

## RAINFALL AT JAFFA.

OUR correspondent, Mr. J. Jamal, forwards the following report of his meteorological observations :—

The amount of rain which fell in Jaffa during the winter season, commencing from October 22nd, 1904, and ending April 26th, 1905, was as follows :—

4 days in October, 1904	...	2.65 inches.
9 „ November, 1904	...	3.68 „
13 „ December, 1904	...	5.96 „
14 „ January, 1905	...	4.17 „
9 „ February, 1905	...	4.54 „
10 „ March, 1905	...	2.00 „
4 „ April, 1905 ...	...	.50 „

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63 days ... .. 23.50 inches

The first rainy day in the season was October 22nd, 1904. The last day was April 26th, 1905. The amount of rain which fell during the season was  $23\frac{1}{2}$  inches in 63 days, against about  $15\frac{1}{2}$  inches in the preceding season in 44 days. Thus showing 8 inches more this year than in the former one.

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NOTICES OF FOREIGN PUBLICATIONS.

Die Provincia Arabia, auf Grund zweier in den Jahren 1897 und 1898, unternommenen Reisen und der Berichte früherer Reisender, beschrieben von Rudolf Ernest Brünnow und Alfred v. Domaszewski: Zweiter Band, Der äussere Limes und die Römerstrassen von el-Ma'an bis Boşra. Strassburg: Karl J. Trübner, 1905.

For an account of the scope of this sumptuous work and its conspicuous merits, geographical, archaeological, and aesthetic, readers may be referred to the review of the first volume in the *Quarterly Statement* for October, 1904, pp. 397 ff. Here I need only testify that the wide view and thorough treatment of detail which characterised the first volume are sustained throughout this second; and indicate the departments of the general subject with which it deals.

As the title indicates, the learned authors have confined their archaeological researches in Edom, Moab and Gilead to the period of the Roman and Byzantine Empires. But the geographical labours of Professor Brünnow, his triangulation and cartography of the regions outside the limits of Colonel Conder's Survey, his careful description of the general and detailed features of the land, and his collection of place-names, render the work invaluable to students and historians of every one of the ages through which these border-lands and their motley of peoples have passed.

The second volume is neither so large, nor does it contain so many illustrations as the first: for the first included the city, cemeteries, and high places of Petra, while the largest archaeological subject treated in the second is the far less considerable remains of Meshettâ. The proportion of treatment and the care with which it has been carried out are, however, the same in this volume as in its predecessor. The letterpress is, except for a few routes in Gilead, as adequate in quantity and thorough in quality. There are 174 autotypes from photographs, three double-plates in heliogravure; a large photographic plate; 5 double-plates with ground-plans; and 142 zincotypes (drawings and ground-plans) by Paul Huguenin. There are no maps; these were given in the first volume. In this we have a statement and tables of the geodetic observations from which the maps were constructed, and tables of the very numerous barometric observations; an appendix of additions and corrections to both volumes, a supplementary bibliography, and indices. Other appendices give the data (including inscriptions) of a journey between Damascus and Jerusalem in May, 1897; inscriptions, copied by the authors, in Jerash and Der'ât; a description of Kaşi el 'Abyaḍ in the Ruḥbe; the data of the present reviewer's journey from el-Kerak to Mâdebâ, for comparison with those of the authors' on the same track; an account of the Berlin reproduction of the Meshettâ remains; and Père Germer-Durand's survey of the Roman road between Bostra and Philadelphia.

The body of the volume covers sections V-VII of the whole work (of which a third volume is yet to appear). Section V (pp. 1-103) deals with the outer *limes* from el-Ma'an, some 147 miles northward to el-Ḳaṣṣal. It would be difficult to imagine a more complete representation of this eastern frontier of the Empire. Every constituent of it is described, photographed and measured. The photographs alone—of the rampart itself, 'a simple breastwork

of picked stones, unmortared and packed with sand'; of the ruined camps, forts and towers at intervals along it, and of the surface, masonry-embankments, and bridges of the connecting roads—form the most impressive testimonies ever given to the modern world of the strength of Imperial Rome: the genius, the organisation, the vigilance and the incalculable labours with which this alone of all empires on that frontier of the desert, and utterly unaided by nature, disciplined the nomads and beat back the wild surges of Arabia. Very instructive, as well as impressive, are Professor v. Domaszewski's descriptions, with ground plans and partial restorations, of Da'janiya, a typical Roman camp of Diocletian's time, or somewhat later (311); of Lejjûn, originally built for a cohort, but adapted to the use of 4,000 men; of Umm er Raşâş; of Kaşr Bsher, which an inscription attributes to Diocletian's reign, and calls 'castra praetorii Mobeni' (*praetorium* here signifying a building designed for the official journeys of the governor and other officers of the Empire), and of el-Kaştal, a camp or fortified quarters, with its praetorium not within the walls, but standing apart.

From among the always interesting details I select these: the great altar, or altar-platform, outside el-Lejjûn, 21 metres square and  $3\frac{1}{2}$  high, built on vaults, and reached by a flight of stairs; the great watchtower Abu Rukbe, which a quotation from Langer assigns to the ancient Moabites, though our authors give no opinion as to the origin; the confirmation of the Byzantine character of the ruins of Umm er-Raşâş; the confirmation of the double name Kal'at ed-D-aba'a, K. el-Belkâ; the identification of the Roman military quarters of Ziza, not with the Saracen and modern Zizâ, but with el-Kaştal, one hour to the north.

Section VI (pp. 105-176) consists of a detailed description of el-Meshettâ (as Dr. Brünnow spells the name), profusely illustrated, and a discussion of the date of the buildings. Dr. Brünnow supports Dr. Selah Merrill's objections to Fergusson's theory, that the builder was Chosroes II; it is improbable that a Persian king should have raised such a pile of masonry in this region, the more so that there are no Persian remains even in Damascus. But he does not agree with Dr. Merrill that the ruins are those of a monastery erected by a Byzantine emperor. Professor Musil's discovery of many castles in the desert, each in the midst of comparatively good pasture ground, and the fact that the Roman *limes* runs to the west of them all, render these buildings attributable

only to Arabs, and the probable work of the Ghassanide princes, aided by Byzantine architects. Both Meshettâ and Kaşr et-Ṭubâ are therefore Arabic, but pre-islamic, and Dr. Brünnow argues that the prince who built the latter may have been the Ghassanide el-Hârîṭ ibn Gabala, and that his son Abu Karîb el Mundîr (569-582) was the possible founder of el-Meshettâ. In an appendix he answers Strzygowski's argument for referring it to a Ghassanide indeed, but of an earlier date.

Section VII (pp. 177-246) traces the Roman roads between el-Kastal and Boşrâ. The most important contents are the ruins (Byzantine or early Moslem ?) of el-Muwaqqar, the tombs of el-Kahf (already described by Col. Conder), the sepulchral buildings of el-Kuwêsime, Conder's el-Jûeismeh, "most probably of the Antonine age", and Kaşr es Sahl ; a brief summary, with large photographs, of the buildings at 'Ammân, and Trajan's road from 'Ammân to Boşrâ. Along this the discovered milestones and their inscriptions are noted, parts of the surface of the road and the bridges are photographed. The following are the most notable points:—el-Ḥadîd ('perhaps Hatita of the Peut. Table, Adittha of the Not. Dign.'), the perhaps pre-islamic castle Kal'at ez-Zerķâ and Ḥau, the remains of a well-built town (Gadda), all on the Zerķâ, within fifty minutes of each other. For the stretch from Ḥau to el-Hab (five hours from Boşrâ) the report of Robinson Lees (*Geographical Journal*, 1895) is given. Brünnow himself proceeded from Ḥau to Jerash, and traces also the Roman road (with milestones of Trajan, the Antonines, Septimius Severus, Constantine and Julian) from 'Ammân to Jerash. As in the case of 'Ammân, only some photographs of Jerash are given and a list of the relevant literature. The Roman road is traced by milestones from Jerash to 'Ajlûn, and routes are given from 'Ajlûn to Irbid, Jerash to en-Nâ'ime, and en-Nâ'ime to Irbid, Irbid to Der'ât, en-Nâ'ime to Der'ât, and Der'ât to Boşrâ (this last with photographs of the bridge and road surface across it on the Wady Zêdi). These routes are given briefly, with only notes of the data, the ruins are not described ; the geographical observations are useful in districts of which we still know little.

The gratitude of all who work upon the geography or history of the East of the Jordan has been fully earned by Dr. Brünnow and his collaborator. Not the least part of it is due to the care with which the data and opinions of other travellers have been given ; and our confidence is won by the authors', sometimes tantalising,

reserve in fixing the dates of archaeological remains that have no inscriptions. The rest of the work, promised for next Easter, will be eagerly expected.

The Jordan Valley and Petra, by William Libbey, D.Sc., and Franklin E. Hoskins, D.D., with 159 illustrations. Two vols. New York and London: G. P. Putnam's Sons, 1905.

A few years ago, Dr. Libbey, Professor of Physical Geography in Princeton University, and Dr. Hoskins, of the Syria Mission Beirut, made a tour of forty-one days, with the camp-equipment usual in Palestine, from Beirut, by Sidon, Baniyas, the Lake of Galilee, Gadara, through Gilead and Moab to Kerak, Tafleleh, and Shobek to Petra, and thence by the south of the Dead Sea to Hebron and Jerusalem. Dr. Libbey's purpose was to study the Jordan Valley, and to fulfil a long cherished agreement with Dr. Hoskins, to visit Petra together. Dr. Hoskins' experience of twenty years in Syria rendered him an enviable companion and guide. These lavishly illustrated volumes are a record of the tour. They make vastly pleasant reading. The travellers give a detailed account of their camp, servants, animals, adventures, sport, and impressions by the way. They have the power, which is not common, of letting us see the views over which their eyes roamed, and feel the open air, the scents and the breezes, of what, but for the carelessness of man, is one of the healthiest as well as one of the most interesting lands on the face of the earth. The many photographs distinctly contribute to this end: they are frequently of places and objects not hitherto represented in the now vast collection of pictures of Palestine, and they are always well-chosen, and, with only one or two exceptions, clear and vivid. Another merit of our travellers is their regard for the social life of the people; they record very valuable illustrations of economic processes that have been going on since Palestine was first settled, and a vision of which is absolutely necessary to an appreciation of her history. Among other details of this which I have noted are instances of commerce between the settled population and the Bedouin (pp. 78 *sqq.*), the gradual passage of a tribe from a nomadic to an agricultural life (177, 252 *sq.*, ii, 19), the effects of the settlement by the Government of foreign colonists (Jaulan and the Turcomans in ch. v, the Circassians, 215 *sqq.*, etc.), which illustrate the similar measures adopted by the Assyrians in Samaria and by

Greeks and Romans there, but especially on the East of Jordan; the fact of three harvests a year on some soils (131); a guild of blacksmiths (350); the reason of the survival of solitary large trees (because of their sacredness), where the rest of the woodlands is abused (138); the use of local sanctuaries as "safety deposits" (*ibid.*); oriental custom houses (116 *sqq.*); the sources of salt (ii, 110), and so forth. Nor are the influences of religion neglected, including the relations of the Greek and Latin Churches (236), and the work of Protestant and Roman missions (132, 175 *sq.*, 127, etc.). There are also glimpses of the increasing Jewish colonies (119 *sqq.*).

There are many contributions to the geography, geology and history of the land. I may note the descriptions of two fords on the Jordan (128, 137); the approval of the suggestion that Ramoth-Gilead was the later Gadara (171); the description of the cañons of the Mojib and the Aḥṣa (304); the sketch of the main rifts in the Eastern range, and their issues (32); proofs of the populousness of Southern Moab in ancient times (ii, 7) (compare the similar testimonies of Irby and Mangles and other travellers); the sudden rise and fall of the desert torrents (ii, 110); the fact that the southern trench of Moab is more frequently called Wady el Aḥṣa than W. el Hiṣṣa (7, 278, 284 *sq.*); the account of Shobek (25 *sqq.*); but above all the thorough, vivid and profusely illustrated description of Petra itself (two hundred pages of the second volume). I am not competent to judge of the accuracy of this last; but Dr. Libbey's and Dr. Hoskins' accuracy on sites I know, leads me to follow them with confidence through the rocky mazes and bewildering ruins of the Edomite stronghold and Nabatean capital. There is probably no complex of rocks and ruins more difficult to describe. But the authors' "desire towards the place," their enthusiasm for its beauty and history, and the severe labours they bestowed on their investigation of it, have produced a wonderfully clear view, as well as vivid, both of its disposition as a whole and of its very intricate details. Were it only for this, their book will be highly prized by all students, geographical and historical.

I have the following criticisms to offer. Moab is not "the land of the Moabites" (p. 248), but conversely, Moabitis (as the Greeks rightly perceived) is the land of Moab—the name throughout the Old Testament of the people (see article "Moab" in the *Enc. Bibl.*). The depth of the Arnon cañon is not three thousand feet (p. 307), but, as Sir Charles Wilson showed, something under two thousand.

I had not the means of measuring when there, but I am sure that the time needed for the ascent on either side does not represent more; nor is the journey required to cross the cañon nearly 'thirteen miles,' or 'five hours' (*ibid.*). On the milestones and other remains in the cañon the authors may be referred to Prof. Brunnow's (not, as they write, Brunnow) first volume, and my own Paper in the *Quarterly Statement* for October, 1904. 'Kerakol,' on the footnote to 316, should be 'Kerakon.'

One rises from the perusal of these volumes, as one does from the more detailed and lengthened researches of Brunnow, with the strong feeling that, if there be all that wealth of ruin, chiefly Nabatean, Roman and Byzantine, on the surface of Moab and Edom, what treasures of these and more remote ages may not be confidently expected from systematic measures of excavation? May the time for these quickly arrive!

GEORGE ADAM SMITH.

*Journal des Savants*, Sept., 1905. Max van Berchem gives a careful *résumé* of the recent study by Bruno Schulz and Strzygowski on the palace of Meshetta. First noticed by Tristram in 1865, this remarkable building has been the subject of considerable attention (cf. *Quarterly Statement*, 1895, pp. 229 *sqq.*) on the part of those who have investigated the question of its date and of the school of architecture to which it belongs. As is well known, a large portion of the façade has been recently removed to Berlin, and since then the problem has been again approached, this time by Herr Schulz, the architect, and by the archaeologist Strzygowski. The latter, with characteristic brilliancy and thoroughness, has presented the problem in a new light, and subjected the architectural features to that critical analysis which marks his former studies. In the course of a comprehensive survey of the numerous parallels and analogies ranging over the whole field of ancient and mediæval art, he analyses the individual *motifs*, and proceeds to consider which circle of culture (*kunstkreis*) can have contributed to the mingled elements which the palace displays. He discovers an art of which Meshetta is a noble example. It is an art which is neither Roman nor Byzantine, neither Syriac nor Persian, but Mesopotamian. The original Mesopotamian art, he argues, has spread through Persia, Asia Minor, to Constantinople, picking up Persian elements on its way; whilst another route has been from Southern Mesopotamia to

Egypt, and, through the spread of Mohammedanism, to Spain. To the former of these Meshetta belongs; whence its resemblance in points of detail to Persian features. The conclusion, as van Berchem remarks, is of importance for the date of the building, since it permits us to throw it back. But this problem is closely associated with our historical knowledge of the district, and as a provisional result it seems safe to assign its construction to the period of the Ghassanides. Unexpected though Strzygowski's results may be, they are neither hasty nor ill-supported. Step by step he has worked his way from the classical art of Rome and Italy and Byzantium, meeting continually with phenomena which neither Rome nor Byzantium can explain. Forced to continue eastwards, he has found himself in Asia Minor, Egypt and Syria, in Mesopotamia and Persia, in countries where these peculiarities appear native. To summarise van Berchem's verdict: the idea is not a new one, and the works of Courajod, de Vogüé and Dieulafoy have prepared us for the recognition of the influence of the East upon the West. But no one has hitherto expressed this with a conviction so profoundly supported by facts, and Prof. Strzygowski's work presents opinions which future studies of Oriental archæology cannot ignore. It will undoubtedly be found to be one of the most stimulating books of its kind, not merely for its conclusions upon the special field with which its author is familiar, but for its suggestions on the general relations between East and West during an obscure period of human culture.

*Recueil de Archéologie Orientale*, tome vii, livres 4-7, § 5. A discussion of a Greek inscription published by Waddington, No. 2556, and Euting (*Epigraph. Miscellen.*, Nos. 115, 116). It is shown to be an edict of Agrippa II, issued against a certain Samsigeramos, of Lebanon, or Anti-Lebanon, who had usurped the sacerdotal power, had robbed the sacred treasury, and had generally acted unjustly. § 9 deals with a Palmyrene dedication of the gods Arsu and Azizu, upon which is represented a naked child seated upon a throne, with his hand to his mouth, whilst one of three women has her hand placed upon his head. To the right stands a man on foot, and two others mounted upon a horse or mule. Already Prof. Clermont-Ganneau (§ 3, p. 34) had observed that the scene presented some striking analogies with the adoration of the Magi, and had asked whether such scenes as these may not have exercised an influence



not only "iconographic," but also "iconologic," upon the growth of the legend of Jesus, who was the *deus bonus puer phosphorus*, like Azizus. He now turns to the Apocryphal Gospels, and points out an interesting coincidence in the story of the two women Salome and Zelomi. Further, in a Coptic fresco of the Nativity a similar scene is followed by another, where St. John is accompanied by his two sons Naphrho and Paul. Finally, he points out that the Nabataeans, too, adored a divine child, Dusares, the *μωσοειδὴς τοῦ Δεσπότου*, born of a virgin, whose birth they venerated at Petra and Elusa. Considering the exceptional importance of this bas-relief, it is to be hoped that future travellers in Palmyra may be able to obtain a good photograph, in order that the details which are still obscure may be cleared up.

*Echos d'Orient*, July, 1905, Papers on "The tradition and Grotto of St. Peter at Jerusalem," by J. Germer-Durand, etc., August, 1905. Description of a fragmentary Jewish epitaph from Nicomedia; a critical review by L. Petit of Strzygowski's *Asia Minor*, and of his theory that the "Byzantine" style of ecclesiastical architecture is a product of Hittite art.

*Revue Biblique*, 1905, No. 3. A complete list of plants collected in Arabia Petraea and the lands of Moab, is contributed by Mag. J. Planés. Father Dissard gives a sketch of the migrations and vicissitudes of the tribe of 'Amr, or Banu 'Uḳabah, some 135 years ago, the special interest of which rests in the light it throws upon the manner and motives of Semitic movements. The tribe left the neighbourhood of Mecca rather than submit to the increased payment demanded for their annual residence in the locality. In spite of their secret departure, their flight became known, and they were pursued. A conflict took place, in which the Banu 'Uḳabah were successful, and they continued their journey. For some years they dwelt to the north-east of Nejd, and then resolved to push northwards, and at length reached the plain south-east of Gaza, and occupied the district to the south-west and south of the Dead Sea for three years. In the fourth they made a successful expedition against Tāfileh and Kerak, and finally became masters of the ancient Moab. Their subsequent history was one of internal quarrels and blood-shed, typical of wild Bedouin life; and Father Dissard's narrative is one of exceptional interest for the study of the Bedouin character. It reveals all the qualities and faults of the Arab, for

the nomad is not merely a bandit, nor is he the majestic patriarch which certain writers of all ages have painted him. He cannot adapt himself to other ideas, and above all he will not tolerate foreign domination. He has no intention, as Father Dissard observes, of trying to improve himself or his condition; if the district where he has pitched his tent is not rich enough to support him, he goes to that of another, prepared to fight the inferior tribes, or to make an alliance with those which are his superior. Most significant of all is the entire absence of religious acts in this description of the tribal fights and conflicts, and Father Dissard rightly observes that the Bedouin of the present day, like his ancestors of the time of Gideon, have no religion in the present sense of the word: apart from the belief in an only god and numberless superstitions, he is indifferent to all else. Father Savignac gives a preliminary notice of a small statue found at Ashkelon, representing the upper part of a woman carrying on her back a small child. The indications point to the goddess Isis, influenced by classical mythology, particularly the Tyche or Fortune. It is suggested that this Isis is practically a later syncretistic form of the old Astarte who played so prominent a part at Ashkelon as the Derceto, Venus Coelestis, or Urania.

No. 4. M. Étienne Michor gives a description of the Graeco-Roman antiquities of Syrian origin now preserved in the Louvre, a most welcome contribution, fully supplied with bibliographical and other references. The interesting account by M. Louis of the Elamite antiquities at the Louvre, although falling outside the scope of the *Quarterly Statement*, deserves particular notice for the author's remarks on archaeological matters. It appears that the oldest specimens of pottery are the finest and most richly decorated; the patterns are not limited to geometrical designs, but include representations of animals and birds; and the general technique is comparable with that of the Mykenaeen age. The later specimens show a certain decadence, the cause of which it is not easy to discover. Fathers Savignac and Abel publish a number of new inscriptions (Nabataean, Greek and Latin) discovered in the course of their journey during the spring.

*Zeitschrift des Deutschen Palästina-Vereins*, vol. xxviii, part 4. Professor Dalman contributes a careful study of the Wady es-Swēnit. He decides in favour of the spelling Muchmâs (as on the English

map), and not Machmâs, as is sometimes given; in like manner *Ĥezme*, rather than *Ĥizma*, is pronounced correct. The head of the wâdy lies almost due south of Muchmâs, and is known at its upper course as Wâdy el-Medine. There is no trace of the name Wâdy en-Neşif, but Wâdy en-Nâtûf was found to be applied to an offshoot of the Wâdy el-Medine. Dr. Dalman points out that the name reminds one of Netophah (2 Sam. xxiii, 29, etc.), but since this is said to be Judæan (1 Chr. ii 54), concludes that the identification cannot be made. The name el-Jâye (not el-Ja'i, as in the Name List) is held to have no connection with the Hebrew *gai*, "valley," but is the ordinary vernacular term for "on this side." Hallet el-Ĥayye, according to Dalman, is wrongly located in the English maps, and other errors in the survey of this neighbourhood are cited. The article is illustrated by several good photographs, and a new map of the district. Another interesting article in this number is that by Dr. Max Blanckenhorn, wherein he discusses the last earthquake in Palestine, namely, that of March 29-30, 1903.

*The Biblical World*, 1905, I. Dr. N. S. Spoer gives an interesting and detailed description of a Fellah wedding at Siloam, which contains several useful sidelights upon biblical statements; the account of the proceedings are narrated with animation, and one reads with amusement of the eleven-year-old brother of the bride who caused much disturbance by refusing to give his consent to the marriage, for the reason that he had not received enough *mejidies*! Prof. A. H. Sayce writes on the Hittite inscriptions. The Rev. H. D. Porter discusses the treatment of the olive and wild-olive in the light of Rom. xi, 17.

No. 3. Dr. E. W. G. Masterman contributes an account of a three days tour around the Sea of Galilee.

*Jérusalem*, July 1905. "Sanctuaires palestiniens: Le Cénacle," by L. Dressaire. "Les Juifs de Palestine: Quêteurs sacrés," by G. Jeandel; description of a Druse wedding (with illustrations), etc.

*Altneuland*, Nos. 6, and 7, 1905. "Abriss der Geologie Syriens," by Dr. M. Blanckenhorn. "Die Nachbarländer," by D. Trietsch.

*Das heilige Land*, 1905, iii. Vom Mittelländischen Meer zum See Genesareth; Ain Fara, ein altes kloster der Wüste; Namen und Beinamen Arabischer Bauern eines Dörfchens aus der Umgegend Jerusalems, etc.