

## NOTICES OF FOREIGN PUBLICATIONS.

*Flavius Josephus', Jüdischer Krieg*, by Professor Doctor PHILIPP KOHOUT, Linz, 1901.—A German translation of the "History of the Jewish War," by Josephus, from the most recent text. The most notable feature of the book is the space, one-third of the whole work, devoted to archæological, historical, and topographical notes and comments. There is also a very useful index. The translator has made much use of German publications, especially of Dr. Schick's monograph on the Temple, and of his papers in the "Zeitschrift des Deutschen Palästina Vereins."

*La Montagne de la Galilée, où le Seigneur apparut aux Apôtres* (Matthew xxviii, 16) *est le Mont Thabor*, by Father BARNABÉ, d'Alsace, O.F.M., Jerusalem, 1901.—This is an attempt to prove that Mount Tabor is the mountain in Galilee upon which, according to Matthew xxviii, 16, Christ appeared to the eleven disciples after his resurrection. The proposed identification first appears in the record of the pilgrimage of Theodosius (525 A.D.), but the tradition that the mountain of the Apparition was the same as that of the Transfiguration was probably earlier. Although the conclusions cannot always be accepted, Father Barnabé has done good service by bringing together passages from early writers which bear upon the subject. He also shows clearly the untrustworthy nature of the traditions that have gathered round the spot on the ridge of Olivet which is now called *Viri Galilei* or *Mons Galilea*. The book is a companion to the author's "Mount Tabor," previously noticed.

*Recueil d'Archéologie Orientale*, vol. iv, parts 11–16, by M. CLERMONT-GANNEAU, M.I., Paris, 1901.—Translations of four of the articles have already appeared in the *Quarterly Statement*: "The Roman Inscriptions of the Jerusalem Aqueduct"; "The beautiful Sime of Eleutheropolis"; "Rhodian Pottery in Palestine"; and "The Seal of the Leper House of St. Lazarus at Jerusalem." In "Le Zeus Madbachos et le Zeus Bômos des Sémites," p. 164, M. Ganneau points out that the American expedition to Northern Syria has confirmed a previous suggestion of his, that the word Madbachos is connected with the Aramæan *Madbah*, "altar"; and that Zeus Madbachos is equivalent to Zeus Bômos. In "Le trône et l'autel chez les Sémites," p. 247, the author, whilst favourably noticing a paper by Father Lagrange in the "Revue Biblique," pp. 216–251, 1901, examines the meaning of the *motab* of the great Nabatæan God, in the expression "Dusares and his motab." He suggests that the *motab* may have been the black square stone of Petra, upon which sacrifices were offered and libations were poured, and which passed in antiquity as a personification of the deity who was in some sense incorporated with it. M. Ganneau asks whether this stone was not at once the altar, and throne—the *motab*—of Dusares, perfectly distinct, at least at first, from his

personality. Following upon this it is not impossible that popular superstition ended by admitting the real presence of the god, and by identifying him with his own *motub*. In "Le peuple des Zakkari," p. 250, M. Ganneau discusses the origin of the Zakkari, mentioned in the "Papyrus Golónischeff," who formed part of the pre-Israelite population of Palestine, and apparently lived on the coast near Carmel, possibly at Dor. It is proposed to connect them with the *Dacharenozi*, mentioned by Stephen of Byzantium, and to consider them as forming part of the ethnic group, known later as Nabatean. They have possibly left a trace of their presence in Palestine in the common place-name *Dhikrin*, and perhaps, also, in Zakariya. M. Ganneau throws out an ingenious suggestion that the *Shalmu*, *Shalamu*, or *Shalimu* (C.I.S., ii, 197), may have belonged to the Nabatean group, and have once lived near Jerusalem, which perhaps bears a trace of their name.

*Revue Biblique*, vol. x, part 2, 1901.—The number contains a learned paper on sacred stones and enclosures, "Enceintes et pierres sacrées," by Father Lagrange, the Superior of the Dominican Monastery of St. Stephen, at Jerusalem. The paper forms part 2 of the writer's "Études sur les religions Sémitiques," and deserves perusal by students of the Bible. Justice cannot be done to it in a brief notice. Father Vincent, in his article on "Rude Stone Monuments in Western Palestine," shows that Colonel Conder's broad generalisation that no dolmens, menhirs, or ancient circles have been discovered in Judæa needs modification. He describes a number of dolmens and rude tombs that have been found on the eastern slope of the ridge of Palestine, between Tekoa on the south and Bethel on the north. The paper is well illustrated by plans, sections, and sketches, and is a valuable addition to our knowledge of primitive remains in Palestine.

*Zeitschrift des Deutschen Palästina Vereins*, vol. xxiv, part 1, 1901.—Professor Doctor Röhricht publishes a record of the journey of Duke Henry of Saxony to Jerusalem in 1498. There is little that is new in the diary, but the information respecting the ownership of the Holy Places at that period is not without interest. Dr. Littmann gives an Arabic list of the Bedawi tribes east of Jordan, with transliteration and notes; and Herr Bauer gives an interesting and useful list of the various articles of clothing and ornament which are in use amongst the Arabs of Palestine.

C. W. W.

*The Tombs of the Prophets, "Kabâr el-'Anbiâ," at Jerusalem*, by Father VINCENT (from the "Revue Biblique," x, p. 72 ff, 1901).—The sill of the entrance must be about 3.50 mètres<sup>1</sup> below the surface of the ground. As the rock falls away very rapidly at this point three or four

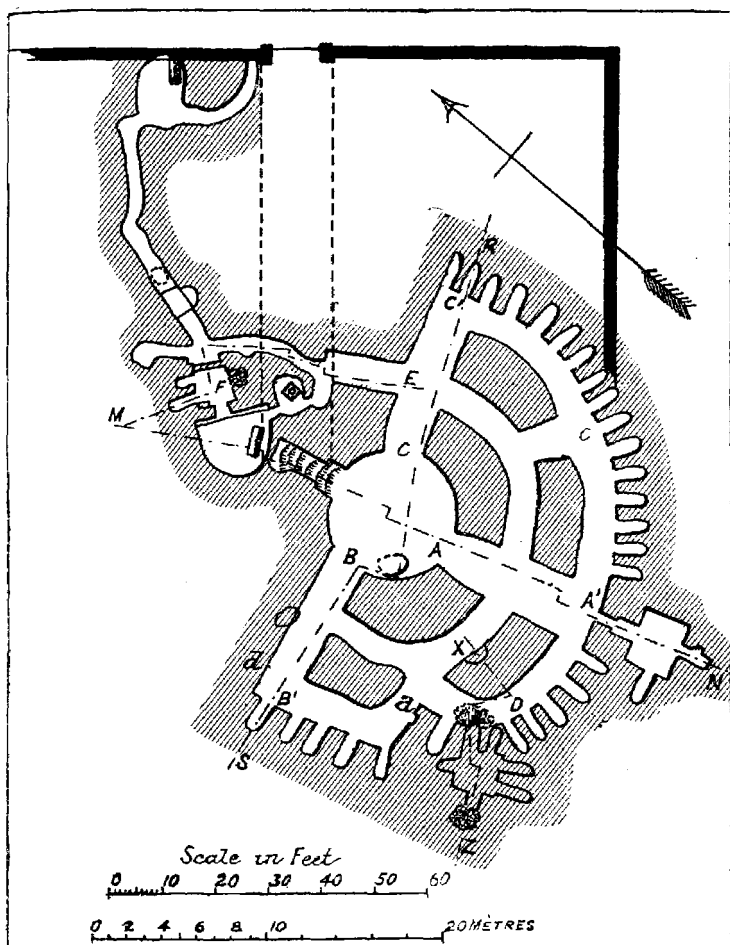
<sup>1</sup> The measurements are given in mètres. On the plan and sections there are scales of feet and mètres.

steps were apparently sufficient to reach the interior. The eight steps restored in M. Schick's plan<sup>1</sup> represent neither the original condition nor the few rude steps in the rubbish which now obstructs the passage. On the outside no trace can be seen of any arrangement for closing the entrance. The doorway excavated in the solid rock is continued in the form of a passage which has a mean length of 2·65 mètres, and an internal width of 1·60 mètres. This passage was closed, at two-thirds of its length, by a swing door, too large, probably, to have been of stone; the positions of the hinges and bolts can still be seen. Judging from the marks they have left on the rock, the latter were of iron. After traversing the passage one enters an almost circular chamber which has a mean diameter of 7 mètres. Here the attention is at once arrested by the character of the ceiling which, instead of being horizontal, slopes upward, following the natural lie of the rock, and at one point approaches the surface so closely that the thin roof has fallen in. The ceiling is pierced also by an artificial aperture, roughly circular, which has a major axis of 1·10 mètres, and has no symmetrical connection with the rotunda to which it now gives light. The walls of the vestibule have preserved large fragments of that coating of pounded brick and broken pottery which is still used in Palestine, under the name *hamra*, to make cisterns watertight. The depth of the chamber cannot be ascertained at present on account of the earth which has come in through the roof and entrance. But a precious detail has been supplied by a small excavation recently made by the guardian—an opening of the transverse galleries, of which one only saw the arched head, has really a minimum height of 2·50 mètres. Without having the complete regularity which has been given to them in the plans, these galleries form, as it were, three radii, perpendicular to each other, of a large arc which should have its centre at the point where the two major axes of the rotunda cut each other at right angles. The opening, A,<sup>2</sup> which faces the entrance is only from 2·05 mètres to 2·10 mètres wide, but as it lengthens its width increases, and at a depth of 9·10 mètres, where it abuts on a wall of rock, it is 3·15 mètres wide. The passage B has a width of 2·32 mètres at its mouth, and of 2·25 mètres where it ends in a rock-wall at a depth of 8·32 mètres. C, of which the opening is 2·20 mètres wide, has a depth of 9·35 mètres, and a terminal width of nearly 2·80 mètres. A semi-circular gallery, of which the width varies from 1·70 mètres to 1·85 mètres, connects the ends of the three radii. But its course, fairly regular between A<sup>1</sup> and C, is abruptly broken nearly midway between A<sup>1</sup> and B<sup>1</sup>. Tobler's plan attempted to show this deviation which had been correctly observed by De Saulcy and represented on his plan. From the middle of A<sup>1</sup> the gallery preserves its normal course for 9·30 mètres; the curve then suddenly straightens for 2·75 metres, to commence afresh, almost

<sup>1</sup> *Quarterly Statement*, 1883, p. 128 ff.

<sup>2</sup> The plan and sections made by Father Vincent are reproduced by permission from the "Revue Biblique."

at a right angle, and, after a distance of some 5 mètres, to become nearly circular again until, 6.75 mètres further on, it meets B'. The total height of the great gallery is nearly uniform, and 2.55 mètres from the present floor line, which cannot be much above the rock. A lining, less lasting than the *hamra*, covers the walls and the elliptical arch. It is applied



in coats more or less thick so as to correct the inequalities of the roughly dressed walls.

A second gallery, concentric with the outer one, connects and almost bisects the large radii. Its width varies from 1.60 mètres to 1.80 mètres. It has a similar lining, and opens directly into the outer gallery in the

sector, A' B', whilst in the other sector the two galleries are connected by another very short radius (1'60 mètres long and 1'50 mètres wide).

In front of the point at which the inner gallery meets the radius, C' C', there is another passage, E, which runs off almost at a right angle, and is 1'85 mètres wide and 4'20 mètres long. Here all symmetry, such as it is, ends. M. de Sauley's plan gives least erroneously the curious, complicated arrangement of this part of the sepulchral vault. The drawing in the *Quarterly Statement* is wrong. A passage, very irregularly cut, with a mean height of 0'70 mètre, a width of 0'60 mètre, and a length of 6'20 mètres, turns away to a chamber which opens out at a level much above that of the passage itself. The chamber, which contains tombs, gives access to a second room that looks as if it had never been finished. A fracture, probably recent, in one of the walls of the latter places it in communication with a cistern that opens into the passage, E, through another opening. Opposite these chambers the passage is much higher, and runs on in zigzags, difficult of explanation, through rock that becomes more and more friable. Along the walls are traces of "trough" graves. The over-thin roof has fallen in at two points, and it seems clear that tombs hewn in the surface of the rock were broken into when this long tunnel was cut. After several changes of direction the gallery ends at the boundary wall of the Russian property, by the side of the road. The stone was evidently too soft for a continuation of the work. Robinson<sup>1</sup> had already noticed this, and remarked that the air in the gallery was pure. Beyond the entrance to E there is no lining of *hamra*, not even in the two chambers, the walls of which are dressed with perhaps more care than those of the principal part of the tomb.

The irregular orientation of the tomb was necessitated by the lie of the rock—if, indeed, those who excavated it cared about orientation. But before inquiring into the origin of the tomb we must complete the statement of facts that throw light upon it. These are of two kinds—the technical details connected with its construction, and the inscriptions found in it. Let us return to the entrance.

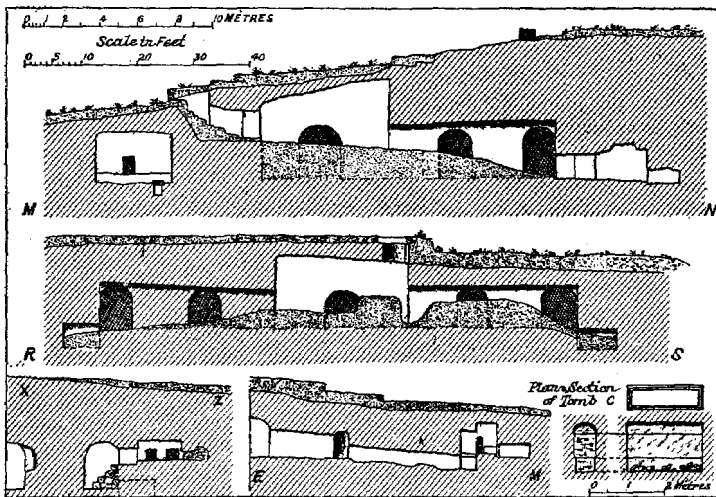
The situation of the outer door with reference to the vestibule, and the form of the latter, seem to indicate a later adaptation of that chamber to a purpose not originally intended. One cannot well explain, as an entrance to a subterranean tomb, that opening, tacked on, as it were, to a wall, and necessitating an inconvenient flight of several steps. Why was not the floor lowered by continuing the outer passage to the slope of the hill? or, if it was thought necessary to lower the level of the vestibule so as to reach a better bed of rock, why was the useless task undertaken of raising the roof in accordance with the lie of the rock to such an extent as to compromise its stability? The opening at one end of the roof is too much out of harmony with the other details to have been placed there for lighting purposes. All becomes clear if the hypothesis

<sup>1</sup> "Bibl. Res.," London, Murray, 1856, vol. iii, p. 254.

of M. Clermont-Ganneau be adopted, that the rotunda was an old cistern selected as the starting point for a large burial place. The original mouth, being rendered useless by the construction of an entrance, was enlarged so as to give light. The circular form is comparatively common in cisterns, and there is no need to attribute to it a Canaanite origin.

No tomb has been found in the vestibule, nor in the perpendicular passages, and the great gallery must be reached to find the *kôkîm*, or tombs cut perpendicularly into the face of the rock. Let us enter by passage B, which is the most obstructed, for earth has fallen in through a fracture in the roof. At B' (*d*) in the north wall, M. Ganneau has pointed out the commencement of a gallery which might complete "the symmetry of the circular plan" ("Arch. Res.," p. 348), and contain undisturbed tombs. No clearance has been made since; the rubbish must, on the contrary, have increased, for we could not confirm the existence of the supposed gallery. One would have to presume that it was at a much lower level than the other galleries, for, about two mètres below their roofs, its opening is not visible. Moreover, the completion of the circular plan would be difficult on account of the rapid fall of the rock, and, in any case, it would have been irregular in the opposite section towards the passage E. In the absence of proofs, which could be easily supplied by excavation, it would be simpler to admit the existence of one or more *kôkîm*. The series of visible tombs commences near this point. The mouths of the *loculi* are on a level with the floor and very low, the mean being 0.45 mètre, and they have a nearly uniform width of 0.65 mètre. Their heads are slightly curved, but they show no traces of rabbets to receive flat closing stones. I only noticed one case, the western loculus of chamber F, in which that mode of closure could have existed. The "ovens" (*kôkîm*) run into the rock at right angles. They are excavated with little care, and, apparently, widen or contract, according to the greater or less resistance which the rock offered to the miner. They have never had a coating of *hamra*. Their mean length is about 1.95 mètres, and they are usually slightly rounded at the end. A detail, hitherto not pointed out and perhaps of some importance, is their unusual depth, and their division into three floors by insets in the rock that appear to have carried slabs of stone. The sketches published in the great work of the English engineers ("Ordnance Survey of Jerusalem," Plate XXIV, Nos. 6, 7) only give this arrangement approximately. It is not always apparent in the present state of the necropolis, but nearly everywhere traces of it can be seen, and in some tombs it is quite clear. It reminds one of the Roman catacombs with their *loculi*, each containing a body, arranged in tiers one above the other. Admitting the existence of some means of closing the loculus when filled, one might readily suppose that each grave of the *Kabûr el-'Anbiâ* received several bodies one above the other—two at least and perhaps three. This detail, quite probable, is of value for the later discussion on the origin of the tomb. It is further the only instance known to me in Palestine of a tomb so arranged. At most one might compare it with that known at Jerusalem

as the "tomb of St. Simon," and in the Greek Orthodox Church as *Katamón*. Yet the analogy would be imperfect, for there is here only a single inset to carry a slab on which, perhaps, rubble masonry was piled to protect the body. One might cite the Nabatean tombs at Petra which have in some cases been closed by three slabs, one above the other, but the intervals between them were filled with masonry. It was a precautionary measure, added to many others to mislead treasure-hunters, and preserve the inviolability of the tomb. If this had been done in the Tombs of the Prophets some traces of the masonry would have been left. In any case the precaution would have been useless, as the position of the tomb was in no way concealed on the outside.



The openings of the *kôkim* are as a rule 0·65 mètre wide, but in some rare exceptions they are only 0·55 mètre. Their distribution along the wall is very unequal, especially from B<sup>1</sup> to D. Beyond this they are 0·80 mètre, 0·75 mètre, and 0·70 mètre apart. Intervals of 0·65 mètre and of 1 mètre are very rare. At *a*, where the gallery makes such an abrupt turn, one expected to find a *kôk*, but nothing can be seen except a shallow cutting in the rock. Perhaps the work was abandoned when it was found that there was some risk of breaking into the adjoining tomb in the main gallery. Had the chamber, which opens at D, any bearing on the deviation in the course of the semi-circular passage which, up to this point, is regular? Schick thought so. He considers this chamber to be "of Jewish origin and probably older than other portions of the tomb."<sup>1</sup> The plan which he gives would prove the

<sup>1</sup> *Quarterly Statement*, 1893, p. 131. He had, however, previously remarked that the round form is Canaanite, and the square Jewish. The chamber should thus be later than the gallery.

contrary, for it shows that the *kôkîm* were arranged with the greatest care, so that they should not break through the lower tomb or the wall of the passage, which, however, was afterwards broken. There is, however, no contradiction between the text and the plan, for the plan at this point is inaccurate. M. de Saulcy, struck by this peculiarity of the sepulchre, found a reason for it which would have been sufficient if it had been real. "At this point," he wrote, "the rock-wall, thanks to the presence of beds of flint, were so difficult to cut that the general idea was abandoned. Four rude irregular steps were cut in the rock, and led to a small square chamber with 2·30-mètre sides. The walls of the latter are pierced by five 'oven' tombs" ("Voyage Autour de la Mer Morte," p. 284). Whether the rude steps are cut in the rock is doubtful—a few blows with a pick would show; but I could not see the beds of flint. The soft, fine-grained white limestone was visible everywhere. After a close examination, it seemed to me most probable that the chamber was excavated at the same time as the remainder of the tomb. Its pre-existence, which would account for the change in the direction of the gallery, raises serious difficulties, of which the principal one arises from the arrangement of the *kôkîm*. The rock-wall on the side of the gallery being only a mètre thick, the "oven" tomb on that side, already shorter than usual, enters the wall at an angle so as not to break through it. The two tombs on the east are regular, whilst that to the south, which is blocked up, may be the door of another chamber, or the exit. The rudimentary excavation on the west can only be an abandoned attempt to make a tomb. Was the rock too bad or did some circumstance prevent the completion of the operation? I think it was stopped through fear of breaking into the adjoining tomb at a lower level. The form of the chamber is another objection to its prior existence. Its large sides are 2·15 mètres and 2·33 mètres, but it is not regular. Its height rarely exceeds 1 mètre, and its original entrance would have to be placed at the opening on the south, which, considering its position on the hill, would have been a bad arrangement. Let us hope that a small excavation may some day throw light on the subject. Meantime we may, if we like, imagine an alteration of the chamber to connect it with the new burial place of which it had so inconveniently deranged the plan. This hypothesis would account for the appearance of the *loculi* on the north and west.

On the other hand, the view that the chamber and the galleries have the same origin meets the difficulties to which allusion has been made. Others doubtless exist. It is necessary to find a reason for the turn in the gallery or say that it was the result of accident. It is also necessary to justify the inconvenient access to the chamber, and its position at this point rather than at another. Without spending more time on a question which may be solved to-morrow by research, let us lay stress upon the

<sup>1</sup> Ganneau ("Arch. Res.," p. 362), mentions these flints, or something like them, to explain the elbow made by the gallery, but he puts forward no hypothesis.



fact that the graves are as numerous as possible, and that little care was taken in making them.

The chamber, which opens at the end of the passage A A', has the same characteristics. The passage, 2·10 mètres long, which leads to it, looks like a lengthened "oven" tomb. At the bottom of the passage, which was closed by a large door 0·62 mètre wide, there is a rectangular chamber 3·10 mètres by 2·75 mètres. Its height is not uniform, and it is difficult to give it accurately on account of the fractures in the roof and the *débris* which covers the floor. The walls are imperfectly dressed, even if one attributes to later deterioration the large hollows which exist in places. There are two *loculi*—one opposite the entrance which has a depth of 1·70 mètres, and one, which is larger and a little less irregular, in the west wall. M. de Sauley's plan gives only the first, and M. Schick's only the second. The latter, who has written "Jewish tomb" in the other chamber, marks this simply as "unfinished."

No tomb is visible in the rock-masses isolated by the intersection of the galleries. There may, however, be some which are still concealed by the rubbish. Towards the middle of the inner gallery a kind of high, wide niche has been cut in the wall. The Arabs, from its form, call it *heikal*, "apse," and the bench of rock which it surmounts *masṭabah*. It is curious that this unexplained recess has not received the more appropriate title *mihrab*. Is it to be regarded as an indication of some religious cult? The group of tombs round the chamber F might well be earlier than the semi-circular sepulchre. Evidence of this might be found in the sudden break in the passage E, and its change of character to pass round known tombs, which had to be spared if it were only for fresh interments. The form of the tombs also presents some peculiarities. I have already mentioned the mode of closing the western *loculus* of the first chamber. One might add the slightly better dressing, the stone bench in front of the walls, and the "trough" grave of the inner chamber. It is true that this last feature, combined with the somewhat oval form of the room, might be opposed to the indications of an earlier date. The plan shows the relations of this chamber to the entrance to the necropolis. If the *kôkim* were replaced by "trough" graves and the wall of the chamber was not straightened, was not this from fear of injuring the entrance? Every theory has its difficulties. Perhaps some new fact might be obtained if the small eastern opening of F were cleared out. It has not the usual appearance of an "oven" grave, and it may give access to a smaller sepulchral chamber, or to a better concealed tomb. The remains of burials visible in the long passage have been noticed already, and do not forward the solution of the problem connected with the necropolis. There is nothing to be gathered from some small fragments of glass and pottery which I collected in the *kôkim*.

M. Clermont-Ganneau was the first to collect and interpret the inscriptions. Attention had been called to them by Waddington and

De Vogüé,<sup>1</sup> who, in 1862, discovered a Greek *graffito*, and one in rather old Hebrew. M. Ganneau, in spite of his efforts, could only read part of the *graffiti*. After an interval of 25 years, the difficulty has been increased by the injury which the necropolis has suffered. An unfortunate circumstance has now made it almost impossible to read them. When the Russians bought the tomb, the Jews pleaded the inscriptions in their language on the walls as a prescriptive title in their favour, and it was decided to cut these claims short. A new coating was given to the lining of *hamra*, and this effaced the Hebrew, Greek, and other *graffiti*. The old texts, which are lightly cut, suffered much, but they have not been destroyed. By degrees the new coat of plaster has been covered with other names, and as it falls in dust the large slender letters reappear. By a discreet use of brushes one is able to clear them.

Father Vincent gives each *loculus* a number, beginning at C. Nos. 1 to 16 are between C<sup>1</sup>-A<sup>1</sup>; 17 to 21 between the two chambers, 22 just beyond chamber D, and 23 to 27 in the last branch of the gallery.<sup>2</sup> The author gives M. Ganneau's readings ("Arch. Res.," i, pp. 342 ff), with notes upon those which have not been destroyed.<sup>3</sup> He states that his examination of the tomb, and the corrections he has been able to make in its plan, confirm M. Ganneau's theory. The *Kabâr el-'Anbiâ* is not an ancient Jewish sepulchre, appropriated and developed by Christians, but a tomb excavated in the fourth or fifth century of our era by some foreign association at Jerusalem, for those of its members who died in the Holy City. An abandoned cistern was probably selected as the place for commencing the excavation, and a semi-circular form was given to it so as to obtain a larger number of graves. The same idea led to the adoption of the *kôkim* characteristic of Jewish tombs in preference to the usual Christian *arcosolia*. There is no proof that the *polyandrium* was originally used by a Jewish institution, and that it only became Christian property at a later period.

C. W. W.

<sup>1</sup> "Le Temple de Jérusalem," p. 132 and Pl. 37, No. 2, and "Inscriptions Gr. et Lat. de Syrie," No. 1903A. The prior notice of M. de Saulcy, who writes of very ancient Hebrew texts mixed with Egyptian demotic, cannot be taken seriously.

<sup>2</sup> Counting only the *kôkim* in the semi-circular gallery and neglecting those in the chambers, the number visible is 27.

<sup>3</sup> See Mr. Macalister's note on the present state of the inscriptions in *Quarterly Statement*, 1901, p. 22.