

the Superior was not able to accommodate us, though he expressed genuine regret. [However, our goods found safe shelter in the house of a friendly peasant at Zakariya.

BEYROUT, *February 2nd*, 1900.

### THE LOST INSCRIPTION OF EUGENOS IN THE WADY ER-RABABI.

By R. A. STEWART MACALISTER, Esq., M.A.

I HAVE been engaged during the last fortnight in making a study of the rock-tombs in the valley known in familiar conversation as the Valley of Hinnom. It is impossible for me to get my notes into order for publication, and to complete my plans, in time for the April *Quarterly Statement*; but one result of my examination of these monuments seems worth separate notice. This is what, if I am not mistaken, is the rediscovery of the inscription of Eugenos, copied by Schultz, and afterwards lost sight of. The epigraphists in Jerusalem had no idea that it still existed. It reads as follows:—

+ ΜΝΗΜΑ ΑΜΑΦΕΡΟΝ ΤΑΤΟΥ ΕΥΓΗ  
ΝΟΣ ΚΟΜΙΟΥ ΤΟΥ ΠΑΤΡΟΣ  
ΑΓΙΑΣ [CΙ  
ΩΝ]

It is not incised but painted in red, and the colour, especially at the ends of the lines, has suffered much injury from weathering. A facsimile of this, as of the other inscriptions, will be presented in due course, but meanwhile I may say that the **NH** of **ΜΝΗΜΑ** is a monogram.

*Tentatively* I would propose the following verbatim:—

Μνήμα ἄμα φέρον τὰ τοῦ Εὐγενος [*sic*] ὁ Κομίου τοῦ πατρός.  
"Ἀγίας Σιών.

"Tomb bearing at once the [names] of Eugenos the son of Komios [and] of his father. Belonging to Holy Sion."

The formula is certainly not *Μνήμα διάφερον*; the  $\mu$  of *ἄμα* is quite distinct, and the *a*'s, though broken, are traceable. I have not come across another instance of *ἄμα φέρον*. There is nothing corresponding to the article *τά*, and I am forced to conclude that *ὀνόματα* or some such word, has been either forgotten or obliterated. The Greek, of course, as assumed by this reading, is very barbarous, but not worse than that of other inscriptions in the same valley. Père Vincent, who examined the inscription with me and kindly collated my facsimile with the original, suggested that *Νοσοκομίου* in the second line might be meant for *νοσοκομείου*, "of the hospital": but he withdrew the suggestion, as it seems impossible to construe the first line without the use of the *νοσ*.

I may mention that I have found that the published copies of several other of the inscriptions require considerable revision, and that there are one or two other inscriptions in the valley which do not seem as yet to have got into print. Notices of these will follow later.

*Postscript.*—Since writing and forwarding the above note, I have revisited this and the other inscriptions in the Wady er-Rababi, in company with Pères Lagrange and Vincent and Mr. Hornstein of Jerusalem. Père Lagrange proposes the following amended reading of the inscription:—

**ΜΝΗΜΗ ΑΜΑ ΦΕΡΟΝΤΑΤΟΥΕΥΓΗ  
ΝΟΣΟΚΟΜΙΟΥ ΤΟΥΠΑΤΡΙ  
ΑΡΧΟΣ**

The concluding letters are barely traceable, but the remains are quite consistent with this reading. We may translate "of the hospital of the Patriarch," but it is difficult to know what to do with the end of the first line.

I may add that I have also refound the inscription of Thekla the abbess, reported as lost. The absurd reading, "*Βενά του Γεωργίου*," is incorrect. From the three new inscriptions I fear little is to be expected; one is a mere fragment, the other two are scarcely legible.