

Boninus Membritius, however, has the list as follows :—

Achiledus	was baptised	Maximus.
Diomedus	„	Malchus.
Eugenius	„	Martinianus.
Stephanus	„	Constantius.
Probatius	„	Dionysius.
Sambatus	„	Johannes.
Cyriacus	„	Serapion.

The story of the Sleepers, though probably at first merely a local legend of Syrian origin, has been carried far and wide, over the West and the East. One version is found in Scandinavia, and the account localised in Muslim Spain has already been alluded to. Finally, are not the numerous popular beliefs, according to which Arthur, Barbarossa, Roderic the Goth, and, at a later period, Don Sebastian of Portugal (not to mention various other renowned monarchs), are now asleep in caverns, but will awake and return to reign in the fulness of time—are not all these but variations of the old legend of which the Cave of the Sleepers of Ephesus is the first Christian example?

GUY LE STRANGE.

AN INSCRIPTION IN THE AKSÂ MOSQUE.

In my translation of Nâsir-i-Khusrau's account of Jerusalem and Palestine, recently published by the Palestine Pilgrim's Text Society, there is a mistake in a note which I should wish to correct. The first note on p. 37 of the translation reads as follows :—

“In 425 A.H. (1033) the dome of the Aksâ Mosque had been seriously damaged by a shock of earthquake. It was restored next year by order of the Fatimite Khalif of Egypt, Ad Dhâhir, the work, *according to the extant inscription in the dome*, having been terminated in the month Dhû l Kaâdah, 426 A.H. (September, 1035), that is less than eleven years prior to our Pilgrim's visit.”

The words printed in *italics* should be altered as follows :—

“*According to the inscription quoted (A.D. 1173) by Ali of Herat, and probably still extant,*” &c.

The mistake arose from my having confounded an inscription mentioned by M. de Vogüé as still existing in the Dome of the Rock, with the one mentioned by Ali of Herat as read by him in the Dome of the Aksâ Mosque.

The earthquake of the year 407 A.H. (1016 A.D.) had greatly damaged the framework of the Dome of the Rock, and this was restored by order of the Fatimite Khalif Ad Dhâhir, as shown in the inscription, in ancient Karmatic characters, still to be seen on the framework in that dome,

which M. de Vogüé has reproduced in his work "Le Temple de Jérusalem," at p. 93. Of this inscription the following is a translation :—

"In the name of Allah the Compassionate, the Merciful. Verily he who believeth in Allah, restoreth the Mosques of Allah. Hath commanded the restoration of this Blessed Dome, the Imâm Abu-l-Hasan 'Ali ad Dhâhir li Izâz ad Dîn Allah, the son of Al Hâkim bi Amr Illah, Commander of the Faithful, the benediction of Allah be upon him, and on his most pure and generous forefathers. This was executed at the hand of his servant the Amir, the supporter of the Imâms, the sustainer of the State, Ali ibn Ahmad Inâbat Allah, in the year 413 (A.D. 1022). May Allah perpetuate the glory and the stability of our Master the Commander of the Faithful ; giving him kingship over the East and the West of the earth : for Him we praise at the beginning and the ending of all actions !"

Further, inside the Dome of the Rock, on the tile-work, can still be read an inscription, which is unfortunately much mutilated, but of which the last few words are plainly legible. (*Cf.* de Vogüé, *op. cit.*, Plate XXIII.) The last words may be translated, ". . . in the year four hundred and eighteen." A.H. 418 = A.D. 1027, which shows that these tiles were put up to replace those damaged probably by the same earthquake.

A third inscription of the same period, relating to the Khalif ad Dhâhir's restoration, is also given by M. de Vogüé (*op. cit.*, p. 77). He states it may still be clearly read, though in a rather dilapidated condition, on two of the battlements of the outer wall of the Haram Area, near the *Cradle of Jesus*, at the S.E. angle. The remains of this inscription, translated, read as follows :—

". . . the days of the Imâm ad Dhâhir li Izâz ad Dîn Allah, the Commander of the Faithful . . . (words illegible) . . . the southern outer wall and the . . . (eastern ?) outer wall . . . year four hundred and twenty-five."

The year 425 (A.D. 1033) was the year of the earthquake, when the dome of the Aksâ Mosque was damaged.

I now come to the inscription in the Dome of the Aksâ Mosque, seen by Ali of Herat, of which M. de Vogüé makes no mention, but which may very probably still be discovered should search be made. Perhaps Mr. C. Schick, or some other gentleman at present resident in Jerusalem, would take the trouble to look for it.

In the Bodleian Library is an excellent little manuscript of Ali of Herat's description of the Holy Places, which he visited in A.D. 1173. The MS. is numbered 17 E. D. Clarkii, Uri, CLV. From folio 36 verso, I translate the following :—

"*The Aksâ Mosque.*—In this mosque is the Mihrâb of Omar ; the Franks have not done it any damage.

"On the roof I read the following inscription :—

"In the name of Allah the Compassionate, the Merciful. Praise to Him who brought His servant (Muhammad) by night from the Masjid

al Harâm (at Mekkah) to the Masjid al Aksâ (at Jerusalem), on the precincts of which we invoke a blessing. May Allah give aid to His servant and vicar Ali ibn Abu-l Hasan ad Dhâhir li Izâzi dîn Allah, the Commander of the Faithful—Allah's benediction be upon him and upon his immaculate forefathers, and upon his beneficent sons! For the restoration of this same Dome and its gilding hath given command our illustrious and dear lord, the chosen servant of the Commander of the Faithful and his devoted servant, Abu-l Kâsim Ali ibn Ahmad—Allah give him aid and protection! The whole of this (building) was accomplished by the last day of the month Dhû-l Kaâdah, of the year 426: he who (superintended) the building of the same being 'Abd Allah ibn al Hasan of Cairo the architect.'

"The inscription, as well as the porticoes, are all done over with mosaics of gold, and these the Franks have not touched or in any way damaged."

With a view of the possible recovery of this interesting inscription, I add a copy of the Arabic text as given by Ali of Herat in the MS. of the Bodleian. I should add that M. C. Schefer, in his extracts from Ali of Herat's work given in the Journal of the "Société de l'Orient Latin," tome i, p. 587, has printed a slightly different version of this same inscription taken from a MS. of Ali of Herat, in his own collection:—

[Bodley MS. Uri, CLV., folio 37 recto.]

بسم الله الرحمن الرحيم سبحان الذي أسرى بعبده ليلا من
 المسجد الحرام الى المسجد الأقصى الذي باركنا حوله نصر
 من الله لعبد الله و وليه على بن ابي الحسن الامام الظاهر لاعزاز
 دين الله امير المومنين صلوات الله عليه و على ابناء الظاهرين
 و ابناءه الاكرمين امر بعملها وهى هذه القبة واذهابها سيدنا
 العزيز الاجل صفى امير المرمنين و خالصه ابو القاسم على بن
 أحمد ايدة الله و نصره و كمل جميع ذلك الى سلخ ذى
 القعدة سنة ست و عشرين و اربع مائة صنعه عبد الله بن الحسن
 المصرى المزوق

GUY LE STRANGE.