

PAGE	LINE	FOR	READ
225	10 from bottom.	"acknowledgments ... for making ... measurements."	"acknowledgments ... for help in making ... measurements.
229	10	ΟΕΚΛΑΑ	ΘΕΚΛΑΑ
230	28	διάφέρον	διάφερον
231	12	Μνήμα	μνήμα
231	13	θυρόρων	θυρορῶν ( <i>sic</i> )
234	1	πατριάρχου	πατριάρχου
234	6	ἄμα	ἄμα
234	22	anacolonthon	anacolouthon
234	22 and 30	Εὐγγυος	Εὐγγυος
234	38	τῇ	τῇ
238	4 above cut	μοναστηρίου	μοναστηρίου
238	3 above cut	Γεοργίου	Γεοργίου ( <i>sic</i> ).
239	6	Ou er-Rabâbi	Ou. er-Rabâbi
241	10	θείσα	θείσα

Also on p. 222, transfer the "2," referring to the second footnote, *from* after "date," line five from commencement of article, *to* after "only," two lines further on.

## THE MONASTIC CEMETERIES OF THE WÂDY ER-RABÂBI.

By Professor CLERMONT-GANNEAU, LL.D.

I BELIEVE it is possible to draw a further, and somewhat important, conclusion from the copy of the inscription in the Wâdy er-Rabâbi, No. 13, Pl. V, pp. 236, 237, where I propose to read:—

+ Θήκη διαφέρουσα τοῦ  
ἀγίου Σε[ρ]γ[ίου] . . . . . το?  
ὑποσώριον . . . . .

"Tomb belonging to the (Convent) of St. Sergius . . . the *hyposorion* . . . ."

The word *hyposorion* does not occur in the lexicons, but it is

frequently found in funerary epitaphs, more especially in Lycia,<sup>1</sup> where it denotes the subterranean floor of the sepulchre in which the slaves belonging to the family were generally buried. This lower floor, perhaps, still exists uninjured in the tomb of the Wâdy er-Rabâbi.

The Convent of St. Sergius at Jerusalem is mentioned in the *Commemoratorium de Casis Dei*, the compilation of which appears to go back to the commencement of the ninth century. The same document also mentions the Convent of *Sancta Sion* and that of *Sanctus Georgius*, the names of which recur in the other inscriptions from the group of monastic cemeteries in the Wâdy er-Rabâbi. We have here a chronological indication for the whole epigraphic group, the value of which cannot be mistaken.

As regards the topographical observations made in p. 239, we should remember that the Convent of Juvenal, the position of which I have attempted to determine in a memoir referred to by the Père Lagrange and Mr. Macalister—if, indeed, it is this convent which is alluded to in the inscription—was not necessarily in the immediate neighbourhood of the tomb which belonged to it. Different convents could occupy various sites within or outside Jerusalem, while their respective cemeteries were grouped together in the same region of the Wâdy er-Rabâbi.

PARIS, July 24th, 1900.

## THE COLLECTION OF BABYLONIAN TABLETS BELONGING TO JOSEPH OFFORD, ESQ.

By THEOPHILUS G. PINCHES, Esq.

SINCE the publication of my article upon these documents in the July *Quarterly Statement*, I have found that the British Museum tablet 89-10-14, 330, is a duplicate of the fourth tablet of Mr. Offord's collection, which is described and translated on pp. 264-268. To all appearance the museum tablet is either an ancient copy or a first draught of the inscription, and not the official text, as it is unprovided with the seal of the seller. There are two

<sup>1</sup> See, for example, the inscriptions in Le Bas and Waddington: "Voyage Archéologique," Nos. 1272, 1275, 1278, 1279, 1280, 1287, 1301, &c.