

small holes. The Persian beard is regularly curled—the hair twisted round the forehead in the shape of a garland of pearls; the upper part of the head, the crown, contains ornaments of vine leaves, very primitively made:—

Side view.



Near 'Abilln more tombs, cut into the soft limestone rock of the vicinity, were lately found. Most of them contained sarcophagi made of pottery. (See description of such, by L. Oliphant, Esq., *Quarterly Statement*, April, 1886, p. 80.) From one of these tombs I purchased a small earthenware lachrymatory (at least, natives pretended that they found it there). The antiquity contains on both broad sides the same figure, holding in its spread arms an animal; and to the right and left of the human head a cross is placed. The whole picture seems, as both sides are exactly alike, to have been stamped into the soft clay. The enclosed drawing shows its natural size and shape.

G. SCHUMACHER.

HAIFA, *May 16th*, 1888.

ON THE TRANSFERENCE OF THE ARAB NAMES OF SOME OF THE GATES OF THE HARAM ASH SHERIF BETWEEN THE ELEVENTH AND FIFTEENTH CENTURIES.

IN the note on the Gates of the Haram which I contributed to Mr. Guy le Strange's translation of Mukaddasi I was misled by the statements of Mujir ad-Din, and by modern tradition, which follows that author. A comparison of the descriptions of Mukaddasi (985 A.D.) and Nâsir-i-Khusrau (1047 A.D.) with each other, and with the description of Mujir ad-Din (1496 A.D.) and existing remains, enables me to correct in great measure the errors in my former note; to identify many of the gates with some degree of certainty; and to show that a change took place in the Arab nomenclature of the gates between the 11th and 15th centuries, possibly when Jerusalem was captured by Salah-ed-Din.

Nâsir describes (p. 41) the Bâb an Nabî (Gate of the Prophet) beneath the Mosque al-Aksa in such terms as to leave no doubt of its identification with the Double Gateway and the passage leading upwards from it, beneath the Mosque, to the Haram area. He also mentions (p. 43) another gate, Bâb al Hittah (Gate of Remission), as being excavated in the ground; and the only known gate of this character in the Haram is the closed Gate of Muhammad, or of the Prophet, beneath the Bâb al Maghâribe. If now we turn to Mukaddasi's list of the gates, we find that he commences with Bâb al Hittah; that his second gate is the "two gates of the Prophet;" and that he ends with the Bâb Dâûd, which is without dispute the Bâb as Silsilah of the present day. The inference I draw from this is that Mukaddasi named the gates in order, commencing with the Bâb al Hittah and ending with the Bâb Dâûd, and not, as I supposed in my former note, at hap-hazard.

In attempting to identify the gates with those which now exist, it is necessary to bear in mind that the Haram area, with its buildings and the approaches to it, have been much altered at various periods, as, for instance, during the Latin Kingdom, after the recapture of the city by the Saracens, and when the walls were rebuilt by Sulaiman in the 16th century.

Following Mukaddasi's list, we have :—

1. Bâb al Hittah (Gate of Remission). The Bâb al Hittah of Nâsir, which was excavated in the ground. This is the present closed gate, Bâb al Borak, or Bâb an Nabî Muhammad, beneath the modern Bâb al Maghâribe. It is called Bâb an Nabî by Mujîr ad-Dîn, who places the Bâb al Hittah in the north wall of the Haram.

2. The "two gates of the Prophet" (Mukaddasi). The "Gate of the Prophet" in the south wall, and beneath the Mosque al-Aksa of Nâsir. The present Double Gate, the Arab name of which is "the Gate of the Old Aksa," as given by Mujîr ad-Dîn.

3. The "gates of the Mihrâb Maryam" (Muk.). These gates must have been close to the Mihrâb Maryam (p. 35), in the south-east corner of the Haram, from which they take their name. They apparently correspond to the Bâb al 'Ain' of Nâsir (p. 43), and are now represented either by the closed "Single Gate" in the south wall or by the "Triple Gate."

4. The "two gates Ar Rahmah" (Muk.). The Bâb ar Rahmah and Bâb at Taubah of Nâsir, so called by Mujîr ad-Dîn and by Moslems at the present day. The double gateway known as the Golden Gate.

5. The "gate of the Birkat Bani Israil" (Muk.). The eastern gate in the north wall is called by Nâsir the Bâb al Abwâb (Gate of Gates). It is now called, as in Mujîr ad-Dîn, the Bâb al Asbât (Gate of the Tribes), and opens to the road over the dam at the east end of the Birkat Israil.

¹ The Bâb al 'Ain probably derived its name from the Virgin's Fountain, to which the road passing through it led; the Mihrâb Maryam is a reminiscence of the Mary Church of Justinian, built in this part of the Haram; and the Virgin's Fountain possibly owes its modern name to the same source.

6. The "Gate of Al Asbât" (of the Tribes) (Muk.). It corresponds to the Bâb al Asbât of Nâsir (p. 32), which was in the north wall to the west of the "Gate of Gates." It is now called Bâb al Hittah, and was known by the same name to Mujîr ad-Dîn, who gives with reference to it the legend applied by Nâsir to Gate No. 1.

7. "The Hâshimite Gates" (Muk.). These appear to be the gates leading to two cloisters (daryûzah) belonging to the Sufis, said by Nâsir (page 32) to have been in the north wall to the west of the Bâb al Asbât. It is, apparently, the modern Bâb 'Atm, which is called by Mujîr ad-Dîn Bâb al Dewatar, from a school of the same name, and said by him to have been the gate by which Omar entered on the day of conquest.

8. The "Gate of Al Walîd" (Muk.) is possibly the Bâb al Ghawânimah in the north-west corner of the Haram area; it is given the same name by Mujîr ad-Dîn, who says that it was formerly called the "Gate of Abraham."

9. The "Gate of Ibrahim" (Muk.) is perhaps the same as the Bâb as Sakar, "Gate of Hell," which is the only gate that Nâsir mentions in the west wall: it lay to the north of the Bâb Dâûd (page 31). It is apparently the modern "Bâb an Nâthir," which, according to Mujîr ad-Dîn, was formerly called the "Gate of Michael," and was an ancient gateway. The street "Akabat at Takiyeh," which runs westward from the Bâb an Nâthir, is supposed to follow the line of an ancient street, which supports the view that this gateway is on the site of a much older one.

10. The "Gate of Umm Khâlid" (Muk.). Either the modern Bâb al Hadîd or the Bâb al Kattanîn, which, according to Mujîr ad-Dîn, was in his time, as it is now, near the Gate of the Bath.

11. The "Gate Dâûd" (Muk.) is the same as the Bâb Dâûd of Nâsir. It is now the Bâb as Silsilah (Gate of the Chain), and the adjoining gate Bâb as Salâm (Gate of Peace) is the Bâb as Sakînah of Nâsir (page 43). Mujîr ad-Dîn mentions this double gate under the names Bâb as Sakînah and Bâb as Silsilah, and says that the latter was formerly called the Bâb Dâûd.

One gate mentioned by Mujîr ad-Dîn, the "Gate of Borak," appears to have been completely destroyed when the walls were rebuilt by Sultan Sulaiman in the sixteenth century. He says that the East Gate of the Dome of the Rock, called the "Gate of Isrâfil," led to the steps of Borak, which were opposite the "Dome of the Chain;" and that opposite the steps was the "Gate of Borak," so called because the Prophet entered by it on his night journey, and named the "Gate of Funerals" because they went out by it. This is apparently the Gate of Jehoshaphat of the Crusaders, but it does not appear to have been in existence when Mukaddasi and Nâsir wrote their descriptions.

The following table shows concisely the proposed identifications:—

Mukaddasi. 985 A.D.	Nâsir-i-Khusrau. 1047 A.D.	Mujîr ad-Dîn. 1496 A.D.	Modern. 1888 A.D.
1. Bâb al Hittah..	Bâb al Hittah ..	Bâb an Nabî ..	Bâb an Nabî, below Bâbal Maghâribe.
2. Bawâb an Nabî	Bâb an Nabî ..	Gate of the old Aksa.	Gate of the old Aksa. (Double Gate.)
3. Gates of the Mihrâb Mar- yam.	Bâb al 'Ain (?) .. (Gate of the spring)	..	Single Gate (?).
4. Gates ar Rah- mah.	{ Bâb ar Rahmah { Bâb at Taubah..	Bâb ar Rahmah Bâb at Taubah..	Bâb ar Rahmah. Bâb at Taubah. (Golden Gate.)
5. Gate of the Bir- kat Bani Israîl.	Bâb al Abwâb ..	Bâb al Asbât ..	Bâb al Asbât.
6. Bâb al Asbât ..	Bâb al Asbât ..	Bâb al Hittah ..	Bâb al Hittah.
7. H a s h i m i t e Gates.	Gate to the Sufi's Cloisters.	Bâb al Dewatar..	Bâb 'Atm.
8. Gate of Al Walid.	..	Bâb al Ghawâ- nimah.	Bâbal Ghawanimah.
9. Gate of Ibrahim	Bâb as Sakar (?)	Bâb an Nâthîr ..	Bâb an Nathîr.
10. Gate of Umm Khâlid.	..	Bâb al Hadîd or Bâb al Kat- tanîn.	Bâb al Hadîd or Bâb al Kattanîn.
11. Gate Dâûd ..	Bâb Dâûd .. Bâb as Sakînah ..	Bâb as Silsilah .. Bâb as Sakînah..	Bâb as Silsilâh. Bâb as Salâm.

The page references are to Mr. Guy le Strange's translation of Nâsir-i-Khusrau, published by the Palestine Pilgrims' Text Society.

C. W. W.

THE TEN TRIBES.

THAT Israel was carried into captivity the most sceptical will hardly deny in face of the historical tablet which relates how Sargon, in 722 B.C., took 27,280 prisoners from the city of Samaria, and how he supplied their place with foreign colonists.

The question is what became of these Israelite captives, and this is one which has been very variously answered. I do not here refer to the legend of Jeremiah visiting Ireland, and of the "Stone of Bethel" becoming the Stone of Scone, and the coronation stone now in Westminster Abbey, for, as Dean Stanley once observed, this stone is of some kind of sandstone not to be found in Palestine, and certainly not at Bethel, where all is hard limestone; and these mediæval legends no doubt grew up in England long after Christianity reached our shores, much as the Boer in South Africa yet believes that the Promised Land lies not far north of the Transvaal, which belief caused misery and death to