

in the famous pass of Beth-horon. Isaiah grandly describes the march past Ai to Nob north of and near to Jerusalem. That Sennacherib would make a dash at Jerusalem was likely enough. Ewald observed, "The course of its history would have been totally different had Sennacherib been able to throw himself victoriously into the great fortress at Jerusalem, and there calmly await the attack of Tirhakah. But . . . he was overtaken by two decisive disasters" (really only one).

In regard to the *cause* of the disaster to Sennacherib's army, whereby 185,000 perished, Vitringa rightly, it seems to me, gathered from Isaiah xxix, 6, and xxx, 30, that it was due to a terrific thunder and hail storm. The havoc inflicted by the storm in Egypt (Exod. ix) and at Beth-horon (Josh. x) shows that it is unnecessary to interpret the language in Isaiah as figurative or poetic. Finally, the *time* of the disaster was doubtless the Passover as stated in Jewish tradition.

NOTICES OF FOREIGN PUBLICATIONS.

Zeitschrift des Deutschen Palaestina-Vereins, vol. xxiv, parts 2 and 3.—The most important paper is a philological study of the dialect spoken by the fellahin of Central Galilee, by Mr. W. Christie, which has been translated from an English original. The paper contains stories in the dialect which were obtained from Christian, Moslem, and Druse villagers, and a discussion of the grammatical and other peculiarities. The district to which the paper refers is, roughly speaking, bounded on the north by *Wady Zerka, el-Jish*, and *W. Fâra*, on the south by a line from *Tantârah* through *el-Hârithîyeh*, Nazareth, *Kefr Kenna*, and *Lâbiçh* to Tiberias; on the west by the sea; and on the east by the crest of the heights above the Jordan Valley. The population is about 60,000, and excluding Christians, Moslems, Metâwileh, and Druses, of known descent, there remains a very large residue which speaks only the fellahin dialect, and is possibly of Canaanite origin.

The other papers are by Professor Dr. Hartmann, on the Arabic inscriptions at Salamiya, in Northern Syria, and by Professor Dr. Gautier, on his journey round the Dead Sea, with illustrations from his work, "Autour de la Mer Morte," which was noticed in *Q.S.*, 1901, p. 206.

Mittheilungen und Nachrichten des D.P.V., 1900. Nos. 3-6.—No. 3 contains a paper, with plans and sections, of the Jewish tomb on the road from Jerusalem to 'Anâta, which was discovered in October, 1899, and fully described in the "Revue Biblique" for 1900 (vol. ix, pp. 106-112). The inscriptions on the ossuaries are discussed by E. Kautzsch, some of whose conclusions are criticised by Dalman in No. 6. The publication of the inscriptions collected by Schumacher in and near Jerash is completed. In Nos. 4 and 5 Dr. Schumacher's report on his work in southern 'Ajlûn

is continued, with views of several places which have not been photographed before. The destruction of ruins and inscriptions at Jerash and in its vicinity, which is one of the unfortunate results of the firmer hold upon the country by the Turks, goes on steadily. The fellahin are pushing forward under the protection of the Government, and the ruins form a convenient quarry for the new houses required. The Circassians are gradually driving the great Bedawî tribe of Beni Hasan eastward, and are introducing a better system of cultivation, and making roads sufficiently good for their carts.

An interesting description is given (No. 5) of the extensive Byzantine and Arab ruins at *Rihâb*, which occupy an old Roman site on the borderland between the fertile district of 'Ajlûn and the great Syrian steppe-desert to the east. The position may be compared with that of Boşrâ in the north, and the town must have been of similar importance as a frontier post. There is no spring, and the water supply depended upon the rainfall collected in large rock-hewn cisterns. Three Greek inscriptions were copied—one with the name of a bishop, Bassos, which has also been found at *Der'ât* (Edrei). Professor D. J. Saul describes (Nos. 4, 5) a journey from 'Akaba to Gaza, *viâ Lussân*, 'Ain el-*Kusime*, and el-'*Aujeh*. Some space is devoted to 'Ain *Kudeis*, but nothing is added to the description given in "Revue Biblique," 1896, p. 440 ff. No. 6 contains some notes by Dr. Schick, and the usual annual report with short obituary notices of Drs. Kiepert and Socin.

In No. 1, 1901, Dr. Schumacher concludes his report with a description of the high-lying village of *Medwar Nöl*. There are many underground dwelling-places which were once occupied and provided with cisterns and stables. Three forts protected the ancient town, which must have been a place of importance, and is identified with Penuel. After 26 days' excellent work during the intense heat of August, from which all the party suffered severely, Dr. Schumacher reached Haifâ on September 2nd. Dr. Saul's itinerary is concluded, and there are notes by Dr. Schick on the church at *Kubeibeh*, and the museums and libraries at Jerusalem.

Recueil d'Archéologie Orientale, vol. iv, parts 22, 23.—M. Clermont-Ganneau concludes his note on the Phœnician stele from Amrit. Translations of two of the articles,—“Betomarsea-Maioumas, and ‘the matter of Peor,’” and the “Hebrew mosaic of Keŕr Kenna,” appeared in the *Quarterly Statement* for last October. An interesting paper discusses worship on roof-tops amongst the Semites, a custom the prevalence of which had already attracted the notice of the author (“Rec.” ii, p. 372). He here cites two instances of sacrifices on Assyrian house-tops from “Proceedings S.B.A.,” 1901, p. 118 f.; of incantations upon a house-top from Epiphanius (“Adv. Hær.,” Migne xii, cols. 34, 35), and of a modern Arab sacrifice on the terrace of a house from “Revue Biblique,” 1901, p. 595. In another paper important corrections are made in the reading of inscriptions collected by M. Waddington.

In parts 24-26, which complete vol. iv, the discussion of M. Waddington's inscriptions is concluded. There are some additional remarks on the Hebrew mosaic inscription of Kefr Kenna; and papers on two Palmyrene inscriptions copied by Littmann—one containing the name of a little-known Nabatean god, Shaî' el-Kaum, on whose identification M. Clermont-Ganneau has some interesting remarks. The last part contains a table of contents, index, &c.

Revue Biblique, vol. x, part 4, 1901.—Two papers by Father Lagrange, on "the inscription of Mesha" (Moabite stone) and on "Ashera and Astarte," are worthy of notice. In epigraphic notes Fathers Jaussen and Vincent give the results of the last excursion of the Dominican school, which has done so much for Palestine epigraphy. The inscriptions are for the most part fragmentary, but even fragments are valuable in Palestine. The Maronite Father Chebli supplies some supplementary notes to Renan's "Mission en Phénicie." But perhaps the most interesting article is the one by Father Jaussen on the Arab tribes in the vicinity of Medeba. The relations between the tribes, their customs on raids, and their home life are well described from information chiefly furnished by the Christian sheikh of Medeba.

Vol. xi, part 1, 1902, contains an interesting study, with plans and illustrations, of the course of the second wall of Josephus, by Father Vincent, who tries to solve the problem by identifying, as portions of the wall, certain fragments of masonry which have, from time to time, been uncovered during building operations in Jerusalem. Father Vincent places the "Gate Gennath" between the Jaffa Gate and the "Tower of David"; and thence carries the wall northward to the Greek Convent of S. Dimitri; then eastward under the northern part of the Muristân to the close vicinity of the Bazârs; then northward through the Russian property east of the Church of the Holy Sepulchre, which is excluded; and then eastward to the barracks on the site of the Castle of Antonia. Whilst acknowledging the freedom from bias with which Father Vincent writes, and altogether setting aside the question of the site of the Holy Sepulchre, it is impossible to accept his views entirely with regard to the fragments of masonry which he describes. This is specially the case with regard to the walls in the Russian property, which have few, if any, of the characteristics of mural masonry erected for defensive purposes, and are evidently connected with the buildings erected by Constantine. The old stones, which have been re-used, no doubt indicate that the city wall ran near the spot, but the ruins are not those of the second wall. Similar objections might be urged against the proposed identification of other fragments, and there are features in the trace of the wall, as laid down on the plan, which it is difficult to reconcile with certain passages in Josephus. This, however, is not the place to discuss a very difficult question, and it only remains to pay a tribute to the spirit with which it has been treated by Father Vincent.

The paper on the Arab tribes near Medeba is concluded by Father

Jaussen, who gives a list of the tribes, their sub-divisions, and their sheikhs in Arabic, with transliteration, and the number of tents. A useful feature of the paper is a notice of the persons from whom the information was derived.

Father Lagrange contributes notes on Palmyrene and other Semitic inscriptions. Father Vincent supplies drawings and notes on some recently uncovered portions of the Orpheus mosaic (*Q.S.*, 1901, p. 423), and describes newly-found Jewish ossuaries, with Greek inscriptions. There is also a notice of the epigraphic results of a journey in Samaria and round the Sea of Galilee, published in "*Echos d'Orient*," October, 1901. Milestones, with fragmentary inscriptions, were found at several places on the *Náblus-Beisán* road; and a group of milestones was discovered on the *Náblus-Jenîn* road, a few minutes south of *Ḳabdītyeh*. The latter throws light on the trace of the Roman road from Neapolis to Ptolemais. Busts from tombs at *Beisán* (Bethshean) and other finds are also noticed.

C. W. W.

Ephemeris für Semitische Epigraphik, i, 1, 2, by Mark Lidzbarski (1900-1901).—The *Ephemeris* is devoted to Semitic epigraphy in its widest extent. New inscriptions are recorded and discussed, among them the smaller ones published in the *Quarterly Statements* during the last few years. On palæographical grounds he questions whether the inscribed jar-handles (*see Q.S.*, July, 1900) are older than the eighth century, and whether the stamps from Tell ej-Judeideh are all of the same age. For [לכ]בנה, *loc. cit.*, p. 219, plate 7, No. 6, he reads [ש]בני, and for מכא, No. 9, he suggests the restoration תמכא or מכאל (*i.e.*, Michael). In the Hebrew inscription in Baron Ustinow's collection (April, 1900, p. 114), the unknown הכון (line 3) is restored to הכהן "the priest," the designation of R. Youdan.

Theologische Studien und Kritiken, January, 1902.—Lic. Dr. Brose (Dantzig), writing on the pool of Bethesda (pp. 135-140), supports the derivation from בית־אֶשְׁדָּא *locus effusionis*. He adopts the view that the pool was fed by one of the channels which carried away, not only the water where the priests washed, but possibly also the blood of the sacrificial victims. The water came from a "holy" place, and might, therefore, be supposed to have healing properties. Popular tradition may have associated the pool with the river in the vision of Ezekiel (ch. xlvii, 8, 9).

In conclusion, mention may be made of an article by Zaccaria on the site of the Prætorium, in the "*Nuovo Bollettino Archæologia Cristiana*," vi, pp. 151-159.