

from the Bishop of Porphyriion, must be considered a separate site, and placed probably (from its distance in the Antonini Itinerary) at Tell el Semak, where are remains of a considerable early Christian town, as pointed out by the late Mr. Tyrwhitt Drake and by myself in former reports.

The Crusaders, as Reland remarks, even confounded the Sea of Galilee with the Mediterranean, and placed the site of some places mentioned in the New Testament as near Tiberias on the shore of the Mediterranean. Thus they supposed a connection between the name of the town Caiapha or Caiaphas (the modern Haifa), which Benjamin of Tudela makes to have been founded by Caiaphas the high priest, and Cephas, the Greek name of Simon Peter. Hence, at Haifa the Crusading clergy showed the rock where Simon Peter fished, possibly the present Tell el Semak, or "mound of the fish." A second rock was shown at Jaffa, probably near the Church of St. Peter, with the same tradition. To this curious confusion of ideas may also perhaps be traced the existence of a Crusading Capernaum between Caipha and Cæsarea.

In a former report (*Quarterly Statement*, April, 1875, p. 90) I supposed this site, called Kefr Tauchumin by Jerome and the Talmud, and Kefr Thaucum or Capernaum by later writers, to be the present Tantura; the distances given by Benjamin of Tudela, however, serve to place the Crusading Capernaum at the modern village of *Kefr Lam*, where are remains of a mediæval fortress. This will appear from the Itinerary as below:—

Caiphas to Capernaum, 4 parasangs = 14 English miles.	} Benjamin Tudela.
„ Cæsarea 10 „ 35 „	

The true distances are:—

Haifa to Kefr Lam, 14 English miles.
„ Cæsarea, 36 „

These brief notes will, I hope, be enough to show that a great amount of incidental information as to scriptural topography is to be obtained by study of the obscurer sites mentioned in Talmudic and early Christian writers. Where, however, the more famous, such as Capernaum, Gilgal, &c., are concerned, ecclesiastical tradition of the middle ages tends rather to confuse than to assist the student. C. B. C.

ROCK-CUT TOMBS.

THE question of rock-cut sepulchres being one of special interest in Palestine as connected with the great question of the Holy Sepulchre, I may perhaps be allowed a few words to supplement Dr. Tobler's notice in the last *Quarterly Statement*.

In the course of the Survey I have examined some 400 or 500 tombs, and have obtained about 100 plans, endeavouring always to get some indication of the date of the structure.

The four species mentioned by Dr. Tobler may be divided into two groups: 1st, those with *kokim*; 2nd, those with side loculi. He does not mention the other varieties common in Palestine, viz., 1st, graves not in rock chambers; 2nd, rock-sunk graves with two loculi.

Of each of these four divisions there are specimens serving roughly to fix the date.

1st Group. *Kokim tombs*.—These have been variously described as tombs with the “perpendicular,” “pigeon-hole,” “oven,” “deep,” “sunk,” or “long” loculus, to all of which titles Dr. Tobler objects, proposing the very simple expedient of securing uniformity of description by returning to the original Jewish title, which I intend in future to adopt. Such tombs are carefully described in the Talmud, and the dimensions there given tally with the average size of chamber and graves of this class.

There seems to me evidence in Palestine itself of these tombs being Jewish work. In many cases the *kokim* exist in one chamber, with loculi differently arranged in another, but in every case, as far as my experience goes, it is the *outer*, or more ancient chamber, which has the *kokim*, whilst the loculi exist in the inner or more recently excavated.

The scanty inscriptions in Hebrew which I have found on tombs have all belonged to tombs with *kokim*, and I have never seen a Christian or a Greek inscription on such a tomb. The seven-branched candlestick we have also found only on tombs with *kokim*.

Another indication of antiquity may be found in the osteophagi to be discovered often in these chambers. They bear, as described by M. Ganneau, Hebrew inscriptions which he dates at about the first century A.D. The first of these inscriptions were communicated to the Fund in August, 1873, by Dr. Chaplin. As the osteophagi are not sufficiently large for an entire body, yet contain the bones of adults, it seems evident, as he then remarked, that they can only have been used after the body had decayed and the skeleton fallen to pieces. If, then, they were used to preserve piously the bones of former occupants of the *kokim*, when it was desired to place other bodies in these receptacles, it seems to argue a great antiquity for the *kokim*.

That further accommodation was often so obtained without the labour of rock excavation, we see clearly at Beisan, where sarcophagi of full size have been ranged parallel with the side loculi of the chamber.

2nd. Group. *Side loculi tombs*.—Under this head I would include the three varieties mentioned by Dr. Tobler as *shelf* graves, *trough* graves, and *sunk* graves.

The disposition is in either case the same. An arched recess, generally 6 to 7 feet long, and $2\frac{1}{2}$ feet wide, and 5 to 6 feet high, is cut at the back and on either side of the chamber. The loculus consists either of

a grave sunk in this recess, or more generally there is a rock wall reaching 2 to 3 feet up in front, and thus forming a deep sarcophagus covered with flat slabs. If the recess is not on the level of the chamber floor we have the shelf loculus. In either case the body lay with its side (not with its feet) to the wall of the chamber. Thus the title *side loculus* applies to all. There seems no distinction of date between the three kinds, but rather one of labour, the better tombs containing the trough loculus, which required more labour, though more than one kind may be found in the same tomb.

In some cases more than one loculus exists under one arch or arcosolium. A sort of transition style may be recognised where two loculi exist with a space between under one arcosolium, but endwise to the outer chamber like *kokim*.

These tombs appear later than the *kokim* tombs. I measured a great number of valuable examples with Greek inscriptions (some known) at Suk Wady Barada (ancient Abila). In Palestine itself I found an example with a Greek graphita at Sheikh Bureik. The inner or more recent chambers of the *kokim* tombs have often side loculi. At Shefa 'Amr, a seat of the early Rabbis, I visited such a tomb highly decorated with Christian emblems and a Greek inscription. Unless we suppose that other nations buried their dead with the Jews, we must conclude this to be a later Jewish style of tomb. This fact may be cited in favour of the authenticity of the traditional Holy Sepulchre.

3rd Group. *Graves without chambers*.—The Romans in Palestine seem to have used columbaria or sarcophagi, but a few examples occur, as near Seffurieh, of sarcophagi sunk in the rock, and covered with the usual lid. Another kind of grave, which is indeed the arcosolium cut in the face of a cliff instead of within a chamber, occurs in cemeteries of the second group. The columbaria exist in well-known Roman sites, such as that of Diocletianopolis, which I hope to show clearly is to be found at the modern village of Kufin, an interesting identification, and, as I think, quite new.

4th Group. *Rock-sunk tombs*.—By this term I have invariably described a kind of sepulchre not mentioned by Dr. Tobler, and scarcely known to exist near Jerusalem. One example occurs on Olivet, and others were planned by M. Ganneau in the Kerm es Sheikh. It consists of a trough some 6½ feet long, 3 feet wide, and from 4 to 5 feet deep, sunk in the flat surface of the rock, and covered by a great block 7 feet long; on either long side of the trough exists a recess or arcosolium, with a grave sunk in its floor. Thus the tomb held two bodies, and no more, placed side by side, with the trough between.

According to native tradition these tombs are Christian. A large cemetery of such exists in connection with a mediæval tower at Iksâl, and is known as the Frank cemetery. The tombs are supposed to have held man and wife.

Several of this class of tombs give instances of Greek Christian inscriptions, as that found by M. Ganneau at Kh. Zakeriyeh. In the one on Olivet were found two leaden coffins with crosses upon them.

None of these systems of burial seem to have had any reference to orientation, and are hence not used by the Moslems.

A few specimens of structural sepulchres on the first or second system exist in Palestine.

Thus arranged and dated, we find the method of sepulture used by each succeeding race, Jew, Heathen, or Christian, in Palestine.

The Crusaders seem to have been buried as in Europe, thus we may confine group No. 4 to the Byzantine period, when a great deal of rock excavation was executed.

A careful paper, should I have time to draw it up, with plans of the important specimens collected by us, and professional opinion on the architectural details, would, I hope, in our present state of information, go far to settle the question of date, which would render the sepulchres thus classified of extreme value to antiquarians. C. R. C.

KALAMON.

In his paper on the Jerusalem Itinerary, published in the "Bulletin de la Société de Géographie" for July, 1875, M. Ganneau calls attention to the omission of the name Kalámun upon our map of Carmel as well as upon those of M. Guerin and Vandevelde, whilst it is to be found on the maps of Robinson, Ritter, and Jacotin. The explanation is simple, and, as in many other cases in Palestine, I have little doubt that the place has two names, the second of which is suggested by M. Ganneau, and actually appears on our map.

Ritter places Kalamón north-east of El Keniseh. Kalamón is mentioned by Isaac Chelo (1334 A.D.) as an important ruin near the sea, between Sycaminos and Cæsarea. The French army, in returning from Acca, passed through a place of the same name, and in the Notitia of the Roman knights it is mentioned as the quarters of one cohort and of certain native mounted archers. There is, therefore, little doubt as to its whereabouts, and M. Ganneau concludes thus: "Par induction la position de Kalamoun tomberait d'après ce raisonnement un peu au nord du point marqué oW dans la carte du Lieutenant Conder en face de Ferch Iskander." This position agrees with that given on Murray's new map.

I find, on inspecting the specimen map of Carmel, published in the Palestine Exploration Fund *Quarterly* for January, 1875, that the "point marked oW" in question is a well. M. Ganneau appears to have mistaken the small circle which in large surveys generally marks a well for the letter o; W. of course stands for well. A little to the north-east is a ruin of some importance occupying the position of the Kulmon of the new Murray; it is called by us Khirbet Kefr el Samír, and contains rock-cut tombs. On reference to the ruin list I find it to consist