

brothers Kuleib ("little dog") and Jerro ("cub") are said to have come from beyond Jordan, and to have camped at Semmunieh, west of Nazareth. Their tent-pegs were made of acacia wood, and from them sprang the acacia trees of Semmûnieh, which are of a species (*Acacia vera*) not generally found in Palestine.

It must be noted that the same tradition occurs in the south of Palestine (see Finn's "Byeways," p. 151). The acacia trees of *Wady es Sunt*, which is named from them, are said to have sprung from the tent-pegs of a certain king of Egypt called Abu Zeid, who was here defeated.

The derivation of a few curious names may also be noticed.

*Bornata*, meaning "hat," is a name applied to several ruins. Perhaps it may be considered to be the Aramaic *Birnathuh*, meaning "a palace" or large building.

*Werdeh*, commonly translated "rose," is the name of a great many springs in Palestine. It is unnecessary to say that there are no roses near any of them, because roses do not exist in Palestine. The word has a very special meaning of "going down to fetch water," and is thus equivalent to the Hebrew *Yered*, which has a similar meaning. Thus at Tell Jezer we have a spring which is called either *Werdeh* or *Yerdeh*, the latter from being understood by the peasantry to mean "collection" of flocks, &c., round the water. It is, in fact, the root of the name of Jordan, "the descender," which still lingers in the language.

*El Mîneh*.—This title is applied to the various harbours along the coast, but it is not an Arabic name. In the Talmud the harbour of Casarea is called *Lemîneh*, though not a Hebrew word. It is, in fact, the Greek λιμνη, "a harbour," which was adopted apparently by the Jews, and which has become corrupted into *El Mîneh*. The Jews were not a maritime people, and Palestine has no harbours; thus for the small ports built by the Romans they seem to have adopted a foreign title still used, though its derivation is obscured by a slight corruption.

16th November, 1877.

C. R. C.

## JOSHUA'S TOMB.

THERE are two places in Palestine which might claim the honour of being the place of sepulture of Joshua. The one is pointed out by Christian tradition, the other by Jewish and Samaritan.

The name of the city where Joshua was buried was Timnath Heres, and it was situate in Mount Ephraim; but the exact site of it is not defined in the Bible, except by the statement that it was on the north side of Mount Gaash, a place as yet not known.

Christian tradition points to the town of Thamnathah, now the ruin of *Tîbneh*, on the Roman road from Antipatris to Jerusalem. Jerome speaks of this place as on the border between the possessions of Dan and Judah (though that border was not very well understood in

his days), and on the way from Lydda to Jerusalem; here Joshua's tomb was shown in his time.

The ruin of *Tibneh* has a remarkable rock cemetery, containing nine tombs south of the site of the town, which was once the capital of the surrounding district. One of these tombs is large, with a portico supported on rude piers of rock with very simple capitals. One of the piers was destroyed between 1866, when Major Wilson visited *Tibneh*, and 1873, when the Survey party were there. There are niches for over 200 lamps, once burning in front of the tomb entrance. Within there is a chamber with fourteen graves, or *kokim*; and a passage, which at first looks like another grave, leads into an inner chamber with only one *koka*.

There is no direct evidence as to the date of this tomb, but in most cases where the more important rock tombs with such porticos can be approximately dated, they do not seem older than about the first century of our era. Thus, though the tomb may well be that described by Jerome, there is considerable doubt as to its being really that of Joshua.

There are two other curious facts as to *Tibneh*. The great oak-tree, some forty feet high, near the tomb, is called *Sheikh et Teim*, "the chief the servant of God." There is also a village, about three miles to the east, called *Kefr Ishu'a*, or "Joshua's Village."

The second site for Timnath Heres is Kefr Hâris, south of Nablus and about nine miles from it. The Samaritans of the present day state that Joshua, son of Nun, and Caleb, son of Jephunneh, were here buried. On the map of Marino Sanuto (1322) the same place will be found marked as Timnath Heres. The two tombs of Caleb and Joshua are noticed as here shown by Rabbi Jacob of Paris in 1258 A.D., and thus three separate traditions point to the same place.

Kefr Hâris is an ordinary village on a hill among olive groves. It has on the east of it two sacred places resembling the other *Mukâms* of the country, inclusive of Joseph's tomb. One of these has the curious name *Neby Kifl*, "Prophet of the division by lot," who is called now "Companion of the Prophet." The other is now named *Neby Kulda* or *Kunda*, possibly a corruption of Caleb. May we not under the title *Kifl* recognise Joshua, who divided the inheritance among the children of Israel? It seems by far the most probable that the place to which Jew and Samaritan both point would be the true site, for it is most striking to find Jews visiting and venerating a place in the country of Samaria, yet in Samaria the tombs of Joseph, Eleasar, Phinehas, Ithamar, and Abishuah are still shown, and if we follow the *indigenous* rather than the *foreign* tradition, it is here that we should place the tomb of Joshua also.

C. R. C.

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