

variants, namely, the addition of 𐎶 𐎶 𐎶 𐎶 , *babbānitum* or *kurbanitum*, "unblemished (?)" after *parratum akkaditum*, "Akkadian ewes," at the end of line 1, and the writing of the name of Darius, 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 , *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: 𐎶 𐎶 𐎶 𐎶 , *u mātātī*, "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,



FIG. 1.

with a central solar disc, and a snake depending on each side, are about his head, whilst near the feet the divine symbol, the

'eye of Osiris,' is repeated twice. The inscription 'Baalnathan,' whom Baal gives, *i.e.*, given by Baal, exactly corresponds with Jonathan, whom Jehovah gives, with this difference, that in the latter Iah-Jehovah, Iaveh, is replaced by Baal."

In a footnote the authors explain that the seal was the property of a Jew (perhaps of one who had forsaken the national God and had embraced the Syrian cult), because a Phoenician would have used "liathon" instead of "naathan," and have been called "Baaliathon." They continue:—

"The[se] objects were probably tolerated on account of their characterless appearance; the form being too small to be easily read, was not deemed prejudicial to the true God; it was impressed, moreover, on clay or wax, and awoke no misgivings in the heart of the true worshippers of Jehovah. Until the reform initiated by the Prophets reached its logical conclusion, tearing up from the roots time-honoured customs and usages, figures and emblems graven on seals appeared doubtless innocuous. Many an Israelite who would have died rather than sacrifice to Moloch or Ashtoreth, elected of a dealer, without a qualm of conscience, a signet having a sphinx or winged disc exquisitely outlined, with which his name and appellations would be associated, the former being considered purely decorative."

In the British Museum there is a seal which is figured in the "Proceedings of the Biblical Archæological Society," 1882,

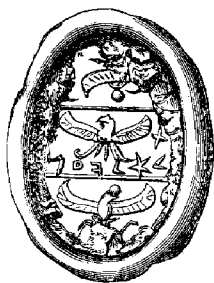


FIG. 2.

p. 54, respecting which the late Dr. William Wright remarks that it may belong to about the pre-exilic period, or a little later (*see* Fig. 2).