

None of these systems of burial seem to have had any reference to orientation, and are hence not used by the Moslems.

A few specimens of structural sepulchres on the first or second system exist in Palestine.

Thus arranged and dated, we find the method of sepulture used by each succeeding race, Jew, Heathen, or Christian, in Palestine.

The Crusaders seem to have been buried as in Europe, thus we may confine group No. 4 to the Byzantine period, when a great deal of rock excavation was executed.

A careful paper, should I have time to draw it up, with plans of the important specimens collected by us, and professional opinion on the architectural details, would, I hope, in our present state of information, go far to settle the question of date, which would render the sepulchres thus classified of extreme value to antiquarians. C. R. C.

KALAMON.

In his paper on the Jerusalem Itinerary, published in the "Bulletin de la Société de Géographie" for July, 1875, M. Ganneau calls attention to the omission of the name Kalamun upon our map of Carmel as well as upon those of M. Guerin and Vandevelde, whilst it is to be found on the maps of Robinson, Ritter, and Jacotin. The explanation is simple, and, as in many other cases in Palestine, I have little doubt that the place has two names, the second of which is suggested by M. Ganneau, and actually appears on our map.

Ritter places Kalamón north-east of El Keniseh. Kalamón is mentioned by Isaac Chelo (1334 A.D.) as an important ruin near the sea, between Sycaminos and Cæsarea. The French army, in returning from Acca, passed through a place of the same name, and in the Notitia of the Roman knights it is mentioned as the quarters of one cohort and of certain native mounted archers. There is, therefore, little doubt as to its whereabouts, and M. Ganneau concludes thus: "Par induction la position de Kalamoun tomberait d'après ce raisonnement un peu au nord du point marqué oW dans la carte du Lieutenant Conder en face de Ferch Iskander." This position agrees with that given on Murray's new map.

I find, on inspecting the specimen map of Carmel, published in the Palestine Exploration Fund *Quarterly* for January, 1875, that the "point marked oW" in question is a well. M. Ganneau appears to have mistaken the small circle which in large surveys generally marks a well for the letter o; W. of course stands for well. A little to the north-east is a ruin of some importance occupying the position of the Kulmon of the new Murray; it is called by us Khirbet Kefr el Samir, and contains rock-out tombs. On reference to the ruin list I find it to consist

of heaps of stones, and that a lintel with a cross cut on it was observed—an indication, as we suppose, of the place having been inhabited by the early Christians before the time of the Crusades.

M. Ganneau himself suggests the identity of Kalamon and the Castra of the Talmud (קסטרה). This site is mentioned by the Gemara as situate in Galilee near Khiphah, apparently the modern Haifa, and it is noted as one of the places inhabited by the Minim or pagans. "The Jews dwell in Khiphah, but the Minim in Castra" (cf. Reland, s. v.). This mention of its inhabitants makes it almost certain that the Castra of the Talmud is the Castra Samaritorum noticed by Antony of Piacenza as near Sugania (Sycaminos), and beneath the monastery of the prophet Elijah. One other step alone is required in the identification, and I think it will hardly be denied that Kefr el Samír (village of the Samír) is the corruption of Castra Samaritorum (camp of the Samaritans), for the simple reason that the monastery in question is none other than the Dayr at Ain Siah, a spring known to the Carmelite monks as the Fountain of Elijah.

It is not to be supposed that Antony of Piacenza refers to the convent at present existing, which dates only from 1825 A.D., or to its predecessor on the same spot founded in 1631.

The convent of St. Brocardus was founded in 1209 at the Fountain of Elijah. In 1238 the monks were all massacred and thrown into a large reservoir still existing beneath the fountain, whence the valley over which the ruins of the convent stand is known as the Valley of Martyrs. A curious legend of the petrification of certain fruits by the prophet attaches to the place. The owner of the garden existing in Elijah's time (and still flourishing) refused to give the prophet any of its fruit, and said his ground produced only stones. "Stones be they," was the angry reply, and the petrified plums and melons are still visible, though a heretical geologist might give them the harder appellation of geodes. This site is mentioned by Mr. Drake (*Quarterly Statement*, April, 1873, p. 15), and we possess detailed notes as to the remains of the convent. It will be found to be placed on the map half a mile north of Kefr el Samír, and is considerably higher up the side of the hill. The two serve to verify one another, and may plainly be identified with the Castra Samaritorum and convent of Elijah mentioned by Antony of Piacenza.

It seems, therefore, that we have recovered the more important of the two names by which this site was known at different periods. Whether the other title, Calamon, still exists in the memory of the peasantry it will be easy to find on revisiting the spot; meanwhile it is satisfactory to be able to show that an important ruin has not been omitted in the survey work.

C. R. C.