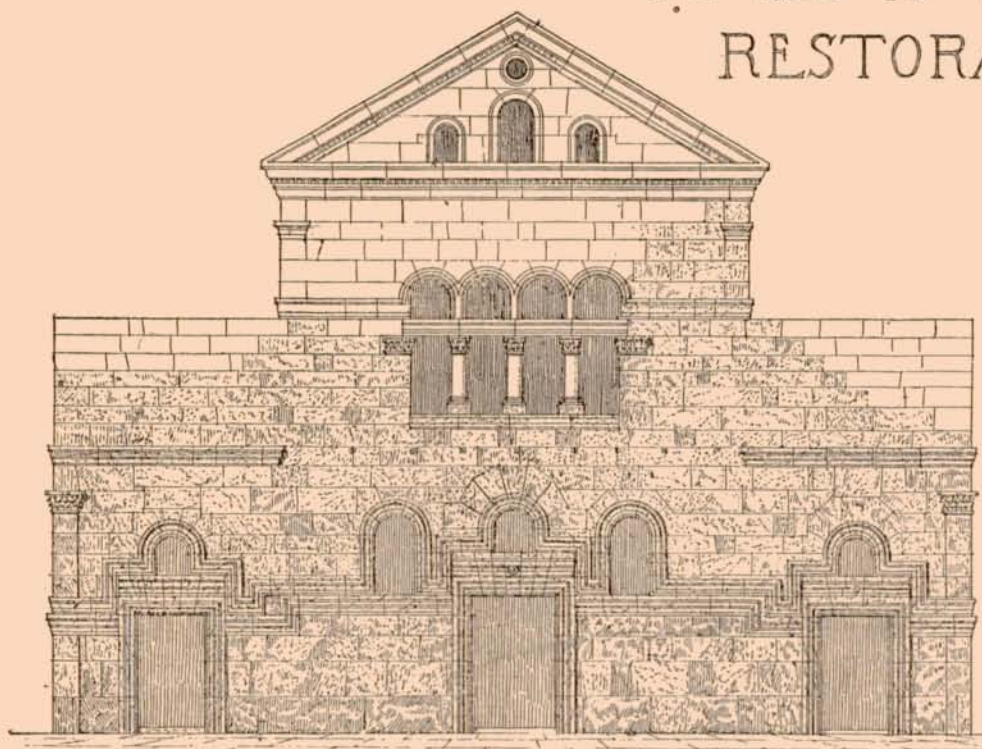
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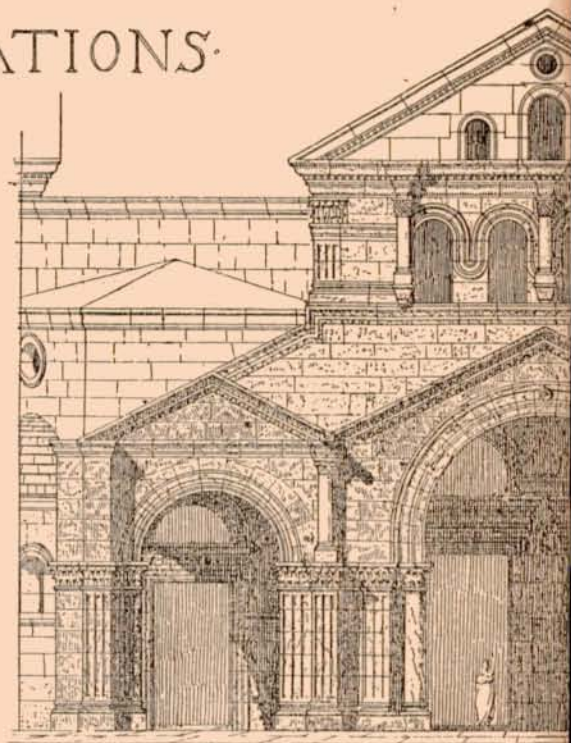


- | | | | |
|-------|--------------------------|---|-------------------|
| BRÂD | Large Towns or Ruins | □ | Temenos |
| Sr'ir | Villages and Minor Ruins | ○ | Village |
| △△ | Kurdish Encampment | E | Ruins |
| == | Roman Road | ⊕ | Village and Ruins |
| — | Road | ⊕ | Mosque or Well |
| - - - | Expedition's Route | ⊕ | Expedition's Camp |
- TELANISSVS Ancient Names

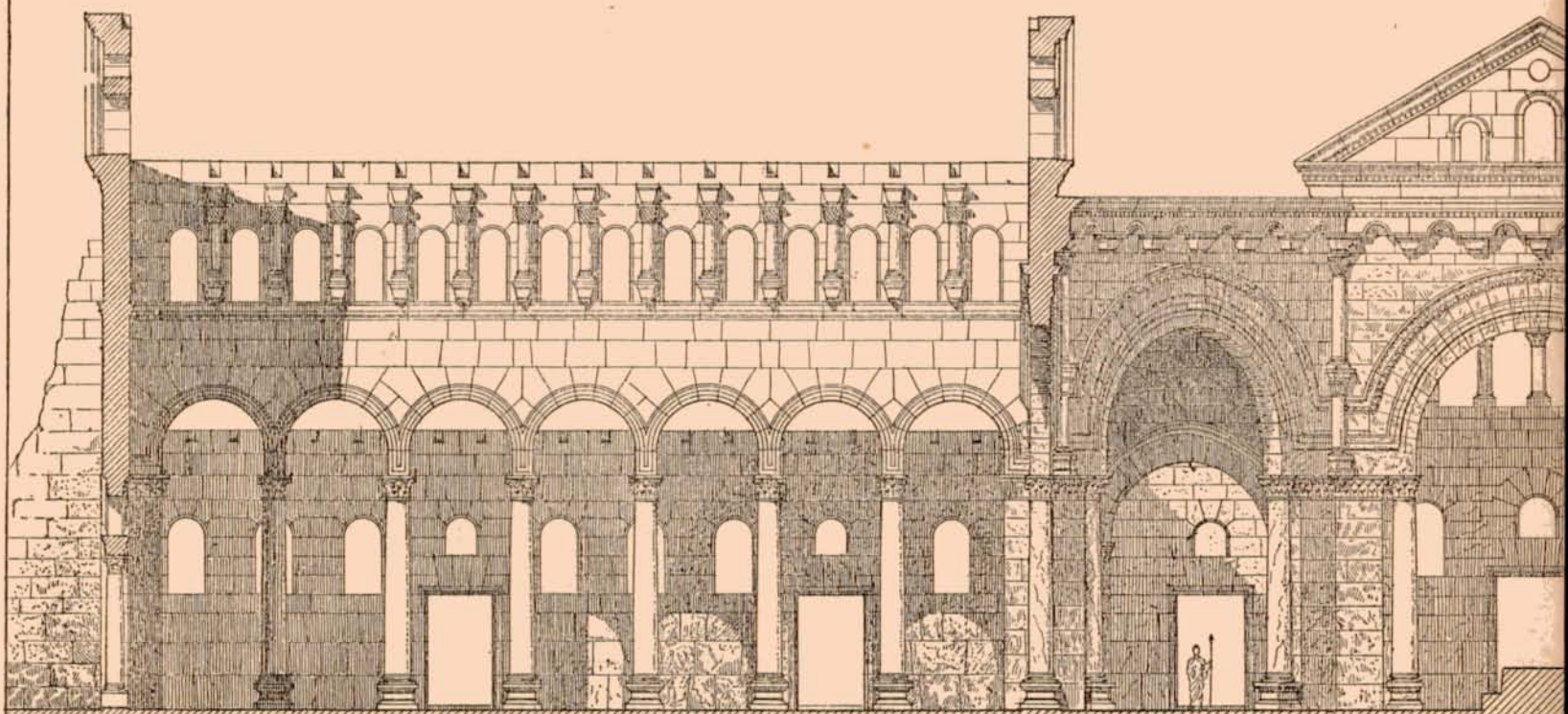
KALAT SIMÂN. RESTORATIONS.



NORTH FAÇADE.

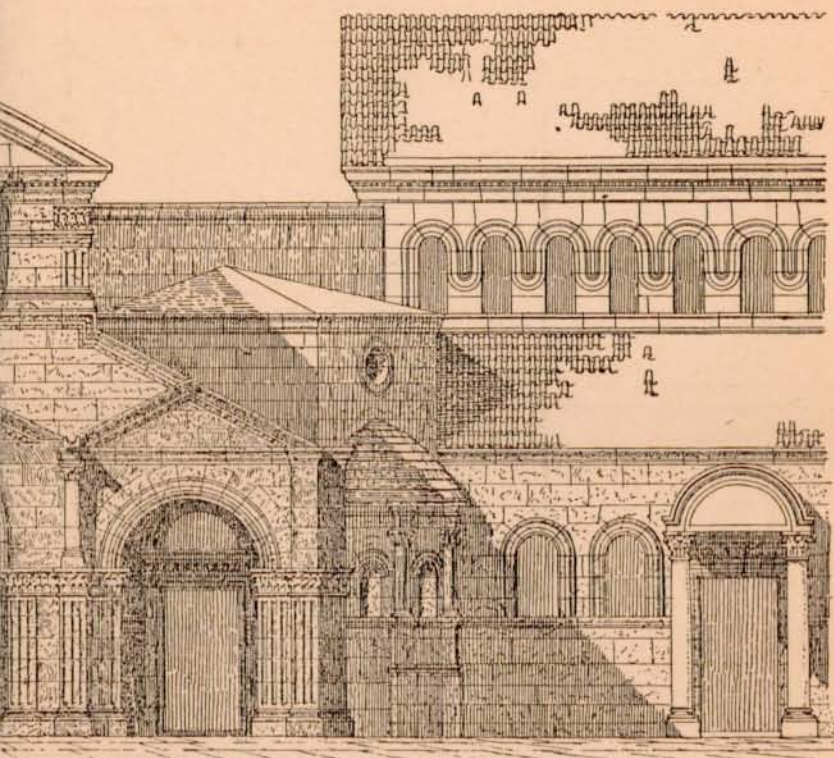


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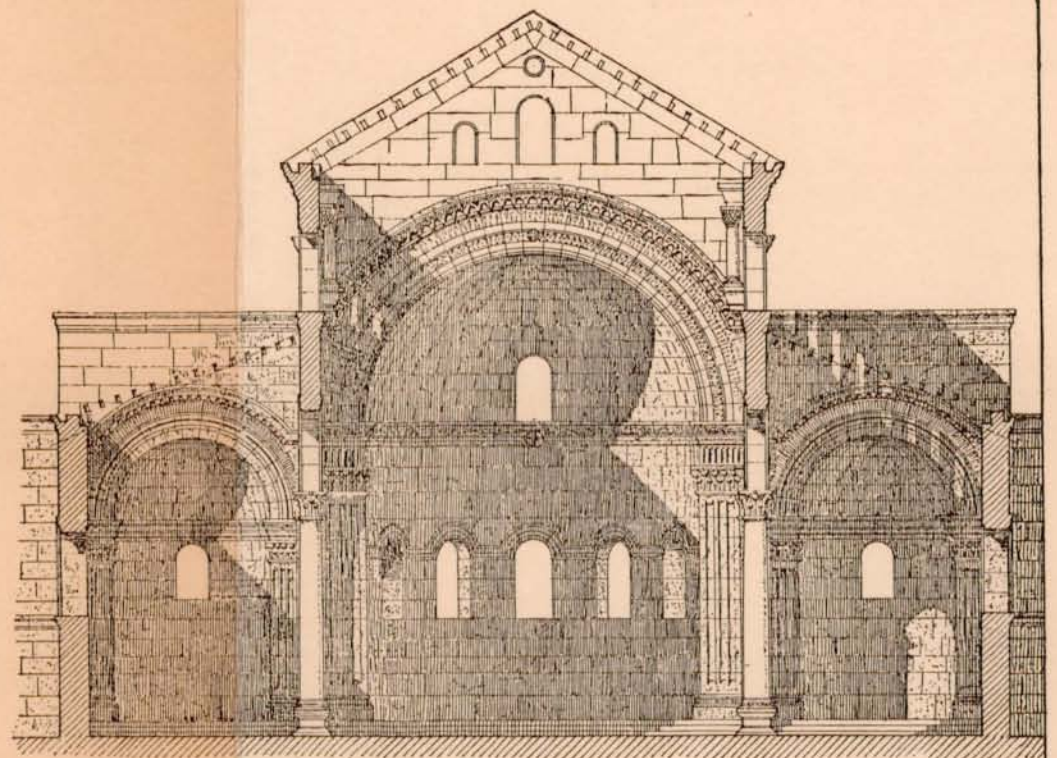


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SECTION



SECTION E-F.



SECTION C-D.

