

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.

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### 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 *Αλκιος* 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 . .  
 ΩΝΤΣ . . . ΩΝ ΕΝΘΑ ΚΑΤΑ ΚΙΤΕ . . ΟΑ . .  
 . . ΣΚΩΝΕΤΕΤΕ ΤΗΕΩΑΤΤΟΤ Α  
 Η  
 ΠΟ ΤΗΣ ΟΣΙΑΣ ΜΝΗΜΗΣ ΜΔΕΚΕΜΒ . .  
 + ΙΝΔ Α ΕΤΟΤΣ ΠΑ+  
 +

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 *καμμερκιάριος*, 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 κατάρκτε* (for *καταρκίτα*) belong to the genitive plural in *ων*, pointing out, perhaps, the titles of *Areobindos*: the same observation applies to the first word of the third line, perhaps *ὁ ἀπο* . . . . The imperative *εἴξετε* 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*.”