village of Duweimeh, which may be identified with far greater propriety with Dumah, thus leaving Domeh for the town of Deneh, in the exact position which it holds in the list.

I may point to this as a fair example of the results of the Survey. Nothing but minute examination would have led to the discovery of the Upper and Lower Springs, to the correction of Robinson's error as to Anab, or to the proper placing of Domeh, which destroys the very plausible identification as yet attached to its supposed position.

It will be remarked also that from this instance of the exactness of the lists, they seem, as in the case of Zanoah and of Maarath, to give, by the order in which the towns occur, correct indications of relative position.

Claude R. Conder, Lieut. R.E.

GREEK INSCRIPTION FOUND IN THE SAKHRA OF JERUSALEM.

The following notes on the inscription mentioned by Lieut. Conder (p. 6), appeared in the Academy for November 7, 1874. They were, together with the passage on the word Αλκις and that on forgeries in Jerusalem, taken from a letter by M. Ganneau to the Secretary of the Fund. The notes are here reproduced by permission of the Editor of the Academy:—

A Greek inscription has recently been discovered on the buried side of one of the flags used in the flooring of the Sakhra at Jerusalem. Copies of it have been sent to the office of the Palestine Exploration Fund, both by M. Clermont-Ganneau and by Lieut. Conder. The following is the text, with the short commentary furnished by M. Ganneau:—

ΚΩΜΕΡΚΙΑΡΙΟΣ ΑΝΕΨΙΟΣΑΡΕΟΒΙ ...
ΟΝΤΣ ... ἄΝ ΕΝΘΑ ΚΑΤΑ ΚΙΤΕ ... ΟΑ ...
... ΣΚΩΝΕΤΖΕΤΕ ΤΗΕΩΑΤΤΟΤ Α
Η
ΠΟ ΤΗΣ ΩΞΙΑΣ ΜΝΗΜΗΣ ΜΑΕΚΕΜΒ ...
+ ΙΝΔΑ Α ΕΤΟΤΣ ΡΑ+
+

Commerciarius, cousin of Arcob (indos?) ... of the ... lies here, the ... Pray for him ... of holy memory ... in the month of December ... + Indiction I, year 104. +.

About half of the inscription, that on the left, appears to be wanting. Commerciarius is put for καμερκιάριος, an official title under the Byzantine Empire; the proper name Areobindos is nearly certain, and is that of a historic family which played an important part under Anastasius and Justinian: several persons of this name were invested with important functions, and that of our inscription would be one of them,
since it was thought proper to mention his relationship with the object of the inscription.

It seems that the letters which precede ἐνθα κατάκειται (for κατακείται) belong to the genitive plural in ὦν, pointing out, perhaps, the titles of Areobindos: the same observation applies to the first word of the third line, perhaps δ ἀπο . . . . The imperative ἔθετε shows the carver’s imperfect knowledge of Greek.

The day of the month of December was probably indicated. The grave question is that of the date: according to what era is the year 104 calculated? If, as one is tempted at first to believe, it is the era of Diocletian and the martyrs, this date would correspond to the year of our Lord 388, according to the Art de Vérifier les Dates. The number of the indiction agrees perfectly in this case. Nevertheless, the debased forms of the orthography and the appearance of the characters would lead us to admit an epoch somewhat earlier; but we know how little these orthographic and palæographic rules are applicable in Palestine. If this date be exact, we are brought to the time of Theodosius.

M. Ganneau thinks he has possibly obtained some clue to the mysterious Ἀλκίος of the Gezer inscription. He writes:

"A propos of the Alkios of the bilingual texts of Gezer, I have lit upon a curious coincidence. Some years ago a sarcophagus was discovered at Lydda with a Greek inscription, of which Major Wilson gives a part only. I myself found the commencement about four years since. It mentions a certain Pyrinoun, surnamed Malthakes, grandson of Alkios, son of Simon, (son of) Gobar. The two names of Alkios being identical, perhaps they are those of the same personage! In fact, between the date of the sarcophagus, which probably belongs to the Herodian period, and that of Alkios, there are two generations, which brings us to the time of the Maccabees, at which I place the Gezer inscription. In this case our Alkios, son of Simon, Governor (?) of Gezer, would have this Pyrinoun, who was buried at Lydda, for his grandson.

"If the tomb which I opened on my last excursion is a family sepulchre, which everything leads me to believe it to be, it would result that our Alkios of Gezer was a native of Lydda. We may remark the resemblance between the Greek Ἀλκίος and the Hebrew Hilkiah."