

## NOTICES OF FOREIGN PUBLICATIONS.

*Revue de l'Orient Latin*, vol. ix, Nos. 3, 4, 1902.—(1) Mons. C. Kohler publishes the text of the *Libellus de Locis Ultramarinis*, written by the Dominican Father Pierre “de Pennis,” with a critical examination of its contents. Father Pierre belonged to the small Calabrian town of Penna, and was probably born about 1325 A.D. The book is largely a compilation from the *Historia Hierosolymitana* of Jacques de Vitry, and from a *Compendium Terrae Sanctae*, or official guide for pilgrims to the Holy Land. M. Kohler is inclined to believe that Pierre never visited Palestine. (2) Mons. Hagenmeyer, in continuation of his very valuable chronological history of the First Crusade, commences a *Chronologie de l'histoire du royaume de Jérusalem*, which promises, if possible, to be even more interesting and important. The present instalment (73 pages) covers the period from the coronation of Baldwin I on December 25th, 1100, to the end of September, 1101. The chronicle of the events of each day is followed by a statement of the sources from which the information is derived, and by various comments. It is thus possible for anyone to verify the dates and entries of M. Hagenmeyer. Under the date April 21st, 1101 (Easter Eve), we read that, in consequence of the non-appearance of the “holy fire,” the Patriarch of Jerusalem ordered a solemn procession to be made from the Church of the Holy Sepulchre to the Templum Domini (Dome of the Rock). In this procession, which resulted in the appearance of the fire, the King, the Patriarch, the Papal Legate, the clergy, and the people of the Holy City took part. (3) Mons. E. Blochet continues his translation of Makrizi's *History of Egypt* with historical and geographical notes that leave little to be desired. The section deals with the period from A.H. 615 to A.H. 626, the year in which el-Melik el-Âdel was succeeded by el-Melik el-Kâmel.

*Revue Biblique*, 1904, No. 2.—In *La Crypte de Sainte Anne à Jérusalem*, Father Vincent of the Dominican Convent of St. Stephen, describes in detail, with plan and sections, the new crypt in the Church of St. Anne. In 1889 the “White Fathers,” who are domiciled in the Convent of St. Anne, discovered an underground chamber close to the crypt in which the Virgin is said to have been born. The chamber was shown at once to those interested in such discoveries, but before it could be opened to the public the place had to be cleared of rubbish, and foundations had to be put in to secure the church above from any risk of injury. Since the autumn of 1902 the chamber has been a sort of annexe to the old crypt. Father Cré of St. Anne's is of opinion that the chamber is the tomb of Joachim and Anna. M. Mauss, the distinguished architect, who restored the church after it was given to the French Emperor by the Sultan, has denounced the whole discovery as a fraud, and his view has been adopted by Dr. Benzinger. The discovery has

also been fiercely attacked by Father Barnabé d'Alsace, a Franciscan. Father Vincent maintains that the crypt restored by M. Mauss was only a portion of the primitive crypt, and that the chamber discovered by the White Fathers is part of the same excavation, altered, filled up, and lost to view at some unknown period. As the opinion that the new crypt is ancient is supported by two such competent authorities as F. Germer-Durand and F. Vincent there can be little doubt as to its accuracy. (2) *Un Papyrus Hébreu pré-Massorétique* is a discussion of a papyrus containing the decalogue which was published by Mr. Stanley A. Cook in the *Proceedings of the Society of Biblical Archaeology*, January, 1903, and of the comments upon it by Cook, Burkitt, Von Gall, and Lévy. The writer generally agrees with Mr. Cook's views. (3) The *Chronique* contains a letter from Father Cré describing the discovery of an interesting epitaph in the ground above the "tomb of the Prophets" on the Mount of Olives. The epitaph is that of a certain deaconess, named Sophia, who is referred to as the "second Phœbe," in allusion to the Phœbe recommended by St. Paul to the faithful at Rome. A critical examination of the inscription has been published by M. Clermont-Ganneau in his *Recueil* (vi, § 17). There is also a description of new acquisitions, Jewish ossuaries, Roman tiles, seals, &c., in the Museum of the White Fathers. Amongst the ossuaries is one with the Hebrew inscription "Eleazar and his Wife"—an instance, of which others are known, of a Jewish couple being thus united in death. Some new inscriptions from Beersheba are also noticed.

*Zeitschrift des Deutschen Palästina-Vereins*, vol. xxvii, parts 2, 3.—

(1) Dr. Schwöbel concludes his excellent and exhaustive monograph on the lines of communication and inhabited places of Galilee, with special reference to their dependence upon natural conditions. Chap. 3 deals with the roads, and chap. 4 with the inhabited places. In both attention is drawn to the influence exercised by the physical features of the country. (2) A paper by Dr. Nestle on the derivation and meaning of the name Jerusalem.

In *Mitt. und Nachrichten des D.P.V.*, 1903, Nos. 3-5, Dr. Max van Berchem discusses Arabic inscriptions from Palestine. Those from Mount Tabor which relate to the fortifications and other buildings erected by order of el-Melik el-Âdel, and his son el-Melik el-Mu'azzem 'Îsâ, during the peace of 1211-1217 A.D., are of great interest. Equally interesting is the long inscription, dated May 1277 A.D., which records the construction of a new shrine over the tomb of Abu 'Obeidah, in the Jordan Valley, by order of Sultan Beibars, and the grant by the same Sultan of lands, in the district of Homs, for its maintenance. Other inscriptions come from Ajlûn and places east of Jordan.

*Sinai Ma'ân Pétra*, by Adélaïde Sargent-Galichon, Paris, 1904.—In this little book, illustrated by her own photographs, the authoress describes a journey which she made with the "Caravan Biblique" from

Suez, through the desert of Sinai, Edom, and Moab, to Jerusalem. The caravan was under the very competent direction of Father Jaussen, one of the highest authorities on the life, manners, and customs of the Bedawin east of Jordan. A full description of the important route from 'Akabah to Ma'ân has appeared in the *Revue Biblique* for 1903 (*Quarterly Statement*, 1903, p. 182); but this does not detract from the pleasant freshness of Madame Galichon's record of the journey. A charming prefatory letter in which the veteran explorer, Comte de Vogüé, expresses his warm appreciation of the courage and literary talent of the authoress is a pleasant feature of the book.

*Auf Heiligen Spuren—abseits vom Wege*, by Pfarrer Arnold Rügg, Zürich, 1904.—A record by a Swiss clergyman of a tour in Palestine which included a visit to Mount Nebo, Medeba, and Machærus. These places are described at length, and the book is illustrated with numerous photographs taken by the author. The concluding portion of the work is a description of an excursion from Smyrna to Ephesus, Hierapolis, and Laodicea.

*Altneuland*, 1904.—No. 4 contains an interesting paper, by Dr. O. Warburg, on the Jewish colonisation of Palestine, from which it appears that there are now 27 Jewish villages with a population of 5,200, and that land has been purchased for new colonies. The chief industries are connected with the cultivation of vines, oranges, olives, and cereals. Great benefit has been derived from the plantation of eucalyptus (*E. resinifera*); in one colony alone 300,000 trees have been planted. There is also a paper on the Druses by Dr. A. Biram. In No. 5 there are papers on systematic and unsystematic colonisation, by Dr. S. Soskin; and on the taxes and rates levied by the Turkish Government in Palestine. Both numbers supply local notes on the various Jewish colonies.

C. W. W.

*Recueil d'Archéologie Orientale*, t. vi, parts 6-12.—In § 12 Professor Clermont-Ganneau gives some account of a newly edited Samaritan chronicle, with a critical examination of some obscure readings; the work in question was recently found at Nablûs by Mr. Elkan-Nathan Adler, and was published at the close of last year by that gentleman and by M. Seligsohn. § 13 is devoted to a discussion of certain lexical difficulties in the Siloam inscription. § 16 deals with Dom Férotin's dissertation on the *Peregrinatio Siloia*, and is a careful enquiry upon the chronological details. In §§ 18 and 19 Professor Ganneau deals with the Oxford Aramaic fragments recently edited by the Society of Biblical Archaeology and with the new Phœnician inscription from the Temple of Eshmûn at Sidon. Greek inscriptions from Palestine, edited by Professor Dalman, are discussed in § 20. Altogether, the contents of these parts are rich in epigraphical information, and on every page there are evidences of the author's brilliant research and suggestive hints.

*Notes de Mythologie Syrienne*, by René Dussaud, is too technical a work to require any detailed notice in these pages. It should be carefully read by students of classical and Oriental mythology, and indeed to all who are interested in Palestinian archaeology these "Notes" will be welcome in the extreme. In them M. Dussaud discusses the symbols and various representations of the solar god; in particular the position of Azizos and Monimos in Syrian cult, and the general state of solar worship in ancient Palmyra.

*Mission dans les régions désertiques de la Syrie Moyenne*, by René Dussaud and Frédéric Macler. This important volume contains the results of an archaeological expedition undertaken in 1901 in the districts of Şafâ (to the south-east of Damascus) and the Harra. In a former journey in 1899 valuable information was obtained, and the discovery and publication of a number of "Şafâ" inscriptions gave fresh impetus to the decipherment and study of this difficult branch of Semitic epigraphy. The present volume contains the account of the tour in the country lying between Damascus and Şalkhad, with excellent photographs of typical sites, an itinerary, and a careful study of the religion and mythology of the old inhabitants. No fewer than 904 of the Şafâitic inscriptions—all short ones—are published. The Greek and Latin inscriptions number 180, the Nabatean 25, and the Arabic 33. To each division is appended a complete glossary, and it will be easily understood that the whole work provides an excellent store of material for future study. One inscription in particular, from En-Nemâra, is in Nabatean-Arabic; the writing is Nabatean, and the language Arabic with pure Aramaisms. It is the tomb inscription of Imrau'lkais, "King of all the Arabs," and is dated in the year 223; this being the era of Bostra, the date corresponds to 328 A.D. It is no exaggeration to say that it is one of the most important monuments in Semitic epigraphy, and MM. Dussaud and Macler are to be congratulated on its discovery.

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## NOTES AND QUERIES.

1. *Inscription at Janiah*.—Professor Clermont-Ganneau has written to propose a different reconstruction of the Greek inscription published in the April number (p. 181):—

Μνή[σθητι τοῦ εὐόλο]

υ σου Προκο[πίου]

κ(αὶ) Ἰωά(ν)νου.