

## GREEK INSCRIPTION FROM WÂDY BARADA.

By Professor H. PORTER.

I SEND a copy of an inscription found by Dr. Moore, of the Syrian Protestant College, in an old mill in the Wâdy Barada, in Anti-Lebanon, through which the road passes from Damascus to Baalbek, the ancient Heliopolis, to which reference is made in the inscription. Dr. Moore took a photograph of the stone, a copy of which I enclose. The inscription may have been previously published, but I have not seen it :—



ΕΤΟΥΣ ΗΞΥ ΔΥΣΤΡΟΥ Λ ΔΙΙ(Υ  
 Ψ)ΙΣΤΩ ΗΛΙΟΠΟΛΕΙΤΗ ΤΩ ΚΥΡΙΩ  
 ΥΠΕΡ ΣΩΤΗΡΙΑΣ ΚΥΡΙΟΥ  
 ΚΑΙ ΣΑΡΟΣ ΛΥΣΙΑΣ ΚΑΙ ΣΠΟΥ  
 ΡΙΟΣ ΚΑΙ ΑΝΕΙΝΑΣ ΥΙΟΥ ΙΛΥΣ(ΙΟΥ)  
 ΕΚ ΤΩ ΝΙΔΙΩΝ ΤΟΝ ΒΩΜΟ(Ν)  
 ΑΝΕΘΗΚΑΝ ΚΑΙ ΠΑΡΟΜΟΛΟ  
 ΓΙΑΝ ΕΠΟ(Ι)ΗΣΑΝ

Ετους ηξυ δυστρον λ διι (υψ)ιστω ηλιοπολει(ω)ν  
 τω κυριω, υπερ σωτηριας κυριου Καισαρος, Λυσιας  
 και Σπούριος και Ανεϊνας υιοι Δυσί(ου) εκ των ιδίων  
 τόν βωμό(ν) ανεθήκαν και παρ όμολογίαν έπο(ι)ησαν

Year 468, March 30. Lysias and Spurius and Aneinas, the sons of Lysias, have at their own cost and by agreement made and dedicated this altar to the most high God, the Lord of the Heliopolitans, for the safety of the Emperor, their lord.

The date is probably that of the Seleucid era, and corresponds to A.D. 155, in the reign of the Antonines.

SYRIAN PROTESTANT COLLEGE,  
BEIRÛT, SYRIA, *November 19th, 1897.*

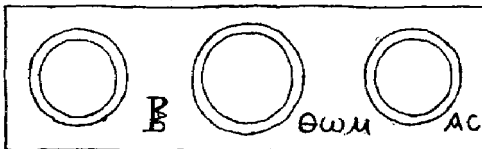
[In the volume of *Quarterly Statement* for 1885, p. 17, with plate, are given eight Greek inscriptions from Wâdy Barada, copied in 1873 by Colonel Conder and the Rev. W. Wright, but the present inscription is not among them, nor have I been able to trace any previous publication of it.

The name of *Zeus Hysistos*, as that of the deity to whom the altar is here dedicated, appears to have been the name adopted by Jews as the equivalent of Jehovah. An interesting memoir on this subject has recently been published by Professor Franz Cumont in the supplement to the "Revue de l'Instruction publique en Belgique, 1897," developing a view of Emil Schürer, the historian of Judaism; but the only inscriptions given there from Syria are two from Beyrouth. The others are mostly from Asia Minor, and are explained in connection with certain evidence concerning religious associations for the worship of that deity. —A. S. M.]

## ANCIENT SARCOPHAGUS LID AT PELLA.

By Rev. J. E. H. THOMSON, D.D.

At Pella I saw the lid of a sarcophagus lying on the ground between the modern village and the ruins of the old Basilica. It was not flat, but



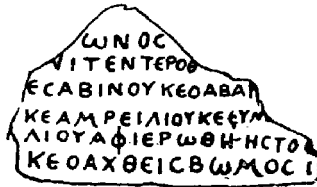
sloping slightly. It is of black basalt, and the only ornamentation was three circles in relief and an inscription, consisting of a single name and a monogram. I subjoin sketch of the slab.

I do not know what the monogram stands for. Is it a date? **ΘΩΜΑC** is a Hellenic Hebrew name, and may be Christian. That there is no cross is not against this, as, if it were first century, the cross had not become the sign of the Christian religion at that time.

## GREEK INSCRIPTION FROM JERASH.

By Rev. J. E. H. THOMSON, D.D.

On October 10th I was in Jerash, and saw the enclosed inscriptions with several others. I do not attempt to give an exact portraiture of the stones, but have endeavoured to render accurately the form of the letters. The first seems interesting, from the peculiar use of κ ε for τ ε, possibly the result of the Latin *que*. We found the stone newly unearthed, probably by some people seeking for tear-bottles. It was nearly directly south of the Propylæum. You may have already got it; if so, there is no harm done. The Latin inscription was on a newly-unearthed tombstone, and is interesting as Latin.



THE GREEK INSCRIPTION.

Near this was another fragment, which at first sight seemed to have broken from the above, but I could not piece it into it.



{ C HIC. PROC. PROV - ARABIA  
A - SABINA - VXOR - PI - VIPIA }

(The last letters damaged.)

THE LATIN INSCRIPTION.

Might the *Sabina* here named be the daughter of the *Sabinus* of the Greek inscription?