

NOTICES OF FOREIGN PUBLICATIONS.

Revue Biblique, vol. ix, 1900; published by the Practical School of Biblical Studies at the Dominican Monastery of St. Stephen, Jerusalem.

PÈRE LAGRANGE, the Superior of the Monastery, discusses the route of the Israelites from Goshen to the Jordan. The passage of the Red Sea is placed at the Serapeum, and the proposed route, after leaving *Wādī Gharandel*, runs by the *Debbet er-Ramle* (Wilderness of Sin) to *Jebel Māsā* (Sinai). Thence by 'Ain Hudhera (Hazereth) and the *Nagh el-Mirad* to 'Ain Kadis (Kadesh), and thence across the *et-Tih* desert to Eziongeber, near the Gulf of 'Akaba. From this point the route runs up the 'Araba to 'Ain el-Weibe (Obeth), and thence by *Khurbet 'Aī* (Ije-Abarim), between *W. el-Hesi* and *Kerak*, to *Dhibān* (Dibon) and the Jordan. Portions of the *et-Tih* desert have not been sufficiently explored to enable anyone to express a definite opinion upon the route. But it seems to me that Père Lagrange has not succeeded in solving the many difficulties connected with it, and that he has not given sufficient weight to the argument that the Israelites, with their wheeled transport, would have followed the easiest road through the country, especially from Eziongeber to Dibon. Père Lagrange also contributes an article on Deborah (p. 200*f*), in which he adopts the view that the Kedesh of Barak was at *Tell Abu Kadeis*, between *Lejjūn* and *Ta'annak*. The campaign of Sisera against Barak is further discussed by M. Marmier (p. 594*f*), who identifies Hazor with *Teiasir*, and Harosheth with *Khurbet Ferzeh*, makes *Tell Abu Kadeis* the site of Sisera's death, and places Kedesh near Mount Tabor. These identifications seem somewhat hazardous.

Père H. Vincent, who closely watches all discoveries at Jerusalem, notices a small church of which the Armenians have found remains between the Sion Gate and the so-called "House of Caiaphas" (p. 118). He also gives a description, with plan, sections, and sketches (p. 451*f*, 603), of the *Yakūbieh*, a mosque close to, and immediately east of, Christ Church, which was formerly the Church of St. James-the-Less. Mr. Schick's plan (*Quarterly Statement*, October, 1895) is corrected, and it is maintained that no part of the church is older than the time of the Crusades. He also describes the tomb on *Mount Scopus*, and the ossuaries with Greek and Hebrew graffiti which were found in it (p. 106, and comments by M. Clermont-Ganneau, p. 308), and gives a plan and sections of the tomb, and photographs of "squeezes" of the ornament and graffiti on the ossuaries. A short notice of this tomb by Mr. Hornstein is given in *Quarterly Statement*, 1900, p. 75. There are also notices of the remains of a church found in the Muristan in the position assigned to the Church of St. Mary Latin-the-Less (p. 117); and of four *Greco-Roman sarcophagi* found in a tomb in the grounds of the Alliance Israélite, north-west of the city (p. 603, plan, sections, and sketches).

There are also papers by M. Schlumberger (p. 427) on a variety of the seal of the old Abbey of St. Mary Latin, which is compared with that

attached to a document dated 29th October, 1267, in the Archives of Malta; by Père Séjourné (p. 119), on a curious mosaic found at *Husn*, in the *Haurán*, which he believes represents a mathematical division of the circle, but is considered by M. Cognat to be for a game of hop-scotch; by M. van Berchem (p. 288), on an Arab epitaph, dated 14th November, 1208, found in the grounds of the Dominican Monastery; by M. Michon (p. 95 *f*), on the inscription copied by Mr. Hornstein at Ba'albek (*Quarterly Statement*, 1900, p. 74); and on two fragments of tiles stamped with the emblems, a galley and wild boar, of Legion X Fretensis, from the collection of Baron Ustinov (*see* M. Clermont-Ganneau's comments, p. 307); by P. Germer Durand, on inscriptions from Damascus, Gerasa, &c.

Each number of the "Revue" contains an appreciative notice of the excavations carried out for the Fund by Dr. Bliss and Mr. Macalister; and there is a very favourable review (p. 463) of M. Clermont-Ganneau's "Archæological Researches" lately published by the Fund.

Zeitschrift des Deutschen Palästina Vereins, vol. xxii, 1899.

THE volume opens with a memoir, by Professor Kautzsch, on the life and work of the late Dr. Socin, who was one of the founders of the German Palestine Society. Professor Socin was perhaps best known in this country by the excellent handbook to Syria and Palestine which he wrote for Baedeker's series, and by his articles, Palestine, Syria, &c., in the ninth edition of the "Encyclopædia Britannica." He was a sound scholar, a man of engaging personality, and an ideal scientific traveller. Almost his last work was the revision of his valuable list of Arabic place-names in Palestine, and of his reading of the Siloam inscription for the present volume (p. 18 *f*).

Amongst other papers are Professor Hartmann's geographical and historical notes on that part of the Syrian Desert which lies between Damascus, Aleppo, Palmyra, and er-Rakka. The notes, based in part on personal observation, are an important addition to our knowledge of the district. Dr. Schumacher's description (p. 178 *f*, and map) of the changes in the Jaulán and Haurán since his survey in 1884-86. Interesting details are given with regard to the Jewish colonies on the Upper Jordan, and the Rothschild colonies in Jaulán, and to the rapid, widespread destruction of the ruins of Gadara by the *fellahin*. Dr. C. Mommert's paper (p. 105) on the orientation of Arculf's plan of the Zion Church in the seventh century. The writer holds that, according to early tradition, the place where the Virgin died was south-east of the Cenaculum, and not north-west of it, in the ground presented by the Sultan to the German Emperor. Dr. Fries's paper (p. 118) on the most recent investigations into the origin of the Phœnician alphabet, in which it is maintained that the Phœnician characters were derived from the Mykenean, and were imported into Palestine B.C. 1500-1000, and that their names were taken from those of the early cuneiform symbols. Dr. Sobernheim's account of his journey

from Palmyra to Seleniyeh with the place-names in Arabic characters, and a table of altitudes. Dr. Christ's article (p. 65) on the lily of the Bible; and two papers by Dr. Schick—one supporting the view that 'Ain Kârim, and not Yutta, was the birthplace of St. John the Baptist, and the other maintaining that Christ entered Jerusalem on Palm Sunday by the "Golden Gate," and not, as Dr. Sepp holds, by the "Double Gate."

Vol. xxiii, parts 1, 2, 1900.—Professor Hartmann continues his valuable notes on the Syrian Desert, and gives a sketch-map of the country showing the Roman and early Arab roads and towns. Dr. Christ contributes a review of Dr. Post's standard work on the "Flora of Syria, Palestine, and Sinai."

Mittheilungen und Nachrichten des Deutschen Pal. Vereins, 1899–1900.

THE volume contains a series of interesting letters written by Dr. Schumacher during his survey of part of 'Ajlûn in 1898, with views of places not hitherto photographed; a short account by Baron Brünnow of his journey east of Jordan, with copies of the inscriptions which he collected, and photographs—one of a tomb he discovered at el-Kahf, south of 'Ammân; a note on Beersheba, where there are now two *sakieh*s, erected by a sheikh of the 'Azâzime Bedawîn, for raising water from the wells, and a khân.

1900–01, No. 1.—Dr. Sellin continues the account of a journey in Palestine made in 1899, and discusses various sites, amongst others Ai, which he places at *et-Tell*, and Bethaven, identified with *Khurbet el-Jir*. Dr. Schumacher publishes inscriptions from *Jerash* and its vicinity.

Recueil d'Archéologie Orientale, par C. CLERMONT-GANNEAU, M.I., &c., vol. iv, parts 1–8, 1900.

A NOTICE of the contents of each part of M. Ganneau's valuable "Recueil" is published, on its issue, in the *Quarterly Statement*, and attention is drawn here only to articles which are directly connected with Palestine. In his first two papers the author discusses the stamped Jewish jar handles, and inscribed Jewish weights, nearly all of which have been found during the excavations of the Fund. In form and dimensions the jars, probably, were not unlike the large Phœnician and Carthaginian jars, and they were distinguished from the amphoras of Hellenic make by their short thick handles, which probably served as rings for the passage of ropes. The handles are divided into two groups—those stamped with the four-winged solar disc, and those with the four-winged scarabæus. The inscriptions may be translated: (for the service—equivalent to our O.H.M.S.), of the King, Hebron, &c., and, perhaps, were intended to indicate that the jars had a certain capacity. The form of the letters seems to show that they are earlier than the Exile, but much later than the time of Rehoboam. They may have been made at royal potteries, the existence of which seems probable from 1 Chron. iv, 23.

Of the five known *inscribed weights*, that obtained from Samaria by Dr. Chaplin is the oldest, and dates from a period when Assyrian influence was strong in Palestine. The others are later and Egyptian in form.

The Levitical town, *Mephath* (p. 57), known to Eusebius, and probably the Mesa (Mefa') of the *Notitia*, appears to be Meifa'a, a village in the Belka mentioned in the *Marâsid* (A.D. 1300). This name may still linger as Khurbet Meifa'a. In *Les trois Karak de Syrie*, a correction of Mr. le Strange's translation of a passage in the *Marâsid* ("Palestine under the Moslems," p. 480) is proposed, and some interesting information is given with regard to Kerak of Moab. In discussing (p. 66) the original Greek of the Latin version of the story of the *finding of the relics of St. Stephen*, M. Ganneau takes the *exopyla* of the Greek to be one of the heaps of refuse outside Jerusalem upon which Stephen's body was thrown, and "*the Kedar*," which indicates the position of the heap, to be the mutilated name of an unknown place near the city. Another view, that of Père Lagrange, is that *exopyla* simply means outside the gate, and that the gate was the one leading to Kedar, near Damascus. The Cedar of the Latin version was probably the origin of the transference of the scene of Stephen's martyrdom to the Cedron valley, with which the word has nothing to do. Recently discovered inscriptions in Palestine and Syria are also discussed.

At the *Congress of Christian Archaeology* in Rome last spring an interesting discussion arose with regard to the celebrated fourth century mosaic in the Church of St. Pudentiana, which is figured in Di Rossi's great work, in Spithövers Roman mosaics, and in Mr. Jeffery's pamphlet on the Holy Sepulchre at Jerusalem. A suggestion of Père Grisar that the Roman edifices in the background were the great churches erected by Constantine at Jerusalem appears to have found general acceptance.

A Report of the Recent Excavations and Explorations conducted at the Sanctuary of Nazareth, by Br. VLAMINCK, O.F.M., Jerusalem.

THE excavations showed that the "Holy House," before it was transported to Loretto, stood upon the rock in front of the "Grotto of the Annunciation"; that that grotto had three apses; and that the altar, now standing in front of the north apse, was originally in the east apse, which was decorated with mosaic. Amongst the discoveries were the opening by which alone the grotto received light, and was reached from the "Holy House"; a chamber, 10 feet square, to the west of the "Chapel of the Angel," with a floor of mosaic, on which appears the name of Deacon Kononos, of Jerusalem, in Greek characters; a tomb with an ante-chamber floored with mosaic; an ancient rock-hewn staircase leading to the "House of St. Joseph"; and a pier of the old basilica on which an Armenian pilgrim, called James, had scratched his name. The report is accompanied by plans of the church, the grotto, and the mosaics.

C. W. W.