

## NOTICES OF FOREIGN PUBLICATIONS.

*Deux Questions d'Archéologie Palestinienne*, by P. Barnabé d'Alsace, O.F.M., Jerusalem, 1902, is a discussion of the rival claims of 'Amwás and Kubeibeh to be the Emmaus of St. Luke.

In Part 1, "The Church at 'Amwás: Emmaus-Nicopolis," Father Barnabé draws attention to the worthless character of the pamphlet, *Emmaus-Nicopolis*, published by M. Guillemot, in 1887, after his excavations at 'Amwás. The author of this pamphlet gives no plan of the ruins he uncovered, does not mention the excavations he carried out, and never alludes to the objects found during their progress. Yet, without bringing forward any historical or archaeological evidence, he asserts that 'Amwás is at once the Emmaus of the Maccabees, the Nicopolis of the Romans, and the Emmaus of St. Luke, Josephus, and the Crusaders. He also maintains that the church at 'Amwás was built by Julius Africanus, about A.D. 222, on the site of the house of the disciple of Emmaus. Father Barnabé also criticises the information supplied by M. Guillemot to Dr. Schiffers, and published in 1890, as being incomplete, inexact, and full of reticence on points that should have been fully noticed.

The unsatisfactory nature of these works led Father Barnabé to make a personal examination of the ruins, so far as was possible without re-excavating the site. His conclusion is that the ruins are those of a Roman bath, which was turned into a church in the sixth century, destroyed by the Persians under Chosroes, and rebuilt by native Christians in the 12th century. He remarks on the number of Jewish tombs in the immediate vicinity of the ruins—one tomb was partly destroyed in cutting away the rock for the building—and very pertinently asks whether the disciple would have built his house in a Jewish cemetery (see, however, M. Clermont-Ganneau's description in *Arch. Researches*, vol. i, p. 483ff).

Part 2, "The Church at Kubeibeh: the Emmaus of St. Luke," is a *résumé* of all that is known of the history of el-Kubeibeh, followed by strong arguments in favour of its identification with the Emmaus of St. Luke. The conclusion is that the church was originally built in the sixth century, over the ruins of a Jewish house, with the remains of a Roman temple, and that it was restored in the 12th century. There is also a description of the church which was built on the site last year (see Schick's notice in *Quarterly Statement*, 1901, p. 165).

In the course of his remarks the author makes the interesting suggestion that the lower Church of St. John at Jerusalem was the baptistery of the Church of the Holy Sepulchre. It may be added that the objects found by M. Guillemot at 'Amwás have been placed in the Carmelite Monastery at Bethlehem, where they are inaccessible to ordinary mortals.

*Recueil d'Archéologie Orientale*, vol. v, parts 6-11.—M. Clermont-Ganneau adds some remarks to his previous note on the Phœnician stele from Umm el-'Awâmid (p. 307), and gives a larger photograph of the beautifully fine head of the Phœnician "rab"; and in § 29 he describes other steles, some with inscriptions found at the same place. In remarking on the Arab proverbs collected in Galilee by Mr. Christie (§ 21), the author points out that the meaning of one of them has been misunderstood: it is really the equivalent of the Persian proverb, "Before the antidote is brought from 'Irâk the man bitten by the snake will die." It would appear from a note to the paper, translated in *Quarterly Statement*, 1902, p. 260 *ff.*, that Dr. Musil is about to publish copies of the Greco-Roman frescoes which he found in the castles he discovered east of Moab, and which he supposes to be the work of the Ghassanides. Dr. Musil has also recovered the site of *Nukab*, a station on the itinerary of Saladin, in Moab; it lies between Lejjûn and Ziza. Translations have already appeared of the papers on the Greek inscriptions found at Beersheba, and on three archaic Hebrew seals. In § 31 M. Ganneau comments on two new inscriptions found on the summit of the Mount of Olives. One forms part of a large mosaic pavement, and gives the names of a priest, deacon, and three monks belonging to one of the religious establishments on the Mount of Olives; the other mentions, in rather barbarous language, a priest of the sanctuary, recently founded, of the Apparition of the Angel—the apparition being that of the angel to the Virgin to warn her of her approaching death. Neither of the inscriptions is dated.

*Revue Biblique*, vol. xi, part 3.—Father Jaussen completes his valuable list of Bedawi tribes east of Jordan. Father Manfredi, of Medeba, records the discovery at that place of a new mosaic, with an inscription to the effect that "the holy place of the Apostles" was completed in the year 473 (probably A.D. 578-579). There are also notices of the excavations of the Benedictines at Kuryet el-'Enab; a Roman stamp found by Father Cré; a slab, found in a Judæo-Greek tomb between el-Mughar and Jabneh, with a bilingual inscription; of a fragment of an inscription, found north of the Damascus Gate, which is dated the year 448 of the era of Eleutheropolis, or *circa* 648; and of a jade Egyptian scarab, of uncertain date, found in a tomb at Jerusalem.

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