

The Cubbet es Sakhrāh, El Aksa, Jám'í el Magháribeh, &c., are each called a *Jámi*, but the entire Haram is a *masjid*. This will explain how it is that 'Omar, after visiting the churches of the Anastasis, Sion, &c., was taken to the "Masjid" of Jerusalem, and will account for the statement of Ibn el 'Asa'kir and others, that the Masjid el Aksa measured over 600 cubits in length—that is, the length of the whole Haram area. The name Masjid el Aksa is borrowed from the passage in the Coran (xvii. 1), when allusion is made to the pretended ascent of Mohammed into heaven from the temple of Jerusalem; "Praise be unto Him who transported His servant by night from El Masjid el Harám (i.e., 'the Sacred place of Adoration' at Mecca) to El Masjid el Aksa (i.e., 'the Remote place of Adoration' at Jerusalem), the precincts of which we have blessed," &c. The title *El Aksa*, "the Remote," according to the Mohammedan doctors, is applied to the temple of Jerusalem "either because of its distance from Mecca, or because it is in the centre of the earth."

The title Haram, or "sanctuary," it enjoys in common with those of Mecca, Medina, and Hebron.

(To be continued.)

DISCOVERY OF A TABLET FROM HEROD'S TEMPLE.*

"PERMIT me to have recourse again to the publicity of your journal in order to make known, in a few words, an important discovery which I have just made in Jerusalem. It is of one of those tablets which, in the temple reconstructed by Herod, forbade strangers, as Josephus tells us, from passing the sacred enclosure—the prohibition being written in Greek and Latin. The tablet which I have found bears the following inscription in Greek in seven lines:—

ΜΗΘΕΝΑ ΑΛΛΟΓΕΝΗ ΕΙΣΠΟΡΕΥΕΣΘΑΙ ΕΝΤΟΣ ΤΟΥ ΠΕΡΙ ΤΟ ΙΕΡΟΝ ΤΡΥ-
 ΦΑΚΤΟΥ ΚΑΙ ΠΕΡΙΒΟΛΟΥ ΟΣΔ'ΑΝ ΔΗΘΗ ΕΑΤΤΩΙ ΑΙΤΙΟΞ ΕΣΤΑΙ ΔΙΑ
 ΤΟ ΕΞΑΚΟΛΟΤΘΕΙΝ ΘΑΝΑΤΟΝ.

The characters are monumental in size, and present the appearance which one would expect in an inscription of the period.

The translation is:—

'No stranger is to enter within the balustrade (*τροφάκτος*) round the temple and enclosure. Whoever is caught will be responsible to himself for his death, which will ensue.'

The passage of Josephus to which I have made allusion, is as follows:—

'When you go through these first cloisters unto the second (court of the seven temples), there was a partition (*δρυφάκτος*) made of stone all round, whose

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