

a long and painful illness, and the smothering is done, in some cases at least, shortly before death would take place naturally. When questioned about the reasons for this „mercy“ killing the Shilluk were vague and evasive. They said, for instance, that it was a humiliation for anyone to die naturally²³. A death among the Shilluk is the signal for an outburst of wailing on the part of the women²⁴.

All of the quoted accounts are rather fragmentary and by no means exhaust the problem. According to them, it appears, that burial alive was the most frequent form of putting to death ordinary men — the old and the ill. The custom of burying alive seems to have been widely spread over a large area in the Southern Sudan. It can be traced first of all, in the Dar Funj region, populated mainly by the Pre-Nilotic peoples. It seems that the informants of Evliya Çelebi belonged to one of these peoples. He could converse with them on his route through the Sudan, for example in Sennar, which he pretends to visit, or elsewhere, maybe in a quite remote place from their nomeland, where they might have been transported as slaves.

As regards the mourners' behaviour, in every tribe mentioned above, a wailing accompanies the burial. In this context, the detail of Evliya Çelebi's account concerning the mourners' attitude is contradictory to other sources and is probably a guess of his own. A similar attitude, however, is known among the Nilotic tribe of Western Dinka. One feature of their reaction to the death of „a master of the fishing spear“, who dies most frequently by strangulation or suffocation, was that people should not mourn, but rather should be joyful²⁵.

The account of Evliya Çelebi on a violent death is the earliest mention of the custom practised in the Southern Sudan and it allows to observe its continuity among the Pre-Nilotés within a period of at least three centuries, though it certainly has been in usage a long time ago.

²³ J. Dempsey, *Mission on the Nile*, New York 1956, p. 94.

²⁴ J. Dempsey, *op. cit.*, p. 24. Also in other description of the Shilluk's funeral the people weep (mourn). Cf. D. Westermann, *The Shilluk people*, Philadelphia 1912, pp. 112—113, 136.

²⁵ G. Lienhardt, *op. cit.*, p. 300, 316.

SALEH K. HAMARNEH

AN UNPUBLISHED DESCRIPTION OF JERUSALEM, IN THE MIDDLE AGES, AS FOUND IN THE AR-RAWḌ AL-MIṬĀR, BY 'ABD AL-MUN'IM AL-HIMYARĪ

Kitāb ar-Rawḍ al-Miṭār fī Ḥaber al-Aqtār by Ibn 'Abd al-Mun'im al-Himyari was one of the last great Arabic historico-geographical lexicons written in the Middle Ages. This important work was till now published only in parts: E. Lèvi-Provençal published in the year 1938 the part relating to the Iberian Peninsula, with a French translation. In the introduction E. Lèvi-Provençal presented an interesting study about the manuscripts of the book, and some notes on the life of the al-Himyari¹. Then in the year 1956 professor A. Rizzitano from Sicily published selected passages relating to the Italian islands and territories². Beside that in „Folia Orientalia“ were published other small parts: T. Lewicki³ wrote about Brāga and Miška, A. Małecka about the eastern Coasts of Africa, finally S. Hamarneh gave a description of Damascus⁴.

¹ E. Lèvi-Provençal, *La Péninsule Iberique au Moyen Âge d'après le Kitāb ar-Rawḍ al-Miṭār al-Himyari*, Leide 1938.

² Umerto Rizzitano, *Kitāb al-Rawḍ al-Miṭār l-ibn 'Abd al-Mun'im al-Himyari, Khāṣṣa bi-l-djuzur wa-l-bika' al-Itāliyya*, in „Mad-jallat Kulliyyat al-Adāb“, XVIII, May, 1956.

³ The al-Himyari was already familiar to him. Cf. *Encyclopédie de L'Islam* (Nouvelle Édition).

⁴ T. Lewicki, *Brāga et Miška d'après une source arabe inédite*, „Folia Orientalia“, tome I, fasc. 2 (1959), Cracovie 1960, p. 322; A. Małecka, *La côte Orientale de l'Afrique au Moyen Âge après le Kitāb*

Abū 'Abdu Allāh Muḥammad b. 'Abd al-Mun'im al-Ḥimyarī had completed his work *Ar-Rawḍ al-Mi'tār* or the greater part of it before the end of the VIIth century A. H. (about the end of the 13th century A.D.). But more than two centuries later another Ḥimyarī whose full name was Abū'Abdu Allāh Muḥammad b. Muḥammad b. Muḥammad al-Ḥimyarī⁵ (possibly a direct descendent of the first) added several passages and extra information to the original text. Unfortunately he neglected to mention that he was copying the work of his forebear. Professor A. Rizzitano confirmed that both works on *ar-Rawḍ al-Mi'tār* were by the same author, that is the first Ḥimyarī, who died in 723 A. H. (1323 A.D.) or in 727 A. H. (1327 A. H.).

Al-Ḥimyarī like many other medieval Arabic writers called Jerusalem 'ILIYĀ' after the name Aleia Capitolina which had been given to the newly built city by Hadrian 117—138 A.D. (Present-day Jerusalem stands on the site of this city). Nevertheless in another place al-Ḥimyarī had used Bayt al-Maqdis, the most popular Arabic name of the city, which today has changed simply to al-Qudis. In this work al-Ḥimyarī used as his sources previous writers such as al-Bakrī, al-Idrīsī or Ibn Ḡubayr.

Yet at the same time he was careful to add new information he thought pertinent, which he did; with good taste and historical precision.

For this paper I used two manuscripts on microfilm, each containing the whole book of the *ar-Rawḍ al-Mi'tār*. The first is the Istanbul manuscript of Bayram Nur Osannah, Istanbul No. 44. I will therefore refer to it by the abbreviation Is. The second manuscript is in the library of 'Ārif Hikmat No. 365. At al-Madīnah, Saudi Arabia. This I will refer to by the abbreviation Ma.

ar-Rawḍ al-Mi'tār de al-Ḥimyarī XV^e s. „Folia Orientalia“, tome IV. Cracovie 1963, pp. 331—339; Saleh K. Hamarneh, *The description of Damascus in the ar-Rawḍ al-Mi'tār by al-Ḥimyarī*, „Folia Orientalia“, tome IX, Cracovie, 1958, pp. 275—290.

⁵ Ḥaḡḡi Ḥalifa, *Kaṣf az-ẓunūn fī asāmī'l-kutub wa 'l-funūn*, ed. F. Flügel.

الياء

ويقال الياء بفتح الهمزة. مدينة بالشام وهى بيت المقدس وهى مدينة قديمة جليلة على جبل يصعد اليها من كل جانب وهى طويلة من المغرب الى المشرق. وفى طرفها الغربى باب البحر وهذا الباب عليه قبة¹ داود عليه السلام. وفى طرفها الشرقى باب يسمى باب الرحمة وهو مغلق لا يفتح الا من عيد الزيتون الى مثله وفى المشرق منها زقاق² شارع الى الكنيسة العظمى المعروفة بكنيسة القيامة وتسميها المسلمون قمامة وهى الكنيسة المحجوج اليها من جميع بلاد الروم التى فى مشارق الارض ومغاربها فيدخل فى باب من غربيها فيجد الداخل القبة التى تشتمل على جميع الكنيسة وهى قالوا من عجائب الدنيا والكنيسة اسفل ذلك الباب ولها باب من جهة الشمال ينزل منه الى اسفل الكنيسة على ثلاثين درجة ويسمى هذا الباب باب شنتمريه وعند نزول الداخل الى الكنيسة تلقاه⁴ مقبرة عيسى⁵ فيما زعموا ولها بابان وعليها قبة محكمة البناء⁶ وعلى الباب فى يسار الكنيسة منحرفا بشى⁷ الى الجنوب الحبس الذى حبس فيه المسيح عليه السلام وللقبة⁸ الكبيرة قورا⁹

عيسى عليه Is. ⁵ لقاها Ma. ⁴ عجائب Codd. ³ رفاق Is. ² فيه Is. ¹ قورا Codd. ⁹ وا لقه Is. ⁸ بشى Ma. ⁷ البنا Codd. ⁶ السلام.

اربعمائة¹ سنة واربعة وخمسون سنة، فلم ينزل² خرابا الى ان بناه ملك³ من ملوك الطوائف⁴ من الفرس يقال له كوشك ثم تغلبت ملوك غسان على الشام بتمليك الروم لهم ودخلهم في نصرانيتهم الى ان جاء⁵ الله بالاسلام وملك الشام منهم جبلة⁶ بن الايهم ففتح الله الشام على المسلمين في زمن عمر بن⁷ الخطاب رضى الله عنه وكان ابو عبيده بن الجراح رضى الله عنه امير⁸ الجيش قد كتب الى بطارقة ايلياء يدعوه الى الاسلام او اداء الجزية فالتووا عليه فنزل عليهم وحاصرهم حصارا شديدا فلما راوا انه غير مقلع⁹ عنهم واشتد عليهم الحصار سالوه ان يصالحهم على ان يعطوه الجزية.

فاجابهم الى ذلك فقالوا فارسل الى خليفتك فيكون هو الذى يعطينا العهد ويكتب لنا الامان فانا لا نرضى الا به فاستوثق منهم ابو¹⁰ عبيده بالايمان المغلظة ان قدم امير المومنين فاعطاهم الامان ليقبلوا به ثم خاطب عمر رضى الله عنه بما دعوا اليه وباستيثاقه منهم، فسار عمر رضى الله عنه نحو ايلياء وخرج المسلمون يستقبلونه¹¹، فخرج ابو¹² عبيده رضى الله عنه بالناس واقبل عمر رضى الله عنه على جمل له عليه رحل ملبس جلد كبش حولى حتى انتهى الى مخاضة فاقبلوا

جآ. Is. 5 طوائف. Codd. 4 مك. Ma. 3 نزل. Is. 2 اربعمائة. Codd. 1
ابو. Ma. 10 تعلق. Is. 9 اميرة. Ma. 8 ابن. Ma. 7 جبلة. Ma. 6
ليستقبلونه. Is. 12 ابو. Ma.

مفتوحة الى السماء¹ وبها² دار فيها الانبياء³ مصورون وعلى المقبرة ثلاثة قناديل ذهب⁴ معلقة على المكان واذا خرجت من هذه الكنيسة وقصدت شرقها التقيت⁵ البيت المقدس الذى بناه سليمان⁶ بن داود عليهما السلام.

وكان مسجدا محجوجا اليه في ايام دولة اليهود ثم انتزع من ايديهم واخرجوا عنه الى مدة الاسلام فهو معظم في دولة الاسلام وهو المسجد الاقصى وليس في الارض مسجد على⁷ قدره الا جامع قرطبه وصحن المسجد الاقصى اكبر من صحن جامع قرطبة. ومدينة ايلياء مسورة في نشر من الارض والجبال محيطة بها، والمدينة في غربى المسجد وماء ايلياء من الامطار ولداود عليه السلام فيها حياض مصهرجة فيها مياه الامطار، وخارجها بساتين ومزارع واشجار وزيتون وليس بها من شجر النخل الا واحدة ويقال انها المذكورة في التنزيل في شان مريم وهى منحنية ويقال انها غرست ما يزيد⁸ على الف سنة والارض المقدسة اربعون ميلا في مثلها فاما بيت المقدس فاوّل من بناه⁹ وارى موضعه يعقوب عليه السلام وقيل اول من بناه داود عليه السلام وكان بناؤه له الى وقت تخريب¹⁰ بخت نصر له وانقطاع دولة بنى اسرائيل¹¹

بن الزصب دصب. Ma. 4 الانبيا. Codd. 3 وما. Is. 2 اس. Codd. 1
بنائه. Codd. 9 زياده. Codd. 8 علي. Is. 7 سليمان. Codd. 6 العبت. Ma. 5
اسرايل. Is. — اسرائيل. Ma. 11 تخربت. Is. 10

في الصيت واعظم في عين الاعاجم فقال له عمر رضى الله عنه يا يزيد
لا والله لا اترينن¹ للناس بما يشيننى عند الله تعالى ولا اريد ان يعظم
امرى عند الناس ويصغر عند الله عز وجل ثم ارخى² الى ايلياء فخرج
اليه ابو الجعيد فصالحه وكتب اليه عمر رضى الله عنه كتابا اسهم فيه
على انفسهم وذراريهم⁴ ونسائهم⁵ واموالهم وكنائسهم⁶ واشترطوا ان
لا يساكنهم اليهود فيها، فلما قبضوا كتاب الصلح فتحوا للمسلمين ابواب
ايلياء فدخل عمر رضى الله عنه والمسلمون معه وسخر عمر رضى الله
عنه انباط اهل فلسطين في كنس بيت⁷ المقدس وكانت فيه مزبلة عظيمة
وجاء⁸ عمر رضى الله عنه ومعه كعب فقال يا ابا اسحق اتعرف موضع
الصخرة فقال اذرع من الحائط⁹ الذى يلي موضع كذا وكذا ذراعا ثم
احفر فانك تجدها قال وهى يومئذ¹⁰ مزبلة، فحفروا فظهرت فقال عمر
رضى الله عنه لكعب اين ترى ان نجعل¹¹ قبة المسجد قال اجعلها خلف
الصخرة فتجمع القبليتين قبة موسى وقبة محمد صلى الله عليهما وسلم،
قال ضاهيت اليهود يا ابا اسحق خير المساجد مقدمها قال فبنى¹² القبلة
في مقدم المسجد، ثم بنى عبد الملك بن مروان مسجد بيت المقدس
سنة سبعين وحمل الى بنائه خراج مصر سبع سنين وبنى القبلة على

¹ Is. انزن. ² Ma. ارقي. ³ Is. ثم سار حتى الي. ⁴ Is. وذراريهم. ⁵ Codd. ونسائهم. ⁶ Codd. لئاسهم. ⁷ Ma. ل. ⁸ Is. وحا. ⁹ Codd. الحائط. ¹⁰ Ma. يومئذ. ¹¹ Is. نجعل. ¹² Codd. فبنا.

يتبادرونه حتى نزل عن بعيره واخذ بزمامه وهو ليف ثم دخل بين
يديه حتى صار الى اصحاب ابى عبيده رضى الله عنهما فاذا معهم
برذون يخبيونه¹ فقالوا يا امير المؤمنين اركب هذا البرذون فانه احبى
بك واهون عليك في ركوبه² ولا نجب ان يراك اهل الذمه في مثل
هذه الهيئة³، واستقبلوه بشياب بيض فركب البرذون وترك الشياب
فلما هملج به نزل عنه وقال خذوا هذا الشيطان عنى فانه شيطان فقالوا
يا امير المؤمنين لو لبست هذه الشياب البيض وركبت هذا البرذون
لكان اجمل في المروءة⁴ واحسن في الذكر فقال عمر رضى الله عنه ويحكم
لا تعتروا بغير ما اعزكم الله به فتخذلوا، ثم مضى ومضى المسلمون،
منهم ابو الاعور السلمي قد لبسوا ثياب الروم من الديباج وغيره فقال
عمر رضى الله عنه احثوا في وجوههم التراب حتى يرجعوا الى هيئتنا
وسنتنا وامر بذلك الديباج فحرق، فقال له يزيد بن ابى سفيان⁵ يا
امير المؤمنين.

ان الدواب والسلب عندنا كثير والعيش رفيع والسعر⁶ رخيص
وحال المسلمون كما تحب فلو انك لبست هذه الشياب⁷ البيض وركبت
هذه المراكب الغره واطعمت المسلمين هذا الطعام الكثير لكان ابعد

¹ Is. يخبونه. ² Ma. مركوبه. ³ Ma. الهيئة. ⁴ Codd. المروءة. ⁵ Is. سفين. ⁶ Is. والشعر. ⁷ Ma. Omitted.

الصخرة وجعل¹ على اعلى القبة ثمانية الاف صفيحة من نحاس مطلية بالذهب في كل صفيحة سبعة مثاقيل ونصف من الذهب.

وافرغ على رؤوس² الاعمده مئة³ الف مثقال وخارج القبة كلها ملبس بصفائح⁴ الرصاص وطول مسجد المقدس بالذراع الملكى ويقال انه ذراع سليمان عليه السلام وهو ثلاثة اشبار سبعمئة⁵ وخمس وخمسون ذراعاً⁶ وعرضه اربعمئة⁷ وخمس وخمسون ذراعاً وفيه من الاساطين ستمئة⁸ واربع وثمانون اسطوانة والعمد التى فى قبة الصخرة ثلاثون عموداً وفيه خمسة الاف قنديل توقد فيه ليلة كل جمعة.

TRANSLATION

İliyā' (Jerusalem)

Also spelled Aliyā'. This is the famous old city of Jerusalem in al-Šām. It lies on a hill which could be reached from all directions, and it extends for a long distance from west to east. On the western side is the Sea Gate on which the Dome of David, God's peace be with him, is built. On the eastern side is the Mercy Gate which is kept closed all year long except on the Feast of Olives. There on the eastern side is the street which leads to the great church, known as the church of the Resurrection, but the Muslims called it al-Qumāmah. This church is visited yearly

¹ Ma. وجعل وجعل. ² Codd. روس. ³ Codd. مايه. ⁴ Codd. صفائح.

⁵ Is. سبع مايه. Ma. سبع مايه. ⁶ Ma. Omitted. ⁷ Ma. اربعمئة. Is. اربعمئة.

⁸ Codd. ستمائة.

by many from all parts of the Byzantine world in the East and by the Romans in the West. As one enters from the western gate one comes to the dome from which shines light to illuminate the church, one of this world's great miracles. The church proper is down below the entrance gate. In the north side there is a gate leading in thirty steps down to the basement of the church, and is called the gate of Saint Mary. As soon as the visiter enters he arrives directly at what they (the christians) claim to be, the Tomb of Jesus. It has two doors and is covered with a well built dome. Outside the gate to the left of the church and a little to the south is the prison in which Christ was confined, may God's peace be granted upon Him. The big dome has an opening to the heavens where also there is a construction in which pictures of the prophets are drawn. On the Tomb there are three golden lamps hanging down to (the grave-stone). As one goes out of the church and turns east, one finds the Holy Temple that Solomon — the son of David, God's peace upon them — has built. It was a shrine visited by pilgrims until the end of the Jewish state, then they were driven out and the place was taken from them until the advent of Islam. The Muslims adore the place which is the Aqṣā Mosque, a mosque which has no rival in prestige save the Mosque of Cordova. However, the *ṣahn* (shrine) of the Aqṣā Mosque is larger than that of the Cordova shrine. The city of Jerusalem is surrounded by a wall on elevated grounds, and the city actually lies to the west of the Mosque, and it is also surrounded by hills. The city collects its water from the rain. David, may God give him peace, had provided there troughs and basins to collect rain water. Outside the walls there are gardens and meadows where olive trees are numerous. But there is only one palm tree, the one which is mentioned in the Qur'ān in connection with the story of Mary. It is also said that the tree which droops was planted more than a thousand years ago. This holy area is forty miles square. The temple, nevertheless, was built and its place was marked first by Jacob, God's peace upon him, while others reported that it was David who first built it⁶. This building

⁶ The temple had been built in the time of king Solomon, as the author mentions previously.

of David continued to the time of Bukhtanassar who destroyed it, and the state of Israel ceased to exist for four hundred and fifty four years. It remained in ruins until it was built by Koshik, one of the Satraps Persian kings ⁷.

Then the kings of Ghassān, as allies to the Byzantines and adherent to the Christian faith, ruled over al-Shām (including Jerusalem), and it was under their rule to the advent of Islam, sent by God, and then the king of Ghassān was Jablat Ibn al-Ayham. During the reign of 'Umar Ibn al-Ḥaṭṭāb, may God bless his soul, God gave victory to the Muslims to conquer al-Šām. At that time the leader of the Arab armies, was Abū 'Ubaydah Ibn al-Jarrāh, may God bless his soul. He wrote to the Patriarchs of Jerusalem calling them to accept the Muslim faith, or else pay them tribute. They denied that to him. He, therefore, attacked them and besieged the city and blockaded transportation from outside. The siege was long and hard, and seeing no relief or intention of withdrawal, the patriarchs of the city asked for peaceful surrender with willingness to pay tribute, which Abū 'Ubaydah accepted. Thereupon they requested him to „send for the Caliph to come to sign this peace treaty, and make a covenant between us, for to him alone we will surrender“. Then Abū 'Ubaydah made sure that they were really going to accept the terms of surrender when the Prince of the Believers came to sign the peace treaty.

Assurances were made (from both sides). Thus he sent a message to 'Umar, God bless his soul, telling him of their request and the assurances he had obtained from them. Upon receipt of the message 'Umar departed to Jerusalem and all the Muslims went out to meet him. Abū 'Ubaydah led the people out to meet 'Umar who came (riding) on camelback. The saddle was made of leather

⁷ We know that Cyrus II in the year 538 B. C. allowed the Jews to rebuild the temple in Jerusalem. Also we know that the Arab medieval writers called Cyrus Korush or Kyrush, so perhaps Koshik is a corruption of the same name. If this is so, his historical facts are correct. But if Koshik was indeed a name of one of the Mulūk l-Tawā'if (Satraps), his chronology is very inexact, because the Satraps kings lived about three hundreds years after Cyrus.

from a one-year-old ram. 'Umar crossed the ford of the river and the people rushed forward to meet him. Then he dismounted the camel, took hold of the halter which was made of palm fibres, and walked to meet the group coming with Abū 'Ubaydah. But they had put a horse aside in hiding to surprise him. They entreated him: „O Prince of the Believers! we beg you to ride this horse instead, for it gives greater prestige, is more suitable for visiting holy places, and easier to ride on and lead. We would hate the Christians to look at you and see your humiliated appearance“. They also brought him white clothes. He consented to ride the horse but left the clothes. When the horse started to neigh he dismounted and ordered: „Take this devil away from me“. They answered, „O Prince of the Believers! if you wear these clothes and mount this horse it will be much better for present good will, and for future remembrance“. But 'Umar replied, „Woe to you, better not glory: on anything but in God, or else you will be dismayed“. Then he walked along and the Muslims followed, among whom was Abū al-A'war al-Sulmī who put on a pure silk attire similar to what the Byzantines wear. 'Umar then ordered that dust be thrown in the face of such men „until they return to use the same clothes and costumes we use“, and he ordered the pure silk attire to be burned. Then Yazīd Ibn Abī Sufyān said: „O Prince of the Faithful, behold the cattle and the booty we gained is tremendous, the food is plentiful and the prices are within our reach, and the Muslims are now well-to-do. If therefore you had dressed in these white clothes and mounted such a beautiful horse and given the Muslims to eat of the much food available, it would have been better for your reputation and more appreciated by the foreigners“. Whereupon 'Umar replied: „O Yazīd, be it far from me to seek comely appearance before men and to be unclean before almighty God, or to seek glory among men and be abased before God the Almighty“. Then he arrived at Jerusalem and Abū al-Ja'īd (patriarch Sophronius) went out to meet him and seek reconciliation. 'Umar wrote down a treaty pledging the safety of the Christians, their wives, children, possessions, and churches. And they requested the inclusion of a term that the Jews should not live with them in Jeru-

salem. On receiving this peace treaty⁸ they opened the gates of Jerusalem to the Muslims, and so 'Umar and all the Muslims entered in. 'Umar then asked the Nabatites, the people of Palestine, to clean the holy places and the temple, for everywhere were great heaps of rubbish.

Then 'Umar came (to the place) and Ka'b⁹ with him and said (to Ka'b): „O Abū Ishāq, do you know where is the place of the Rock“. He answered: „Measure from that wall over there so many yards then dig down and you will find it“. Then they dug there, which then was a heap of rubbish and (the Rock) appeared. Then 'Umar asked Ka'b: „Where do you think we should have the Qiblah of the mosque“? He replied: „Behind the Rock, so it will thus include the two Qiblah's: of Moses and of Muhammad, may God pray and bless them“. 'Umar said: „Well spoken, o Abū Ishāq, you have been as shrewd as the Jews, for the most important part of the mosque is the front (where is the Qiblah)“. Thus they built the Qiblah in front of the mosque.

Later on 'Abd al-Malik Ibn Marwān built in the year 70 A. H. the mosque of Jerusalem, financing it with the tribute taken from Egypt during seven years. Then he built the Dome of the Rock. On the top of the dome he put eight thousand bars of copper painted with gold leaf, each bar having the equivalent of seven and one-half drachmes of gold. He also gave one-hundred mithqāls (drachmes) for covering the crowns of the columns with gold leaf. The outside of the Dome is covered with plates of lead. The length of the Mosque in Jerusalem was seven hundred and fifty five royal yards or the so called yard of Solomon, peace be upon his soul, which is equal to three spans, and the width is four hundred and fifty five yards. It also contains six hundred and thirty four cylinders, and the number of columns at the Dome of the Rock is thirty, and in the mosque hang five thousand lamps which are lit every Friday evening.

⁸ The treaty which is known as al-'Uhdah al-'Umaryyah, which is still in the possession of the Patriarch of the Orthodox churches in Jerusalem.

⁹ Ka'b al-Ahbār† 652 or 654 in Hims (Syria) a Jamanite Jew, who accepted Islam under one of the first two caliphs, and acted as a teacher.

WITOLD HENSEL

ON ARCHAEOLOGICAL PRAXEOLOGY

The title may seem to be a paradox. For praxeology developing lately in Poland ever more intensely, chiefly owing to the pioneer's works of Professor T. Kotarbiński, is concerned, to put it shortly, with a general theory of efficient activity, or — after the more precise definition of Professor Kotarbiński — it is a study of efficacious activity. In other words, the scope of interest of praxeology covers an activity comprising all particular fields of science, therefore also the field of archaeology.

There is moreover another undoubtful circumstance, namely the mutual connection between a general theory and its particular branches of interest. Therefore, when speaking of single cases where principles of praxeology are applied, we can make use of adjectives qualifying the determined relations of a given field of science with the mentioned study. I thus consider it appropriate to use here the term: archaeological praxeology. Its objectives will, however, be certainly different, i.e. more detailed, than the general aims suited to mathematics¹.

Getting more closely acquainted with various papers of theoreticians, as well as with those of practical workers' studies in the field of archaeology, would easily lead to the discovery of many statements, distinctly proving drifts towards the making use of praxeological methods, although the term itself does not appear in their works. I venture even to remind the readers that

¹ Cf. for instance T. Pszczołowski, *Matematycy interesują się praxeologią* [Mathematicians are interested in Praxeology], „Prakseologia“, No 29, Warszawa 1968, p. 203 and fol.