

man having no one to visit him (*i.e.*, his tomb), or of one with no place consecrated by charms, or of one without a libation, or of one whose name is not had in remembrance.”

(2) Another difficult text (discussed by Dr. T. G. Pinches in the same *Proceedings*, May, 1901, p. 205) appears to read as follows, the first part being rendered difficult by being broken away :—

“Spell for the spirit of a man who is slain . . . . to earth . . . . the spirit of the ghost . . . . the one that is sent back. The place is void : the pit is void : the (underworld ?) is void. It is void for the ghost that is sent back. Like a tree cut down, it bends its neck to earth. Ea saw this man. One put food at his head. Food for the body was placed. The prayer for life was prayed for him. O ghost, thou art a child of thy God. May the food placed at thy head—food for the body—expiate. May thy evil pass away. Live thou. Let thy foot go forth in the land of life. O ghost, thou art a child of thy God. The eye for evil watches thee. The eye for sin watches thee . . . . may the God of the tomb smite with the rod . . . . may the God *Gunura* (perhaps ‘of the narrow abode’) bind with the great cord . . . . as the rain that falls from heaven on earth may Ea, king of the abyss, take away from thy body . . . . End of charm. Incantation to protect men from the spirit of a ghost.”

The ghost is laid by offerings at the tomb, and prayed for, that it may be happy in the underworld to which it is to return.

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## FOREIGN PUBLICATIONS.

*Revue Biblique*, vol. xi, part 4.—Macridy Bey commences a report, with numerous illustrations, on the excavations which he has been carrying out, for the Imperial Ottoman Museum at Constantinople, in the temple of Eshmun, built near Sidon by Bodashtart, the grandson of Eshmuazar, and king of Sidon. The temple stood on rapidly falling ground, at a place now known as Bostân esh-Sheikh, “garden of the Sheikh,” which lies south-east of the bridge by which the Sidon-Beirût road crosses the Nahr ‘Auwall. Thus far the excavations have brought to light the walls of an exactly oriented rectangular enclosure, measuring about 197 feet east and west, and about 144½ feet north and south—the usual plan of the Semitic *hieron* or *ḥarâm* within which the *naos* or temple is built. During the excavations Macridy Bey turned up many fragments of

statuary and some small Phœnician inscriptions, but his most important find thus far has been several inscriptions of Bodashtart, which were obtained from the wall, and, with the exception of small variations, are identical. These inscriptions are not cut on the faces of the stones, but on the sides, so that when the wall was built they were completely concealed in the joints of the masonry. This arrangement, which preserved the inscriptions from mutilation by a successor or usurper, has been compared by M. Berger with the Assyro-Chaldaean custom of burying bricks bearing the name of the royal builder in the body of a structure. The inscriptions are sharply cut, and coloured bright red.

Father Lagrange, in a notice accompanied by photographic reproductions of the inscriptions, comments upon the form and probable age of the Phœnician letters in the text, and offers tentative translations. There are two views as to the date of the text. Father Lagrange and M. Berger place the Eshmunazar dynasty in the Persian period, before Alexander; whilst M. Clermont-Ganneau maintains (*R.A.O.*, vol. v, § 41) that it flourished under the Ptolemies, and that the builder of the temple, Bodashtart, was the grandson of Eshmunazar I, whom he identifies with the prince replaced by Alexander on the throne of his fathers. The exact interpretation of the inscriptions is doubtful. M. Clermont-Ganneau considers the words which follow "The King Bodashtart, King of the Sidonians, grandson of the King Eshmunazar, King of the Sidonians," to be chiefly place-names, and in this view he is supported by Professor Torrey, late director of the American School at Jerusalem. M. Berger and Father Lagrange, on the other hand, believe them to be principally mythological titles connected with Sidon. M. Clermont-Ganneau holds that the temple with the inscriptions is not the same as that erected to Eshmun at Shammin Addirim (?) by Eshmunazar II and his mother. He also suggests that the Nahr 'Auwali is the river Asclepius, and not, as usually supposed, the Bostrenus; and that the temple was dedicated to "Eshmun, Lord of Kadesh," whose worship had been introduced into Sidon, and whose original sanctuary was Kadesh of 'Ain Yidal—a place situated in the neighbouring mountains.

Fathers Jaussen and Savignac publish several new *Nabataean inscriptions* from Petra and other places, and Father Vincent supplies notes on the German excavations at Ba'albek, with a drawing of the altar discovered beneath the floor of the church erected between 377-380 A.D.; on the tombs with frescoes at Marisa (Maresha); on a second inscription in mosaic, found in the "holy place," now ascertained to be the Church of the Apostles, at Medeba (see *Quarterly Statement*, 1902, p. 415); on the slab representing the spies with the grapes of Eshcol (see *Quarterly Statement*, 1903, p. 83); and on a small silver handle of delicate workmanship for a mirror or fan which bears the legend  $\text{Κύριω ἔχω Ὀἰς μὲ κλεπτα}$ ! "I have an owner; leave me alone, thief!"

*Revue Biblique*, vol. xii, part 1.—Macridy Bey continues his report on the temple of Bodashtart, giving illustrations of several of the smaller

finds, and discussing the influence of Egyptian art on the pottery, which has striking analogies with that of Cyprus. M. Clermont-Ganneau writes on Palmyrene monuments; and Frère Jaussen, in a continuation of his paper on Arab customs, gives an interesting account of a fight between the Haweîât and the Sarârât. F. Jaussen also describes in detail the rarely-travelled route from 'Akabah to Ma'ân, which was that followed, probably, by the Israelites when they turned the flank of Edom. The journey occupied  $26\frac{3}{4}$  hours, and the ascent of Nakb Eshtâr to the desert plateau proved to be fairly easy for loaded camels. Amongst the points deserving notice are the remains of an old masonry dam and two groups of Roman milestones with illegible inscriptions in W. Ithm; the fine spring, 'Ain Kuheireh, half way to Ma'ân, with reservoirs once guarded by a castle; and a spring, 'Ain Abal-leisan, on the plateau  $6\frac{3}{4}$  hours from Ma'ân, which runs off in a small stream.

Near Petra the travellers discovered the ruins of the mediæval fortress el-Wa'irah still bearing its old name. The remains are insignificant, but the masonry of the towers and of the apse of a small church leaves no doubt with regard to its Frank origin. It was probably built by the Crusaders after the foundation of Shobek in 1115 A.D.

*Recueil d'Archéologie Orientale*, vol. v, part 18.—M. Clermont-Ganneau concludes his paper on the mouth of the Jordan (*Quarterly Statement*, 1903, p. 94), and writes on Palmyrene monuments and a Greek inscription from Dor, and commences a note on the era of Tyre.

*Zeitschrift d. deut. Pal.-vereins*, vol. xxv, parts 3 and 4.—Contains an important paper by Dr. Schumacher on Jerash (Gerasa), which is accompanied by an excellent plan of the whole site, with sections, panoramic views, a plan of the great Temple of the Sun, numerous illustrations from photographs, and small plans and architectural details. Dr. Schumacher describes the site, now partly occupied by a Circassian village with 1,500 to 1,600 inhabitants, and the various monuments, temples, theatres, streets, baths, churches, naumachia, tombs, &c., within and without the city walls. There are also a discussion by G. Gatt on the position of the hills mentioned by Josephus in his description of Jerusalem; and an article by Dr. Benzinger on the ruins at 'Anwâs, described by Father Barnabé in his interesting book on the site (*see Quarterly Statement*, 1902, p. 414).

*Le Prétoire de Pilate et la Forteresse Antonia*, by P. Barnabé, O.F.M.—This is an argument in favour of the view that the Antonia, which was situated at the north-west corner of the Ḥarâm esh-Sherif, was the Prætorium of Pilate, and that the Via Dolorosa, and the sites shown in connection with it, have been rightly identified. Father Barnabé has brought together a large amount of literary and other information bearing upon the much-disputed question of the position of the Prætorium, and makes skilful use of it. He cannot be held to have proved his case, but what he says is of interest, and his book contains much that is

highly suggestive. His last chapter gives a description of certain details brought to light by the Franciscans during their clearance of the ground near the Church of the Flagellation. Father Barnabé considers that the Antonia was constructed on the model of a Roman prætorian camp with permanent barracks; that the Ecce Homo Arch was its principal entrance; and that the palace of the Procurator stood upon the rock now occupied by the Turkish barracks. He draws the line of the *second wall* of the city to the north of the street leading to St. Stephen's Gate, so as to include St. Anne's Church, part of Bezetha, and the Antonia at which Josephus distinctly states the wall ended.

*Deux Hypogées Macédo-Sidoniens à Beit-Djebriin*, by R. P. Lagrange. — This paper, communicated by Father Lagrange to the French Academy, describes the tombs found near Beit Jibrin, and their frescoes, and comments on the inscriptions, which include one that gives the name of the place Marisa (Mareshah), and indicates the presence of a colony of Sidonians in the town. A monograph on these important tombs is being prepared for the Fund by the Rev. Dr. Peters and Professor Dr. Thiersch, and will, it is hoped, be ready for publication in the autumn.

*Die Orangengärten von Jaffa*, by A. Aaronsohn and Dr. S. Soskin; printed in pamphlet form from the *Tropenpflanzer*, the organ of the German Colonial Industrial Committee.—The pamphlet deals very fully with the cultivation of the orange, lemon, and citron at Jaffa, and with the export trade in oranges, &c. The writers are of opinion that European capital can be profitably invested in making new orange gardens in the vicinity of Jaffa. C. W. W.

*Ichnographiæ Locorum et Monumentorum Veterum Terræ Sanctæ: accurate delineate et descriptæ*, à P. Elzeario Horn, Ordinis Minorum, Provinciæ Thuringiæ (1725–44). *E Codice Vaticano Latino*, No. 9,233: *excerpsit, adnotavit et edidit* P. Hieronymus Golubovich, Ordinis Minorum Missionarius Apostolicus Terræ Sanctæ (Romæ: Typis Sallustianis, 1902).

The Committee have gratefully to acknowledge the gift of a work of considerable value presented to the Palestine Exploration Fund by its learned editor, P. Hieronymus Golubovich. This is a very carefully edited transcript of excerpts from a MS. now in the Vatican Library (Codex No. 9,233), which gives a most minutely careful and exact description of the holy places of Jerusalem, and particularly of the Church of the Holy Sepulchre, during the period 1725–44—*i.e.*, before its destruction by fire in 1808—and practically as it had stood from the time of its rebuilding by the Crusaders, with the subsequent restoration of the "Tomb" itself in 1555 by Boniface of Ragusa. The MS. in question was also the work of a Minorite, P. Elzearius Horn, of the Province of Thuringia, who seems to have been born about 1690; to have been approved as "preacher and confessor" in 1716, and to have arrived in Jerusalem in 1724. He remained in the Holy Land until his death at

Acre in 1744; and during a great part of that 20 years seems to have had this record in progress. He must have possessed very considerable proficiency as a draughtsman, and his illustrations are executed with a scrupulous exactitude of detail which gives them unusual value, for every detail is "referenced" to the description—75 of these drawings are given in facsimile in the work before us. In the valuable preface of 60 pages, our "editor" summarises first the works of other brothers of his Order illustrating the Holy Land, from the thirteenth to the eighteenth century, and gives a sketch of the little that is known of the life of Fr. Elzearius Horn, and the history of his book. He then gives a detailed description of the MS. and of its condition (stating that many of the drawings and maps have vanished), and quotes contemporary descriptions of the conflagration of 1808 and the subsequent restorations. He also adds notes of the actual condition of the rock tomb.

In this edition of the work itself (Horn's) the value is much enhanced by the facsimile reproduction of the original drawings, and by the fact that such full reference is made to them by numbers. Taking, *e.g.*, the two representations (pp. 22, 23) of the Holy Sepulchre itself (from North and South), every column, every panel, every lamp is numbered and described; and it is evident that in the drawings themselves the very joints of the marble have been faithfully drawn. The plan of the church (p. 37) is a careful bit of architectural surveying; and in the two elevations of the interior of the rotunda (pp. 44-45) care has been taken to give references to the chief details. The view of the exterior (p. 66) is also in most respects exact; but the arches of the great double doorway are shown round, instead of pointed—a form of inaccuracy extraordinarily common in the eighteenth century, when the ideals of architecture were entirely "classic."

Besides the minute account of this church, there are descriptions of the Dome of the Rock, the Via Crucis, the Tomb of the Kings, and other places about the Holy City. A full description and several illustrations are given of the church at Nazareth. The appendix also contains an interesting plan of the Franciscan Convent in Jerusalem, of which our author, Horn, was a brother, with descriptions of its various departments, as the library, the pharmacy, &c.

Following this there are some curious details concerning the bubonic plague—its symptoms, various remedies, and antidotes. Among the latter one is surprised to find still recommended, in the eighteenth century, the dust of a pounded toad wrapped in silk, to be worn about the neck—by no means the nastiest of the suggested preservatives.

The whole book, both editors' preface, and the original work of Horn, is in Latin, but of a very simple and direct composition. It has in its present form been evidently a work of love to the editor; and not only members of the Palestine Exploration Fund, but all those who share their interest in the Holy Land, will be grateful to him for the scrupulous pains and care with which he has prepared it for publication.

J. D. C.