Sâkibeh	
Wady Salâhy	
Merj as Sawâliheh	N. of Jebel Hûsha
Nishet ash Shawâlîyeh	
Wady ash Shaleihy	
Kalat as Salt	City on E. of Jordan
Wady as Sulâîhy	
Bab Safût	Ruin of depressed plain
Tahîn	A hill with artificial top
Kasâret Thogra	4 miles N. of Aman
At Tabakah	W. of Aman ten miles
Abu Târik	E. of Wady Shaïb
Al Taimeh	
Al Turkmanîyeh	Footprint cut on rock S. of Hesban
K. umm al Tîn	
Harbaket ath Thamâdh	
Thoghret Tasîr / Toyret Tusîn	Ruin E. of Takiu
Talât Batâneh	
Talûz	Ruin N.W. of depressed plain
Abû Tibneh	Ruin N.W. of depressed plain
Toâmîn	
Tîtî	
Rajm al Wâbidheh	Ruin W. of Aman
Rajm al Wasset	Ruin W. of Aman
Wady 'Ush	
K. 'Urjan	Ruin N. of Aman
Jebl al 'Ushsh	
Jabl al Yadûdîyeh	
Al Yadyîdîyeh	Close to 'Ain Hemar
Ay Labârât	Clump of trees on watershed near Alawâly
Wady az Zarkâ	Great wady, supposed to be Jabbok
Khubet beit Zaráat	Ruin E. of Al 'Aâl
K. Zabûd	Ruin S. of Arak Al Emir
Zizeh	A ruin S. of Aman, on Belka, 2 towers
Tell Jwâyeh / Al Jwâyeh	Ruin close to K. as Sûk
K. dubbet al Khamâm	

INSCRIPTION FROM JERASH.

THE following inscription was copied by Captain Warren on his visit to Jerash in 1867. Accident led to the discovery that the Rev. R. B. Girdlestone had a copy taken ten years before Captain Warren's visit, and when the stone was in better preservation. He very kindly placed his copy, with conjectural restoration of some parts wanting, in the hands of the Secretary of the Fund.

The inscription was evidently intended for a church door, as a memorial of the change which had taken place since the site had been devoted to this sacred object. Mr. Girdlestone adds in a note on the inscription: "To the Christian antiquarian the inscription is undoubtedly of interest. In the last line but three, part of which has been obliterated, perhaps with a purpose, we find a reference to the Cross, the symbol of the Christian faith. Thus there is the Oriental salutation as a mark of respect to the Saviour, whose work the Cross represents—brought into rude contrast with the holding of the nose to keep out the intolerable odours that had formerly arisen from the same spot when it had been used as a slaughter-house. Again, we have the name of the person through whose pious care the transformation was effected; and lastly, his office is designated, the heathen word Hierophant being transferred, doubtless, to the Christian order of the ministry.

"The whole inscription brings vividly before us the process of transition from heathenism to Christianity, which not only the inhabitants of cities, but also their buildings, had to go through . . . . Shall we be far wrong in setting down the date of this inscription as in the second century after Christ?"

A precisely similar inscription is given in the Count de Vogüé's "Syrie Centrale."

The inscription is a rude imitation of a Homeric hymn—the eleventh line being copied exactly from Homer.

θάμβος ὁμοῦ καὶ θαῦμα παρερχομένοισιν ἐτύχθην.
πάντ' ἀρ' ἀκοσμίης λελυται νέφος · ἀντὶ δε λημῆς
τῆς προτέρης πάντη με θεου χάρις ἀμφιβέβηκεν,
καὶ ποτε τετραπόδων ὀπὸς ἀμογέοντα δαμειῃ,
ἔνθαδε ῥιπτομένων —ὀδμὴ διεγειρετο λυγρη,—
πόλλακι καὶ παρίων τις ἑῆς ἐδράξατο ῥῖνος,
καὶ πνοιης πονεησε κακοσμίην ἀλεείνων.
νῦν δε δι' ἀμβροσίοιο πέδου περόωντες ὀδεῖται
δεξιτέρην παλάμην σφετέρῳ προσάγουσι μετώπῳ
σταυροῦ τιμηεντ [ες ὁδον, θεὶ' ἔργ] ατελοῦντες.
ἔιδε θέλεις καὶ τιῦτο δαήμεναι ὄφρα ἓυ ἔιδῃς
Αἰνείας τόδε κᾶλλος ἐμοι πόρεν ἀξιεραστον
πανσόφος εὐσεβίην μεμελημένος ἱεροφάντης

NOTE.—The words in brackets in the 10th line are conjectural. There is also some uncertainty about the word *λημης* in line 2, *με θεου* in line 3; and in line 9 Captain Warren has *μετωπῳ* and Mr. Girdlestone *προσῳπῷ*.