

NOTICES OF FOREIGN PUBLICATIONS.

Revue Biblique, vol. xii, No. 3.—Séb. Ronzevalle gives an account of some monuments from Gebal (Byblus) and neighbourhood, with a description of an interesting dedicatory inscription to Zeus Hypsistos upon a bust, closely resembling the Zeus Keraunios Hypsistos of Citium. The god M. Ronzevalle identifies with the ancient Molech-Chronos. The same writer also has a note upon the temple of the sun at Kaşûba, east-south-east of Gebal. Father Lagrange has a fresh discussion of the inscriptions found at the Temple of Eshmûn at Sidon, and appends an account of the recently-discovered inscription, edited by Dr. Porter in the last number of the *Quarterly Statement* (p. 333). Since the stone actually reads מלך מלך in line 1, and מלכום is only a restoration, Lagrange ingeniously thinks of Ba'al *Ma-la-gi-e* in an inscription of Esarhaddon, which, on the analogy of other compounds of Ba'al, may be a place-name. The equation כ = g is, however, a difficulty. As for the letters תובן צ' at the commencement, he inquires whether ך may not be a mere error. Finally, he hints at fresh inscriptions from Sidon, pending which the difficulties of these royal inscriptions may be held over. Here we may observe that Clermont-Ganneau (*Rec. d'Archéol. Orientale*, § 56; see below) considers the possibility of reading in the first line, בן צדק יתנמלך, "legitimate son of Yatannelek." Max van Berchem reproduces and discusses an Arabic inscription from Baniyas of the Emir Najm ad-Din of the year 1132 (or 1134), and Fr. M. Abel investigates some Greek inscriptions from Gaza, one of which appears to be part of the Imperial Rescript found and described by Mr. Macalister, and discussed at length by M. Clermont-Ganneau in the *Quarterly Statement* (1902, pp. 236, 270 *sqq.*). Fragments of 11 lines remain. An interesting account of the Roman tomb at Bêt Nettif and of the Byzantine church at Yadudeh is contributed by M. R. P. Savignac. In the church was found a Greek inscription in mosaic to the effect that the pavement was made by the deacon Silanus under the bishop Theodosius in the 65th year of the 11th indiction. Finally, we may observe that Father Vincent reviews the Fund's latest publication, "Excavations in Palestine during the Years 1898-1900." After a long and interesting notice he sums up the work for the benefit of those who only judge of an enterprise by the actual material results. They are as follows:—(1) The identification of the site of Mareshah and valuable evidence relating to the sites of Gath, Azekah, and Socoh; (2) the definition of the periods of South Palestinian pottery; (3) the discovery of numerous seals, stamps, and intaglios, furnishing important evidence for Hebrew epigraphy; (4) archæological "finds" of the most varied nature,

shedding welcome light upon the civilisation and beliefs of peoples who lived in these districts from before the settlement of the Hebrews down to the Roman period. Finally, the merit of having put all this information within the reach of everyone, remarks the reviewer, is, perhaps, not less than the merit of having disinterred it from the bowels of the earth.

Mittheilungen des Deutschen Pal.-Vereins, 1902.—In No. 3 Professor Sellin continues his report of the excavations at Ta'anek, fuller account of which may shortly be expected. Drs. Thiersch and Peters write a preliminary note upon the remarkable graves at Beit Jibrin (see *Quarterly Statement*, 1902, pp. 393 *sqq.*); the complete memoir, with plates and facsimiles of the inscriptions, will be published by the Fund at an early date. In No. 4, Professor Nehring discusses the geographical distribution of mammals in Palestine and Syria, and points out the wide distinction between those of the north and south respectively. The North-Palestinian and Syrian mammals are more especially those of the palearctic region; those of Southern Palestine, particularly in the region of the Dead Sea, are of the "Ethiopic" region (*i.e.*, Egypt, Sinai). A few have affinities with India, Mesopotamia, and Arabia, and a few have passed from one region to the other. The dividing line, Professor Nehring considers, runs from the south border of Carmel to the southern limit of the Sea of Genesareth. In No. 5, Dr. Blanckenhorn writes upon the mineral wealth of Palestine (*cf.* *Quarterly Statement*, 1902, pp. 110 *sqq.*), and Dr. Sobernheim gives an account of Samaritan inscriptions in Damascus, notable for the abbreviations in which they are written (*e.g.*, גב יה במ = גב יהודה במלחמה). The fourth report of Dr. Sellin's work appears in No. 1, 1903, and announces the discovery of Assyrian tablets of the same class as those found at Tell el-Amarna (*see below*). Dr. Schumacher investigates the topography of the Egyptian high road from the Plain of Sharon to the Plain of Jezreel. In No. 2, Professor Dalman writes upon certain epigraphic remains, including one or two forgeries.

The *Zeitschrift Deutschen Pal.-Vereins*, 1903, contains two important contributions. In Nos. 1 and 2 Ferd. Mühlau edits the account of the Journey in the Holy Land undertaken by Martinus Seusenius in 1602-3. In Nos. 3 and 4 Dr. Peter Thomsen has a learned paper on Palestine according to the *Onomasticon* of Eusebius. The Greek text is fully discussed and emended, and there is a careful account of the sources employed by Eusebius. The material is arranged according to the subject-matter, the various allusions to geographical features being arranged under their several heads, *e.g.*, references to the political divisions, garrisons, populations, roads, and routes, lists of *κωμᾶί, πόλεις, τόποι*, &c. The whole is an eminently scholarly piece of work, and is illustrated by a useful map of the names in the *Onomasticon*, showing the extent of Eusebius's topographical information.

In the *Recueil d'Archéologie Orientale*, tome v, livraisons 22-25, Professor Clermont-Ganneau continues the translation of his note upon the Gate of Nicanor (§ 53), to which he adds the Altar of Kedesh (§ 54), and Mount Hermon and its god (§ 55). Among the *Fiches et Notules* may be mentioned a criticism of M. Abel's Greek inscriptions of Beersheba (p. 370), the Θεὸς ἀρεμθηνός (p. 372), from 'Aramta, near Tyre, and a recent Greek inscription from the district of Tyre (§ 58). In an important note upon the mysterious "Hamelielot" of *Les Gestes des Chypriotes*, p. 293, he shows that it is to be read "Hain el-ielot," i.e., 'Ain el-Jâlûd, the "Well of Goliath" (p. 381). A discussion of two inscribed Phœnician statues in Egyptian style and of the Ptolemaic period is of unusual interest (§ 57), one of the statues being dedicated to "the Lord El." The other is probably in honour of Osiris, and the association of the two deities, as the writer remarks, is extremely remarkable.

Das heilige Land, vol. xlvii, part 2.—Heinrich Renard, "Vom Bau der Marienkirche auf dem Sion in Jerusalem," gives a short account with illustrations of the preparations for this building. There is a brief abstract of a description of the geological features of Palestine from a report for Herr Block, of Bonn. In Part 3 there is a translation from *Al-Mashrik* of the testimony of Peter of Sebaste with reference to holy sites, and G. Gatt writes upon the situation of the City of David on the south-western hill.

In the *Orientalistische Litteratur-zeitung* for August Dr. Peiser gives Dr. Hrozný's translation of two tablets unearthed by Sellin at Ta'anach. They are addressed to Ištar-waşur, who was, perhaps, the governor of Ta'anach, by Guli-Addi and Aḥi-Iawi respectively. In the first we read that Šalmiša, the governor's daughter, is being brought up in Rubutí, and in course of time she is to be given in marriage. Rubutí is already familiar from the Amarna Tablets, where it appears in connection with Gezer, Gath (*Gimti*), and Keilah (*Kilí*). In the second letter Aḥi-Iawi writes that he has been in Gurra; he mentions the name Bûritpi, which Peiser hesitatingly conjectures to stand for Buridya, the Biridiya of Makida (Megiddo); Ilurabí of Raḥab is also named. Since Milk-ili is written Ili-milki, and Milkuru is apparently the same as Uru-milki, Peiser ingeniously suggests that Aḥi-Iawi (written Aḥi-ia-mi) = Iaw-aḥi = Ia-pa-ḥi, the prince of Gezer. He points out that the districts mentioned lie in the south, and conjectures that Ištar-waşur may have exten ded his sway over the places in question.