

NOTICES OF FOREIGN PUBLICATIONS.

Recueil d'Archéologie Orientale, vol. v, parts 12-17.—M. Clermont-Ganneau, in § 39, identifies the *lac de Cartorie* mentioned in a deed of Balian d'Ybelin, Lord of Arsuf, *Arsúf*, dated 1261, with Bahret Kâtûtrieh—a small lake near Arsúf, formed by the silting up of the rock-hewn channels which formerly drained that portion of the Maritime Plain. § 40 contains notes on *Greek inscriptions*, collected by the late M. Renan at Sidon. § 41 deals with the *Phœnician inscriptions* of the temple of Eshmun at Sidon.

In a suggestive discussion, § 42, of the question "Where was the mouth of the Jordan in the time of Joshua?" M. Clermont-Ganneau points out that the expressions, "north bay of the Salt Sea at the end of Jordan" (Josh. xviii, 19), "the bay of the sea at the end of Jordan" (xv, 5), and "from the uttermost part of the Salt Sea, from the bay that looked southward" (Josh. xv, 2), which occur in the descriptions of the boundaries of Judah and Benjamin necessarily imply the existence of a bay (Heb. "tongue," *lâshôn*) or lagoon at the north and south ends of the Dead Sea when the book of Joshua was written. The author maintains that the southern bay is now represented by the marshy plain es-Sebkha, and that the northern bay, now partly filled up by the silt of the Jordan, is defined by the edge of the Zor, or lower bed of the river. He assumes that the level of the Dead Sea in the time of Joshua was 328 feet (100 m.) higher than it is at present, and that the northern bay was a shallow lagoon extending northwards to the vicinity of Kasr el-Yahûd. At this point, some $4\frac{3}{4}$ miles (7 km.) from its present mouth, the Jordan ended, and from it the common boundary of Judah and Benjamin started. The level of the Dead Sea is assumed to have fallen 328 feet since the time of Joshua, either by a natural process of contraction, or by the escape of water through fissures in the bed of the lake at times of earthquake. And stages in the fall of level are supposed to be indicated by the marshes mentioned in 1 Macc. ix, 32 ff, and by Josephus (*Ant.* xiii, 1, §§ 2-5), and by the statement of the Russian Abbot Daniel in the twelfth century that in ancient times the sea of Sodom extended to the place of Baptism, but was then 4 versts from it.

Whilst agreeing with M. Clermont-Ganneau that, when the book of Joshua was written, there was a bay, or tongue, at the north end of the Dead Sea, it is hardly possible to accept his theory that the level of the lake was then 328 feet higher than it is now. Under existing conditions of climate such a fall is impossible, and there is no reason to believe that any material change has taken place in the climate since the Israelites passed over Jordan. Nor is there any evidence that the waters of the lake have been sensibly lowered by seismic disturbances during historic times. The mouth of the Jordan has never been examined with reference to the question raised by M. Clermont-Ganneau, but a bay of

some depth would be formed by a comparatively small rise in the level of the Dead Sea, and the boundary between Judah and Benjamin may have been laid out at a period of high level.

Notes sur les Croisades, by Max van Berchem. No. I, "Le royaume de Jérusalem et le livre de M. Röhricht." (Printed in pamphlet form from the *Journal Asiatique*, 1902.)—In a short introduction to his historical, geographical, and philological notes on Röhricht's fascinating history of the Latin kingdom of Jerusalem, the author points out that much additional information, from Arab sources, has become available since its publication. He also remarks upon the desirability of checking the statements in the manuscripts by contemporary Arab inscriptions, which give precise facts with regard to fights, dates, proper names, and political titles. The object of the "notes" is to bring together all information from Arab sources that can be utilised in the correction of errors and the supply of deficiencies in Röhricht's great work, and the name of their author is alone sufficient to indicate their great value.

Zeitschrift des deutschen Palästina-vereins, vol. xxv, parts 1-2.—The two parts are occupied by an exhaustive article by Dr. H. Hilderscheid on the rainfall of Palestine in ancient and modern times. § 1 is a critical examination of rainfall observations in recent years, illustrated by 40 tables, conveniently arranged so as to give the rainfall from July to July—a month in which there is no rain, and not as usual for the calendar year. The observing stations are thus grouped:—In the coast district: Gaza, Jaffa, Saron, Haifa, and the Carmel Hotel; in the hill country: Bethlehem, Jerusalem (three stations), and Nazareth; and in the Jordan depression, Tiberias. At only one of these stations, Jerusalem I, have the observations extended over a fairly long period (39 years), so that some of the conclusions are liable to modification. Much use, with due acknowledgment, has been made of the material published by the Fund, and especially of the articles contributed to the *Quarterly Statement* by our late Chairman of Committee, Mr. James Glaisher. The Jerusalem observations seem to indicate that there are wet and dry periods, but the duration of each period cannot at present be certainly defined. The relation of the rainfall curve to the mean rainfall of the 39 years is well shown on Diagram IV.

Section 2 is a useful collection of all references in the Bible and Talmud to rain, snow, hail, mist, frost, and dew. In § 3 the question of change of climate is discussed, and the author comes to the conclusion that there has been no material change in the climate or in amount of rainfall during historic times.

Mit. und Nach. des D.P.V., 1901.—No. 1 contains an appreciative obituary notice of the late Dr. Schick, and a short account by Professor Dr. Sellin of his excavations on the site of Taanach (*Quarterly Statement*, 1902, p. 301). No. 2 opens with remarks by Dr. Schumacher on inscriptions found east of Jordan by Mr. C. Rohrer, and this is followed by a well-illustrated article on the altar place at Petra, by Professor G. L.

Robinson, of Chicago, who visited it in May, 1900, and was the first to realise and make known the importance of this "high place" of the Edomite capital.

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NOTES AND QUERIES.

The Name of Jehovah on Seals.—The occurrences of the name of Jehovah on Hebrew seals, from Jerusalem and elsewhere, written in the ancient character, are becoming numerous. As a rule they have nothing in the form of an image or animal object on them; but three cases at least are known where the law appears not to be observed.

Perrot (*Hist. de l'Art*, vol. iv, p. 439) gives eight early seals from Jerusalem. Of these the seals of "Obadiah, the King's servant," "Hananiah, son of Achbor," and "Hananiah, son of Azariah" (compare Hananiah, son of Azur, Jer. xxviii, 1), have the names only engraved. Those of "Belnathan" (with a winged figure) and of "Chemoshyakhi" (with a winged sun) need not detain us, as they do not contain the name Jehovah.

The large seal of "Shebaniah bar 'Azziu" has on one side a human figure, and on the other two winged suns. It is remarkable that the *Zain* has the Phœnician not the Hebrew form; and the word *Bar* for "son" was used in Phœnicia by 800 B.C., instead of the Hebrew *Ben*. If, then, the name *Yehu* for Jehovah really occurs, which does not seem quite clear from the drawing, there is yet reason to think that this seal is Phœnician and not Hebrew.

Two others remain. That of "Shem'ayahu, son of Azariyahu," with the figure of a bull, probably older than 700 B.C.; and that of "Nathanyahu, son of Obedyahu," with two rampant goats, similar to those on some Phœnician seals. This latter may date about 700 B.C.

The first is a clear case in which it is possible that a Hebrew may have transgressed the law. The word *Ben* is used for "son."

The second may be another case, as the word *Ben* occurs (see Nathaniah, 1 Chron. xxv, 2); but it is remarkable that the word is divided—*Beth* in the upper, *Nun* in the lower line—which is, I believe, unusual. In neither of these cases is there any religious emblem—*i.e.*, winged sun or winged figure—to show idolatrous worship, as in the other cases mentioned above.

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