frequently found in funerary epitaphs, more especially in Lycia,[1] 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

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

variants, namely, the addition of , *babbanitum* or *kurbanitum*, "unblemished (?)" after *parratum akkaditum*, "Akkadian ewes," at the end of line 1, and the writing of the name of Darius, , *Da-a-ri-ia-a-wuš* (instead of *Da-a-ri-ia-wuš*) in the last line but one. After the character for king in the last line the text is completed thus: , *u mâtāti*, "and countries." The first of these four characters is naturally superfluous, or else it should come before the character for "king," making "king of Babylon, king of countries," or "king of Babylon and king of countries." In addition to the seal, the Aramaic docket is also wanting. The style of the writing differs slightly from that of Mr. Offord's copy, and the lines are differently divided. In a blank space are some erased jottings by the scribe.

NOTE ON THE WINGED FIGURES ON THE JAR-HANDLES DISCOVERED BY DR. BLISS.

By Joseph Offord, Esq.

With regard to Dr. Bliss's jar-handle stamps, and the four-winged symbol, the way in which these symbols get reduced to what may be called their "lowest common delineator" is very remarkable. I do not think Dr. Bliss has noted in the *Quarterly Statements* that what the symbol really expressed is a deity, and probably Baal. In the "History of Art in Sardinia, Judæa," &c., by Perrot and Chipiez, London, 1890, vol. i, p. 342, is a figure of a Jewish seal of "Baalnathan," which well illustrates this (*see* Fig. 1). In reference to it the authors remark:—"Although it was recovered in Mesopotamia, there is no doubt of its having been manufactured by a Phoenician artificer. It portrays a god with the attributes that we sometimes see about Horus, consisting of two sets of wings and a serpent in either hand. A double horn or crescent, with a central solar disc, and a snake depending on each side, are about his head, whilst near the feet the divine symbol, the

Fig. 1.