

I believe I have found the exact origin of this interesting fragment; and if so, this origin fully confirms all the observations and conclusions I then drew from the appearance of the fragment.

It is nothing else than a piece of the frieze of the Church of the Holy Sepulchre which represents different scenes in the life of our Lord. On examining recently a drawing of the frieze, I find that there is a great gap in the scene of the triumphal entry, which this fragment just fills up. I have a photograph of the fragment, but, unfortunately, none of the frieze, else I might be able to show at once that the edges of the fragment correspond with the border of the frieze.

It is to be desired that the fragment might be restored to its original place, which would be an exceedingly simple operation. They told me that it belonged to the foundation of an Arab house; very likely the truth, because the mutilation may be old enough to allow of the piece broken off being used over again in new buildings. We have on this point evidence as far back as 1480, that of the German monk, F. Faber, otherwise Friar Schmidt, who has left us a minute account of the church. After saying that the lintel over the entrance of the church is of white marble (*de candidissimo marmore*), and that it is sculptured on the outside to represent the entry into Jerusalem of the Lord mounted on an ass (*sculptum imaginibus de ingressu Domini super asinam in Jerusalem*), the scene of those who bought and sold in the Temple, and the resurrection of Lazarus, he adds that these sculptures have been broken and mutilated (*violenter destructe et mutilata membris*). The mutilation is thus at least as old as the 15th century. Baedeker's Guide says:—"Then follows the entry into Jerusalem: here, unfortunately, the principal figure is destroyed, with the exception of the head. . . . The execution of the whole work is remarkably lifelike."

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NOTES FROM THE MEMOIR.

THE memoir of Sheet 7 is now complete, and contains many points of interest. Among others the notes on Cæsarea will be of great value, as giving dated specimens of the Crusading work. It is possible to distinguish the work of Gautier D'Avesne (1218 A.D.) in the walls, from that of the time of St. Louis (1251 A.D.), and thus to give indications as to the date of many buildings in Palestine as yet undetermined and not heard of in history. The use of "male" and "female" arches in the cathedral and other buildings, also, is of importance, as disproving the idea that one kind was Saracenic, the other Gothic.

The mediæval history of Palestine is of the greatest importance. If ignorant of the towns and castles built by the Crusaders, we shall always be in danger of imputing too great antiquity to existing ruins, and unable to disentangle the threads of native and foreign tradition. I

have now prepared an index of more than 300 mediæval sites; but many will be added by study of the Chronicles before this can be considered at all complete.

One or two out-of-the-way identifications may be noted.

Sellen was a casale, or village, which was given to the Teutonic knights, about 1200 A.D. It was in Galilee, and mentioned with Mogar (*el Mūghār*), Zekkanin (*Sukhūn*), Arabia (*'Arrābeh*), and Romane (*Rummāneh*). It is evidently, therefore, the modern *Klūrbet Sellāmeḥ*, the Salamis of Josephus; but the identification seems to have been missed by M. Rey, who identifies the other places. It was a Druse village, but was reduced to ruins in 1110 A.H.

☞ *Jemr'arah*.—This curious name exists in the south, on Sheet 21, applied to a ruin. It is no doubt the Gemmaruris mentioned by the geographer Ptolemy (*circa* 140 A.D.) as in Idumæa (a term applied to all the Hebron hills by Josephus) on the west of Jordan.

Oshel, in Galilee, was one of the seats of the Sanhedrim, the only one as yet unknown. It was separated from Shafram (*Shefa-'Amr*) by a sabbath day's journey. This serves to identify it with the little ruin called *Hūsheh*, S.W. of the latter town, and which, if we allow each town to have had a limit of a sabbath day's journey, is separated from *Shefa 'Amr* by the required distance.

Tomb of Habakkuk.—This was shown according to St. Jerome at Eccala, seven miles from Eleutheropolis, which he supposes to be the site of the hill Hachilah (Onom. s.v. *Echela*). Again he speaks of the same place as being Keilah (s.v. *Ceila*), and eight miles from Eleutheropolis towards Hebron. Again, speaking of Gabatha, twelve miles from Eleutheropolis (s.v. *Gabatha*), he states that the tomb of Habakkuk was to be seen there. The remains of Habakkuk and Micah are said to have been found at Keilah in the time of Zebenus, Bishop of Eleutheropolis, according to Nicephorus (H.E. xii. 48) and Sozomen (H.E. vii. 28). The two accounts of Jerome do not seem to agree; the first place, Keilah or Hachilah, is evidently the modern *Kīlah*, which is about seven Roman miles from Eleutheropolis, where old tombs occur. The Gabatha mentioned is evidently *Jeba'*, further north, eleven Roman miles from Beit Jibrin, near which is a ruin called *Habeik*, which it struck me might have some connection with the name of Habakkuk, as it comes from an equivalent root. The *Mūkāms* here do not preserve the name required.

Hachilah.—As regards Hachilah, Jerome is evidently wrong. The hill Hachilah (Ἐχελᾶ) was on the right, or south of the Jeshimon (1 Sam. xxiii. 19), and is also noticed as "facing" it (1 Sam. xxvi. 3). The Jeshimon is generally supposed to be the desert between the Dead Sea and the Hebron hills. It seems to me most probable that the name of this famous hill is preserved in the *Dahret el Kolah*, or "hilly ridge," which runs down from the plateau on which *Zif* stands, towards the desert of Engedi. The identification supposes a softening of the first guttural, of which there are accepted examples. The Hebrew *caf* is

properly represented by its equivalent in Arabic, and the slight change would be accounted for by the meaning thus given to the word in Arabic.*

Geba.—Another place of this name is noted in the Onomasticon as five miles from Gophna, in the direction of Neapolis. This is evidently the modern *Jibia*, a village in the required direction. Jerome makes it the Gebim of Isaiah x. 13, but the position seems rather far north for this to be correct. Out of 211 places known to Jerome, and noted in the Onomasticon, the following only have escaped identification:—

1. *Adasa*, near Gophna.
2. *Addara*, near Thamnitica and Diospolis.
3. *Adia*, near Gaza.
4. *Arath*, west of Jerusalem.
5. *Aser*, between Ascalon and Azotus.
6. *Azekah*, on road from Eleutheropolis to Jerusalem.
7. *Gittha*, between Antipatris and Jamnia.
8. *Erimiththa*, in Daroma.
9. *En Nadab*, ten miles from Eleutheropolis, on the way to Jerusalem.
10. *Curncea*, nine miles from Jerusalem.
11. *Lochis*, seven miles south of Eleutheropolis.
12. *Morasthi*, east of Eleutheropolis.
13. *Salaba*, a large village in the country of Sebaste.
14. *Sanim*, east of Neapolis.
15. *Caphtis*, in Judea.

This will give an idea of the completeness with which the topography has been worked out. Sites without the present boundary of the work (about six in all) are not in this list.

Chasbi.—This place, which Jerome makes to be Chezib, he notices as deserted, and near Adullam. The name is probably preserved in the modern 'Ain Kezbeh, near *Beit Nettif*. Jerome's identification seems in this case not improbably correct. (Compare Joshua xv. 44.)

Hawa.—This word enters into the names of many places in Palestine, and has, I think, been generally mistranslated. Thus Robinson renders *Kaukab el Hawa* "Meteor of the air," and *Dsir el Hawa* "Convent of the wind." But the original meaning of the root in Arabic is "to fall down," and in Hebrew the same word means "ruin." It would seem a considerable improvement to render these names "Kaukab the fallen," and "the tumbled-down convent," titles which apply well to the heaps of fallen masonry. *Kaukab* means, among other things, "a prison," and is the name of several places in Palestine.

Issachar.—The cities of this tribe are important, because its limits

* In a former report I proposed the hill of *Yákin* as Hachilah, but there are several objections to this: first, it is *west*, not *south* of the Jeshimon; secondly, the letter K is a *Koph*, not a *Kaf*, as required; thirdly, the place has been identified as the site of the town of Cain.

are not otherwise marked. Those identified as yet are given in the list below:—

1. Jezreel	= <i>Zerín.</i>
2. Chesulloth	= <i>Iksal.</i>
3. Shunem	= <i>Sulem.</i>
4. Haphraim (Affarea, Onom.)	= <i>el Farráiyeh, C.R.C.</i>
5. Shihon (Seon, Onom.)	
6. Anaharath	= <i>en N'aurah, C.R.C.</i>
7. Rabbith	= <i>Rába, C.R.C.</i>
8. Kishion	
9. Abez	= <i>el Khüzneh ? C.R.C.</i>
10. Remeth	= <i>Rámeh.</i>
11. En Gannim	= <i>Jenin.</i>
12. En Haddah	
13. Beth Pазzez	

Abez means white (Arabic, *Abeid*); the town from position would perhaps be near Taanach (as Kishion is near Kedesh = *T. Abu Kúdeis*). There is here an important ruin called *el Khüzneh* ("the treasure"), and a spring called *'Ain el Abeid* ("white spring"), perhaps a trace of Abez. The last two sites may perhaps be recovered in the Jordan valley or the hills just above it.

Sun Dial in the Haram.—This is a curious piece of solid masonry, shown on the Ordnance Plan south-west of the Kubbet es Sakhrá, on the platform. Its use was explained to me by the sheikh of the mosque. The dial is, however, gone.

In the anonymous description of Palestine (*circa* 1151-57 A.D.), published by De Vogüé (*Eglises de la Terre Sainte*, p. 426), is a passage which may be translated from the Latin as follows:—

"Between the temple and the altar was Barachias the son of Zacharias slain, which altar, afterwards converted by the Saracens into a sun-dial (horologium), may still be seen in the court."

The Temple (*Templum Domini*) in the middle ages was identified with the Kubbet es Sakhrá. In the rock the chronicles suppose the ark to be hidden under the Holy of Holies; in this they follow Jewish tradition, which supposes the ark in the Temple of Herod to have been in a cave under the Eben Shatiyeh, or stone of foundation.

Sinjil.—This curious name, applying to a village just west of the Nablus road, and about twenty miles from Jerusalem and twelve from Nablus, has always been a puzzle to me. In the itinerary above mentioned we probably see the explanation, for the name, containing four radicals, is apparently not Arabic.

"Ten miles from Sychem is the Casale of Saint Gilles (Sancti Egidii), taking its name from the Count of Saint Gilles (Raymond, the fourth Count of Toulouse, called of Saint Gilles—first Crusade, according to Du Vogüé's note), who here camped with the Frank army the day before they came to Jerusalem. Fourteen miles from this Casale is Jerusalem."

The proportionate distances agree, though the mile used seems to have been longer than the English mile. This is almost the only case I have met of a town retaining a Crusading name; there were many others to which the Crusaders gave new names, as Casal Blanc (*Kueikât*), Casale Lambert, Casal Beroard (*Mînet el Kûl'ah*), Casale Royal, which have lost their mediæval names.

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THE MOSLEM MUKAMS.

I.

NEXT to the study of the language of the peasantry in Palestine there is probably nothing which will throw more light on the question of the origin of their race than that of the vulgar faith as exemplified in the local sanctuaries scattered over the country, a study which is also of no little importance in relation to the ancient topography of Palestine, as is shown by the various sites which have been recovered by means of the tradition of sacred tombs preserved after the name of the site itself had been lost.

In his interesting paper on the Peasantry (*Quarterly Statement*, Oct., 1875) M. Ganneau remarks: "A methodical search for these *Mûkâms* is of the greatest importance." This search has been made during the course of the Survey, so that the names of no fewer than 300 sacred places are now marked on the map, many of which are of the greatest value. It is proposed here to give a sketch of the character of these sites, abstracted from the notes which are to form part of the memoir.

It must be stated first that there is a marked difference between the Bedouin and the Fellahin in regard to the *Mûkâms*. In the country occupied by the nomads no such buildings exist, with exception of one or two fallen into ruins. The Arabs, or Bedouin, are by profession Moslems, by practice (at all events east of Jordan) heathen and moon-worshippers, as in the time of Mohammed. Their sacred places are the tombs of their ancestors, and the ancient history of Palestine forms no part of the religion of a race which only entered and conquered the country a thousand years after Christ.

With the *Fellahin* it is far different. In their religious observances and sanctuaries we find, as in their language, the true history of the country. On a basis of polytheistic faith which most probably dates back to pre-Israelite times, we find a growth of the most heterogeneous description; Christian tradition, Moslem history, and foreign worship are mingled so as often to be entirely indistinguishable, and the so-called Moslem is found worshipping at shrines consecrated to Jewish, Samaritan, Christian, and often Pagan memories.

It is in worship at these shrines that the religion of the peasantry consists. Moslem by profession, they often spend their lives without entering a mosque, and attach more importance to the favour and pro-