

It was then proposed by the CHAIRMAN, and seconded by Dr. GINSBURG, that Lieut.-Colonel SIR CHARLES WILSON, K.C.M.G., R.E., D.C.L., F.R.S., should be invited to join the Executive Committee.

A vote of thanks to the CHAIRMAN completed the business of the Committee.

## CURIOUS NAMES IN GALILEE.

THE study given to the nomenclature of the Survey has probably by this time almost exhausted the identifications which can be made from it, though from time to time a new and unexpected light may be thrown on Biblical topography by the map. Thus, for instance, the unknown Meroz (Judges v, 23) might perhaps be recognised in the 'Ayûn er Roz close to Kedesh of Issachar, south of Lejjûn (Sheet VIII, Mk), or at 'Ain er Roz (Mj), north of Lejjûn. And, again, Bethshemesh of Naphtali (Josh. xix, 38) is possibly the ruin Shemsfn, east of Tabor (Sheet VI, Qr); while Sheikh Kâsim (Sheet IX, Qj) is a not impossible site for Shahazimah (Josh. xix, 22).

It is, however, in the present paper proposed to glance at various names which, though not directly connected with Biblical topography, are yet perhaps indicative of the ancient condition of the country, and especially at those in the northern sheets of the map, of which five (Sheets I-IV and VI) were surveyed under Lieutenant Kitchener's direction, and the nomenclature translated by the late Professor Palmer, some of whose valuable notes are very suggestive to a student of Arab nomenclature.

Take, for instance (Sheet I, Nc), 'Ain Ib'al, "the Spring of Baal," a village in the Tyrian hills, evidently an old Baalath. Or Sheikh Kâsim, north of Tyre, who, as Professor Palmer himself pointed out, is the Semitic god of "fate," the Phœnician Reseph, whose name M. Clermont Ganneau recognises in Arsûf (Apollonia), near Jaffa. Again, near Tyre (Sheet I, Me), Professor Palmer sees in Malkîyeh (a modern village) the name of Melcarth, the Hercules of Tyre, who is also recognisable as Neby Ma'shûk, "the prophet loved by women." And, had he been spared, the great Arab scholar would no doubt have added many other such interesting notes; for in Galilee especially Pagan and Phœnician influence is so marked that more of the Canaanite nomenclature may be expected to survive than further south.

On Sheet II (Pb) there is a very interesting spring named 'Ain Abu Sudûn. It is below a certain ruin called Juneijil, which is probably an old Gilgal. The name Poseidon has been thought by some scholars to be of Phœnician origin, and to signify "the great father of fishing" (or of Sidon), and if this be a really reliable derivation it is instructive to find close to Phœnician territory a Gilgal or "circle" where the name still seems to linger.

'Almân, close by this last, is an ancient Oulam of the Talmudic boundary

of Phœnicia (see "Handbook to the Bible," p. 304). There is another place of the name in Lower Galilee (Sheet IX, at top), and it is possible that both derive their name from the Phœnician deity called Oulam, or "eternal," and also Baal Haldim, or "the everlasting lord." It should also be noticed that Khuldeh is a name applying to several places in Galilee, in Philistia, and elsewhere. It is identical with the Phœnician Haldim, and has the same meaning of "enduring." This name seems a curious one to apply topographically, but like Baal, or Kadesh, or any other title derived from local worship, it is most easily explained (as is also Oulam, "the eternal") as being a survival of the name of the local deity.

The *Ard Dufneh* (Sheet II, Rc), near Banias, represents the ancient Daphne. It is the "land of Dawn," connected with all the sacred sun temples which surrounded Hermon, "the great sanctuary," and the groves of Banias or Pan, whom modern mythologists seem to regard as representing the refreshing breeze which blows from the snowy mountain above Banias.

*Hâris* is another important name in this connection, and occurs in Galilee and also in Samaria. The Cheres, or orb of the rising sun, is often mentioned in the Bible, and the Galilean town (Sheet II, Oc) stands on the highest part of the watershed, whence a fine eastern view is obtainable. In Samaria, Kefr Hâris represents the mediæval Caphar Cheres, the Mount Heres of the Bible, where Joshua was buried, and which the Jewish commentators render "village of the rising sun," and state to be so named because Joshua, who was here buried, had commanded the sun to stand still. Hâris is also a name of a mythical Arab sun hero.

*El Khâlisah*, "the pure," is another town name (Sheet II, Qc) connected with Paganism; for the ancient Arabs in Yemen had a famous temple of El Khâlisah at Tebala, which was called the Kaaba of Mecca (Pococke, "Hist. Arab," p. 106); and at Mecca, between the hills of Safa and Merwah, stood the stone sacred to El Khâlisah. In the fourth century the goddess Venus was worshipped at Elusa (El Khâlisah), in the Beersheba desert, and the "pure one" appears, therefore, to be a goddess (see Jerome's "Life of Hilarion").

The name *'Azziyeh*, applying to a ruin on this sheet (II, Qb) is also probably pagan. There are several other instances in the nomenclature, such as Khûrbet 'Azîz (Sheet XXI) and 'Ozzîyeh (Sheet I). The radical meaning is "strong," "powerful," or "honoured," and it occurs in Hebrew in the well-known instance of the city of Azzah or Gaza. The demon Azazel derives his name from this root, and the modern Abd el Aziz is connected. The pagan Arabs adored a female divinity named 'Azzî, under the symbol of a thorn tree, and it is possibly from such a divinity that Gaza (the City of the Eight Gods) and other places of this name were called. El 'Azzi is mentioned in the Koran (Sura liii) as one of the goddesses of Mecca.

*Neby es Saddik* (Sheet II, Oc) introduces us to another class of names common in Palestine. The word means "just," or "truthful," but it is specially used by the Jews to mean a Saint, or holy man. Thus one of the

best known Jewish tracts is called "the Graves of the Saddikim," and details a pilgrimage in Palestine by a pious Jew intent on visiting the graves of all the patriarchs and famous Rabbis, of whom so many lie buried round Tiberias and Safed. All the prophets called Saddik may be thought to have been Jewish Saints of the second to the seventh centuries, and these names are survivals of a very flourishing period, when the Sanhedrin had its headquarters in Galilee, and when the Mishna was being put in writing by the great Rab.

*Kul'at el Táfant'eh* (Sheet III, Nf) suggests a tradition which should be collected. It means "Castle of the Flood," and is the particular word used in Arabic especially to denote the universal deluge. *B'ir Yush'a* (Sheet IV, Qd) and *Neby Yush'a*, due east of the ruins of Kadesh Naphtali, suggest some reminiscence of Joshua's contest against the King of Hazor in Upper Galilee, but no such legend has as yet been collected. The *Hummâm Benât Ya'kûb* (IV, Re) seems to be connected with a tradition which consecrates the upper part of the Jordan to the "daughters of Jacob," and which is at least as old as the twelfth century.

It is also remarkable that there is another Mount Hermon on this sheet north of Kefr Bir'im, a very lofty hill with a spring of the same name ('Ain Haramûn) on the north-east (Sheet IV, Oe), and further south (east of Neby Sebelân) is Jebel ed Dô, "the mountain of light." These names, together with Mâlkiyeh, near Kadesh (where is a Roman sun temple), all show how widely spread the Phœnician sun worship must have been in Galilee.

*Khûrbet Fasil Dâniâl*, "the ruin of the Judgment of Daniel" (IV, Ne), gives indications of another tradition not yet collected. *Khûrbet Nuseibeh* (IV, Pc), like the Nusb 'Aweishîreh near Jericho (Sheet XVIII), and the Beit Nusb of Judah (Sheet XXI), give evidence of the adoration of the "menhir" at the spot, concerning which much has lately been written. Professor Palmer himself understands the word in this sense, and it is found east of Jordan still applied to existing menhirs.

*Majnûneh* (Qd) and *'Ain el Jinn* (Pf), on the same sheet (IV), show the existing belief of the peasantry in enchantment. *Mughdret Sebelân*, "the Cave of Zebulon," indicates a legend connected with Neby Sebelân still to be collected; and the *Sheikh en Nettâh*, or "butter," shows the survival of a belief in some divinity with horns (Qc), who may be compared with the horned Neby Iskander (Sheet VIII), who is the legendary Alexander with ram's horns.<sup>1</sup> *Tell Abâlis* (probably corrupt for Iblis) indicates a legend which might be worth collecting (Sheet IV, Re). It is a large mound close to the Hûleh, and evidently supposed to be haunted by Iblis. *Wâdy Jehennum*, or "the Valley of Gehenna," is a curious name for the open valley west of Kadesh Naphtali. It may be connected with the sun temple here existing, and with the sunset or descent of the luminary on the west into the under world.

<sup>1</sup> This legendary "Alexander of the two horns" is mentioned in the Koran (Sura xviii), and in Persian literature.

*Khārbet Mithilia* (Sheet V, Zi) means, according to Professor Palmer, "the ruin of the image," from the Phœnician word, and thus perhaps indicates a pagan shrine. The modern names of the two rivers Belus and Kishon on this sheet are also interesting. The Kishon is called in the Bible the "ancient river," which should rather (according to Gesenius) be rendered "the river of battles," from the root *Kadam* "before," "fronting," "east;" the modern name is *Nahr el Mukutt'a*, which Professor Palmer renders "river of the cut up one." According to the dictionaries *Makt'a* means the "ford of a river," which is Dr. Thomson's translation of the Kishon name; but the double T makes the word quite different, and Professor Palmer's translation is no doubt authoritative. The name may have one of two derivations, either from a tradition (whether monkish or indigenous) of the slaughter of the priests of Baal at this stream by Elijah, or perhaps more probably from a legend of the slaughter of Adonis or Osiris, celebrated in Phœnicia at sacred rivers. The Belus, or river of Bel, is now called the *Nahr Nam'ein*, "the river of blood," and *Nam'ein* is the name of the Anemone, which was sacred to Adonis. It must not be forgotten that *Neby Naaman* is the name of a divinity in Philistia ("Memoirs," vol. iii, p. 316), and that the blood of Adonis in the *Nahr Ibrahim*, north of Beyrout, was believed by the Phœnicians to fertilise the lands of Byblos annually. It is possible that similar legends once clung to the Kishon and Belus, and are recognisable yet in their modern names. The purple of the *Murex* was also connected with the myth of Adonis, and the chief affluent of the *Nahr Nam'ein* is the valley called *Halzûn*—that is, the *Chilzon* or *Murex*.

*'Ain Eyûb*, at *El Tâbghah*, on the shores of the Sea of Galilee (Sheet VI, Qq), is an interesting name. I visited this "Spring of Job" in 1882, and found that it was certainly a sacred place, small offerings being here placed by the peasantry for the local divinity. The mill-owners on the spot were, however, unable or unwilling to give any legend of the spring.<sup>1</sup> *Hajr en Nemleh*, "the Ant's Stone," near *Magdala*, has also probably some legend attached, and these two might perhaps be collected by one of the numerous visitors who travel to this lake every year. *Hajr ed Dumm* and *Hajr el Muneik'a* (Sheet IV), the "Stone of Blood," and the "Stone of the Cup Hollow" are two dolmens of which I have elsewhere spoken more fully.

Another interesting circumstance on Sheet VI is the recurrence in several places of the name *Cæsarea*. *Kaisariyeh* (Pg) and *Keishârân* (Oh) are ruins on this sheet, and *Wâdy Keisariyeh* is near the former. The reason is evident. They are survivals of the old Roman district name; for in the fourth century the episcopal town of *Sepphoris* was called *Dio Cæsarea*, and these ruins lie in the district of the same name.

*Kul'at el Ghâl*, "the Ghoul's Castle" (cf. Sheet XVII), shows the localising of a common superstition; but the *Kûsr Bint el Melek*, or "House of the

<sup>1</sup> This name is probably connected with the story in the Koran of a spring which rose by divine command when Job struck his foot on the ground (Sura xxviii, 40, 41).

King's Daughter" (Sheet VI, Qh), on the cliff south-west of Tiberias, indicates a tradition not yet collected, and which it might be of interest to some future tourist to endeavour to record. *Merjes Sunbul*, "the meadow of the ears of corn," probably indicates a Christian tradition, localising the Gospel episode of plucking corn on the Sabbath (Matt. xii, 1-8).

*Mughâir el Kurûd* (Qg) gives evidence of a local belief in the Kurûd, or monkey-like goblins, who are the terror of the belated Syrian peasant.

*Sitti Sekinah* (Qh), close to Tiberias, is a very interesting name, for it is the modern form of the Hebrew Shechinah. Like most of the sites round Tiberias it is no doubt of Jewish origin. And it is remarkable that on the plateau west of the lake is a place called *Mes-hah*, or "anointed;" for it is well-known that the Jews of Galilee believed that the Messiah would rise from the Sea of Galilee, an idea probably derived (as are so many in the Talmud) from the Persian eschatology, which represents the future prophet as rising from the eastern lake, or from the ocean.

It is curious also that Neby Shu'aïb, or Jethro, should have a shrine at Hattin, and that the basalt cliffs to the south should be called *Medinet el Aikeh*, "the City of the Grove," which, as Professor Palmer points out, was the name of the city to which Jethro was sent, according to the Koran, to preach to its inhabitants. The localisation of Jethro no doubt led to the localisation of the City of the Grove, and we may perhaps find the origin of the idea in the Book of Judges; for Heber the Kenite was a descendant of Hobab, the father-in-law of Moses (Judges iv, 11), who is thus identified with Jethro (Num. x, 29). I have endeavoured to show, in "Tent Work in Palestine," that it was exactly in this plain of Hattin, east of Tabor, that Heber and Jael pitched their tent, and the tradition of Jethro perhaps grew out of the old episode of the defeat of Sisera. In the Koran (Sura xxvi) the "City of the Grove" is said to have been in Midian; but the accompanying legend of Saleh, whose camel was houghed by the men of Thamud (Sura vii, 71), is also localised—not, as it should be, in Arabia, but in the Valley of Elah (see Sheet XXI), at the *Medhbah Naket Saleh*. Neby Hud also (Sura vii, 63) is localised at El Yehûdiyeh, near Jaffa (Sheet XIII), and not among the Aclites, where he is said to have preached.

*Birket Belâkis* (Sheet VII, Ib) is worthy of notice as preserving the traditional Arab name of Queen Zenobia, which also survives near Heshbon in "Zenobia's Garden." *Ezbûba* (Sheet VIII, Mk) is interesting as giving us the name of Baal Zebub in the plain of Esdraelon; and *Sheikh Meiser* (Sheet VIII, Kl) is also interesting as rendered by Professor Palmer, who connects it with a "certain gambling game with arrows." The same name applies to the shrine at Bethshemesh (Sheet XVII), and Meiser is there locally said to have been related to Samson. He is evidently the Arab god of fate, "the arrow holder," Hobal of Mecca—the same as the Phœnician Resheph; and the divining by arrows over which he presided, is mentioned in Ezekiel in connection with the King of Assyria (Ezek. xxi, 21). It was also a Jewish custom (Midrash Ekha Rabtah, 54, Midrash Koheleth, 116), and has been thought to be referred to in the history of David (1 Sam. xx,

19-40), and of Elisha (2 Kings xiii, 14-19); but in the Koran this custom is denounced.

The Galilean names thus briefly noticed give, when taken together, a very fair idea of the growth of nomenclature in Palestine. We have in all five classes represented. First, Biblical names. Secondly, Pagan titles, which recall the nomenclature of Phœnician sun worship. Thirdly, Jewish names of the later period, when Galilee was the centre of the Rabbinical teaching, and when the bounds of the Holy Land were defined with all the precision of the earlier Talmudic writings; when famous Saddikim were buried in all the principal villages, like Simeon bar Jochai at Meirûn. Fourthly, we have the Christian traditions of the fourth and twelfth centuries, localising round the Sea of Galilee the Gospel episodes, pointing out the "Table of Christ," "The meadow of the ears of corn," "The Mountain of the Sermon," the scene of the "Feeding of Five Thousand," and many other sites, in places often not in accordance with the Gospel narrative. Finally, we have the superstitions of the Fellahin in Moslem garb, the Jinns, the Goblins, the Iblis and Ghoul, which are figures traceable in the Accadian legends as far back as history itself.

Several valuable explanations are derivable from the above examination, showing how the Gazas, the Khuldehs, the Aulems, and such other names as have no proper topographical derivation, originated in the names of the local pagan deities. For Galilee was, until long after the Christian era, a land of Goin or pagans, who built sun temples at Kadesh and round Hermon, and preserved the rites of Adonis and Ashtoreth even down to the fifth century of our era. The nomenclature of the southern sheets of the map does not give us as much that is of this peculiar interest as do the Galilean sheets, and the principal names in Samaria and Judea have already been discussed in such papers as those on the Moslem Mukams, on Early Traditions, and on the nomenclature, which will be found in the volume of special papers of the "Memoir" series.

C. R. C.

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## MASONS' MARKS.

THESE marks, noted on buildings during the course of the Survey, have been carefully recorded in the "Memoirs;" and some remarks as to their dates have already been published in the paper on Architecture (vol. iii, p. 447). They include all the letters of the alphabet save G, Q, and X, and have no reference to position in the building, nor are they distinctive of a particular district, nor are they confined to the lifetime of an individual. It is, however, now proposed to study this question rather more fully in detail.

There are a few remains of masons' marks which are earlier than the twelfth century. Such are the letters on pillar shafts at Ascalon (vol. iii,