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I. LETTER FROM REV. J. L. PORTER OF DAMASCUS, CONTAINING GREEK INSCRIPTIONS, WITH PRES. WOOLSEY'S REMARKS ON THE SAME.

Damascus, 27th April, 1854.

Dear Sir :—The following inscriptions were copied during a journey made in the Haurân by the Rev. Mr. Barnett and myself, in February, 1853. We saw and copied many others; but as some of them are unimportant, and others already printed, I do not consider it necessary to trouble you with them. So far as I know, those which I now send have never been taken, or at least have never been published.

The following are from the village of *Hiyat*, on the north-western slope of the Jebel Haurân. The ruins on which No. 2 is found appear to be of an older date than the inscription.

1.	2.	3.
ΑΒΕΒΟCΑΥ	ΜΑΝΟCΘΑΙΜΟΥ	ΠΡΟΚΛΟCΑΥΜΟΥ
ΜΟΥΚΑΙΑΥΜΟC	ΚΑΙΤΙΟΙΑΥΤΟΤΕ	ΤωΘεωΤΟΝΓΑ
ΥΙΟΙCΑΒΑΟΥ	ΔωΚΑΝΕΚΤΗC	ΝΥΜΗΔΗΝΕΞΙΔΙ
ΘΙΟΥΤΟ	ΟΙΚΟΔΟΜΚ Α	ΩΝΤΠΕΡΑΥΜΟΥ
ΟΝΠΟΙΗCΑΝ	ΧΥΑΛΧΞΙΑ	ΥΙΟΥΑΝΕΘΗΚΕΝ
	ΑCΚΑΤΗΝCΥ	
	ΠΑΝΕΥCΕΒΟΥΝ	
	ΕΚΤΟΚΥΡΙΩΝ	

From *Hit*, an ancient town about one mile in circumference, half an hour S. E. of the former :

4.

ΑΙΛΙ □CΜΑΖΙΜ □CΕΠΑΡΧΟC
 ΤΗΠΑΤΡΙΔΙΕΚΤΙCΕΝΔΙΑΗΡΩΔΟΥ
 ΗΡΩΔΟΥΙΔΙΟΥΚΑΙΔΙΑ
 ΦΙΛΙΠΠΟΥΜΑΛΧΟΥΚΑΙ
 ΑΔΔΟΥΑΚΡΑΒΑΝΟΥ
 ΕΠΙΜΕΔΗΙΩΝ

5.

	Ο	Δ	Β	Ι	Ε	Α	Ν	Δ	Ρ	Ω	Ν					
	Φ	Ι	Λ	Π	Π	Ε	Δ	Ο	Υ	Κ	Ι	Ν	Α			
	Ρ	Ι	Ε	Τ	Α	Ξ	Ε	Ω	Σ	Δ	Ο	Υ				
Κ	Ο	Σ	Μ	Ν	Μ	Α	Σ	Υ	Ν	Η	Υ	Α	Ι	(?)		
Ε	Κ	Θ	Ε	Μ	Ε	Ν	Ω	Ν	Ε	Γ	Ι	Ρ	Α	Σ		
	Α	Μ	Φ	Ε	Ρ	Α	Ψ	Α	Ο	Σ	Υ	Ν	Η	Δ	Υ	
	Π	Α	Ρ	Α	Κ	Ο	Ι	Τ	Ι	Κ	Α	Ι	Τ	Ε	Η	Ν
	Ν	Ο	Ι	Σ	Ι	Ε	Ι	Κ	Κ	Α	Ε	Ο	Α	Ε	Ι	

ΚΑΙ ΑΛΛΑ ΜΑΝ ΜΟ

The following are in *Bathanyeh*, a ruined and now deserted town one hour N. 37 E. from Hit. This is the Arabic form of the Greek *Batanaea*. The whole of the *Jebel Haurân*, from the plain on the North to *Sulhad* on the South, with the exception of a narrow strip along the western base, is called *Ardh el-Bathanyeh* (أرض البتنية). According to information received on the spot, I believe this district is much more extensive than is represented in the Appendix to your *Biblical Researches*. It is unquestionably the *Batanaea* of *Josephus*. The ruins of *Bathanyeh* are about a mile in circumference, and contain many large and substantial buildings, with massive stone doors. I think it has never been visited.

6.

ΑΥΚΟCΙΑΥΤΟΥΘΕΟ
 ΡΟCΠΑCΙΘΕΙΥΟΝΕ
 ΝΟCΑΒΙΒΟVΑΝΑ
 ΜΟCΓΑΥΤΟΥΖΟΒΕ
 ΔΟCΝΑΤΑΜΕΔΟΥΠΙ
 —(?)
 CΤΥΙΑΝΕΓΕΙΡΑΝ
 ΤΟΤΥΧΙΟΝΕΚ
 ΤΟΤΗ

7.

ΑΙΡΗΔ
 ΟCΟΜ
 ΑΙΜΟΥ
 ΑΩΡΟ
 CΕΤ
 ΩΝ
 ΝΕ

8.

ΚΕΠΙΡΙΚΟCΕΦ CΤΑΤΟ
 ΥΚΕΗ<ε<P

Α	Γ	Α	Θ	Η	Τ	Υ	Χ	Η				
Α	Υ	Σ	Ι	Α	Ε	Β	Σ	Α	Π	Ω		
Λ	Λ	Δ	Α	Π	Α	Ν	Η	Κ	Α	Λ		
Η	Τ	Ω	Π	Ι	Σ	Τ	Ω	Μ	Α	Α		
Χ	Ο	Κ	Ε	Ο	Χ	Η	Β	Ε	Ο	Υ	Κ	Ε

 ΝΟΥ
 ΚΩΜΕ
 CΝΑ
 ΧΟ
 Υ
 ΑCΙΤΟΚΕΝΕCΤΩΠΙC

At the ruined town of *Suleim*, 1 h. 35 m. S. by W. from *Shuhba*, are the remains of a beautiful temple. The portico has fallen, but on a large stone among its ruins we succeeded after much difficulty in copying the following inscription. It appears from it that this is the site of the ancient *Neapolis* mentioned in the *Notit. Eccles.* in connexion with *Canatha*, *Dionysias* and others. (See *C. a. S. Paulo*, *Geogr. Sac.* p. 295.) The letters are well cut, but are now much defaced.

9.

ΜΝΗΜΑ ΜΕΟΡΑΙΣ ΠΕΡΙ ΚΑΛΕΣΣΑ ΟΙ ΔΙ ΜΟΝΑΙ
 ΕΝ ΟΔΙ ΤΑΙΣ ΕΟΙΔΕ ΜΟΥ ΚΟΤ ΠΕΡ ΒΕ ΠΕΛΕΙΑ ΩΝ
 ΔΟ Η Ο Ε Π Τ Ε Ρ Ο Υ Φ Ι Ν Ο Σ Δ Ε Η Ε Τ Ε Τ Ξ Ε Β Ε
 Ο Υ Δ Ι Ο Τ Η Τ Ι Τ Ε Τ Α Γ Μ Α Ι Γ Η Ρ Α Λ Ε Ο Υ Ε Δ Ε Ξ Α Ι
 Η Α Ι Α Τ Α Ρ Ν Ε Ο Ν Ο Υ Π Ο Τ Ε Π Α Ν Π Α Ν Ε Ι Μ Ι Δ
 Α Λ Υ Π Ο Τ Α Τ Ο Ε Κ Λ Ι Ν Τ Η Ρ Η Α Ν Τ Ε Λ Ι Ν Ε Τ Ο Ι Η Ο Σ
 Υ Ι Α Ε Ι Η Υ Ι Ω Ν Ο Ι Ε Τ Ε Π Ο Λ Υ Π Ρ Ω Τ Ι Γ Η Ρ Α Σ Ι Ο Υ
 Ε Ν Ε Α Δ Ο Ε Ν Ε Ο Π Ο Λ Ι Τ Η Σ Ο Ι Κ Ο Δ Ο Μ Η Ε Ν Ε Τ Τ Υ Χ

On the right side of the entrance-gate of the Castle of *Sulkhad*, is the following inscription in rude characters, and now nearly illegible.

10.

ΑΓΑΘΗΤΥΧΗ	ΒΟΡΔΟC C A
ΘΑΜΟC ΝΑΕΜ	ΕΠΚΚΟΠΟΙΚΤ
CΑΘΑΟC C ΙΧΜΟ	ΩΝΤΟΥΘΕΟΥΕΚΤΙC A
ΒΑC C ΟC ΟΥΛΠΙΟΥ	ΕΤΟΥC P M

The large and very ancient town of *Kureiyeh* is situated in the stony plain at the foot of the mountains, an hour and a half N. 84 E. of Busrah. Few cities in the Haurân are of greater extent, and none of more remote antiquity. It is probably the *Kerioth* mentioned by Jeremiah, with Bozrah and Beth-gamul (Jer. 48 : 23 and 24). On an old tower I made out with much difficulty the following inscription.

11.

ΙΦΑΘΗCΑΜΙΜC C ΕΟC	CΤΕΚΝΟΝΕΤΥΧΟΦΔΧΡΙΓ
CΤΜΒΙΟC ΑΝΝΑΕΚΕΔΥ	ΝΟΚ + CΔΛΑΝΟΜ
ΤΙCΑΤΟΜΕΜΔΡΙΝΕC C ΑΓΟΛΑ	

The following inscription we found on a large stone at an ancient temple, beside the village of *Hebrân*. This village, or rather town, is finely situated on the summit of a lofty hill, S. 18 W. of the Kuleib, distant about an hour and a half. The stone now forms part of the roof of a large chamber of comparatively recent construction; but wholly composed of the ruins of the temple. We were informed by the old man who led us to the spot, that it was only lately brought to light by the removal of the clay and lime with which the roof had been covered. It is important as containing a well known date, and celebrated names.

12.

1. ΥΠΕΡΕΩΘΗΡΙΑΕΚΤΡΠΙΟΥΚΑΙΛΑΡΟΕΤΙΤΙΤΑΙΛΙΟΥ
ΑΔΡΙΑΝΟΥΑΝΤΩΝΕΙΝΟΥ
2. ΛΕΒΑΙΤΟΥΕΥΛΕΒΟΥΕΝΑΟΛΕΚΤΩΝΙΕΡΑΤΙΚΩΝ
ΕΚΤΙΕΘΗΕΤΟΥΕΟΚΤΩΚΑΙ
3. ΔΕΚΑΤΟΥΑΝΤΩΝΕΙΝΟΥΚΑΙΛΑΡΟΕΠΠΡΟΝΟΗΕΑΜΕΝΩΝ
ΑΡΙΕΤΕΙΔΟΥΟΑΙΜΟΥΟΑΙΘΕΛΟΥ
4. ΕΜΜΕΠΛΟΥΕΜΜΕΓΑΝΗΧΑΜΕΝΟΥΕΓΔΚΥΝΘΑΙΜΟΥΤ
ΑΒΧΟΥΡΟΥΕΝΟΥΜΑΛΕΧΟΥΕΜΜΕΓΑΝΝΑΡΟΥΙΕΡΟΥΤΑΜΙΥΝ

This is one of the most beautiful inscriptions I have ever seen in this country. It is now as perfect as the day it was finished.

Believe me, dear Sir, yours very truly and respectfully,
J. L. PORTER.

Rev. Dr. ROBINSON, New York.

REV. DR. ROBINSON :

Dear Sir,—None of the inscriptions copied by Mr. Porter in the Haurân, are to be found in Boeckh's collection. Burckhardt visited the places called by Mr. Porter Hit, Sulkhad, Kureiyeh, Hebrân, but did not notice these inscriptions. Most of them are intelligible; but there are two or three of which I can make nothing. I send you back the letter of Mr. Porter, to be published, if you think fit, in the Journal of the Oriental Society, together with copies of the inscriptions, corrected to the best of my power. I am indebted to Prof. Hadley for valuable suggestions.

1. Ἀβεβος Αἰμου καὶ Αἴμος υἱοῖς Σαβίου Θειοῦ τὸ [μνημεῖ]ον [ἐ]ποίησαν.

The name Abebus is found in No. 5,—there spelt Abibus, and in Boeckh's C. I., n. 4560, where it is Ababus. Aumus occurs in No. 3. I have written Σαβίου for Ἀβίου, because the former is elsewhere to be met with, and one of the sigmas may easily have been overlooked. See No. 10.

2. Μάνος Θαίμου καὶ υἱοὶ αὐτοῦ ἔδωκαν ἐκ τῆς οἰκοδομικῆς? * * * Below I seem to read Χειλλας, i. e. Χιλλας, and then follows what may be καὶ τὴν Σύραν ἐσέβουν. ἐκ τοῦ κυρίων suggests ἐκ τῶν τῶν κυρίων. Comp. ἐκ τῶν τοῦ κυρίου, B. n. 4523. For Thaimus, see No. 10.

3. Πρόκλος Αἰμου τῷ Θεῷ τὸν Γανυμήδην ἐξ ἰδίων ὑπὲρ Αἰμου υἱοῦ ἀνέθηκεν.

In B. n. 4596 there is mention of a Theophilus, who τὸν Γανυμήδην ἐκ τῶν ἰδίων ἀνήγειρεν.

4. *Αἴλιος Μάξιμος ἑπαρχος τῇ πατριδι ἔκτισεν διὰ Ἡρώδου Ἡρώδου ἰδίου, καὶ διὰ Φιλίππου Μάλγου, καὶ Ἀδδου Ἀκροαζάνου ἐπιμελητῶν.*

What does ἰδίου mean?

5. With the necessary corrections in the text, this inscription runs thus:

Ῥόβιε ἀνδρῶν Φιλίππε δουκηνάριε τάξεως δουκός, ὃς μνημα σὺν ἀδελφῇ (?) ἐκ θεμελιῶν ἐγείρας, ἀμφήρεψας σὺν ἡδεία παρακοίτι καὶ τέκνοις εἰς κλέος ἀεὶ, καὶ Σαλαμάνης.

The word written *ηλυι* in the original may be a proper name. As I read, the sense is that Philip, a *ducenarius*, reared the tomb with a court or open place about it from the foundations, and roofed it around together with his wife and children. The last words *καὶ Σαλαμάνης* seem to be added afterwards. Do they indicate that a person of that name became owner or was buried in the tomb? *Salamanes* is the name of a Syrian deity in B. n. 4449, 4451.

After reading what Gothofred (Cod. Theodos.), Ducange (Gloss. Med. et Inf. Græc.), and Rein in Pauly's Real-Encycl. have said about *ducenarii*, I cannot feel quite sure what the *ducenarius cohortis ducis* here spoken of was, and must leave the determination of the point to persons better acquainted with the institutions of the later Roman empire. The very rare word *ἀμφήρεψας* (if that be the true reading), might easily be misspelt by the stone-cutter.

6. *Ἀύσος Γαύτου Θεωρός Πασιθείνου, Νένος Ἀβίβου, Ἀναμος Γαύτου, Ζόβεδος Ναταμέλου ἐπιστάται (?) ἀνήγειραν τὸ τυχεῖον ἐκ τῶν τῆ[ς πόλεως]. Θεωρός* may be a proper name, perhaps miscopied: if it is an official title we should read *Πάσις Θείνου*. *Ναταμέλου* ought to be perhaps *Ναταναέλου*. *Γαῦτος* occurs more than once in Syrian inscriptions, and the same is true of *Ζόβεδος*, spelt *Ζοβάϊδος*. Comp. B. n. 4518, 4519, 4604, 4613, 4635 for the former, and n. 4560, 4573 for the latter. The name *Sanamus*, as read by Franz in B. n. 4567, 4658, must, I think, be identified with *Anamus* of this inscription.

7. *Ἀρηθός Ὀμαιμον ἄωρος ἐτῶν ιε.* (or *ε*. simply; *N* being for *I* or repeated by mistake).

A name *Ὀναινος* is found in B. n. 4559, 4574, and is perhaps the true reading here.

8. I can make next to nothing of this. At the top appears *καὶ Πρίσκος ἐφίστατο*, which is to be taken, perhaps, as following the last words *καὶ Ἀειτος καὶ Νέστωρος*. Below *ἀγαθῇ τύχῃ* the name of some one *ἀπὸ κόμης* may have been mentioned.

9. This interesting and well preserved inscription in hexameters, with the necessary corrections, is as follows:

μνήμα μ' ὄραϊς περικαλλῆς ἀοίδιμον αἰὲν ὀδίταις ·
 ἔστι δέ μου καθύπερθε πελειῶν δόμος αἰπύς ·
 Ρούφινος δέ μ' ἔτευξε, θεοῦ δ' ἰότητι τέταγμα
 γηραλέους δέξασθαι, ἀπὸρ νέον οὐποτε πάμπαν ·
 εἰμι δ' ἀλνυπίατος κλητήρ, πάντεσσιν ἑτοῖμος
 υἱάσι θ' υἰωνοῖς τε πολὺ προτι γῆρας ἰούσιν.

Αἰνέαδος Νεοπολίτης οικοδόμησεν. εὐτυχῶς.

In line 1, *με* is unelided and *οραις* is owing to the stone-cutter's making the straight mark of *Ε* twice. In l. 2, it seems necessary to read *ECTI* for *EOI*, and in *ΚΟΤΠΕΡΒΕ*, *A* must have been overlooked by the copyist, and *O* and *B* read wrong for *Θ*, which is the easier mistake in the second instance, as its square form in the rest of the inscription resembles *B*. For this form, the oldest specimens of which belong to the century before our era, comp. Franz, *Elem. Epigraph. Graec.* p. 281. For *M* in lines 3 and 6 resembling *H*, see the same work, p. 245. *ΕΠΥΣ*, in l. 2, is a common misspelling of the stone-cutter for *ΑΠΥΣ*. So perhaps in the name *Αἰνέαδος*, which is unique. *ΠΡΩΤΙ* in l. 6 is another mistake of the stone-cutter. In the same line *ΣΙΝ* must be supplied. *Νεοπολίτης* is singular.

Was the cote for wild pigeons built to keep them from tenanting and defiling the tomb? For the conceit expressive of a wish that all the posterity of the proprietor may die old, comp. another Syrian inscr. in B. n. 4598, where we read

βουλαῖσι δ' ἀειζώοιο θεοῦ
 γηραλέους πάντας μάλα δέξομαι, εὐτ' ἂν ἕκαστος
 τέρμα ποτι σφέτερον βιοτῆς πεπρωμένον ἔλθῃ.

10. Ἀγαθῆ τύχῃ Θά[ι]μος Ναίμ[ου], Σάββας Σίχμου, Βάσσος Οὐλπιου, Βόρδος Σα[βάου?] ἐπισκοποι ἐκ τῶν τοῦ θεοῦ ἐκτίσα[ν].
 Ἔτους ςμ.

I read *Σάββας* for *Σάθας*. The former name is found in B. n. 4626, and may easily be derived from a Semitic root, while *B* can with equal ease be confounded with *Θ*. (See the last inscr.) A Bassus son of Ulpius occurs in an inscription found by Burckhardt at Kefr el-Loehha. Comp. B. n. 4585. It is strange that that distinguished traveller should have overlooked the present inscription over the castle-gate of Sulkhad, which he visited, and where he found the same name Bassus (B. n. 4641). The year, if of the Pompeian era, answers to A. D. 178; if of the era of Bostra, to A. D. 243. See Franz, in the Addenda to B. vol. 3, p. 1182, who there decides in the case of a neighboring town in favor of the latter era.

11. I make nothing out of this inscription. A few words, as *σύμβιον*, *ἐκτίσα τὸ μνήμα* and *τέκνον*, may be traced.

12. ὑπὲρ σωτηρίας κυρίου Καίσαρος Τίτου Αἰλίου Ἀδριάνου Ἀντωνεῖνου Σεβαστοῦ Εὐσεβοῦς ὁ γὰρ ἐκ τῶν ἱερατικῶν ἐκτίσθη ἔτους ὀκτωκαυδεκάτου Ἀντωνεῖνου Καίσαρος, προνοησαμένων Ἀριστείδου, Θαΐμου, Ὀαιθέλου (?), Ἐμμέπλου, Ἐμμεγαννηχαμένου (?) ἐκδικῶν, Θαΐμου, Ἀβλόρου, Ἐνου, Μασέχου, Ἐμμεγαννάρου ἱεροταμιῶν.

This inscription belongs to A. D. 155 or 156. The fifth name is so portentously long as to excite suspicion that two names may be contained in it, as Ἐμμεγαννάρου Χαμένου. The letters following this name seem to belong to ἐκδικῶν, a word used by Cicero to denote the syndics or counsellors of towns in Asia Minor. (Epist. in Fam. 13, 71.)

We find in these inscriptions a number of Syrian proper names which are to be met with upon other monuments, and some nineteen which are new. To the former class belong Abebus, Sabaus, Thaimus, Malchus, Salamanes, Gautus, Zobedus, Natanaelus, Onainus. To the latter, so far as I have examined, belong Aumus, Manus, Addus, Acrabanus, Ausus, Pasitheinus (?), Nenus, Anamus, Airedus, Naëmus, Sichmus, Bordus, Oaithelus (?), Emmeplus, Emme-gannarus, Abchorus, Enus, Masechus. Some of these are readily traceable to Semitic roots, and even have equivalents in the Scriptures. Thus with Naemus we may compare Naam (1 Chron. 4 : 15), from נַעַם *to be sweet*; with Bordus, Bered (1 Chron. 7 : 20); with Sichmus, Shechem (1 Chron. 7 : 19). Would it not repay some one skilled in the Semitic dialects to make a collection of the Syrian names found upon the monuments and trace them to their roots?

T. D. WOOLSEY.

II. ARMENIAN TRADITIONS ABOUT MT. ARARAT.

WE have before us a communication from Rev. H. G. O. Dwight, American Missionary at Constantinople, on Mount Masis, as the resting-place of the ark after the deluge. We extract from it some Armenian traditionary notices concerning places in the neighbourhood of that locality.

The mountain on which, according to ancient Armenian tradition, and the general opinion of the learned in Europe, the ark of Noah rested after the deluge, is called in Armenian Ափսիս, *Masis*, and in Turkish أغر طاغ *Aghur Dagh*, i. e. Heavy Mountain. This mountain is situated almost in the centre of ancient Armenia, in the valley of the river Araxes, bearing North 57° East from Nakhichevan, and South 25° West from Erivan.

COMM. OF PUBL.