

NOTICES OF NEW BOOKS AND FOREIGN
PUBLICATIONS.

Recueil d'Archéologie Orientale, Vol. VII. A larger number than usual, replete with Prof. Clermont-Ganneau's brilliant suggestions and ingenuity. The new Byzantine edict of Beersheba is discussed in § 35; it contains a list of eighteen places with the contribution expected from each. Among them are found *Adrobn* (all are in the genitive) possibly *Udrub*, to the east of Petra; *Arriðlôn*, which the *Notitia* wrongly gives as *Aricdela*—the name probably represents Gharandel. In *Robatha* Prof. Ganneau conjectures *Roubâ'i* near Petra; *Phainous* is the famous Phinon or Phenân. *Môas* (nominative *Môa*) confirms the reading of the Madeba mosaic. *Tolouanôn*, probably the *Toloha* of the *Notitia*, is possibly *et-Tlâh* to the south of the Dead Sea. *Eiscibôn* suggests Heshbon, but the edict does not extend to that district, and the name is identified with Hosob. *Thomaron* is the well-known Thamara. Finally *Ainanathas* is obviously a compound of *Ain* "well," the second part is obscure. In § 36 Prof. Ganneau discusses Saladin's march from Cairo to Damascus. The journey was taken through Bowaib, el-Jisr, and the Wâdy Musa (scarcely Petra but a traditional locality east of the Gulf of Suez). After five days in the desert Aila was reached, and Saladin directed his steps northwards. The importance of determining the routes taken by armies in Palestine is obvious, and Prof. Ganneau proposes in a future number to deal with the itinerary of the Sultan Beibars.

§ 37 deals with two archaic vases found by M. de Morgan et Susa. They were in a stratum apparently later than the time of Assurbanipal and before the Persian period. Each bears an inscription, and the interesting feature is that the script is Phœnician, but with those characteristic forms which Ganneau holds to be specifically Israelite. The longer of the two runs "one hin and half a log and a quarter of a log" (הן 1 וחצי הלנ ורבעת הלנ). This system of measurement finds an exact parallel in the Talmud (*Menakoth* ix. 2) "one log and half a log and a quarter of a log," i.e., $1\frac{3}{4}$ log. Unfortunately the fragments prevent a decisive discussion of the ancient Israelite measures, but the discovery is none the less one of extreme interest, since the appearance of *Israelite* vases at Susa demands an explanation.

Among the numerous minor notes may be mentioned that on the route from Gaza to Cairo (p. 373 *sq.*) A Greek inscription from the

Hauran (recently published by M. Dussaud) is discussed in § 43. It refers to a monument erected by two individuals who actually specify the cost of the oil and wine allotted to the workmen during its construction. Analogies can be found; the most interesting being the curious passage in Herodotus ii, 125 relating to the inscription which (he was assured) was carved upon the pyramid of Cheops. Apropos of this, Prof. Ganneau draws attention to the three items which the old historian notes: the *συρραία*, *κρόμμνα* and *σκόροδα*. He points out that the first cannot be merely a medicinal preparation but must be apparently some food, presumably vegetable, and the three correspond to the last three words in Num. xi, 5, where the Israelites lust after the food they had had in Egypt. Although our English version renders "leeks and onions and garlics," the first (*hāšīr*) of the terms is properly green stuff (e.g., grass). With this the seventh volume of the ever-interesting *Recueil* comes to an end.

Zeitschrift des deutschen Palästina-Vereins, XXIX, 3, 4. Dr. Thomsen's investigations on the older literature of Palestine deals first with Ptolemy and his sources. His argument is that this writer used lists richer than the Pentinger tables but not dissimilar. Ptolemy is well-informed regarding the coast and Arabia Petrea; he is less correct in the case of Judæa, Samaria, Idumæa and the Decapolis. On the *Notitia Dignitatum* Dr. Thomsen observes the difficulty of interpretation, but gives a number of identifications which will stimulate renewed and deeper inquiry into the details. The holy Isicius mentioned by Antoninus Placentius forms the third study, and the name is ingeniously derived from Izates, the son of Helena, through the form Sizæ, which is given in the Latin translation of Josephus. In the concluding section, on the Onomasticon of Eusebius, Dr. Thomsen refers to Kubitschek's criticism of his earlier investigation (Vol. XXVI). Both agree that Eusebius was in the habit of writing in the margin of a copy of the Bible glosses of topographical, historical and antiquarian interest upon which the Onomasticon was based. In this manner it is possible to explain the differences in the distances when the same places are mentioned more than once.

Dr. Hölcher discusses the topography of the campaign of Judas Maccabæus in 1 Macc. v. Dr. Fenner, on the site of Bethany and its present condition, and Dr. Carl Mommert on the Jerusalem of the Bordeaux Pilgrim, are valuable contributions to topographical research. Among the studies by Prof. Dalman are the Phœnician grave and throne of the Messiah from Mêrôn, and animal sculptures from the Wâdy el-Hamâm and er-Rummân. The whole number is one of solid learning.

Mitteilungen u. Nachrichten des D.P.V., 1906, Nos. 3 and 4. A short description is given of an interesting seal of lapis lazuli which was found by Dr. Schumacher at Tell el-Muteselim. It is a so-called "Phœnician scaraboid," with symbolical Egyptian design, scarcely older than the 7th

or 8th century, and with the inscription, "To Asaph" (אספ) in the old Hebrew characters. Prof. Kautsch agrees to the dating and points out that the name Asaph recurs in the time of Hezekiah. (As a matter of fact, the inscription has the appearance of being somewhat later, at all events the occurrence of Asaph is no guide.) Dr. Schumacher gives a full account of work at Mutesellim in the middle of 1905. It appears that the twelve *Massebahs*, previously found, belong to the same age as the royal palace, viz., about the 9th century, in the north-east room of which the above-mentioned seal was found. A terra-cotta figure of a woman, with her hair dressed in Egyptian style and beating a tambourine, was found in a stratum of about the 8th-7th century. Here also was discovered a phallus of white lime-stone about 18 cm. long. Among the most interesting finds were fragments of bronze stands for sacrificial offerings, one with three feet resembled the classical caryatides. The stratum is ascribed to the 13th-10th century, and contained other important bronze objects including a plough-share and a two-edged axe. A burial chamber was found to contain a number of infants' skeletons in jars, the adults were buried either at full length or with knees drawn upwards.¹ It is impossible to refer further to the many other valuable results of Dr. Schumacher's excavation, of which an extremely interesting account is given in Part III, and the complete publication of the whole will be eagerly awaited.

Revue Biblique, October, 1906. An instructive article by Prof. Guidi on history-writing among the Semites illustrates from Abyssinian and Arabic sources the familiar methods of compilation and redaction which, as criticism has proved, recur repeatedly in the Old Testament. R. P. Jaussen describes, under the title *Umm el-gheith*, some of the customs of the nomads of Moab. After some instructive preliminary remarks on the regular rains he describes the manner in which the women resort to the "lord of rain" in times of drought. Two sticks cross-wise, roughly representing the human frame, are dressed up with garments and jewellery. This, the *Umm el-gheith* ("mother of the rain") is carried around from tent to tent, whilst verses are sung describing her endeavours for the fertilization of the soil. Jaussen observes that although this figure, by reason of its new garments, etc., is sometimes called "bride" (*arūs*), he has not been able to substantiate the evidence given by Curtiss that it was known as "the bride of Allah." Among the Arabs of the Negeb, the *Umm el-gheith* is covered with a large white veil, and is sometimes called "half a bride" (نصف شروس).

The fathers Molloy and Colunga describe with plans and photographs the high-places of Petra. Fr. Abel gives a concise description of the

¹ It may be worth noticing that among the Bahima of Uganda these two forms of burial are in use; the former is that employed when men die childless.

painted monument at el-Bared. P. Savignac publishes an account of the sanctuary of el-Kanjarah, near Petra, with a few Nabatæan inscriptions. In continuation of the itinerary from Nakhel to Petra, Jausen discusses the situation of the Well of Hagar and the village of Berdan. The latter is located in Khirbet el-Kâdy. The same scholar gives a very useful list of place-names in the Negeb, collected in the early part of last year, with brief topographical remarks.

Ancient Tyre and Modern England. By Philo-Anglicanus. (Elliot Stock, 1906.) The title of this book sufficiently indicates an intention of drawing a parallel between the two nations, and deducing either a denunciation or a warning. The author, who is evidently moved by patriotic motives, prefers the latter. In the ordinary course, we should not feel justified in inserting here notice of a book dealing primarily with matters of theology, religion and morals.

But this one is written in temperate language, and although some charges are brought against individual churches it does not appear to be directed against any particular church. On the other hand, great pains have evidently been taken in bringing together, not only the scriptural evidences bearing on Tyre, but the modern evidences—including the work of this Society—illustrating the former condition of Tyre and the adjoining countries, as well as in collecting statistics affecting the argument as relating to our own. Taken altogether it is a book which cannot but lead to reflection, and will doubtless interest a considerable number of readers.
