

If, however, we turn to the map of Arabia in the days of Muhammed and of Omar, we find the following tribes represented :—

Beni 'Amir, a tribe of the Nejed near Yemana, or again south-east of Medina.

Beni Hārith, a tribe of Yemen north-east of Sana.

Beni Murreh, both east of Medina, and south of the Jauf Oasis.

Beni Suleim, east of Medina.

Beni Mālik, a division of the Beni Temim, who lived near Yemāna.

It was with the aid of these and other tribes that the famous Khaled defeated the Romans on the Hieromax in 634 A.D. ; and under Omar they swept over Palestine soon after.

It seems therefore probable that in these local names we have a trace of Omar's Conquest of Syria, and that the hills of Judea and Samaria were regularly portioned out among his followers. The noble families of Jerusalem still claim to have "come over with the conqueror" at this time. We have thus only another instance of the survival in Syria of early Moslem divisions, and the division of the Keis and Yemeni factions, which dates back to the early days of Islam, is still hardly extinct, and is well remembered in Southern Palestine.

This identification of the tribes presents a curious and interesting historic parallel to the division of Canaan by Joshua among the triumphant tribes who (as in Omar's time) entered Palestine from beyond Jordan.

C. R. C.

THE SAMARITAN TEMPLE.

Is there any satisfactory proof that the Samaritans ever erected a temple? Josephus speaks of Sanballat's Temple (2 "Antiq.," viii, 2-7), but gives no account of it, and his Sanballat cannot be the Sanballat of the Bible if he lived in the days of Alexander the Great. In the New Testament only the mountain is noticed (John iv, 20); and Epiphanius in the fifth century speaks of the Samaritans as worshipping in a circle open to the air—such an enclosure as they still use. The Samaritan literature is all very late, and makes Joshua erect a temple which Sanballat only restored. The twelve (or ten) stones which the Samaritans point out as part of their temple are probably terraced walls of Justinian's fortress. On the whole it seems to me probable that they never had anything more than at present, viz., a sacred rock with a well-marked cup hollow in its surface—probably their altar, and enclosures with dry stone walls, where they congregated on the holy mountain.

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