The Annual of the British School at Athens

<http://journals.cambridge.org/ATH>

Additional services for *The Annual of the British School at Athens*:

Email alerts: [Click here](#)

Subscriptions: [Click here](#)

Commercial reprints: [Click here](#)

Terms of use : [Click here](#)

Hierapolis Syriae

D. G. Hogarth

The Annual of the British School at Athens / Volume 14 / November 1908, pp 183 - 196
DOI: 10.1017/S0068245400003208, Published online: 18 October 2013

Link to this article: http://journals.cambridge.org/abstract_S0068245400003208

How to cite this article:

D. G. Hogarth (1908). Hierapolis Syriae. The Annual of the British School at Athens, 14, pp 183-196 doi:10.1017/S0068245400003208

Request Permissions : [Click here](#)

HIERAPOLIS SYRIAE.

SO little is known concerning the site of the famous Hierapolis of Syria, that even a hurried visit is worthy of record. I passed through the place twice in the spring of 1908, in the company of Mr. Richard Norton, stopping on each occasion a night and part of two days. It was inadvisable, in view of the main purpose of my journey, to delay long enough to make a plan, or do anything else likely to excite the ready suspicion of the local authorities and the Circassian colonists. We contented ourselves, therefore, with making a general survey and photographing, with copying all inscriptions which the promise of a reward could induce the Circassians to show us, and with buying small antiquities.

The identity of Mumbij with the holy city variously called Mabog, Bambyce, and Hierapolis, is, of course, not doubtful. Several authorities fix its situation with fair precision, especially Strabo xvi. p. 748 ; Zosimus iii. 12 ; and the Peutinger Table. I am enabled by the kindness of Mr. C. H. Turner to add a very exact indication of its distance from the Euphrates at the regular crossing for eastward bound travellers. This is given in the narrative of the fifth-century pilgrim, Etheria (?), formerly known as Silvia—'proficiscens de Ierapolim in quintodecimo miliario in nomine Dei perveni ad fluvium Eufraten' (*Corpus Script. Eccl. Lat.* xxxix. p. 61). There is only one point on the river fifteen Roman miles by road from Mumbij, and that is at the mouth of the Sajur tributary, 23 kilometres distant in an air-line. Thence the channel turns eastwards, and when it passes the latitude of Mumbij lies at a distance of 31 kilometres

or nearly 20 English miles. It is interesting, in view of this indication, to find that the caravans and waggons bound from Aleppo to Urfa and Mosul still go by way of Mumbij to the Sajur mouth and thence are ferried across the Euphrates to Tell Ahmar on the left bank. This road had fallen into disuse till a few years ago owing to the nomadisation and consequent insecurity of the district south-west of Seruj, and caravans used to make a wide *détour* by Birejik, reaching that ferry either by the Sarambol or Akjeh bridges over the middle course of the Sajur (the latter bridge is now falling to ruin), or by way of Aintab and Nizib. But the Ottoman Government has for some time been making itself felt by the Arabs on the middle Euphrates, and has so far pacified the Seruj district, that traffic has swung back to the direct road. The latter is naturally easy, passing over a rolling down country as far as the river, and thence through an almost plain region to Seruj. Although no *chaussée* has been made, carriages can do the seventy miles from Aleppo to the Sajur mouth in about ten hours running lightly over the loamy surface, except in the short wet season.

This road from Aleppo by way of Bab (Batnae) to Mumbij was that by which Julian marched in 363 A.D. to Hierapolis. The 'pleasant grove of cypresses,' where the people of Batnae received the Emperor with too demonstrative an enthusiasm for the pagan revival (see Julian's letter to Libanius, *opp.* xxvii), is still represented by the garden grounds of Bab and its neighbour Tedif. The Roman road was probably constructed by Septimius Severus, like that other great Euphratean highway from Caesarea-Mazaca to Melitene; for at Arimeh, a small Arab village on a conspicuous height, half-way between Bab and Mumbij, we found a milestone of this Emperor, together with another almost wholly effaced, and a large number of ancient squared blocks. The two milestones lie below the village just to the right of the waggon-track. When we noticed them, their inscribed faces were turned downwards, and it was only with some difficulty that we induced the villagers to dig out the stones and lever them. Such, however, were the inconvenience of their position and their weight (they are of the usual columnar type, about nine feet long and two feet in diameter), that we could not disengage the written surface enough to copy the ends of the lines in the only legible inscription. The latter, cut in the bold coarse lettering of Antoninian *milliaria*, and a good deal rubbed and chipped, reads as follows, so far as the inscription was visible to us:—

(1)	IMPCAES///		Imp. Caes. [divi M.
	ANTONINIP////		Antonini P[ⁱⁱ Germ. f-
	IL////VICO////////		il. [di]vi Co[m]modi fra.
	DIVIANTONINIPI///		divi Antonini Pi[ⁱ nep.
	DIVIHADRIANIP////	5	divi Hadriani p[^r onep.
	DI////////TRAIANI////////		di[^{vi}] Traiani [abnep.
	DIVINERVAE////NEP		divi Nervae [ad]nep.
	////SEPT·SEVERVS		L.] Sept. Severus
	PERTINAXAVG////		Pertinax Aug. [Arab.
	ADIAB·PP·POT////	10	Adiab. p. p. pot. [trib.
	V·IMPVIII·COSI////		v. imp. viii. cos. i[ⁱ
	ETMAVR·AN////		et M. Aur. An[toninus
	CAESARDESIG////		Caesar desig[natus
	IMPMP		Imp. m. p.
	XIII	15	xiii.

The enumeration of honours dates the stone, and probably the completion of the road, to the year 197 A.D. The mile-numeral is, so far as I could see, complete ; but it is just possible that it was originally xiiii. We rode the distance between Arimeh and Mumbij in $3\frac{1}{2}$ hours, the native estimate (at $3\frac{1}{2}$ miles an hour) being 4 hours. Throughout our journey, where the going was as good as hereabouts, we used to travel four miles an hour. The distance is, therefore, about 14 English miles. But the western limit of the walls of Hierapolis lies nearly half a mile nearer than Mumbij to Arimeh, and this fact, coupled with the slight excess of the Roman mile-length, brings the numeral xiii into accord with the actual distance to Hierapolis, which we may safely assume to have been the *caput viae*. It should be remarked that Kiepert's map, which places Arimeh and Mumbij twenty-eight kilometres apart in an air-line, is very faulty east of Aleppo. Bab is marked a good deal out of its true place, and we found repeatedly that, while native estimates agreed with our own times, they did not do so with the map. In the above inscription line 3 has been intentionally defaced so far as it contains the name of Commodus. In l. 10 one would have expected *trib.* to precede *pop.*, and it is possible that in our copy PP should have been TR ; but the letters, as I give them, seemed quite clear on the stone, and the punctuation after them supports our reading, since all the other titles are self-contained between points.

The other milestone lies close by. It is of precisely similar size and appearance, but its inscription has been intentionally effaced. Faint traces of letters could, however, be made out at the beginnings of three lines in the latter part of the text thus :—

(2)	///I///P///	- - i[m]p - - - -
	ET////////	et - - - - -
	CAES/////	Caes[ar - - - -

These beginnings exactly correspond, it will be noticed, with the beginnings of ll. 11—13 on the first stone; and as the character of the letters is identical, it is most probable that the second inscription had the same tenour as the first until the name of the Emperor designate was reached. It then probably substituted *L. Septimius Geta* for the *M. Aur. Antoninus* of the first stone, and the whole inscription was, therefore, erased on the accession of Caracalla. Perhaps some one can quote another instance of two companion stones being erected by Septimius Severus, the first with the name of one son, the second with that of the other.

The traveller pursues his way towards Mumbij over a rolling country, quite treeless but of much natural fertility, through which a plough could be driven for miles without striking a stone. The whole district is now a royal estate of the Sultan and cultivated by tenants settled in numerous hamlets dotted over the downs, not five per cent. of which are marked on Kiepert's map. The estate has been acquired piece-meal during the present reign, a beginning having been made with the planting of a colony of Absekh Circassian refugees at Mumbij in 1879. This fact is worth putting on record, lest the present status of the ancient priestly domain of Hierapolis be quoted hereafter as an example of the unbroken transmission of such domains through royal hands to the present day. It is a coincidence of recent occurrence: nothing more. The fertility and populousness of a district, left almost blank by cartographers as a semi-desert steppe and qualified by earlier travellers as devoid of all natural advantages, surprised us. We were assured it enjoyed a very adequate rainfall and a comparatively temperate climate, while abundant water is to be obtained almost anywhere without deep boring. In the immediate neighbourhood of Mumbij itself extensive remains of a *kanat* irrigation system are to be seen, dating perhaps from the Persian occupation, but possibly older. A sight of the country will remove all doubt as to the source of the riches of

the Syrian Goddess, and the field in which her thousands of *hieroduli* had to labour. I failed to find any other trace of the Roman road; but two miles west of Mumbij we were hailed by a villager of Urum Safa (or Um es-Safa, as I heard the name), a hamlet near the track on the left, who said he had 'colours on the floor' of his house. This cryptic statement proved to mean a large Roman mosaic of geometric pattern in perfect condition, over which the hut had been built. That peasant has one of the best floors in Syria, and his wife has kept it commendably clean.

From a last rise in the ground, about half a mile from Mumbij, a view is obtained of the famous site, lying in a shallow pan on the highest part of the downs.¹ The ground falls away very gently on all sides towards the Sajur, the Euphrates, the great Sabkha salt-marsh, and the valley of Bab, from which we had come. As a result of the Circassian occupation almost all the standing remains of antiquity, noticed by travellers from Maundrell to Chesney, have disappeared. I failed to find any traces of the Theatre, the Stadium, or the two Temples. Indeed the only obvious pre-Islamic structures *in situ* are firstly, the walls of the outer *enceinte*, evidently of late construction, to judge by tombstones used therein and lately extracted by the Circassians (see inscription No. 9, later): these walls are banked up with silt and overgrown with grass. Secondly, scanty remains of a stepped quay-wall or revetment, with water-stairs at intervals, which surrounds a large pool, some three acres in area, in the centre of the western half of the site (Fig. 1). These remains extend all along the western bank and are visible also on the southern, but are obliterated elsewhere. The pool is said to be perennial and of some depth in the centre, and it can hardly be other than the *λίμνη οὐ πολλὸν ἐκὰς τοῦ ἱεροῦ* in which, according to the treatise *De Dea Syria* (§45), sacred fish of remarkable size, beauty, and docility were kept. I cannot say if its depth be really above 200 cubits, as the treatise alleges; but the altar in the middle, to which the votaries used to swim, has disappeared. The water-stairs, however, by which they went down into the lake, remain. I can believe that clearing the banks and dredging the bottom of this pool might be well worth while, if it be really the place which was the centre of the cult-practices described in §§ 46-8 of the *De Dea Syria*.

My local informants knew nothing of fish in this pool; but later on

¹ The writer of the article *Hierapolis* in Smith, *Dict. of Anc. Geog.* calls it a 'rocky hollow,' following, presumably, Chesney. Its main characteristic is earthiness, and it produces some of the densest and highest corn-crops I have ever seen.

we came across a curious neighbouring survival of a similar cult-practice close to the holy site of Doliche, north of Aintab. Here, at the village of

FIG. 1.—THE SACRED LAKE AT HIERAPOLIS SYRIAE (MUMBIJ).

Sam, is a deep walled pool of pellucid spring-water full of enormous fish, which to my ignorant eyes seemed a kind of carp. These fish are held

FIG. 2.—STATUE OF A RECUMBENT LION.

sacred and fed by the villagers, and the pool was called by them a *ziaret*; but why the fish are so sacred, they would not, probably could not, tell. A

second pool, also held holy, exists at Chairwan, about three miles east on the road to Dulukh (Doliche). The probable site of the temple of Zeus Dolichenus, on the summit of the hill now marked by the large and much venerated mosque-tomb of a nameless (non-existent?) saint, known locally as Dulukh Baba, looks down on both these pools.

The western part of the site of Hierapolis is littered with squared blocks and fragments of late mouldings, not *in situ*, but either set on end to form fences, or collected into heaps to clear the ground for the careful and successful agriculture of the Circassians. The surface, wherever visible, is hummocky, and evidently conceals buried structures. Even Moslem buildings seem to have gone the way of the rest, except for one or two ruinous mosque-tombs in the cemeteries south of the modern town. Just before the latter is reached, the ground rises abruptly to a plateau, and probably here was an inner wall, making a smaller and earlier *enceinte* round the great Temple and its immediate precinct. The position of the Temple may have been more or less where the large mosque, built about thirty years ago, now stands; but no confirmatory indications are visible. The whole eastern half of the site right up to the eastern wall, which has been greatly quarried of late, is occupied by the houses, courtyards, and gardens of modern Mumbij. In the east centre the ground rises to a low hill on which some of the better Circassian houses are built. If this were not the site of the Temple, it was probably an Acropolis. It is not quite so near the Sacred Lake as the mosque site.

Where so much building and fencing had been going on in recent years, one hoped to find inscriptions and other significant remains in house-walls, courtyards, and fences: but a reward offered for every 'written stone,' though it prompted much zeal, brought only a moderate return—fourteen inscriptions, Greek and Latin, and some miscellaneous uninscribed antiquities, which may be enumerated at once. They were (1) A much defaced recumbent lion in limestone lying near the S.E. angle of the wall (Fig. 2). (2) A headless seated draped statue of a man, fair Graeco-Roman work, lying near the south end of the bazar. (3) Four small terracotta heads probably representing the goddess (Fig. 3, *a, b*); the best preserved of these I could not induce its owner (a woman) to sell. Its type is similar, however, to that of a half-length figurine (Fig. 3 *c*), which I procured later at Tell Khalid, a site on the right bank of the Sajur,

about a day's journey to the northward. This shows the hands clasping the breasts—the so-called 'Ishtar' type. (4) A cylinder in shell, apparently injured by fire, representing the usual Assyrian scene of the fertilisation of the palm by a winged god, attended by ministers. The treatment of the curving wings, however, shows the cylinder to be probably north Syrian. (5) A large *stela* built into the back of a shop in the bazar, and showing

FIG. 3.—TERRACOTTAS REPRESENTING THE *DEA SYRIA*.

five busts, two on the upper half and three on the lower, the two friezes divided by a spread eagle. Coarse late work: no inscription. (6) Numerous bronze coins, none of any variety or interest, and mostly in very bad condition.

The majority of the inscribed monuments are sepulchral *stelae* of a type which we met with later in the Sajur valley; others have been found frequently in north Syria. The characteristic feature of the ornament is an eagle standing on a wreath, with wings displayed. In

two cases two or more opposed eagles occurred. In one case a large basket was added. The eagle usually bears a strong resemblance to that shown on the obverse of a series of Imperial coins of Hierapolis. But even if this numismatic type was taken from one of Antioch, with which it is practically identical, and even if it represents the Roman eagle, its adoption as a sepulchral device may still be due to a popular identification of the type with the eagle of the Syrian Sun God,¹ who, at Hierapolis, was named Hadad, and shared honours with the goddess, Atheh, or Atargatis.

The *stelae* of this type with inscriptions, seen by us, are the following. All were read by Mr. Norton as well as by myself:—

(3) Eagle to left, on wreath; worn on the right. Inscription below. In yard of Ibis' Chaush.

ΜΑΡΙΑΧ////////C////
ΑΩΡΕΧ////////

Μαρία χ[ρη]σ[τη]
ᾧωρε χ[αίρε].

*Αωρος = one who has died untimely. See later No. 13.

(4) Eagle to left on wreath. 1'60 × '50. Inscription below. Outside house of Hafuz Effendi.

ΕΛΡ (complete)
ΗΑΚΡΑΕΥ
ΝΟΥΧΡΗ
CΤΕΑΛΥC
ΧΑΙΡΕ

? ελρ'
- - - ? - - -
- - ? χρη -
στέ ᾧλυ(πε)
χαίρε.

L. 1. The first symbol I can only interpret as a form of stigma, but it ought to be turned round, like a reversed Roman R. It is clear that these three letters form a date. If I interpret them rightly, they = 136.

The epigraphic character of the inscription precludes any date B.C., and the probable era is that of Commagene, 71 A.D. The date of this tombstone will then be 207 A.D.

L. 2. The first and the last two letters are more than doubtful; and under the circumstances it is idle to attempt to restore what was probably an unusual male native name.

¹ See F. Cumont in *Festschrift für O. Benndorf*, p. 293.

(5) Eagle to right on wreath. Inscription below. Worn on right. In a fence N.W. of town.

ΓΑΜΑ////////
ΛΩ////ΧΡ////

Γαμα - - - - -
(ᾶ)ω[ρε] χρ[ηστὲ χαῖρε.

The name does not begin like any known Greek name and was probably a Syrian one formed from the root Γαμαλ- which appears in the Jewish town Γάμαλα and the name Gamaliel.

(6) Eagle to right on wreath. Inscription below. Threshold of house of Haji Ismail.

ΒΑΚΧΙΕΧΡΗΣΤΕ
ΑΛΥΠΕΧΑΙΡΕ
ΞΓΓΟΡΠΙΑΙΟΥ
Β// Ρ

Βάκχιε χρηστὲ
ἄλυπε χαῖρε.
? κγ' Γορπιαίου
β (?) ρ'

The year-date, if complete, would probably indicate the beginning of the third cent. A. D. See No. 4 above.

(7) Eagle to right on wreath. Inscription above. In a field W. of town.

ΛΑΠΠΙΕΧΡΗΣΤΕ
ΑΛΥΠΕΧΑΙΡΕ

? Λ. Ἀππιε ? χρηστὲ
ἄλυπε χαῖρε.

If a name Λάππιος were known, it would be preferable to the reading given above, which seems rather too Roman for this Graeco-Syrian community.

(8) Spread eagle without wreath. Inscription below. In a hole in the street leading S.W. from the N. end of bazar.

ΑΠΟΛΛΩΝΙΕΧΡΗ
ΣΤΕΑΛΥΠΕΧΑΙΡΕ

Ἀπολλώνιε χρη-
στὲ ἄλυπε χαῖρε.

(9) Two small eagles opposed, above: basket and wreath below. Below again two larger opposed eagles. The inscription is disposed irregularly in the vacant spaces between the reliefs, lightly scratched, much rubbed, and very illegible. Lying on the ruin of the S. wall, whence it had lately been extracted.

B////
 APTE Basket
 M////OY Wreath
 AK ΛΙΓ//// HET
 ///E
 ETO
 HNY Eagle ETEY Eagle
 MAN PAP////
 ΑΠΙΑΝΕ ΜΑΡ////////
 ΧΡΗΣΤΗΧΑΙΡΕ

It is useless to try to restore this *graffito*. The first group of letters seems to contain a date, perhaps β(λ') Ἀρτεμ(ισί)ον ακ[ρ'. = 192 A.D. The rest of the inscription contains, presumably, two or more names, perhaps four corresponding to the number of eagles. Probably the last was Μαρ(ία) χρηστὴ χαίρε.

(10) Two opposed eagles, broken above. Inscription below. In a field E. of the town:—

ΜΑΝΝ////////ΑΠΠΟΛΛΩ Μανν[αίε ? καὶ] Ἀπολλώ -
 ///ΕΘΗ////////Ε ΧΡΗΣΤ/// νι(ε) ἔτη α' [καὶ] ε' χρηστ]οί.

The duplication of the eagles and the indications in the text seem to point to a double interment, probably of two young children. Μανναῖος is a Hebrew name, cf. Pape-Benseler, *s.v.*

The following are engraved on statues:—

(11) Lower part of a limestone statue, less than life-size, in the house of Yusuf. On the plinth.

ΑΠΟΛΙΝΑΡΙ Ἀπολινάρι-
 ΕΧΡΗΣΤΕ ε χρηστὲ
 ΑΛΥΠΕ ἄλυπε
 ΧΙ χ(αῖρε).

(12) Seated draped statue of a woman, holding scroll in r. hand. Headless. Lying at the S. end of the bazar. On the plinth.

ΑΠΟΛΛΩΝΙΑ Ἀπολλωνία

(13) Lower half of bas-relief of draped figure. In a heap of blocks N.W. of the town. Inscription below.

A///ENNAB///i///

ΑΩΡΕΧΑΡΕ

ἄωρε χα(ί)ρε.

The first line probably contained a Syrian name graecized. Since the second letter seems to have had a horizontal stroke at the bottom,

and ε and σ have rounded forms, this name began A $\left\{ \begin{array}{l} \Delta \\ \Xi \end{array} \right. \text{ZENNAB} \dots$

While the majority of the names in these ill-cut epitaphs testify to the thoroughness of the Seleucid settlement of Cyrrhestica and Commagene, a considerable proportion of Asiatic names occurs, as in the similar community of Comana in Cappadocia. The lack of Roman names is noteworthy, considering that none of these epitaphs is probably earlier than the last years of the second century A.D. The following memorial of the Roman occupation, however, was found by us.

(14) On a block built upside down in a well-head in the yard of one Arbaji. 64 x 41. Probably incomplete both top and bottom, while complete right and left.

... .. /AV... A·H... S

·VRIS·TRIBVS·VEXILLIS

DVOBVS

LEG·IITRAIÖ (complete).

corona] au[re]a, h[asti]s

p]uris tribus, vexillis

duobus, ----- ?

leg(ionis) II Tra(ianae) (F)o(rtis)

We had to copy this under awkward conditions during pouring rain, and it is probable that in l. 4, we ought to have read FÖ for IÖ (the horizontal strokes are very short): also that some more letters existed at the end of l. 3, where the stone was partly obscured by mud-mortar and much worn. The stone is part of a monument, perhaps sepulchral, to a man, probably of senatorial rank, who had received the higher *dona militaria* for distinguished service. The difference in the number of *hastae* and *vexilla* is unusual but not unparalleled. The man's rank in the legion may have occurred either in the last part of l. 3, or below l. 4. Were it not that an *optio* could hardly be supposed to have received such high *dona*, one might

find the statement of rank in the final $\bar{O}$ of l. 4, and maintain the reading TRAI: but the emendation suggested above is more probable.¹

The following text proves that Hierapolis-Bambyce was organized in the ordinary Hellenic civic manner.

(15) On the side of a large circular font of black basalt in the courtyard of Omar Beg. Small well cut lettering probably of the first century B.C.

ΒΑΡΣΑΜΕΟΣ ΑΡΧΙΦΡΑΤΩΡ	Βαρσάμεος ἀρχιφράτωρ
ΚΑΙ ΡΑΜΕΙΛΛΟΣ ΙΕΡΕΥΣ	καὶ Ῥάμειλλος ὁ ἱερεὺς
ΚΑΙ ΟΙ ΦΙΛΤΟΠΙΕΣ . . ΑΙΕΥΧΗΝ	καὶ οἱ Φιλτοπιες(ίδ)αι εὐχήν.

I obtained a squeeze of this inscription, but neither upon it nor upon the stone could I read with certainty the two letters left blank in l. 3. The traces visible indicated ΙΛ or ΙΔ. I can find no other mention of Φιλτοπιεσίδαι (or Φιλτοπιεσίλαι), but it is doubtless the eponymic of a local φρατρία of which Barsameos was ἀρχιφράτωρ. Ramillus was probably the tribal priest of the θεὸς πατρῶος or the θεοὶ φράτριοι. On such phratriac gods see, *inter alia*, C.I.G. iii. pp. 715 ff. The names Βαρσάμεος and Ῥάμειλλος are not Greek, but probably graecized forms of Syriac names.

There remain to be added the following names written under the trefoil cornice of a sarcophagus, embedded for two-thirds of its depth in a pavement in the yard of one Ismail. We were unable to get it excavated. The lettering is small and fine.

(16)

C		
ΚΟΖΜΙΩΝ ΔΟΛΙΧΟΣ ΜΟΙΡΑ ΤΥΧΗ ΚΑΚΙΑΝΟ ΜΑΡΘΑΝΑΗΜΗΤΗΡ	ΕΡΜΗΣ	
	ΛΟΣ	
	ΠΡΟΒΟΥ	

These are explanatory legends over the heads of figures of the now hidden relief on the side of the sarcophagus, representing one Cassianus, who, since he was in the centre, was probably the deceased, Marthana his mother, Cosmion, Dolichus, and Probulus, members of his family (but probably not sons, since no wife's figure occurs), symbolic personifications of Fate and Fortune, and the god Hermes.

¹ I have to thank Prof. F. Haverfield for suggestions.

The survival of the early native name in the modern *Mumbij* raises a philological question—how has the second *m* sound come in, if Pliny's form *Mabog* represented the true native pronunciation? The colonists of the Seleucid period, who graecized the name, might be supposed to have heard it as *Babukk*, but to have written it *Bambuke*, being under the same difficulty about expressing a true *b* sound which causes the modern Greeks to transliterate European *b* sounds by $\mu\pi$. But in a Greek inscription, copied at Perre (near Adiaman, about ninety miles north of Hierapolis) by Mr. V. W. Yorke (see *J.H.S.* xviii. p. 316), occurs the name *Μαμβογέως*. It would appear, therefore, more reasonable to suppose that Pliny's form is erroneous and should be *Mambog*; possibly he or his authority deliberately eliminated the second *m* under the false impression that it had been introduced by a graecism. The name, in its Greek form, remains to this day in the Turkish word *pambúk*=cotton, in which the *m* is fully sounded. It is a curious coincidence that the other famous Hierapolis in the Lycus valley of Asia Minor, which was also a chief seat of the 'Asiatic Goddess,' is now called *Pambuk Kalessi*= 'The Cotton Castle.' The name is explained by the white fibrous appearance of the alum deposited by the local hot springs; but one cannot but suspect that an ancient native name, given to the goddess equally in Western Asia Minor and in North Syria, lies behind the modern name, and that the latter has acquired a new sense by assimilation, on the same principle which has transformed *Gaziura* in Pontus into the modern *Kaz Owa*= Valley of Geese.

D. G. HOGARTH