

states ("Galilee," ii, p. 402), unless the corner figure (photo. No. 1) with the neighbouring figures with folded hands are meant.

My road homewards by the Wâd er Rasâs, the village el Keneiseh, and Mutniyeh, offered nothing of general interest.

SCHUMACHER.

Haifa, *May 29th*, 1890.

THE FIGURES NEAR KÂNÂ.

It is satisfactory that this point has been cleared up; but the expectations raised by M. Guérin's account have not been fulfilled. I do not think that these figures can be assigned to a very remote period. In size and character, and in their arrangement in niches, they resemble other figures which I have drawn in various parts of Syria.

It is to be observed that they are all full-face, which may be taken as an indication of late date. The Egyptian, Hittite, and Assyrian *bas reliefs*, almost without exception, represent figures in profile.¹ On the other hand, the busts carved on rock of the Greek and Roman period are usually full-faced. If any inscriptions had been found, they would probably have been Greek.

At Abila of Lydanas I copied several such busts over tombs with Greek inscriptions, not earlier than the second century A.D. Near Amman such a bust, but better executed, has been noted in the "Memoirs." The figure from Wâdy et Tin, near Tyre (see "Syrian Stone Lore") is of the same type, but rather better executed. Near Es Salt I found a similar pair of busts inside a tomb which had been used as a Christian chapel. The tomb had *loculi* and not *kokim*. Another bust of the same class was found on a tomb of about the second century A.D., which I discovered at *El Kahf*, in Moab.

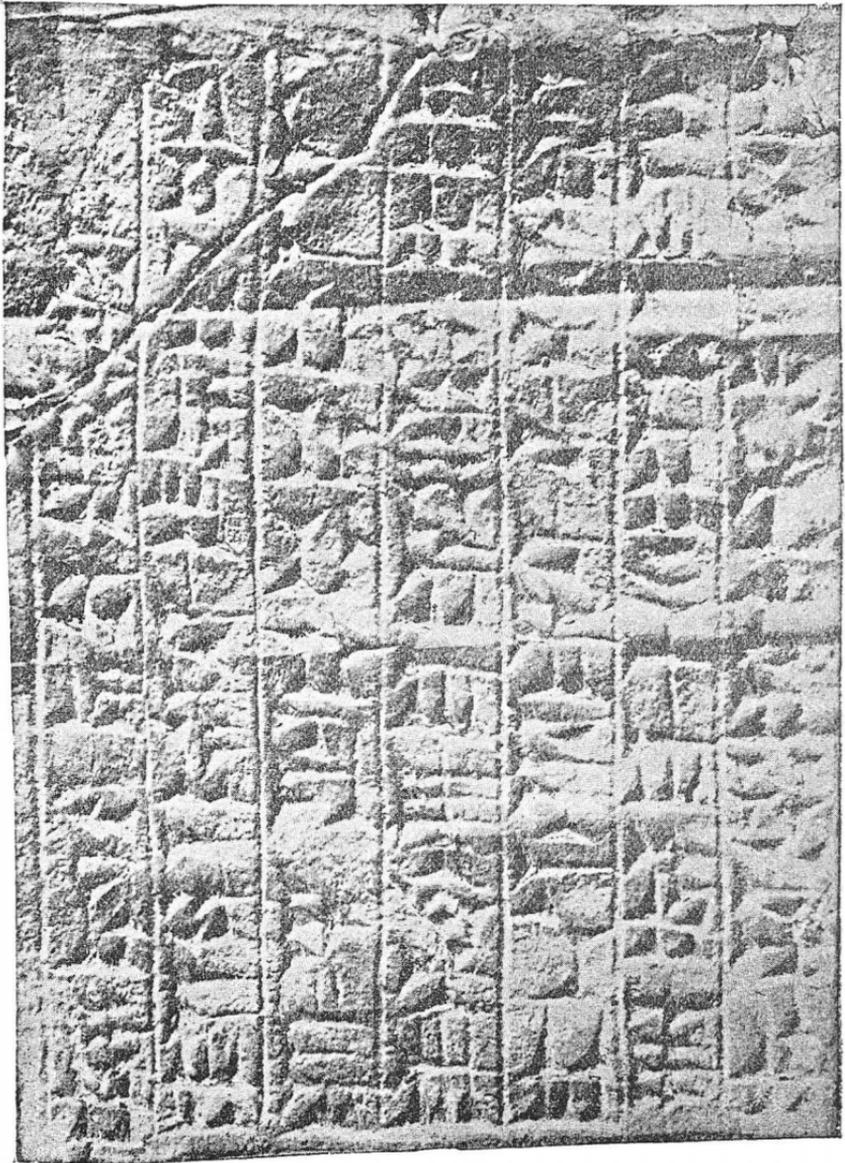
I should suppose that these, as well as the figures lately found at Sairs, belong to the Roman period and represent native work. The Palmyrene statues of the second and third centuries A.D., though much more considerable as works of art, are of the same class of rude native attempts to reproduce classic types, and the great figures found at Tell Nemrûd, on the Upper Euphrates, represent the same style, but are more considerable as art productions dating from the century before Christ. The size of the busts above mentioned is about the same as that of the figures. Still rougher examples of this class were sketched in 1877 by Sergeant Malings, R.E., at the *Mughâret esh Shahl*, near 'Almân ("Memoirs" i, p. 108), over a tomb, and at *Khârbet Yârîn* ("Memoirs" i, p. 185), also near a tomb with *loculi*. These busts may have been intended to represent persons buried in the tombs, and they have no connection with Hittite or true Phœnician art. They may even be as late as the Byzantine age. I found a small statue of the same class at Kadesh, on the Orontes.

C. R. CONDER.

¹ Sir C. W. Wilson reminds me that the Niobe of Mount Sipylos is full-faced. So is one face on the Karnak Monument.

AN ASSYRIAN TABLET FROM JERUSALEM.

I SEND herewith a "squeeze" of an Assyrian inscription, with a translation



of it, which has been kindly made for me by Mr. E. Wallis Budge, of the British Museum.

He states that it is a fragment of an inscription of Sargon (b.c. 721, 705), and comes from that monarch's palace at Khorsabad.

The tablet from which the inscription was taken was found at Jerusalem at the Convent of the Sisters of Sion; and Miss Amy G. Smith, who procured the squeeze of it for me, was informed by them that it had been found many years ago (they thought more than fourteen), when the sisters were making excavations near the Viâ Dolorosa. From that time until last autumn it had been laid aside and neglected. When found it was perfect, but is now broken in half.

T. HATYER LEWIS.

76. as-kup-pi abnu pi-li [kabuti daadmi kišitti kâtâ-ia]
77. ši-ru-uš-šun ab-rig (?) [ma a-šurru-šin ušaashira ana tabraati]
ušalik 4 saru 3 niru [1 šuššu 1½ ša 11 amtu mišiiḫti dâri-šu]
78. aškun ma ili šadi-i zak [ri ušaršid timin-šu]
79. ina ri-e-ši [u] arka[ati ina sili killallân miḫrit viii šârî]
80. viii bâbî apte-ma ilu [Samsu mušakšid irnittia ilu Rammanu mukin]
81. higallia šunu abullu

"With large slabs, hewn out of blocks of stone, upon which I had chiselled representations of the prisoners I had captured in war, I lined the walls, and I set them forth for admiration (or marvelling).

"I made the mass of their walls 16,280 cubits, and I laid their foundation stones upon a rocky bed; in front, and behind, and on both sides towards the eight winds I made eight doors open.

"Samas makes my strength to conquer (?)" and "Rimmon the establisher of my kingdom," called I the names of the doors, &c."

ZOAR.

It has not been noticed in the *Quarterly Statement* that the Septuagint seems to have considered the Zoar of Gen. xiii, 10 a different place from the Zoar of Gen. xix, 22. In the former passage we read—*ὡς εἰλεῖν εἰς Ζόγορα*; in the latter—*εἰσηλθεν εἰς Σηγώρ*. I take it that neither name is declinable, and that Zogora and Segor are not the same place.

This, as far as it goes, confirms the identification of the Zoar of Gen. xiii with Zar. But there is no authority for suggesting that Zar or Zor should be read in Ps. lxxviii, 12, 43. The Septuagint translators must have known the localities in Egypt perfectly well, and in this psalm they read Tanis or Zoan.

J. H. CARDEW.
