

Haccerem, but it might be Beth Car also. On two occasions I have searched the country south of Neby Samwil, hoping to find some monument such as Ebenezer, but we never found anything of the kind. I agree with Dr. Chaplin, however, in thinking that the distance from Deir Abân to Shiloh is an objection to the 4th century traditional site.

C. R. C.

ANTIOCH IN 1051 A.D.

IN a recent number of the *Quarterly Statement* (April, 1888, p. 66) Mr. Greville Chester has given an interesting account of the extant ruins of Antioch. The modern Turkish town, which Mr. Greville Chester visited during the autumn of last year, has preserved but few remains of the old Byzantine capital of the East. Earthquakes, for which the territory of Antioch has always been ill-famed, have thrown down most of the ancient buildings, and, for the rest, the Turks have destroyed the great city walls and carried off the stones of both temples and churches to build into their hovels.

Of the great Christian city, while still in the hands of the Greeks, and prior to the Arab conquest and the subsequent Latin occupation, so few records have come down to us that I have thought the following account, written during this early period by the Physician Ibn Butlân, may be worthy of publication.

During the centuries that succeeded the first Arab conquest Antioch, more even than the other great towns of Syria, suffered by the fortunes of war. Previous to that epoch, though sacked by the Persian Chosroes, Sapor, in A.D. 260, she had remained, without rival, the Eastern capital of the Byzantine Cæsars. In 635, however, Antioch shared the fate of all other places in Northern Syria, and fell into the hands of the all-conquering Arabs; but, unlike the cities and territories to the south, Antioch, together with Adana, Tarsus, and Mopsuestia, was retaken before thirty years had elapsed by the army of Nicephorus Phocas (A.H. 353, A.D. 964).¹ During the next hundred and twenty years (A.D. 964 to 1084) Antioch remained to the Byzantines, resisting all the attacks of the Muslims, and it was during the latter part of this period that the city was visited by Ibn Butlân.

In 1084 the citadel was at last betrayed into the hands of Sulaïmân ibn Kutlimish, the Saljûk Sultan of Iconium. Fourteen years later, however, Antioch was retaken by the first Crusading armies, in 1098, after a siege which had lasted nine months, and which had been characterised by many extraordinary and miraculous events. Antioch then remained a Christian principality for the next hundred and eighty years, but in the end, after the Franks had been driven out of all the remainder of Syria, this last stronghold, too, fell (1268 A.D.) before the arms of the Egyptian Sultan Baibars, and it has since remained in the hands of the Muslims.

¹ See Gibbon, ch. lii, end.

The present account, descriptive of the city about A.D. 1051, while still (after the first short Arab occupation) in the hands of the Byzantines, is translated from the Arabic text given in Yâkût's great "Geographical Dictionary,"¹ which latter work was written in A.D. 1225. Yâkût quotes the account verbatim from the "Epistle" (*Risâlah*) which Ibn Butlân addressed to his friend, Abu-l Husain Hillâl ibn al Muhsin as Sâbî, at Bagdad. The "Epistle" was written "in the year 440 and odd," says Yâkût; the date, however, mentioned incidentally in the course of the narrative, shows that Ibn Butlân must have passed through Antioch during the year 443, *i.e.*, A.D. 1051. Ibn Butlân was a well-known Christian Arab physician, and a native of Bagdad. In A.H. 439 (A.D. 1047) he set out from that city to visit his Egyptian rival, the physician Ibn Rudhwân, at Cairo, and, going thence to Constantinople, took his return journey through Antioch. Here, age and the vanity of human wisdom caused him to abandon the world, and he became a monk, dying very shortly afterwards at Antioch, in the year 444 A.H. (1052 A.D.).²

In Hajji Khalfah's "Bibliographical Dictionary" mention is made of a medical work by Ibn Butlân which appears to have enjoyed some celebrity,³ but no notice is taken of his "Epistle," of which, to the best of my knowledge, no MSS. are known in Europe, and which therefore is only available to us in the extracts inserted by Yâkût in his "Geographical Dictionary." He writes as follows :—

Says Ibn Butlân, in the Epistle he wrote to Abu-l Husain Hilâl ibn al Muhsin as Sâbî, at Bagdad, in the year 440 and odd :—

"We left Halab (Aleppo) intent on journeying to Antâkiyyah (Antioch), and the distance is a day and a night's march; and we found all the country between Halab and Antâkiyyah populous, nowhere ruined abodes of any description. On the contrary, the soil was everywhere sown with wheat and barley, growing under the Olive trees; the villages ran continuous, their gardens full of flowers, and the waters flowing on every hand, so that the traveller makes his journey here in contentment of mind, and peace and quietness."

"Antâkiyyah is an immense city. It possesses a wall and an outer wall (*fasîl*). The wall has 360 towers, and these are patrolled in turn by 4,000 guards, who are sent to Antâkiyyah every year from the presence of the King in Constantinople, as warrant for the safe-keeping of the city, and in the second year they are changed. The plan of the city is that of a semicircle; its diameter lying along the mountain,⁴ and the city wall climbs up over the mountain to its very summit; and further the wall completes the semicircle (in the plain below). On the summit of the mountain, but within the wall, is a castle (*Kal'ah*), which appears quite small from the city below on account of its distance up; and this

¹ Mu'jam al Buldân, ed. Wüstenfeld, vol. i, pp. 382-385.

² See Wüstenfeld: Geschichte der Arab. Aerzte, p. 78, No. 133.

³ Hajji Khalfah, vol. iii. p. 229, No. 5087.

⁴ Mount Silphius. For an account of the present condition of these walls see Mr. Greville Chester's paper, p. 67.

mountain shades the city from the sun,¹ which only begins to shine over it about the second hour (of the day). In the wall surrounding (the city), and in the part not on the mountain, are five gates."

"In the centre of the city is the Church of Al Kusyân. It was originally the palace of Kusyân the King, whose son, Futrus (St. Peter), chief of the Disciples, raised to life.² It consists of a chapel (*Haikal*), the length of which is 100 paces and the breadth of it 80, and over it is a Church (*Kantsah*) supported on columns, and all round the Chapel are colonades in which the Judges are seated to give judgment, also those who teach grammar and logic. At one of the gates of this church is a Clepsydra (*Finjân*) showing the hours. It works day and night continuously, twelve hours at a round, and it is one of the wonders of the world."

"In the upper portion (of the city) are five terraces, and on the fifth of these are the baths, and gardens, and beautiful outlooks. You may hear in this spot the murmuring of waters, and the cause thereof is that the waters run down to this place from the mountain which overhangs the city. There are in Antâkiyyah more churches than can be counted; every one of them ornamented with gold and silver and coloured glass, and paved in squares. In the town is a Bimâristân (or Hospital), where the Patriarch himself tends the sick, and every year he causes the Lepers to enter the bath and washes their hair with his own hands. Likewise the King also does this service every year to the poor. The greatest of the lords and patricians vie in obtaining of him permission after the like fashion to wash and serve these people. In this city there are hot baths, such as you can find the equal nowhere else, in any other town, for luxury and excellence; for they are heated with myrtle wood (*al ds*), and the water flows in torrents and with no scant. In the Church of Al Kusyân are innumerable servants who all receive their daily rations, and there is an office (*dhwân*) for the expenditure and receipts of the Church, in which office are some ten or more accountants."

"Some year and a part ago a thunderbolt struck the Church, and the manner of its doing so was most extraordinary. Now at the close of the year 1362 of Alexander, which coincides with the year 442 of the Hijrah (1050 A.D.), the winter rains had been heavy, and some part of the days of the month Nisân (April) were already past, when, on the night whose morrow was Saturday, the 13th of Nisân, there came thunder and

¹ The mountain is to the south of Antioch.

² The church here alluded to must, I imagine, be that dedicated to SS. Peter and Paul, and built by the Emperor Justinian, where, in later times (according to the traveller Willebrand, of Oldenburg), the Latin Princes of Antioch were buried. Who is referred to under the name *Kusyân* I have been unable to discover, neither do I know of any mention of St. Peter having raised a king's son to life at Antioch. Perhaps some reader of the *Quarterly Statement* more versed than myself in the Apocryphal gospels may be able to give us light on this point. According to Church tradition, based on Gal. ii, 11 *et seq.*, St. Peter was Bishop of Antioch before going to Rome.

lightning such as had never been known in the present time, nor remembered nor heard of in the past. The claps of thunder were oft repeated, and so terrible as to cause the people to cry out in fear. Then, on a sudden, a thunderbolt fell and struck a Shell¹ which screens the altar (in the Church) of Al Kusyân, and it split from off the face of this Christian (emblem) a piece like what might be struck off by an iron pick-axe with which stone is hewn. The iron cross, too, which was set on the summit of this Shell, was thrown down (by the stroke), and remained on the place where it fell; and a small piece also was cut off from the Shell. And the thunderbolt descended through the crevass in the Shell, and travelled down to the Altar along a massive silver chain, by which is suspended* the Censer; now the size of this crevass was of two finger-breadths. A great piece of the chain was broken off, and part of it was melted, and what was melted of it was found dropped down on the surface of the ground below. A silver crown which hung before the table of the Altar was also thrown down. Beyond the table (of the Altar), and to the west of it, stood three wooden stools, square and high, on which were usually set three large crosses of silver, gilt, and studded with precious stones; but the night before they had removed two of the crosses, those on either side, taking them up to the Church Treasury, and leaving only the middle cross in its place. Now the two stools on either side were smashed (by the thunderbolt), and the pieces sent flying over and beyond the Altar—though here there was seen no mark of fire, as had appeared in the case of the chain—but the stool in the middle remained untouched, nor did anything happen to the cross that was set thereon.”

“Upon each of the four marble columns which supported the silver dome covering the table of the Altar was cloth of brocade, wrapping round the column. Each one of these suffered a greater or lesser stroke (from the thunderbolt), but the stroke fell in each case on a place (in the cloth) where it had been already worm-eaten and worn to shreds; but there was no appearance as though flame had scorched it, or that it had been burnt. The table (of the Altar) was not touched, nor was any damage done to the (altar) cloths upon it; at least, no sign of it was to be seen. Some of the marble (slabs) which were in front (below) the table of the Altar were struck as though by the blow of a pick-axe, and the mortar

¹ The word in the text is *Sadafah*, which the dictionaries translate “a shell, particularly of a kind found in the Red Sea.” What Church vessel or ornament is here intended I cannot tell, but perhaps some who are well acquainted with the details of the Greek rite would be able to throw some light on the matter. *Sadafah* (written without vowels, the first letter being the guttural *s*, *Sad*) may possibly not be an Arabic word, but merely the transcription of the Greek name of some church ornament. I can, however, find nothing in Du Cange to answer to *Sadafah*, *Sudfah*, or *Sidfah*, &c.

² The word given in the text is *al Thumiyatîn*, evidently not an Arabic word. In Du Cange (Gloss. Mediæ et Infimæ Græcitat. Ludg. Bat. MDCLXXXVIII, p. 502). I find “*Θυμιαρόν*, *Thuribulum* (a censer), *Acerra* (a casket for incense),” which I take to be the object intended.

and lime setting thereof (was cracked). Among the rest was a large slab of marble, which was torn from its bed and fractured, and thrown up on to the square top of the silver dome covering the table of the Altar, and here it rested, the remaining pieces of the marble being torn from their bed and scattered far and near. In the neighbourhood of the Altar was a wooden pulley, in which was a hemp rope—quite close to the silver chain which had been broken, and part of it melted—and (to this rope was) attached a large silver tray, on which stood the bowls¹ of the glass lamps. This tray remained untouched, none of the lamps were overturned, nor aught else; neither did any damage happen to a candle that stood near the two wooden stools (formerly mentioned). The greater part of these wondrous occurrences were witnessed by many who were in Antâkiyyah.”

“Outside the city, on the night of Monday, the 5th of the month Âb (August), of the year before mentioned, there was seen in the heavens the likeness of a window, through which light shone out broad and glittering, and then became extinguished. The people waited till morning, expecting some event therefrom. And after a time news came that in the early part of the day of that Monday, at the City of Ghunjurah,² which lies in the Greek country, and is nine days’ journey from Antâkiyyah, terrible earthquakes had taken place, following one another continually. The greater number of the houses (of this city) had been thrown down, and a piece of ground outside the town had been swallowed up, while a large church and a fine fortress which had stood there had both disappeared, so that no trace remained of either. From the crevass extremely hot water had been thrown up, flowing forth from many springs. It had drowned 70 farmsteads; and the people fleeing therefrom had escaped for safety to the hill tops, and high places around. The water covered the surface of the ground during seven days, spreading round about the city for the distance of two days’ journey. After that time it disappeared, and the place where it had been became a swamp. A number of those who were witnesses of these events testified thereto, and the people of Antâkiyyah reported to me all that I have here set

¹ In the text the word is *frâkh*, which means literally “chickens” of the glass lamps. The word, however, has other meanings, as *arch-way*, *folio of paper*, &c., and must, I imagine, be taken here in the sense of a *bowl* or other vessel, in which the wick of the lamp was set.

² Gunjurah is, I conclude, the town of Gangra, the capital of Paphlagonia, and the Metropolitan See of the province. Yakût does not mention Gunjurah elsewhere. The geographer Kaswîni (Wüstenfeld’s ed. of the text, vol. ii, 368) says that Gunjurah is a city in the Greek Territory and stands on the river called *al Maklûb* (the overturned river)—a name also given to the Orontes, as stated below, because it flows from south to north, contrary to the habit of other rivers. This river *al Maklûb* must be the name of one of the affluents of the Halys, which flows north into the Euxine, on which the town of Gangra is built. Kaswîni then proceeds to give the story of the great earthquake and inundation in much the same words as those found in our text.

down. They related further, that when the inhabitants had carried up their goods to the hill tops, the ground rocked so by the mighty earthquake that their chattels came rolling down again to the level earth below."

"Outside the city (of Antâkiyyah) is a river called Al Maklûb¹ (meaning the Overturned, because) it takes its course from south to north. It is of the size of the Nahr 'Isâ (in Babylonia). There are, along its bank, mills, and it waters the gardens and grounds (of the city)."

(Saith Yâkût), so ends what we have transcribed from the work of Ibn Butlân.

GUY LE STRANGE.

THE MUSLIM LEGEND OF THE CAVE OF THE SLEEPERS.

THE story of the Companions of the Cave is one that from earliest times has proved a favourite with the Muslims. This probably was in the beginning due to the fact that the Prophet had set the incidents connected with the legend of the Seven Sleepers of Ephesus to illustrate one of the didactic chapters of the Koran. The Christian legend will be found related at length in the *Acta Sanctorum* of the Bollandists, under date of July 27th. (Tomus vi, p. 375. *de SS. Septem Dormientibus.*)

Briefly the account given is that in the year 250 A.D., during the reign of the Emperor Decius, there lived at Ephesus seven young men, brothers, and ardent Evangelists, whose names, as given in the Roman martyrology, were: Maximilianus, Marcus, Martinianus, Dionysius, John Serapion and Constantinus. In order to escape the persecution then being directed against the Christians, they hid themselves in a cave in Mount Cælian. On being discovered by their persecutors they were walled up in the Cave, and there took sleep in the Lord. In the year 470, under the Emperor Theodosius, their bodies were discovered and ultimately were brought to the Church of St. Victor, in Marseilles, where they now lie.

The legend was apparently of Syrian origin. It has given its name to the 18th chapter of the Kuran, of which the following verses are the most important:—

Verse 8.²—Hast thou reflected that the Inmates of the Cave and of Ar Rakîm were one of our wondrous signs?

Verse 9.—When the youths betook them to the Cave they said "O, our Lord! grant us mercy from before Thee, and order for us our affair aright."

Verse 10.—Then struck we upon their ears (with deafness) in the Cave for many a year.

¹ The Orontes.

² Quoted from Rev. J. M. Rodwell's translation.