

far back as the Pleistocene period, when Lebanon was covered with perennial snow, and gave origin to glaciers. It was a period of great elevation in Europe and Asia.

Sir EDWIN PEARS, in seconding the vote of thanks, alluded to the fine collection of cuneiform inscriptions preserved in the Philadelphia University Museum, which had thrown so much light on the earliest historical periods. He had heard much upon the subject during his recent visit to America.

In replying to the vote of thanks, the CHAIRMAN said that their attention had been drawn that afternoon to the very sad condition of things prevailing in Palestine, and he gave some further details from a letter he had received from the Organising Secretary of the Relief Fund for Syria and Palestine, which described the work that had already begun in a large refugees' camp behind the British lines. A strong Administrative Committee had been formed in Cairo, and Colonel Phillott, a distinguished British Consul, had been recently appointed Managing Director, in an honorary capacity, of relief work in the country itself. While they had all known that there was a great deal of distress in Palestine, they were hardly prepared, perhaps, to realize the work that had still to be faced. They could only hope that the full work of relief might soon be carried on throughout Syria and Palestine. (Hear, hear.)

The proceedings then terminated.

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## OCCASIONAL PAPERS ON THE MODERN INHABITANTS OF PALESTINE.

By Dr. E. W. G. MASTERMAN and Prof. R. A. S. MACALISTER.

(Continued from *Q.S.*, 1917, p. 80.)

*Story about those who do not die in the Faith.*

THERE is a maḳām in Ramleh called Mabrak en-Naḳra (nākra ناكرا = "a female camel"). This is called after the camel of Saidna 'Ali ibn A'ala'im who used to fight against the infidels in Lydda and Ramleh. Close to this maḳām is a burial ground known as Naffāda

(نفاضة), *i.e.*, "place of trembling." It is so called because if anyone who dies "not in the right way" is buried there the burial place does not accept his body but casts it out to another cemetery, Christian or Jewish, according to circumstances.

The Muslims of Palestine believe that while many professing Jews and Christians are really followers of the Prophet at heart, many Muslims, who all their lives profess that faith, are really at heart Jews or Christians. This they say is proved, because when the grave of such a Muslim is opened they often find, not the shroud and *tekkiyeh* ("felt skull cap") in which the man was buried, but a hat, or a fez, or a costume which belonged to some Christian or Jew. They suppose the false Muslim's body was thrown out and the body of the secret, though real, Muslim substituted.

The cemetery *Naffāda* is so called because many such incidents had happened there. But all Moslem burial grounds eject the dead who do not die in the faith. (*See previous story Q.S., October, 1916.*) There are in such grounds holy people, sheikhs or derwishes or "people of God," and on their account there must be no mixing up with unbelievers against the "blowing" (نفخه) of the Day of Judgment. At that time the people of Muḥammad must be completely separated from all others.

#### *The story of Sheikh Lulu.*

(This *makām* is on the north side of Damascus as you begin to go up the hill.)

A *sheikh* from the family of *Wehēbeh* in Jerusalem, who had a *zāwiyeh* (a place for *sheikhs* and derwishes) at which many derwishes lodged when they came to visit *Nebi Mūsa*, owned a black slave called *Johar*. *Johar* one day asked his lord to give him power (*عهد*) to become a *sheikh*. The *sheikh* answered: "Johar, the time is not yet come for you to take this power."

The slave kept silence, and served his lord obediently and patiently, hoping thus to give him satisfaction that he might some day receive "power." One day, during the week of the Pilgrimage of *Nebi Mūsa*, some derwishes came to Jerusalem to visit *Nebi Mūsa*. The *sheikh*, when he found that they were his acquaintances, invited them to the *zāwiyeh*. They lodged with him and had supper. After supper they asked permission of the *sheikh* to

play on their instruments of music. When they began their music Johar was seized with desire to play with them, and having obtained his lord's permission he beat the cymbals. When the derwishes saw him playing the cymbals and dancing, they knew that he had got a *sirr* ("secret") belonging to the derwishes. Now Johar was a black slave, but while he was playing the cymbals and dancing, he appeared to all present white like snow. When the derwishes had finished playing on their instruments he continued dancing, being, as it were, out of his mind and forgetting his surroundings. His lord drew near to him and patted him on the shoulder and said: "*La Allaha ila Allah,*" which, when he heard, he stopped and recovered his mind. Then the sheikh ordered Johar to make coffee. As soon as he had departed to make the coffee, the derwishes said to the sheikh: "Lord, your slave is worth having the power," and the sheikh replied: "*Inshallah,* may God keep him pure." The slave returned with the coffee which they drank, and they all passed the night at the zāwiyeh.

In the morning they had *kaskassūn* for breakfast, after eating which they rose from the table. And Johar started to collect the seed-like fragments of *kaskassūn* which had fallen from the food, which when his lord saw, he said: "What are you doing now?" and he replied: "My lord, I am collecting the fallen pieces from the ground and here I have them in my hand." And the sheikh saw that each fragment he had collected had become a pearl (*Lulu*), and the sheikh said to him: "These are pearls, and henceforward your name is Lulu (pearl), and now you shall be sheikh of the zāwiyeh and I will take my departure for the place is not large enough for the two of us. The zāwiyeh and all the *wakf*<sup>1</sup> I deliver into your hands." And the Sheikh Lulu remained in the zāwiyeh until he died, and now it is called the zāwiyeh of Sheikh Lulu and, to the present time, when a derwish goes to Jerusalem and enters the Damascus Gate, he must visit it and read a *Fathah* for the soul of Sheikh Lulu.

*The story of Sittna Rābe'at el-'Alarweyeh.*

Sheikh Rābe'at (رابعة), who has a maḳām on the Mount of Olives, belonged to Damascus where she lived all her life and where she died.

<sup>1</sup> Religious endowments.

The reason why she came from Damascus was that while she was there she was fond of the society of young men, and as she was of excellent beauty, everyone who went to see her was fascinated by her. She did not, however, allow herself to be visited by everyone, but only those who were well-dressed and clean. Because of this, the people who were wont to visit her, if they had no suitable clothes used to borrow clothes for the purpose.

If a man came in the forenoon or afternoon she would meet and welcome him, and would converse with him until the time of prayer came. Then she would say to him: "Were it not better if we were lawfully married, according to the will of God and His apostle? That were better than your design." The man would obey her because of her beauty and would agree to whatever she said. Then she would say to him: "If you swear to me that you agree to this, and will not speak to anyone about our conversation, you must enter by my sleeve (قمى)." She would then open her sleeve and he would walk up her arm until he came to her back; when he got there he would see a bath of water and towels, and she would tell him: "Now you are obliged to wash yourself in this bath that you may be clean." While he was washing himself she would tie a string to him so that he should not touch her, lest he should spoil her purity for prayer. After he had washed she would take hold of the string, and it being the time of prayer, she would throw him from her hand and he would fall, in consequence, to the Haram in Balād el-Hijāz. Arriving there, he would pray behind the Prophet (On whom be peace!), and at the *tuslīn* (تسليين) (i.e., the moment when he who prays says "peace" over each shoulder) the Prophet, seeing a strange man at the prayer would understand that he was one of those sent from Damascus by Rābe'at el-'Alaweyeh. So, when the prayer was ended, the Prophet would rise and salute him, and ask him about Rābe'at, and say to him: "Do not be troubled, I promise you Paradise at the end, and will give you seventy-five hūriyeh, very beautiful and pleasing, and now you are my best beloved." After this the man would become quite changed, leaving the world, and devoting himself to religion.

Sittna Rābe'at el-'Alaweyeh continued to act thus until her death. And the Prophet knew of her death because he heard the Āthān (اذان) (voice of the Mu'ezzin) announcing her death. For it is the custom when anyone dies, who is one of the nobles or the

warriors of the Faith, to make an Āthān in all the minarets. When the Prophet knew of her death he said: "It is not good that her grave should be in Damascus; it should be in the highest mountain in Jerusalem, opposite Beit el-Muḡaddas, so that everyone who goes to Jerusalem should visit her, and her honour should be great." So when they put her in her shroud and prayed over her in Damascus, she flew from their midst and descended upon the Jebel et-Tūr (*i.e.*, Mount of Olives) at Jerusalem. Now no one knew about her arrival that night, but the people of et-Tūr heard sounds as though many people were passing that night, singing and praying in high voices. They looked and saw a coffin passing, surrounded by a crowd on every side, coming till it reached the place where the maḡām now is. When the people approached the coffin they found no one there and, having taken away the cover, they saw the body of a woman with a light shining from her face. They knew at once that it must be Rābe'at, for whom they had heard the Āthān from the minarets at the mosque, and they realized that those who had been carrying her were angels.

*The story of Sheikh Shāker.*

Sheikh Shāker (شَاكِر) is a descendant of Saidna Ḥamzeh who was the foster brother of Saidna Maḡommed. Sittna Hatemeh suckled Sidna Muḡammad from the right breast, and Sidna Hamzeh from her left breast, and thus he became the brother of Sidna Muḡammad.

Sheikh Shāker has a maḡām at Beit Sirā (صَدِيرَا), which is honoured by all the fellahīn, and many of these people go to him. He "examines the book" for them. For example, if some absent person is coming, or someone is sick, he makes an amulet for them which brings good luck. He also tells fortunes in the stars. Moreover, if anyone is going on a journey, or is going to marry, or is going to make a partnership with another person, he goes to Sheikh Shāker and finds out the prospect of such undertakings, whether they will be lucky or not. He is always being consulted about cases of this kind.

One day, in Ramleh, the wife of Muḡammad el-Mushleh (أَلْمُشَلِّه), one of the people of high rank, fell ill. Her husband was much attached to her, and on this account he brought many doctors from Ramleh and Jaffa. They treated her, but everything proved useless.

When the disease became worse, he took her to Jerusalem to the doctors there, where she remained a long time without benefit. When at last he returned with her to Ramleh, the people advised him to bring Sheikh Shāker, who, they said, would know whether she could be cured or not, and, if cure was possible, he would provide a medicine. The husband accordingly told Sheikh 'Abd el-Derwish, attendant upon Sheikh Shāker, to bring his lord Sheikh Shāker from Sirā. When Sheikh 'Abd reached Sirā, he found his lord standing at the door of the house, and, after saluting him, told him that Muḥammad el-Mushleh wished to see him because his wife was sick, and the doctors at Jerusalem and Jaffa had proved of no use. Sheikh Shāker at once said: "The time is past; but, never mind, I will go"; so he took his book and rode on his horse to Ramleh. While they were on the way, Sheikh 'Abd told him he feared the journey would be of no use. On arrival at Ramleh, they were at once taken to see the woman, and the Sheikh Shāker took his book and opened it, and asked her name and the name of her mother, and they told him, and he knew her star, and then he said: "*Inshallah*, to-morrow she will be at rest, and I will give her medicine." Now this was not the Sheikh's usual custom, because, when he saw the patient he used, as a rule, to express all his thoughts, and this was a new way for him to treat the sick. Then he said to Sheikh 'Abd: "Go out of the house and lead my horse, and accompany me to Sheikh Hassain 'Abu Kubr, because the time is not propitious." Sheikh Hassain had at that time married a new wife from Ramleh, and was living in Ramleh; and when they arrived at Sheikh Hassain's house, Sheikh 'Abd asked his lord's permission to go to his own house and see his children. As he was going home past the market place, he saw in a coffee shop a famous derwish, Sheikh Sa'id (who had once taken away cholera from Ramleh by God's will), and when Sheikh Sa'id saw him, he told the coffee maker to bring coffee for Sheikh 'Abd, and to place stools. Now this Sheikh Sa'id never spoke to anyone, so everyone was astonished at his making this request of the *Kahweji*. When the coffee was brought, Sheikh Sa'id said to Sheikh 'Abd: "Take a drink of coffee, for you have come from a distance and are tired." And after he had drunk his coffee, Sheikh 'Abd told Sheikh Sa'id that he had brought Sheikh Shāker to the wife of Muḥammad Mushleh, who was sick, and asked him "what he thought about her." Sheikh Sa'id replied: "It is her age (*i.e.*,

the end of her days), because they did not think of Sheikh Shaker until the moment of her death, and now it is finished." And when Sheikh 'Abd heard these words he returned to his lord and informed him that the woman was dead. Sheikh Shaker said: "I knew at once after I opened the book that when we left she would die; that is why I did not give her any medicine, because I saw 'her spirit was in her throat' and there was no hope of a cure."

(To be continued.)

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## FURTHER ILLUSTRATIONS OF THE ELEPHANTINE ARAMAIC JEWISH PAPYRI.

By JOSEPH OFFORD.

DURING the last two years, when examining new publications of Egyptian, cuneiform, and other kindred literary antiquities of Western Asia for matters bearing upon Ancient Palestinian history, a number of interesting facts throwing light upon the connection of the Jews with Egypt, and with the pre-Hebrew inhabitants of Palestine and neighbouring peoples, which agree with and throw light upon the Old Testament books and other Hebrew records, have come to my notice. Some of the more important of these will be summarised here so as not to be widely separated from the volume of the *Quarterly Statement* for 1915 which contained two articles upon the Yeb Papyri.

For instance, an apt illustration, from the Egyptian side, of Ezekiel's geographical antithesis between the extreme northern and southern limits of the frontiers of Pharaohland at his epoch, expressed in the phrase "from Migdol to Syene," appears in the Sinuhit Papyrus. That official, thinking his life endangered, for political reasons, fled into Syria, but finally returned to his fatherland. In commenting upon the folly of his action, he pleads guilty saying the course he took was absolutely unreasonable, as stupid as things one imagines we do in a dream. As an instance of the fatuity of dreamland incidents he suggests as particularly absurd the