

NOTICES OF FOREIGN PUBLICATIONS.

Recueil des Inscriptions Égyptiennes du Sinai, by Raymond Weill, Paris, 1904.—This important work consists of two parts. Part I includes chapters on the mineral districts of Sinai, and the routes to them from Egypt, with full descriptions of *W. Maghârah*, *W. Nash*, and *Sarbut el-Khâdim*; and on the Egyptian establishments in the Peninsula, with an almost complete historical bibliography. In Part II are copies of all the Egyptian inscriptions, with translations, comments, and bibliography. The number now known is 144, but no doubt many will be added to these by Professor Petrie's expedition. M. Weill remarks (p. 60) that the presence of the Egyptians in the country was always temporary, and that no expedition remained longer than one season. The existence of the Egyptian monuments has consequently no bearing upon the questions connected with the Exodus and the position of Mount Sinai.

La patrie de Saint Jean-Baptiste, avec un Appendice sur Arimathe, by P. Barnabé Meistermann, O.F.M., Paris, 1904.—The place to which the Virgin went to visit her cousin Elizabeth is not clearly stated in Luke i, 39, and many identifications have been proposed. Amongst these are Machaerus, Samaria, Bethlehem, Jerusalem, Hebron, Juttah, "Judah upon Jordan" (Josh. xix, 34), Beth Zacharia (*Beit-Skaria*), *Beit-Sh'ar*, and 'Ain Kârim. Father Barnabé accepts 'Ain Kârim, and brings forward many arguments in favour of that place. The tradition which places the birthplace of St. John the Baptist at 'Ain Kârim is older than the time of the Crusades, and is not in disaccord with the data supplied by the Bible. At the same time, there is no very strong reason either for accepting or rejecting the tradition. The book contains full descriptions of the two houses of Zacharias, the Church of the Visitation, the Church of St. John the Baptist, and other holy places. The appendix is a discussion of the site of Arimathea, which is identified with *Ramleh*, where the Franciscans have built a large church dedicated to St. Joseph of Arimathea and St. Nicodemus.

Revue Biblique, January, 1905.—Fathers Jaussen, Savignac, and Vincent continue their report on 'Abdeh. The numerous rock-hewn tombs turned into dwelling places are described. Some have been altered but slightly. In others the graves have been almost destroyed, party walls have been built, and there is rude decorative painting, such as half-civilised nomads might be expected to produce. The tomb supposed to be that of Obodas has 22 graves arranged on three sides of a large rock-hewn chamber. It is clearly Nabatean, and has certain features in common with tombs at Petra. The number also contains notes on inscriptions from 'Ammân, *Kal'at ez-Zerka*, and other places east of Jordan; on a fragment of a Roman milestone of Marcus Aurelius and

Verus from *Kuryet el-Enab* : on inscriptions and objects in the collection of Baron Ustinow at Jerusalem, including a plaque of pottery from *Beisdn* (Scythopolis), with a figure in low relief which appears to represent a Scythian ; and on the excavations of the Fund at Gezer.

'*Abdeh* (4-9, February, 1904).—A reprint from the *Revue Biblique* of the very valuable report, by Fathers Jaussen, Savignac, and Vincent, presented to the French Academy, which had entrusted a mission to the Negeb to the Biblical School of St. Stephen at Jerusalem.

Echos d'Orient, January, 1905.—Father Germer-Durand publishes new Greek and Latin inscriptions from Jerusalem, Gaza, and *Kuryet el-Enab*, and a lead seal of Balian II, Lord of Neapolis (*Nablus*), who defended Jerusalem against Saladin after the fatal battle of Hattin. There is also an article on St. Barnasuph, who lived in the Monastery of Seridos, near Gaza, and died about A.D. 540.

Note sur la localité Palestinienne dite Maouza, ou Maôza de Jamnia, by M. A. Kugener, a reprint from the *Revue de l'Orient Chrétien*, vol. ix, 1904.—Attention is drawn to the occurrence of the terms *Maouza of Jamnia* and *Maôza of Jamnia* in a letter and a petition of the sixth century. These terms supply the Greek transcript of a name—wrongly translated "vorstadt" (suburb) by M. Raabe—which is mentioned four times in its Aramean form in the Syriac version of Peter the Iberian. The signatures show that there was a Greek Convent of St. Stephen, named after a Church of St. Stephen built by the Empress Eudocia at *Maouza of Jamnia* in A.D. 536. M. Kugener agrees with M. Clermont-Ganneau in identifying *Maouza* with *Minat Rubin*, a little more than four miles north-west of *Yebna* (Jamnia).

Ba'albek, by H. Savoy.—A short description of the ruins since the completion of the German excavations. A reprint from the *Revue de Fribourg*, December, 1904.

Le Palais de Caïphe et l'ancienne basilique de St. Pierre au Mont Sion, by Fathers Dressaire and Jacquemier, Augustinians of the Assumption.—There is a useful summary of the information available for the identification of the two places. The pamphlet forms part of the somewhat heated controversy between the Franciscans and the Augustinians respecting the sites of certain holy places.

Jerusalem, No. 7, 1905, contains the record of a pilgrimage made by a Capuchin in 1625, which gives interesting information respecting the ownership of holy places in the Church of the Holy Sepulchre. It would appear that at that date the Georgians had recently handed over, as guarantee for a debt, their rights in the altar on Calvary to the Greeks. There is also an account, from the Latin side, of the conflict between the Franciscans and the Greek clergy on January 7th last, at Bethlehem.

Zeitschrift des Deutschen Palästina-Vereins, vol. xxviii, Part I.—The papers, "studies" emanating from the German Evangelical Archæological Institute at Jerusalem, are continued. The places and boundaries of Galilee, according to Josephus, are discussed by Mr. W. Oehler, who identifies Taricheæ with *Mejdel*, the village Kepharnôkos (*Vit.*, § 72) with *Tell Hâm*, and the spring Kapharnaum, or Kepharnômos, with *'Ain et-Tâbigha*. The identifications are shown on a map. Dr. Dalman, the Director of the Institute, writes on the "half acre of land" (1 Sam. xiv, 14) and length of the furrow, and on the size of the stripes covered by the sower and reaper, as mentioned in the Bible, and the Mishna; and on corn and land measure in Palestine. Dr. Nestle points out that the true reading of Golgotha is probably Gagoltha, and corrects some errors in Klostermann's edition of the Onomasticon of Eusebius.

Mitt. und Nach. des D.P.V. 1904, No. 6.—Dr. E. Kautsch supplies some additional notes on the "lion" seal found at Megiddo. The seal appears to have been engraved by a Canaanite engraver in Palestine, who worked from a Babylonian model.

Altneuland, 1904, No. 12.—Papers on mills in Palestine, and the sharing of profits in agricultural pursuits. Mills worked by petroleum motors are largely on the increase.—1905. No. 1. A paper on the work of the Jews in Palestine during 1904; and the programme of a society, "Bezalel," for the establishment of house industries and art products in Palestine. It is proposed to establish Art Schools, and to train those of sufficient ability in the manufacture of carpets, textiles, and artistic works in wood, earthenware, metal, and stone. No. 2 contains an interesting paper written 20 years ago by Professor Fûrner in reply to questions submitted to him by Russian-Jewish students at the University, Zurich. The question "Is the emigration of the Jews of Eastern Europe to Palestine to be recommended?" was answered by an emphatic "Yes."

Biblical World, vol. xxv, No. 2.—"The Pool of Bethesda," by Dr. Masterman, who follows Robinson and Conder in placing the pool near the Fountain of the Virgin, without, however, giving any additional evidence for this view. His arguments against the pool near the Church of St. Anne seem weak. No competent authorities place that pool "within the city in New Testament times," and the large twin pools, supplied from some unknown source and still imperfectly explored, can hardly be called "a rain-filled cistern." In "the latest discoveries in Palestine" Professor Sayce refers to the results obtained by excavation at Gezer, Taanach, and Megiddo. He remarks on the proof given by the Taanach tablets that "the natural and native script of Canaan was the cuneiform of Babylonia in which the State archives were kept." The painted pottery found at Gezer in the fourth city, just before the arrival of the Israelites, is Hittite, and was derived from the Hittite capital at *Boghaz Keui*. The foreign pottery of the city which followed the

conquest of Gezer and Lachish by the Hebrews is Cretan in origin and marks the advent of the Philistines. At Taanach, on the other hand, the pottery is Cypriote, and so remained for several centuries.

Archæological Discoveries as related to the Bible, by Rev. J. Easter, Ph.D., Clifton Springs, New York.—A paper drawing attention to some of the principal results of recent research.

C. W. W.

Études sur les Religions Sémitiques, by Le P. Marie-Joseph Lagrange (second edition, 1905).—Père Lagrange's work is unmistakably one of the most valuable contributions to the study of Semitic religion since Robertson Smith's epoch-making *Religion of the Semites*. The author is especially well known to readers of the *Quarterly Statement* for his scholarly work in connection with the *Revue Biblique*, as also for his courtesy and kindness to the Fund displayed on so many occasions. The present volume will increase his already deservedly high reputation, and it is safe to say that no student of religion, least of all of Semitic religions, can afford to ignore Lagrange's careful study. It is a work which will rank high for its scholarship and critical acumen, and though it has not the brilliance which marked the author of the *Religion of the Semites*, it is thoroughly systematic, and has the special advantage of paying every regard to the evidence from Babylonia and Assyria. The second edition contains several improvements and some additional matter, but the general character of the work remains unchanged. In an introductory chapter the author deals with the origin of religion and mythology. This is followed by a general survey of the Semites—for the author correctly speaks of Semitic religions, not religion. Chapters on the chief gods and goddesses, ideas of holiness and impurity, sacred objects (waters, trees, enclosures, stones), sacred persons, sacrifice, and sacred seasons, deal comprehensively with the available evidence under their several heads. "Death and the Dead" is the title of the chapter which those who are interested in eschatological problems should carefully notice. The myths of the Babylonians and Phœnicians comprise a careful *résumé* of many familiar stories in the light of recent research, and the concluding chapter handles the character and historical development of Semitic religions. By way of an appendix the author has added a number of religious texts from the Canaanite and Aramaean inscriptions with translation and notes.

S. A. C.
