

## FOREIGN PUBLICATIONS.

*Recueil d'Archéologie Orientale*, vol. V, parts 1-5.—M. Clermont-Ganneau describes a remarkable Phœnician stele found by natives amid the ruins of Umm el-'Awâmid, which were partly excavated by M. Renan. The monument, now in the museum of M. Jacobsen, of Copenhagen, belongs to the Ptolemaic period, and bears the evident stamp of Greco-Egyptian art. It gives not only a very striking portrait of a man of the second century B.C., but an authentic specimen of the race to which the Phœnician "rab"—a title indicating civil or religious rank—belonged. The figure is on foot, with the head in profile. The face, completely shaved, is that of a man already advanced in age; it is bony, emaciated, almost ascetic-looking, and modelled in a realistic spirit which at once arrests the attention. Immediately beneath the left hand is a well-cut Phœnician inscription in three lines.

Translations of some of the papers—"Dannaba and the country of Job," "Zeus-Helios," and "Baal Bosor," &c.—have appeared in the *Quarterly Statement*. Amongst those that remain may be noticed a discussion of some of the "Palestinian and Syrian Place-names" in the episcopal lists compiled by Michael the Syrian, at the end of the twelfth century. The diocese of Haurân of Bithynia is happily identified with Haurân of Batanæa, and Arde'at of Bithynia with Adra'â of the Haurân. The "Mosaic Inscription of Beit Surik" is held to be a list of persons, perhaps five in all, under whose authority either the mosaic, or the church, of which it formed part of the floor, was constructed. The date of the inscription appears to be the fifth year of the Emperor Anastasius, 516 A.D. M. Ganneau also discusses the bilingual, Nabatæo-Greek inscription in Wâdy Maghârah (Sinai), of which a cast was made during the Ordnance Survey of Sinai (1868-69). A good copy is now in the museum of the Fund. Another paper deals with the place names and topographical information contained in the Act of Anabrie, dated April, 1166, which confirms certain gifts to the Abbot of the Templum Domini (Kubbet es-Sakhra) at Jerusalem. This interesting document, lately published in the *Revue de l'Orient latin*, gives a list of the possessions of the Abbey of the Templum Domini throughout Palestine; and is an important contribution to our knowledge of Palestine during the Latin Kingdom of Jerusalem.

*Revue Biblique*, vol. XI, part 2.—This part contains a brief account of the Armenian excavations near David's tomb, of which a short notice by Mr. Macalister was given in the *Quarterly Statement* for April (p. 109). The general result of the work so far has been to prove the existence of a dense population on this part of the hill during Roman and Byzantine times. There are also descriptions by Father Vincent of a Jewish ossuary, with Hebrew *groffiti* from a tomb near Abu Ghosh

(Kuryet el-'Enab); of the ancient tomb with ossuaries discovered a few months ago on the Mount of Olives (plan and sections); and of additional inscriptions—names of centurions—found by Father Germer-Durand on the stone tube of the syphon of the high level aqueduct near Rachel's Tomb. Amongst the papers of more general interest, one by Father Lagrange, *Études sur les religions sémitiques, Les Morts* deserves notice.

*Zeitschrift des Deutschen Palästina-Vereins*, vol. XXIV, part 4.—The first paper contains valuable notes by Professor Dr. Röhrich, on Bernhard von Breitenbach's Map of Palestine, accompanied by a reproduction of the map in three sheets. There is also a most interesting and well-illustrated paper on the Orpheus mosaic (*see Quarterly Statement*, 1901, p. 423), by Professor Dr. Strzygowski, who arrives at conclusions which differ in several particulars from those of Father Vincent. The paper concludes with some notes by Dr. Dadian, on the Armenian mosaic near the Damascus Gate. There is also an appreciative notice by Professor Guthe of Dr. Otto Kersten and his work.

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## NOTES AND QUERIES.

1. *Graffiti from Mashita*.—Of the graffiti from the ruins of Mashita<sup>1</sup> which Mr. Nies has reproduced in the *Quarterly Statement* for October, 1901 (*see* p. 367), No. 5, curiously enough, has exactly the form taken by בן, "son," in the Şafâ inscriptions, found in the region of the Ḥarra to the south-east of Damascus. From Doughty's table ("Arabia Deserta," vol. I, p. 125), it would appear also to be the wasm of the Moahib. Nos. 2 and 4 partially suggest Palmyrene analogies, but no plausible transliteration lies at hand; the latter, at least, is not unlike the wasm represented by Sachau, "Reise in Syrien," p. 134, l. 2 (1883).

The confusion between wasms and "ancient words or letters" is a very natural one, since a number of the former seem to have been borrowed from a south Semitic script for the same purpose as the *koppaias* and *samphoras* of the ancient Greeks. Others of them undoubtedly represent natural objects, though it would not be safe to assume that the modern native explanations and interpretations are everywhere correct. The late Professor Robertson Smith once

<sup>1</sup> Compare *Meschta* on Bureklhardt's map, and *al-Mashtah*, "Robinson's Lists," p. 169.