

has ever felt a warmer interest in the ways and objects of the Fund. On the last occasion when he was in the office of the Fund he was full of interest in the next expedition, and no one, as the Edinburgh subscribers know well, has exerted himself with more energy and more success for the promotion of this movement.

The General Committee has been strengthened by the addition of the following noblemen and gentlemen: the Duke of Sutherland, the Marquis of Bute, the Rev. Dr. Ginsburg, Dr. Birch, and Mr. E. H. Palmer.

In accordance with the invitation contained in the circular, the Committee beg all subscribers and intending donors to forward to the central office, or their local secretaries, lists of whom can be published in every *Quarterly*, their subscriptions for this year, before the autumn. Subscribers beginning this year are entitled to the new series of the *Quarterly* from the 1st November.

HISTORY OF THE HARAM ES SHERÍF.

COMPILED FROM THE ARABIC HISTORIANS BY E. H. PALMER, M.A.

THE history of Jerusalem, as told by Mohammedan writers, is not unknown to European scholars; but the various notices and extracts which have hitherto appeared are so scattered and difficult of access as to be of little use to the general reader.

“The History of the Temple of Jerusalem,” by Jelál ed dín es Siyúti, was translated by the Rev. J. Reynolds, for the Oriental Translation Fund, and published in 1836; but this work, besides being too literal and prolix, contains such grave errors of translation, and such perversions of the original meaning, that it is absolutely worthless as an authority. The work of Kemál ed dín ibn Abi Sherif has been edited with a Latin translation and notes by Paul Leming (Haunia MDCCCXVII.), but this is little better than the last, being apparently an early attempt by an indifferent Arabic scholar.

In the following article I have endeavoured to give a concise but complete abstract of the history of Jerusalem from Muslim sources, especially of that part which relates to the Haram es Sherif, and the building and successive restorations of the two mosques Cubbet es Sakhráh and El Aksa. Having copied every inscription extant in the Haram, I am enabled to illustrate the accounts given by the Mohammedan

authors with the contemporary records left by the different builders or restorers.

I have divided the article into two parts; the first containing the history, the second the Muslim traditions, of the various sacred places in and about Jerusalem.

As the basis of my account, I have taken the well-known work of Mejír ed dín, and have collated it with those of Es Siyútí, Kemál ed dín, Ibn 'Asákir, and others, introducing the various versions wherever accounts differed. I have not thought it necessary to quote the literary or traditional authority for each story, as the Mohammedan names, being entirely unknown to the greater number of English readers, could add but little weight to the testimony. Suffice it to say that (with the exception of a few incidental comments of my own) for every sentence in the text of the following pages, there exists a corresponding sentence in Arabic from one or other of the books used, and these I have translated, to the best of my ability, honestly and correctly.

§ 1.—CONQUEST OF THE CITY BY THE CALIPH 'OMAR.

On the death of Mohammed, Abu Bekr es Sadík was appointed his caliph (Khalifeh or vice-regent), and he was in turn succeeded by 'Omar el Khattáb as temporal and spiritual head of the Mussulman community.

In the 15th year of the Hijrah (A.D. 636) Abu 'Obeidah Ibn el Jerráh, general of the Mussulman army, after a series of brilliant victories in Syria and Palestine, turned his attention to Jerusalem, and his first step was to write a letter to the Christian patriarch of the Holy City, requiring him and all the inhabitants either to embrace the Mohammedan religion or to pay the usual tribute exacted from unbelievers. "If you refuse," said he, "you will have to contend with people who love the taste of death more than you love wine and swine's flesh, and rest assured that I will come up against you, and will not depart until I have slain all the able-bodied men among you, and carried off your women and children captive."

To this message a decisive refusal was returned, and 'Omar, in accordance with his threat, marched upon Jerusalem and besieged the town. The Christians, after several unsuccessful sallies, finding themselves reduced to great straits by the protracted siege, made overtures for capitulation, but refused to treat with any but the Caliph himself. Having exacted a solemn oath from them that they would hold to the proposed condition in case of the Caliph's arrival, the general sent a message to 'Omar, inviting him to leave Medína, and receive in person the capitulation of the town. The messengers from Abu 'Obeidah's camp were accompanied by some representatives of the Christian community, and the latter were much astonished at the stern simplicity and comparative retirement in which the Caliph was living, and which but ill accorded with their previously conceived ideas of the great monarch who had conquered the whole of Arabia and Syria, and had

made the Emperors of Greece and Persia to tremble on their thrones. The meeting between the Caliph and his victorious general was still further calculated to impress them. 'Omar was mounted on a camel, and attired in a simple Bedawí costume,—a sheepskin cloak, and coarse cotton shirt; Abu 'Obeidah was mounted on a small she-camel, an 'abba folded over the saddle, and a rude halter of twisted hair forming her only trappings; he wore his armour, and carried his bow slung across his shoulder. Abu 'Obeidah, dismounting from his beast, approached the Caliph in a respectful attitude; but the latter dismounting almost at the same moment, stooped to kiss his general's feet, whereupon there ensued a contest of humility which was only put an end to by the two great men mutually consenting to embrace after the fashion of Arab sheikhs who meet upon equal terms. A story of 'Omar's paying a man for some grapes which his followers had heedlessly plucked as they came in from their thirsty ride, and several other instances of his great integrity and unassuming manner, are related by the Arab historians. No doubt these incidents were to some extent the offspring of "the pride that apes humility;" yet the Muslim sovereign really seems to have possessed some good and amiable qualities.

'Omar pitched his camp upon the Mount of Olives, where he was immediately visited by a messenger from the Patriarch of Jerusalem, who sent to welcome him and renew the offers of capitulation. The armistice previously granted having been confirmed, and the personal safety of the Patriarch and his immediate followers being guaranteed, that dignitary set out with a large company of attendants for the Caliph's tent, and proceeded to confer with him personally and to draw up the articles of peace. The terms, exacted from Jerusalem in common with the other conquered cities, in spite of 'Omar's boasted generosity and equity, were extremely hard and humiliating for the Christians. They ran as follows:—

The Christians shall enjoy security both of person and property, the safety of their churches shall be, moreover, guaranteed, and no interference is to be permitted on the part of the Mohammedans with any of their religious exercises, houses, or institutions; provided only that such churches or religious institutions shall be open night and day to the inspection of the Muslim authorities. All strangers and others are to be permitted to leave the town if they think fit, but any one electing to remain shall be subject to the herein-mentioned stipulations. No payment shall be exacted from any one until after the gathering in of his harvest. Mohammedans are to be treated everywhere with the greatest respect; the Christians must extend to them the rights of hospitality, rise to receive them, and accord them the first place of honour in their assemblies. The Christians are to build no new churches, convents, or other religious edifices, either within or without the city, or in any other part of the Muslim territory; they shall not teach their children the Coran, but no one shall be prevented from embracing the Moham-

medan religion. No public exhibition of any kind of the Christian religion is to be permitted. They shall not in any way imitate the Muslims either in dress or behaviour, nor make use of their language in writing or engraving, nor adopt Muslim names or appellations. They shall not carry arms, nor ride astride their animals, nor wear or publicly exhibit the sign of the cross. They shall not make use of bells; nor strike the *nákús* (wooden gong) except with a suppressed sound; nor place their lamps in public places, nor raise their voices in lamentation for the dead. They shall shave the front part of the head and gird up their dress, and, lastly, they shall never intrude into any Muslim's house on any pretext whatever. To these conditions 'Omar added the following clause to be accepted by the Christians: That no Christian should strike a Muslim, and that if any single one of the previous stipulations were not complied with they should confess that their lives were justly forfeit, and that they were deserving of the punishment inflicted upon rebellious subjects.

When these terms had been agreed upon by both sides and the treaty signed and sealed, 'Omar requested the Patriarch to lead him to the Mosque (*Masjid*, or "place of adoration") of David. The Patriarch acceding to this request, 'Omar, accompanied by 4,000 attendants, was conducted by him into the Holy City. They first proceeded to the church of the Hbly Sepulchre,* which the Patriarch pointed out as the site of David's temple. "Thou liest," said 'Omar, curtly. They next visited the church called Sion, which the Patriarch again pointed out as the Mosque of David, and again 'Omar gave him the lie. After this they proceeded to the *Masjid of Jerusalem*, and halted at the gate, which is called in the present day Báb Mohammed. Now the dung in the mosque had settled on the steps of the door in such quantities that it came out into the street in which the door is situated, and nearly clung to the roofed archway of the street.† Hereupon the Patriarch

* In the original *El Kamámah*, "dung;" this is explained a little further on to be a designed corruption of the word *Kaiyámah*, "Anastasis." These words are at the present day applied by the Muslim and Christian population respectively to the church of the Holy Sepulchre.

† This important passage has been but imperfectly understood; Reynolds, by his translation, makes absolute nonsense of it, rendering the words:—

"So he went with him to the *Mosques* of the Holy City, until he came at last near unto a gate, called the gate of Mohammed; and he drew down all the filth that was on the declivity of the steps of the gate, until he came to a narrow passage, and he went down a number of steps until he almost hung upon the top of the interior or upper surface. . . . So Omar went upon his hands, and we went upon our hands and knees after him until we came to the central sewer. And we stood here upright."

The word here rendered "mosques" is in the singular, not in the plural, and plainly refers to a spot well known as "the Temple (*Masjid*) of Jerusalem." The word rendered "he drew down" is passive, and refers to the dirt which had collected

said, "We shall never be able to enter unless we crawl upon our hands and knees." "Well," replied the Caliph, "on our hands and knees be it." So the Patriarch led the way, followed by 'Omar and the rest of the party, and they crawled along until they came out upon the courtyard of the Temple, where they could stand upright. Then 'Omar, having surveyed the place attentively for some time, suddenly exclaimed: "By Him in whose hands my soul is, this is the mosque of David, from which the prophet told us that he ascended into heaven. He gave us a circumstantial account thereof, and especially mentioned the fact that we had found upon the Sakhras a quantity of dung which the Christians had thrown there out of spite to the children of Israel."* With these words he stooped down and began to brush off the dung with his sleeve, and his example being followed by the other Mussulmans of the party, they soon cleared all the dung away, and brought the Sakhras to light. Having done this he forbade them to pray there until three showers of rain had fallen upon it.

Another account relates that, on conquering the city, 'Omar sent for Ka'ab and said to him, "Oh, Abu Ishák, dost thou know the site of the Sakhras?" "Yes," replied Ka'ab, "it is distant such and such a number of cubits † from the wall which runs parallel to the Wády Jehennum; it is at the present time used for a dunghill." Digging at the spot indicated, they found the Sakhras as Ka'ab had described. Then 'Omar asked Ka'ab where he would advise him to place the mosque, (or, as some say, "the Kiblah")? Ka'ab answered, "I should place it behind the Sakhras, so that the two Kiblahs, namely, that of Moses and that of Mohammed, may be made identical." "Ah," said

in such quantities upon the raised platform that it ran down the steps into the street, and there made a heap high enough to reach to the arched roof of the street. Not to mention the difficulty of 4,000 men standing upright in a sewer, I may remark that the word rendered "*central sewer*" is *sahn*, "an open court," the name applied at the present day to the platform upon which the Cubbet es Sakhras stands. Reynolds's translation would imply that the site of the Sakhras was in a sewer below the level of the rest of the city as it then stood!

* It needed no prophetic inspiration to acquaint Mohammed with this fact. The site of the Temple was not only well known to the Christians, but was systematically defiled by them out of abhorrence for the Jews. Euty chius expressly tells us that—"when Helena, the mother of Constantine, had built churches at Jerusalem, the site of the rock and its neighbourhood had been laid waste, and so left. But the Christians heaped dirt on the rock so that there was a large dunghill over it. And so the Romans had neglected it, nor given it that honour which the Israelites had been wont to pay it, and had not built a church above it, because it had been said by our Lord Jesus Christ in the Holy Gospel, 'Behold, your house shall be left unto you desolate.'"

† Reynolds, again misunderstanding the Arabic, renders this "one cubit."

'Omar, "thou leanest to Jewish notions, I see; the best place for the mosque is in front of it," and he built it in front accordingly.

Another version of this conversation is, that when Ka'ab proposed to set the mosque behind the Sakhrah, 'Omar reproved him, as has just been stated, for his Jewish proclivities, and added, "Nay, but we will place it in the *sadr* ('breast or forepart') for the prophet ordained that the Kiblah of our mosques should be in the forepart. I am not ordered," said he, "to turn to the Sakhrah, but to the Ka'abah." Afterwards, when 'Omar had completed the conquest of Jerusalem, and cleared away the dirt from the Sakhrah, and the Christians had entered into their engagements to pay tribute, the Muslims changed the name of the great Christian church from *Kaiyúmah* (Anastasis), to *Kamámah* (dung), to remind them of their indecent treatment of the holy place, and to further glorify the Sakhrah itself.

§ 2.—BUILDING OF THE CUBBET ES SAKHRAH, &C., BY 'ABD EL MELIK.

In the year 66 of the Hijrah (A.D. 684), 'Abd el Melik having succeeded his father 'Merwán in the Caliphate, turned his attention to building the Cubbet es Sakhrah, and constructing the Masjid el Aksa. Some time before this he had, for political reasons, forbidden people to perform the pilgrimage to Mecca, fearing that they might take the side of his rival Zobeir, who was established there; but as people were beginning to grumble at this prohibition, he conceived the plan of inducing them to make pilgrimages to Jerusalem instead, hoping in this way to quiet the public mind.

Having determined upon this course he sent circular letters to every part of his dominions, couched in the following terms:—

"'Abd el Melik desiring to build a dome over the Holy Rock of Jerusalem, in order to shelter the Muslims from the inclemency of the weather, and, moreover, wishing to restore the Masjid, requests his subjects to acquaint him with their wishes on the matter, as he would be sorry to undertake so important a matter without consulting their opinion."

Letters of approval and congratulation flowed in upon the Caliph from all quarters, and he accordingly assembled a number of the most skilled artisans, and set apart for the proposed work a sum of money equivalent in amount to the whole revenue of Egypt for seven years. For the safe custody of this immense treasure he built a small dome, the same which exists at the present day to the east of the Cubbet es Sakhrah and is called Cubbet es Silsilah. This little dome he himself designed, and personally gave the architect instructions as to its minutest details. When it was finished, he was so pleased with the general effect that he ordered the architect to build the Cubbet es Sakhrah itself on precisely the same model.

Having completed his treasure house and filled it with wealth, he

appointed Rija ibn Haiyáh el Kendí controller thereof, with Yezíd ibn Sallám, a native of Jerusalem, as his coadjutor. These two persons were to make all disbursements necessary for the works, and were enjoined to expend the entire amount upon them, regulating the outlay as occasion might require. They commenced with the erection of the Cubbeh, beginning on the east side and finishing at the west, until the whole was completed and there was nothing further left for any one to suggest. Similarly in the buildings in the fore part of the Masjid,* that is, on the south side, they worked from east to west, commencing with the wall by which is the Mehd 'Aisa (cradle of Jesus), and carrying it on to the spot now known as the Jám'í el Magháribeh.

On the completion of the work, Rijá and Yezíd addressed the following letter to 'Abd el Melik, who was then at Damascus:—

“In accordance with the orders given by the Commander of the Faithful, the building of the Dome of the Rock of Jerusalem (*Cubbeti Sakhrati Bait el Mu'ad-das*) and the Masjid el Aksa is now so complete that nothing more can be desired. After paying all the expenses of the building there still remains in hand a hundred thousand dinárs of the sum originally deposited with us; this amount the Commander of the Faithful will expend in such manner as may seem good to him.”

The Caliph replied that they were at liberty to appropriate the sum to themselves in consideration of their services in superintending the financial department of the works. The two commissioners, however, declined this proposition, and again offered to place it at the Caliph's disposal, with the addition of the ornaments belonging to their women and the surplus of their own private property. 'Abd el Melik, on receipt of their answer, bade them melt up the money in question, and apply it to the ornamentation of the Cubbeh. This they accordingly did, and the effect was so magnificent that it was impossible for any one to keep his eyes fixed on the dome, owing to the quantity of gold with which it was ornamented. They then prepared covering for it of felt and leather, which they put upon it in winter time to protect it from the wind and rain and snow. Rija and Yezíd also surrounded the Sakhráh itself with a latticed screen of ebony, and hung brocaded curtains behind the screen between the columns.

§ 3.—OPENING OF THE CUBBET ES SAKHRAH.

A number of attendants were employed in pounding saffron, and in making perfumed water with which to sprinkle the mosque, as well as in preparing and burning incense. Every morning also servants were sent into the Hammám Suleimán (“Solomon's bath”), to cleanse it out thoroughly. Having done this they used to go into the store-room in

* See the “Excursus on the name Masjid el Aksa” at the end of Section 5.

which the *Khalúk** was kept, and changing their clothes for fresh ones of various costly stuffs, and putting jewelled girdles round their waists, and taking the *Khalúk* in their hands, they proceeded to dab it all over the Sakhrá as far as they could reach; and when they could not reach with their hands they washed their feet and stepped upon the Sakhrá itself until they had dabbed it all over, and emptied the pots of *Khalúk*. Then they brought censers of gold and silver filled with 'ud (perfumed aloes wood) and other costly kinds of incense, with which they perfumed the entire place, first letting down the curtains round all the pillars, and walking round them until the incense filled the place between them and the dome, and then fastening them up again so that the incense escaped and filled the entire building, even penetrating into the neighbouring bazaar, so that any one who passed that way could smell it. After this, proclamation was made in the public market, "The Sakhrá is now open for public worship," and people would run in such crowds to pray in there, that two *reka'as* was as much as most people could accomplish, and it was only very few who could succeed in performing four.

So strongly was the building perfumed with the incense, that one who had been into it could at once be detected by the odour, and people used to say as they sniffed it, "Ah! So-and-so has been in the Sakhrá." So great, too, was the throng, that people could not perform their ablutions in the orthodox manner, but were obliged to content themselves with washing the soles of their feet with water, and wiping them with green sprigs of myrtle, and drying them with their pocket-handkerchiefs. The doors were all locked, and ten chamberlains posted at each door, and the mosque was only opened twice a week—namely, on Mondays and Fridays; on other days none but the attendants were allowed access to the buildings. It is said that in the days of 'Abd el Melik a precious pearl, the horn of Abraham's ram, and the crown of the Khosroes, were attached to the chain which is suspended in the centre of the dome, but when the Caliphate passed into the hands of the Beni Háshem they removed these relics to the Kaabeh.

§ 4.—DESCRIPTION OF THE MASJID EL AKSA IN THE TIME OF 'ABD EL MELIK AND THE REIGNS IMMEDIATELY SUCCEEDING.

Ibn 'Asákir tells us that there were 6,000 planks of wood in the Masjid used for roofing and flooring, exclusive of wooden pillars. It also contained fifty doors, amongst which were:—Báb el Cortobi (the gate of the Cordovan), Báb Dáud (the gate of David), Báb Suleimán (the gate of Solomon), Báb Mohammed (the gate of Mohammed),

* A species of aromatic plant, rather larger than saffron. Reynolds translates this "which was behind," and, as usual, makes nonsense of the remainder of the passage.

Báb Hettah (the gate of Remission*), Báb et Taunah (the gate of Reconciliation), where God was reconciled to David after his sin, Báb er Rahmeh (the gate of Mercy), six gates called Abwáb al Asbát (the gates of the tribes), Báb el Walíd (the gate of Walíd), Báb el Háshimí (the gate of the Háshem Family), Báb el Khidi (the gate of St. George or Elias), and Báb es Sekínah (the gate of the Shekina). There were also 600 marble pillars; seven mihrábs (or prayer niches); 385 chains for lamps, of which 230 were in the Masjid el Aksa, and the rest in the Cubbet es Sakhrah; the accumulative length of the chains was 4,000 cubits, and their weight 43,000 *ratals* (Syrian measure). There were also 5,000 lamps, in addition to which they used to light 1,000 wax candles every Friday, and on the night of the middle of the months Rejeb, and Shaban, and Ramadhán, as well as on the nights of the two great festivals. There were fifteen domes, exclusive of the Cubbet es Sakhrah; and on the roof of the mosque were 7,700 strips of lead, and the weight of each strip was 70 Syrian ratals. This was exclusive of the lead which was upon the Cubbet es Sakhrah.

All the above work was done in the days of 'Abd el Melik ibn Merwan. The same prince appointed 300 perpetual attendants to the mosque, slaves purchased with a fifth of the revenue, and whenever one of these died there was appointed in his stead either his son, grandson, or some one of the family; the office to be hereditary so long as the generation lasted. There were four-and-twenty large cisterns in the Masjid, and four minarets, three of which last were in a line on the west side of the Masjid, and one over the Babel Esbát. There were also Jewish servants employed in the Masjid, and these were exempted on account of their services from payment of the capitation tax; originally they were ten in number, but as their families sprung up increased to twenty. Their business was to sweep out the Masjid all the year round, and to clean out the lavatories round about it. Besides these, there were ten Christian servants also attached to the place in perpetuity, and transmitting the office to their children; their business was to brush the mats and to sweep out the conduits and cisterns. A number of Jewish servants were also employed in making glass lamps, candelabras, &c. (these and their families were also exempted in perpetuity from tax, and the same privilege was accorded to those who made the lamp wicks).

The doors of the Masjid were all covered with plates of gold and silver in the time of 'Abd el Melik, but these were stripped off by Abu Jaafar el Mansur, the second caliph of the Abbaside dynasty, in A.D. 753, and melted up for coin to repair the east and west sides of the Masjid, which had fallen down in the great earthquake of 747 A.D.

When the second earthquake occurred, and threw down the parts restored by Abu Jaafar, El Mehdí, his successor, seeing that the place

* Cf. Corán, cap. ii. 55, "Enter the gate with adoration, and say 'Remission.'"

was going to ruin, and] was almost] deserted by worshippers, determined to rebuild it on a smaller scale. This he did by taking a portion both off the length and breadth. El Mehdi ascended the throne 7th October, A.D. 775.

The only inscription of 'Abd el Melik's which now remains in the mosque is the great mosaic around the colonnade in the interior; of this I shall give a particular account when speaking of Abd Allah Má'mún, by whom it was altered for the purpose of fraudulently inserting his own name.*

Abd el Melik died on the 8th Sept., A.D. 705, and was succeeded by his son El Walíd.

§ 5.—MEASUREMENT OF THE MASJID.

Ibn 'Asákir says that the length of the Masjid el Aksa was 755 cubits, and the breadth 465 cubits, the standard employed being the royal cubit.

In the *Muthír el Gharám* the author tells us that he saw on the north wall, over the door which is behind the Báb el Dowaidáriyeh, on the inside of the wall, a stone tablet, on which the length of the Masjid was recorded as 784 cubits, and its breadth 455; it did not, however, state whether the standard employed was the royal cubit, or not. The same author informs us that he himself measured the Masjid with a rope, and found that in length it was 683 cubits on the east side, and 650 on the west, and in breadth it was 438 cubits, exclusive of the breadth of the wall.

EXCURSUS ON THE NAME MASJID EL AKSA.

In order to understand the native accounts of the sacred area at Jerusalem, it is essentially necessary to keep in mind the proper application of the various names by which it is spoken of. When the Masjid el Aksa is mentioned, that name is usually supposed to refer to the well-known mosque on the south side of the Haram, but such is not really the case. The latter building is called El Jám'í el Aksa, or simply El Aksa, and the substructures are called El Aksa el Kadímeh (the ancient Aksa), while the title El Masjid el Aksa is applied to the whole sanctuary. The word *Jámi* is exactly equivalent in sense to the Greek *συναγωγή*, and is applied only to the church or building in which the worshippers congregate. *Masjid*, on the other hand, is a much more general term; it is derived from the verb *sejada* "to adore," and is applied to any spot, the sacred character of which would especially incite the visitor to an act of devotion. Our word *mosque* is a corruption of *masjid*, but it is usually misapplied, as the building is never so designated, although the whole area on which it stands may be so spoken of.

* I propose hereafter to publish a fac-simile of this inscription, showing the alteration in the mosaics, from a squeeze impression, which I obtained when working in the mosque.

The Cubbet es Sakhrāh, El Aksa, Jám'í el Magháríbeh, &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 ΕΙΣΠΟΡΕΤΕΣΘΑΙ ΕΝΤΟΣ ΤΟΥ ΠΕΡΙ ΤΟ ΙΕΡΟΝ ΤΡΥ-
ΦΑΚΤΟΥ ΚΑΙ ΠΕΡΙΒΟΛΟΥ ΟΣΔ'ΑΝ ΔΗΦΘΗ ΕΑΥΤΩΙ ΑΙΤΙΟΣ ΕΣΤΑΙ ΔΙΑ
ΤΟ ΕΞΑΚΟΛΟΥΘΕΙΝ 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 (*τρυφакτος*) 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 (*δρυφакτος*) made of stone all round, whose

* Reprinted, by kind permission of the Editor, from the *Athenæum*.