

NOTES AND QUERIES.

A correction.—Professor Sir William Ramsay writes to say that the Rev. Garrow Duncan misunderstood his remarks on the Greek inscription published in the *Q.S.*, Jan. 1924, p. 35 *sq.*, and commented upon by Prof. Alt, Oct., p. 191. He agrees with Prof. Alt, and indeed had recognised from the first that it was Christian; the era being that of the province Arabia (which, according to Marquardt, began on 22nd March, 106 A.D.), and the date being between 387 and 395 (reading 283, though the unit is uncertain). The name *Aireias* seemed to point to a love for this name among Christians, probably from analogy to some Semitic name, a similar fact is characteristic in Anatolia; *i* for *ei* is common. The photographs show that his suggested reading Θαδέον, based on very dim rubbings, is impossible. The use of *πανσάμενος* alone, in his opinion, pointed to a date c. 350–400 A.D., probably near 390, but this opinion is based on Anatolian epigraphy, not on Palestinian. He writes: “*πανσάμενος*, ‘who ceased,’ belongs to the period when Christian sepulchral terminology was in process of formation, *i.e.*, after Constantine. Previously Christians were generally guided by pagan usage, avoiding anything overtly pagan, and sometimes introducing something that would be understood by Christians, but would not strike pagans as being distinctly non-pagan. In Anatolia ἀνεπαίθη, ἀναπαύθει (never the second aorist, so far as I remember), became regular Christian expressions, ‘was laid to rest.’ The want of the name of the maker of the tomb is rare in pagan Anatolia (where the most delicate attention which a husband could pay to his wife was to prepare her grave in good time), and this want points to the later date, c. 390. After 400 the name of the deceased alone is usual on epitaphs. But this is Anatolian usage; Palestinian usage may differ. It would be, so far as I can judge, impossible to suggest with any reason that a Christian hermit would retire to the south end of the Dead Sea, even in the first century. That became customary in Anatolia only in the fourth century. In the first century Christians lived and worked in the world, except for occasional short retirement into Arabia, like Christ and Paul, for meditation. Even in the fourth century St. Basil and St. Gregory Nazianzen soon emerged from retirement and meditation to take part in the world’s work.”