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GUIDE

TO

PALESTINE

AND

SYRIA

WITH THIRTEEN MAPS AND FIVE PLANS

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THIRD EDITION

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PREFACE TO THIRD EDITION.

THE Guide to Palestine, which hitherto has been published in the same volume as the Guide to Egypt, is now issued separately. It is thought that this change will render the volume more convenient for travellers, especially when camping through the country.

For this edition the work has been carefully revised throughout. Some of the principal routes have been rearranged and additional sections have been included, together with an article relating to the country and to the inhabitants which should prove of interest to travellers.

A summary of the results of the excavations now being carried on at Gezer by the Palestine Exploration Fund is given.

In the section dealing with Baalbec have been incorporated the results of the latest excavations carried out there by the Germans during the years 1900–1904.

A new map of Jerusalem, showing the position of the various Walls, and compiled from the records published by the Palestine Exploration Fund, has, with the permission of the Fund, been added.

New plans of Baalbec, of the Church of Eudocia and the Pool of Siloam, and of the Great Mosque of Damascus, showing also the site of the area of the pre-existing Temple, are included, as is also a new map of Palestine.

LONDON, *November 1904.*

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FROM THE PREFACE TO FIRST EDITION.

THE appearance of a new series of guide-books requires a brief note to justify its existence and to explain its object. Modern guide-books have grown so large, that to use them with intelligence and advantage necessitates a preliminary study which requires more time than the average traveller has at his disposal. This series will be smaller in bulk, and consequently cheaper in price, than other well-known guide-books.

While all necessary practical information has been given in the briefest possible form, special attention has been paid to the historical, archæological, and artistic features of the countries to which the books relate.

Special pains have been taken to have the maps and plans accurate and up-to-date. At the end of the portion of the volume relating to each country contained therein will be found a bibliography, to enable the student to supplement the information contained in this guide-book, or to continue his studies should he have the time and inclination to do so. But all the essential facts, both for his material comfort and intellectual enjoyment of the scenes visited, are, we believe, contained within the covers of each book in this series. The text is anonymous, but each portion is written by a qualified and competent author, familiar not only with the country visited, but with its art, history, and antiquities.

Prefixed to each volume will be found a list of Hotels alphabetically arranged under the names of the towns in which the hotels are to be found; some notes for yachtsmen and sportsmen, by a sailor who knows the shores of the Mediterranean as few men know them, arranged in geographical sequence and accompanied by a list of Lloyd's agents; and, in some of the volumes, essays by well-known writers of authority on subjects of peculiar interest in connection with the country to which the volume relates.

LONDON, *August* 1901.

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YACHTING NOTES.

COAST OF SYRIA, N. TO S.

SYRIA, the eastern boundary of the Mediterranean, extends from the confines of Asia Minor in the N., to the border of Egypt and the peninsula of Sinai in the S., and may be estimated at 35,000 square miles. Population is estimated at 2,250,000. The whole extent of coast is singularly devoid of natural harbours; Beyrout, however, affords an excellent roadstead for nine months out of the twelve, as the winds seldom blow home (see Chart No. 2158B). The Gulf of Iskanderun, at the N.-E. angle of the coast of Syria, is 40 m. deep in a N.-E. and S.-W. direction, and 25 m. wide, and has an average width of 17 m., with a depth of 50 fths. at the entrance, to 20 fths. one mile from the shore; muddy bottom, and the gulf is clean throughout. Anchorage is off the easternmost islet in 4½ fths. Chart No. 2632.

JAIHÛN RIVER (ancient Pyramus), 3 ft. water on the bar, with 12 ft. inside. There is a rise and fall of 3 ft.; the river is about 80 yds. wide, and the country around and inland abounds in wild boar, ducks, and woodcock. There is a ferry-barge about 2½ m. up the river. A splendid river for a steam launch and picnics.

AYAS, or MORTALIK BAY, is a wretched place, and climate very unhealthy. To the eastward of the town is a small harbour, with 8 ft. water, sheltered from all winds. The bay affords good anchorage in from 10 to 4 fths., stiff mud, sheltered from all winds but E. and S.-E., which seldom blow for any length of time. During the winter season wild fowl resort to the lagoons in great numbers; wild boar, hares, and partridges are numerous; fish and turtle plentiful, and easily caught with a seine.

BAYAS (ancient Baiæ).—Not recommended. Anchorage off the coast in 10 fths.

ALEXANDRETTA or ISKANDERUN.—Pop. 6000. Supplies of cattle, vegetables, and poultry can be obtained. Water is scarce. See Plan No. 2188. The bay affords one of the best and most secure anchorages along the whole coast of Syria. Although open from W.-S.-W. to N.-E., these breezes seldom blow home with any force. Anchor in from 10 to 7 fths., sand and stiff mud, with the town bearing S.-W. by S. less than 1 m. off shore.

Lloyd's Agent: Augustine Catoni (Vice-Consul).

ALEPPO.—Lloyd's Agents: Eugene Catoni & Co.

ARSUS (ancient Rhosus).—The bay affords excellent summer anchorage in 4½ fths., sand, inside a rocky ledge of 3 fths. See Chart No. 2632.

ANTIOCH BAY is deep, the 100-

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fathom line being only 2 m. off the shore at the mouth of the river Orontes.

SELEUCIA.—Extensive ruins of the ancient town of Seleucia-Pieria. The whole site, formerly occupied by buildings, is above 4 m. in circuit. The ruins consist of massive walls, a theatre, sarcophagi, and rock-tombs cut in the cliffs, and from their white appearance are visible many miles at sea. Chart No. 2632. A place of very great interest. The harbour or port was on the level ground to the W., and is the most remarkable work of this kind along the coast of Syria. It was a great dock excavated in the plains, and connected by a canal with the open sea. But a still more remarkable work is an excavation, immediately to the N. of the port, through the side of the mountain, leading from the upper part of the ancient city to the sea. It consists of alternate cuttings, or hollow ways, 120 ft. deep and 22 ft. wide, and tunnels, 24 ft. high, carried through compact tertiary limestone for a length of 1048 yds. At its eastern end, about 30 ft. above the sea, it terminates in a ravine or torrent bed, across which a strong dam has been built to direct the stream into the tunnel. There can be little doubt but that the object of this remarkable work was to turn off the waters which came down from the mountains S. of the town, and thus protect both the city and the vessels from the effects of floods.

ORONTES RIVER is about 5 m. S. of Seleucia; 3 to 5 ft. on the bar; 9 ft. within. The plain affords excellent grazing ground, and abounds in fruit, especially pomegranates and grapes; and hares, partridges, woodcock, francolin, snipe, and quail are plentiful. Chart No. 2632.

ANTIOCH is on the left bank of this river, 13 m. from the sea in a direct line, or 20 m. by river. Anchor off the bar of the Orontes in 9 fths., mud, ½ m. off shore.

BENZIT BAY.—Anchor off the ruins of Posidium 7 cables from the shore in 9 fths., mud.

LATAKIYA (ancient Laodicea).—Chart No. 2632 and Plan No. 2514. Anchorage is in 10 to 8 fths., with El-Burg Castle bearing E. ¾ m. distant. This is the most exposed and open roadstead on the coast.

RUAD ISLAND (the Arvad of Scripture). — Although but 800 yds. in length, it affords the best shelter for vessels drawing less than 15 ft. water along the coast. Pop. 3000, whose chief occupation is sponge-diving, those obtained here being very large and of fine quality. Vessels drawing 20 ft. water must not go to the eastward of the island. Turtle and fish plentiful. Chart No. 2765. The ruins of ancient Marathus are on the mainland 2¾ m. S.-E. by E. of Ruad Island.

TRIPOLI.—Plan No. 1576. Anchor with Tripoli Castle bearing S. by E. ⅓ E. in 6½ fths., and El-Mina tower bearing S.-S.-W. ¼ W.

Lloyd's Agent: N. Beraud.

IL HEREH BAY. — Anchor in the S. part of the bay in 9 fths. Chart No. 1576.

BATRÔN (ancient Botrys).—Anchor in 9 fths., mud.

JUNEH BAY is 2 m. wide and recedes 1¼ m.; excellent anchorage in the summer in 6 fths., white sand.

ST. GEORGE BAY.—Chart No. 2633. The best anchorage in the winter is in from 20 to 4 fths., with the outer island off Quarantine Point W. ¾ S.

BEIRÛT or BEYRUTH (Beyrout) (Plan No. 1563) (ancient Berytus) is the most flourishing seaport of Syria, and the climate the best on the coast. The situation of the town as viewed from the

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sea is most beautiful. Pop. 100,000. Supplies of every description and excellent water. The harbour will accommodate about 10 ships of moderate size, besides small ones in depths of from 6½ to 2½ fths. The best anchorage is off the end of the breakwater, distant about 1 cable.

Lloyd's Agents: Henry Heald & Co.

SAIDA.—Plan No. 2794. (Ancient Sidon.) Pop. 15,000. Anchor in 7 to 6 fths., with the N. end of Jezirah about W.-S.-W.

SÛR.—Plan No. 2903. Pop. 3000. For anchorage, see Plan.

AKKA or ACRE BAY.—Plan No. 1585, also No. 1242. The best anchorage is in the S.-W. corner, off Haifa.

AKKA OUTER ANCHORAGE is in 10 fths. inside Talbot reef, with the end of the W. mole N.-E. ¾ E. about 1 m. from the town. Inner anchorage is to the S. of the town, with Manara east mole-head N. by E. ¾ E., 5 fths.

HAIFA, or KHAIFA, or CAIFFA.—Chart No. 1242. Pop. 10,000. Anchorage is in 7 to 5 fths., sand, with the ruined castle in line with the centre of the town S.-S.-W. ½ W. 1 m. distant.

Lloyd's Agent: Dr. Schmit.

KAISARIYEH (ancient Cæsarea) was once the capital and principal seaport of Palestine. The ancient port is now filled up, and the immense moles constructed by Herod the Great no longer exist. Anchor off Kaisariyeh in 10 fths., sand.

YAFA, or JAFFA, or JOPPA.—Plan No. 1847. The ancient Joppa is built on a conical hill 150 ft. high; its ancient port is now filled up with sand. Pop. 20,000. The best anchorage is in 9 fths., sand, ½ m. off the rocks, with the centre of the town bearing S.-E. by S. The anchorage is very uncomfortable with a westerly wind, as it sends in a heavy swell and causes a northerly current.

Lloyd's Agent: Haim Amzalak.

YEBNA.—Probably the site of the port of Yebna.

ASKELON (ancient Ascalon), 26 m. S. of Jaffa. But little remains of this ancient city, whose site is perhaps the finest along the whole coast of Syria. Anchor off Askelon in 10 fths., sand.

GHIZZET (ancient Gaza).—10 m. S. of Askelon. Chart No. 2573. Anchor 1 m. from the shore in 10 fths., sand, Montar Hill bearing E.-S.-E.

EL-ARISH.—The frontier town of Egypt. There is anchorage within easy distance from the shore between Jaffa and this place. Chart No. 2573.

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MISCELLANEOUS INFORMATION.

Luggage, etc. — The necessary information about luggage, health, money, etc., will be found by intending visitors to Palestine on pp. 2 and 3 of this guide.

Thermometers. — The thermometers principally used in foreign countries are the Réaumur and the Centigrade, but thermometers will frequently be found graded for both R. and C. 4° R. = 5° C. = 41° F. The rule for the conversion of degrees Réaumur or degrees Centigrade into degrees Fahrenheit is as follows:—To every 4° R. add 5, to every 5° C. add 4, to the sum in each case add 32, and the result will be degrees Fahr. A simple method of obtaining an approximately correct result in cases where both Réaumur and Centigrade readings are given, is to add 32 to the sum of the two readings, the result being degrees Fahr.

THERMOMETERS.

Réaumur.	Centigrade.	Fahrenheit.
80°	100°	212°
76	95	203
72	90	194
68	85	185
63·1	78·9	174
60	75	167
56	70	158
52	65	149
48	60	140
44	55	131
42·2	52·8	127
40	50	122
36	45	113
32	40	104
30·2	37·8	100
29·8	37·2	99
29·3	36·7	98
28·9	36·1	97
28·4	35·6	96
24	30	86
20	25	77
19·6	24·4	76
16	20	68
12	15	59
10·2	12·8	55
8	10	50
4	5	41
1·3	1·7	35
0	0	32
— 4	— 5	23
— 5·3	— 6·7	20
— 8	—10	14
— 9·8	—12·2	10
—12	—15	5
—14·2	—17·8	0
—16	—20	— 4
—18·7	—23·3	—10
—20	—25	—13
—23·1	—28·9	—20

Barometer.—The weather-glass and rainfall are measured by the millimetre = 1-1000th of a metre = ·0394 inch = 4-100ths of an inch. Thus, 724 millimetres correspond to 28·5 inches; 736·5 mills. to 29 inches; 749·5 mills. to 29·5 inches; 762 mills. to 30 inches; 775 mills. to 30·5 inches. (See table below.) For comparison, remember that the mean temp. of London is 39° in winter, 49·5 annual; and the rainfall, 25 to 26 inches.

BAROMETER.

Millim.		Inches.
715	=	28·15
720	,,	28·35
725	,,	28·54
730	,,	28·74
735	,,	28·94
740	,,	29·13
745	,,	29·33
750	,,	29·53
755	,,	29·73
760	,,	29·92
765	,,	30·12
770	,,	30·32
775	,,	30·51
780	,,	30·71
785	,,	30·90
790	,,	31·10

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Inches.		Millim.
31	=	787·4
30	,,	762·0
29	,,	736·6
28	,,	711·2
27·5	,,	698·5

Intermediate heights—to be added to above.

Millim.		Inches.
1	=	·039
2	,,	·079
3	,,	·118
4	,,	·158
5	,,	·197

Inches.		Millim.
0·1	,,	2·5
0·2	,,	5·0
0·3	,,	7·6
0·4	,,	10·1
0·5	,,	12·7
0·6	,,	15·2
0·7	,,	17·8
0·8	,,	20·3
0·9	,,	22·9

We are indebted to Mr. J. H. Steward, optician, 406 Strand, for the foregoing thermometer and barometer tables.

Kilometre and Metre Tables.—The kilometre is composed of 1000 metres, and as the metre = 39·37 inches, the kilometre is equal to 0·621 English miles. An approximately accurate method of calculating distances is to consider that 100 kilometres are equal to 62 English miles. For short distances, 8 kilometres to 5 miles.

To turn English statute miles into geographical (or sea) miles, take off 1-7th. One sea mile = 1·15 English mile = 1·85 kilometre. Hence 100 sea miles = 115 English miles = 185 kilometres.

Table of Kilometres and English Miles.

Kils.		Miles.	Miles.		Kils.
1	=	0·621	1	=	1·609
2	,,	1·242	2	,,	3·219
3	,,	1·863	3	,,	4·828
4	,,	2·484	4	,,	6·437
5	,,	3·105	5	,,	8·047
6	,,	3·726	6	,,	9·66
7	,,	4·347	7	,,	11·27
8	,,	4·968	8	,,	12·87
9	,,	5·589	9	,,	14·48
10	,,	6·21	10	,,	16·09
20	,,	12·421	20	,,	32·2
30	,,	18·63	30	,,	48·28
40	,,	24·84	40	,,	64·37
50	,,	31·05	50	,,	80·47
60	,,	37·26	60	,,	96·56
70	,,	43·47	70	,,	112·65
80	,,	49·68	80	,,	128·75
90	,,	55·89	90	,,	144·84
100	,,	62·1	100	,,	160·93
1000	,,	621·4	1000	,,	1609·31

Table of Metres and Yards.

Metres.		Yards.
1	=	1·09
2	,,	2·18
3	,,	3·27
4	,,	4·36
5	,,	5·45
6	,,	6·54
7	,,	7·63
8	,,	8·72
9	,,	9·81
10	,,	10·936
20	,,	21·87
30	,,	32·81
40	,,	43·74
50	,,	54·68
60	,,	65·616
70	,,	76·58
80	,,	87·49
90	,,	98·42
100	,,	109·36
1000	,,	1093·63
8000	,,	5 miles, nearly.

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HOTEL LIST.

AIN SOFAR (Mt. Lebanon), *Sofar Hotel*; a summer resort, not open in winter: casino.

BAALBEK, *Grand New Hotel*, near the Quarries; from 8s. to 10s. per day; opened 1902; recommended. *Palmyra*, near the ruins; comfortable; from 8s. to 10s. per day. *Victoria*, facing the Great Temple; from 7s. to 8s. per day.

The best guide to the ruins is Michel Aloof.

BETHLEHEM, *Franciscan Hospice*; no regular charge.

BEYROUT, *D'Orient*, near landing-place; first class; from 10s. to 12s. per day. *Allemagne* (Deutscherhof), near Hotel d'Orient; clean and comfortable; from 8s. to 10s. per day. *Angleterre*, facing the great square; from 8s. to 10s. per day. *Hotel Gassman*, from 6s. to 8s. per day; frequented mostly by commercial travellers. *Pension Victoria*, recommended for a stay; 6s. per day.

DAMASCUS, *Hotel Victoria*, very comfortable; 10s. to 12s. per day. *Hotel d'Orient*, facing the Abana; from 10s. to 12s. per day.

HAIFA, *Hotel Carmel*, in the German Colony; clean; good cooking; 8s. to 10s. per day. *Grand New Hotel*, recommended; 8s. to 10s. per day. *Hotel Pross*, on the heights above the Colony; beautiful situation; lovely air; comfortable; recommended.

Hospice, The *Carmelite Convent*, rooms for several hundreds of pilgrims and visitors; delightful situation; clean; fair cooking; no fixed rates—about 5s. a day is expected.

JAFFA or JOPPA, *Hotel du Parc*, highly recommended; beautiful garden; 10s. a day. *Jerusalem Hotel*, recommended; in the German colony; clean and comfortable; 10s. a day. *Palestine Hotel*, Rue Bustros, near the station; from 6s. per day.

JERICHO, *Jordan Hotel*, *Hotel du Parc* (under the same management), highly recommended; very clean; good gardens; 10s. per day. *Hotel Gilgal*, small and comfortable; 8s. per day. *Hotel Belle Vue*, recently enlarged; recommended; from 8s. per day.

JERUSALEM, *Hotel du Parc* (same proprietor as *Hotel du Parc*, Jaffa), building formerly Howard's Hotel, outside Jaffa Gate; healthy situation; modern sanitary appliances; first class; strongly recommended; 10s. to 12s. per day. *Grand New Hotel*, inside Jaffa Gate; first class; highly recommended; 10s. to 12s. per day. *Lloyd Hotel*, small, well managed; good situation; German proprietor; from 7s. per day. *Hughes Hotel*, behind the Hotel du Parc, well managed; from 7s. a day. *Jerusalem Hotel*, on the Jaffa road, some distance from the city; clean and good; from 5s. per day. *Olivet House*, English boarding-house; recommended for prolonged stay; from 5s. per day.

Hospices, chiefly for pilgrims, but ordinary travellers admitted. No fixed charge, but European visitors are expected to pay *at least* 5 frcs. a day. *Notre Dame de France*; quite new: a splendid

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building, just outside the *New Gate*; electric light; most comfortable; 400 beds. *Casa Nuova*, inside the walls, in the N.-W. quarter of the city; 300 beds; clean and comfortable. *Austrian Hospice*, at the corner of the street leading to the *Ecce Homo Arch*; small, but clean; 30 beds. *German Hospice*, near the *Via Dolorosa*; 20 beds. *Bavarian Hospice*, outside the walls, near the *Birket Mamilla*: 25 beds. The *Russian Hospice* is exclusively devoted to the use of Russian pilgrims.

NABLOUS (Shechem), *Franciscan Hospice*; no regular charge.

NAZARETH, *Hotel Germania* or *Hesselschwirdt*, at the entrance to the town; clean and good; recommended; 8s. to 10s. per day. *Hotel Victoria*, clean and comfortable; from 8s. a day. *Hotel Nazareth*, from 6s. a day. *Casa Nuova Hospice*, belonging to the Franciscans; comfortable accommodation; 8s. to 10s. per day.

RAMLEH (Palestine), *Hotel Reinhardt*, good and clean; German proprietor; prices moderate.

TIBERIAS, *Hotel Tiberias*, small, clean, comfortable; German proprietor; from 8s. per day. *Franciscan Hospice*, from 8s. per day.

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A GENERAL SUMMARY OF THE GEOGRAPHICAL AND HISTORICAL FEATURES OF PALESTINE.

FROM the earliest dawn of history Palestine has played an important part in the fortunes and affairs of the human race. It seems, indeed, to have been marked out by nature to occupy an entirely unique position among the countries of the world.

The peculiar importance and uniqueness of Palestine may be traceable to four great causes: (1) its geographical position; (2) its climate; (3) its physical characteristics; (4) its historical associations.

I. THE GEOGRAPHICAL POSITION OF PALESTINE.

Bounded on the west by the Mediterranean Sea, and on the east by the wide-stretching Syrian Desert, Palestine was the only natural highway between the two great countries of antiquity, Egypt and Babylonia; consequently the main caravan routes of trade and commerce passed through Palestine from north to south and from south to north; and along these routes there sprang up many flourishing centres of population and industry; such as, for example, Damascus, Bethshan, Megiddo, Shechem, Ekron, Ashdod, Askelon, Lachish, and Gaza.

Palestine, in the long course of its pre-Israelitish history, was thus brought under the influence both of the Asiatic civilisation of the plains of the Euphrates and the Tigris, and of the African civilisation of the Valley of the Nile. By degrees it became the home of various tribes of Aryan, Semitic, and Turanian immigrants, and was, in a measure, the meeting-place of European, Asiatic, and African civilisations.

On the other hand, that same geographical position exposed Palestine to the clash of opposing armies; and many a time and oft it suffered through being converted into the great *Battlefield of Nations*. There is probably no country in the world of the size of Palestine that has been more frequently the theatre of war and the victim of foreign invasions.

Thus, both to its advantage and to its disadvantage, Palestine is almost uniquely interesting and important to the students of history, owing to the very fact of its geographical position.

II. THE CLIMATE OF PALESTINE.

Palestine may be defined as that tract of country which reaches from the northern bases of the Lebanon and Anti-Lebanon ranges to the southern shores of the Dead Sea and the border of the Arabian Desert.

In this comparatively small and insignificant area every possible variety of climate may be found. Owing to the extraordinarily deep depression below the level of the sea of the Jordan valley and the Dead Sea, that particular district of Palestine has, during the summer

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months, one of the very hottest and most oppressive atmospheres of any region in the whole world. On the other hand, the heights of Lebanon and Hermon are buried beneath deep masses of impenetrable snow in the winter season, and the temperature on their summits is intensely cold.

Between these two extremes of heat and cold, every possible variation of temperature and climate may be experienced, according to the altitude of the locality and the time of the year. Thus a valetudinarian in search of an equable temperature need only take up his temporary abode on the plain of Jericho during the winter, and gradually ascend in altitude from one locality to another as the season advances,—spending the spring, let us say, on the maritime plain of Sharon; the early summer on the hills of Judæa, Samaria, Carmel, and Galilee; and the hot months of the midsummer on the heights of Mount Lebanon,—and gradually returning to the lower altitudes as autumn deepens into winter. Thus in the narrow compass of this wonderful land he will enjoy all the delights of a mild and temperate climate, which, in other less favoured quarters of the world, he would be compelled to travel far and wide to seek.

In this respect again, then, Palestine may be said to have been uniquely blessed by nature.

III. THE PHYSICAL CHARACTERISTICS OF PALESTINE.

Palestine is divided into two great halves by a natural line of demarcation which runs through the country from north to south.

This line of demarcation may thus be traced:—

(*a*) The hollow valley, called in Arabic *El-Beka'a*, and known to the Græco-Romans as *Cœle-Syria*, which divides the Lebanon range on the west from the Anti-Lebanon on the east.

(*b*) Another valley, called *Wâdy-et-Teim*, which separates the southern portion of Lebanon from Mount Hermon.

(*c*) The River Jordan, with its accompanying lakes, namely, Lake Hûleh or the Waters of Merom, the Sea of Galilee, and the Dead Sea.

The portion to the east of this line of demarcation is called *Eastern Palestine*; that to the west is called *Western Palestine*.

Eastern Palestine, therefore, includes the Anti-Lebanon and Hermon ranges, the Plain of Damascus, and the districts known in ancient days as Bashan, Gilead, Ammon, and Moab.

Western Palestine includes the mountain ranges of Lebanon and Carmel, and the districts anciently known as Phœnicia, Galilee, Samaria, and Judæa.

Each of these portions has its own distinctive characteristics.

(A) Eastern Palestine.

1. The ANTI-LEBANON range consists for the most part of barren and desolate heights, the monotony of which is broken at rare intervals by villages nestling amongst orchards and groves, and by imposing gorges and ravines, down which mountain torrents rush during the rainy season. HERMON well deserves its Arabic title, *Jebel esh-Sheikh*, or "the Mountain Chief," from the sublime and noble manner in which it dominates the greater part of the landscape scenery of Palestine. It rises to the height of 9600 feet above the level of the sea. Its summit is formed of three peaks, north, south, and west. The last named is much lower than the other two; and on the southern peak are the remains of an ancient temple and other ruins, which mark the site of one of the idolatrous "high places" so often denounced by the Hebrew prophets. During the greater part of the year Hermon has its summit covered

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with snow; but in the summer months the ascent to the top is comparatively easy. The view which it commands will well repay the mountain-climber for all his trouble and fatigue. Rasheiya is the best place from which to commence the ascent.

2. The PLAIN OF DAMASCUS owes its beauty and fertility—nay, its very existence—to its two principal rivers, the Abana and the Pharpar. The former is now called the *Barada*, or "Cold River," and the latter is named the *Awaj*. The principal features of the city and plain of Damascus are fully described hereafter.

The remaining part of Eastern Palestine consists, for the most part, of upland regions, at an average altitude of about 2000 to 3000 ft. above the level of the sea; and if it were brought under proper government and cultivation, it would form one of the most attractive and delightful districts of Palestine. It is full of natural resources, abounding in rich pasturages, well supplied with water, and containing large areas of magnificent arable land. Nevertheless, it is at the present time but sparsely inhabited and indifferently cultivated, owing to the want of proper security for life and property.

The large number of ruined cities, towns, and villages which abound in all parts of Eastern Palestine, and especially in the land of Bashan, give sufficient indication of the enormous population which once inhabited those regions, and of the flourishing condition of prosperity which Eastern Palestine has formerly enjoyed. The hard basaltic rock, which is to be found throughout the district of Bashan, forms the principal building material for those massive ruined buildings—temples, palaces, theatres, houses, etc.—which have rendered these ancient centres of population famous under the title of "the Giant Cities of Bashan."

The mighty wave of the Moslem invasion, in the seventh century A.D., caused the inhabitants of these hitherto densely populated regions to abandon their homes and flee precipitately to the comparative safety of Western Palestine; and ever since that time the ancient lands of Bashan, Gilead, and Moab have been virtually given over to the wandering tribes of the Bedâwin. As these people dwell exclusively in tents, they pay no regard whatever to the deserted towns and villages, either for the purpose of repair or demolition; and this accounts for the present existence of those remarkable relics of a bygone civilisation, which, in their massive grandeur and solemn desolation, bear eloquent, though silent, testimony to the busy activity and enterprise of generations long dead.

3. The word BASHAN is derived from a Hebrew root, signifying *fertile*; and from time immemorial the whole district has been renowned from its extraordinary natural fertility. The bulls, the rams, the goats, the oaks, the firs, the forests of Bashan are household words in the Old Testament Scriptures.

The richness of soil is due to the fact that the Druse Mountains (*Jebel ed-Druz*), which is nearly 6000 ft. in height, is one mass of extinct volcanoes; and the volcanic matter which has spread over the adjoining plains has endowed them with almost inexhaustible fecundity. The portions of Bashan which have not been fructified by these volcanic substances are, for the most part, barren and sterile.

The land of Bashan reaches from the Plain of Damascus on the north to the borders of Gilead on the south. It is bounded on the one hand by the river Pharpar (*Nahr el-Awaj*), and on the other by the Jarmuk (*Sheriat el-Mandhûr*). It includes the districts of Jedûr, el-Lejah, Jaulân, Haurân, and Jebel ed-Druz.

(*a*) *Jedûr*, called in the New Testament *Ituræa*, forms the northernmost portion of Bashan,

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and reaches from the east base of Hermon to el-Lejah. It is on the whole a desolate region of basaltic rocks, of little or no interest to the traveller or explorer.

(*b*) *El-Lejah* is a very curious product of nature, consisting of a pear-shaped conglomeration of solidified lava, occupying an area of between 300 and 400 sq. miles, and elevated 20 ft. above the adjoining plain of Haurân. This remarkable plateau has been formed by "the ruins of repeated eruptions, broken up by the action of blow-holes, and cracked and crevassed when cooling by earthquakes and by the weathering of ages" (Burton's *Unexplored Syria*). Notwithstanding its apparently hopeless sterility, this district has, in former ages, supported several good-sized towns and villages. It is called in the Old Testament *Argob*, and in the New Testament *Trachonitis*.

(*c*) *Jaulân*, which is the Arabic form of the Hebrew *Golan*, lies to the west of El-Lejah, or Trachonitis, of which in Græco-Roman days it formed a political portion. It reaches from the Wâdy Rukad on the north to the Sheriat el-Mandhûr on the south, and from the Jordan on the west to the Wâdy 'Allan on the east. The district is magnificently watered with streams which flow from the eastern slopes of Hermon, and affords one of the richest pasture-grounds in Palestine. A curious feature of its physical constitution is an abundance of isolated hills, evidently extinct volcanoes, the summits of which are used by the Arab shepherds as folds for their flocks, enclosures being formed by rows of blocks of basalt.

(*d*) *Haurân*, or "the Haurân," as it is generally called, strictly includes the whole region of ancient Bashan. We, however, employ the term in the sense in which it is commonly understood by the Bedâwin, namely, as that vast stretch of plain which is bounded on the north by Jedûr and El-Lejah, on the west by Jaulan, and on the east by the Jebel ed-Druz. This is one continuous plain of the most prolific soil, most of which is carefully cultivated by the Bedâwin, who reap very abundant harvests of wheat, which is carried to Damascus and to the ports of Acre and Haifa, chiefly for exportation to Italy, where it is converted into macaroni. The peculiarly glutinous nature of the grain renders it admirably suited for that purpose. A railway now runs through the heart of the Haurân from Damascus to Mezarib; and under its civilising influence there is little doubt that this whole district will rapidly increase in wealth and productiveness.

(*e*) *Jebel ed-Druz*, or the Druse Mountain, which separates the Haurân from the great Syrian Desert, derives its modern name from the fact that large colonies of Druses have, during recent years, been settling in the ruined cities and villages around its base and on its slopes; and thus a new settled population is gradually arising in its midst. The main cause of their reinhabiting these long-deserted regions is the perpetual feud which exists between that warlike and independent race and the Turkish Government. With the strong natural barrier of the Lejah between the Druse Mountain and Damascus, they can virtually defy the military garrison of Damascus, and are thus freed, in a great measure, from the intolerable oppression and extortions of the Turkish officials and soldiery. Occasional outbreaks occur between these new-comers and the Bedâwin tribes who have been for so long in undisputed possession of those districts; but there is a strong bond of union between the Druses and the Arabs in their common hatred of their Ottoman rulers.

Jebel ed-Druz is identical with "the Hill of Bashan," in Ps. lxviii. 15; it was called by the Greeks *Batanæa*, which is merely a cor-

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ruption of *Bashan*. In the mediæval ages it was known as *Mons Alsadamus*.

4. GILEAD literally means "hard"; and its name is derived from the geological character of the district, which is principally composed of sandstone, covered by Dolomitic limestone, which is extremely hard, unfriable, and impervious. Innumerable springs are found all over the land of Gilead, which is, in consequence, fertile and picturesque, abounding in scenes of great natural beauty, and rejoicing in tracts well adapted to agriculture. It is, however, more as a grazing land for cattle, sheep, and goats that Gilead has always been famous. A lofty mountain range runs through the backbone of the district, and this is known as Jebel 'Ajlûn. Dense groves of pine-trees abound on its slopes and summits; and magnificent views are to be obtained in many spots.

Gilead proper extends from the Yarmuk on the north to the Arnon (*Wâdy Môjib*) on the south; but it is intersected midway by the river Jabbok (*Nahr Zerka*), which divides its mountain regions into two parts, the northern portion of which is called *Jebel 'Ajlûn*, whilst the southern is known as *Jebel Osha'*. It is this latter portion which is generally called Mount Gilead in the Old Testament.

With two exceptions, all the cities of the *Decapolis* were situated in the districts of Bashan and Gilead. These two exceptions were Scythopolis and Philadelphia. Scythopolis was identical with the Hebrew Bethshan, in Western Palestine; and Philadelphia was on the site of the ancient city of Rabbath-Ammon, in the district of Ammon.

The **Decapolis** was originally a *league*, formed by ten cities (δέκα πόλις) which had been colonised by Greek veterans of the army of Alexander the Great. The Jews resented their settlement in the district, and endeavoured by every means in their power to boycott them; in consequence of which they were compelled to enter into a common league for the mutual protection of the inhabitants and their commerce. This league received official recognition from the Roman Empire, and during the first few centuries of the Christian era the cities of the Decapolis were in a very flourishing, populous, and prosperous condition.

The complete list of the cities of the Decapolis is as follows:—

Scythopolis (*Beisân*)	in Western Palestine.
Canatha (*Kunawât*)	in Bashan.
Hippos (*Khurbeh Sûsiyeh*)	in Bashan.
Abila (*Abil*)	in Bashan.
Gerasa (*Gerash*)	in Gilead.
Gadara (*Umm Keis*)	in Gilead.
Pella (*Fahil*)	in Gilead.
Capitolias (*Beit er-Râs*)	in Gilead.
Dion (*Eidûn*)	in Gilead.
Philadelphia (*Ammân*)	in Ammon.

5. AMMON is by many authorities reckoned as a portion of Gilead; but it is clearly distinguished as a district to itself by the Old Testament writers. It lay to the south-east of Mount Gilead, and on the borders of the Syrian Desert. According to the Book of Judges, Ammon was supposed to consist of the southern half of Gilead, as it is there spoken of as "the land from Arnon unto Jabbok, and from the wilderness unto Jordan" (Judg. xi. 13). As a matter of fact, however, the Ammonites appear to have been confined to the eastern portion of this district. They were a comparatively insignificant tribe in regard to numbers, and they were closely related to the Moabites. They chiefly come into notice during the reigns of Saul and David. Rabbath-Ammon was their only important city.

6. MOAB, the most southerly district of Palestine, (for Edom cannot be included in Palestine,) was originally bounded on the north by the Arnon; but practically it reached far higher north, certainly to some miles beyond the Dead Sea. Roughly speaking, we may say that Moab was bounded by Gilead and

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Ammon on the north, by Edom on the south, by the Dead Sea on the west, and by the Desert on the east. It was about fifty miles long by thirty miles broad, though not more than two-thirds of this area was ever cultivated or settled.

The physical characteristics of Moab differ considerably from those of the rest of Eastern Palestine. The district consists principally of an elevated table-land on the same level with the desert to the east of it. It is, however, broken up at frequent intervals by very deep and precipitous ravines and gorges, often of considerable width. In other places short, steep glens run rapidly down to the Dead Sea. Moab has been described as "the cracked and gaping edge of the great Arabian plateau." Its general elevation is considerably greater than that of Bashan or of Gilead, as it rises in many parts to 3300 ft. above the level of the Mediterranean Sea. Its soil is principally cretaceous limestone upon a harder crystalline formation of the same stone; the whole resting upon a basis of sandstone. Here and there are evidences of volcanic action; though these are by no means so abundant as in the more northerly regions of Eastern Palestine. The climate of Moab is distinctly colder than that of Western Palestine, or of Bashan and Gilead; and snow is more frequently experienced here than in the other districts mentioned. Moab is, however, very hot in summer. In the springtime the country of Moab is beautifully green, and large crops of wheat and barley are grown in many parts. The higher plateaux are healthy moors covered with fragrant herbs and pasture. Wild birds and animals are more abundant in Moab than elsewhere in Palestine; and wild bees produce enormous quantities of honey.

Though the whole region is now chiefly inhabited by Bedâwin, there are some few villages scattered about; and, doubtless, were more reliance to be placed upon the protection of the Government, Moab would soon become as populous and thriving a district as it was in the days of yore. Of its former prosperity, as well as its great antiquity, there are many evident signs to be observed. Dolmens and cromlechs abound in several parts, especially in the north-western districts of Moab; and these indicate a large population in pre-historic times. Under the old Moabite kings, contemporary with the Hebrews, Moab appears to have fluctuated considerably in numbers and prosperity; but under the ægis of the Roman Empire it again reached to a considerable height of commercial importance. Now, it is lying in comparative desolation, awaiting another resurrection period.

We have probably said enough now to give a very good general idea of the physical characteristics of Eastern Palestine, and to indicate its excellent capabilities for a regenerated future, when happier times shall bring to the country a more satisfactory form of government.

(B) Western Palestine.

As this handbook is mainly occupied with a detailed description of the physical characteristics of Western Palestine, a very few words, by way of general introduction to the subject, will be amply sufficient here. Western Palestine may be said to be divided into three great parallel portions, each of which is remarkably in contrast to either of the other two.

(*a*) First we have the MARITIME PLAIN, which extends from north to south along the shores of the Levant, as this eastern portion of the Mediterranean Sea is commonly called. Along the western base of the Lebanon, and throughout the seaboard of ancient Phœnicia, this Maritime Plain is of very limited breadth, as the lower slopes of the mountain ranges approach very close to the shore. South of *Ras*

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en-Nakûrah, however, where the great dividing range between Phœnicia and Palestine proper projects into the sea with a bold white cliff, the Maritime Plain becomes broader. The *Plain of Acre*, to the north of the Carmel range, extends from four to six miles inland; whilst to the south of the same range the great *Plain of Sharon* extends to the southern limits of Palestine, and in some places reaches from fifteen to twenty miles in breadth, before it reaches the base of the hilly districts.

(*b*) The GREAT BACKBONE of Palestine is an almost continuous range of mountains, stretching from north to south; and it includes the ranges of Lebanon, Galilee, Samaria, and Judæa. Carmel may be considered as an isolated range to itself; whilst the main backbone is broken up in several places by valleys and plains, of more or less extent, which play a very important part in the geographical and historical characteristics of Palestine. Of these, by far the largest and most important is the magnificent *Plain of Esdraelon*, with its various branches and offshoots, among which may be named *el-Buttauf*, called by Josephus the *Plain of Asochis*; the *Valley of Jezreel*, which connects the Plain of Esdraelon with the Jordan Valley, and which separates Little Hermon (*Jebel ed-Dahi*) from Gilboa (*Jebel Fakû'a*); the *Wâdy Belâmeh*, which runs up from the plain into the mountain districts of Samaria, and which is possibly identical with the *Ibleam* of the Old Testament; the *Wâdy Lejjûn*, which connects the Plains of Esdraelon and Sharon; and the *Wâdy el-Milh*, or "Valley of Salt," which runs along the southern base of Mount Carmel, and separates it from the *Belâd er-Ruah*, or "Breezy Land," as the low range of hills between Esdraelon and Sharon are called. Besides these, there are two bays which project out of the Plain of Esdraelon on the north-east, the one separating the hills of Lower Galilee from Mount Tabor, and the other separating Tabor from Little Hermon.

Three other plains amongst the hill-country of Palestine may be mentioned, namely, the *Plain of Dothan*, the *Plain of Shechem*, and the *Merj el-Ghuruk*, or "Drowning Meadow." All these will be fully described hereafter.

(*c*) The GHOR, or *Jordan Valley*. This deep depression below the level of the sea is one of the most remarkable geological formations to be found on the surface of the globe. It is, of itself, quite sufficient to render Palestine unique amongst the countries of the world in regard to its physical characteristics. This, also, will be fully treated of in its proper place in the handbook; and all further description of it may be reserved till then.

IV. THE HISTORICAL ASSOCIATIONS OF PALESTINE.

A country associated, as Palestine is, with the history of such a people as the Hebrews, and with the birth of Christianity itself, stands out by itself from all other countries, as regards the interest and importance of its historical associations.

A brief summary of the history of Palestine is therefore necessary and appropriate.

The origins of Palestinian history are lost in the dim recesses of the mighty past; and, as in the case of all countries, the period of its actual authentic history must be considered to be preceded by a legendary age of pre-historic romance.

It is not until we come to the migration of Abraham that Palestine can be said to have any definite history of its own. It is true that recent researches into ancient Babylonian and Egyptian archives have revealed certain facts which go to prove that Palestine was the seat of habitation and civilisation for many ages previous to that of the great Hebrew patriarch. The information

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to be gained from these archives is, however, at the best but fragmentary and indefinite; and no connected history of the country can be gathered from them.

We have already, when speaking of the land of Moab, pointed out that the presence of dolmens and cromlechs indicates that the country was inhabited at a very early period in the history of intelligent humanity. Megalithic monuments of a similar character are to be found in many other parts of Palestine, all pointing to its extreme antiquity as an inhabited country. Of these primitive races, however, we have absolutely no records left.

Setting aside, then, the races of a megalithic age, it is evident from what has been said concerning the geographical position of Palestine, that its civilisation is probably at least as old as those of Egypt and Babylonia. "For both Egypt and the East the country formed a natural thoroughfare, in time of war for the forces of the contending powers, in time of peace for the trading caravans which carried on the interchange of African and Asiatic merchandise" (*Ency. Bibl.* pp. 354–5).

The Babylonian records indicate that at least 3000 years before the Christian era Palestine was becoming settled by various tribes from the heart of Central Asia, who gradually made their ways westward under the pressure of invasion, conquest, or over-population, until their migration was stopped by the Mediterranean Sea, on the shores of which they finally came to a halt.

But the first definite note in the true history of Palestine may be said to be that which is afforded to us in the great list of Thothmes III. on the walls of his mighty temple at Karnak. There we find a record of no fewer than 118 cities, most of which have been identified with more or less well-known cities in Northern and Middle Palestine. Amongst these may be distinguished such familiar names as Damascus, Kadesh, Megiddo, Dothan, Laish, Hazor, Shunem, Taanach, Ibleam, Ophrah, Joppa, Gath, Gezer, and many others; all of which were important and populous places, therefore, as far back as the 18th dynasty of the Egyptian Empire. This, however, it must be remembered, was, after all, subsequent to the time of Abraham himself; for Abraham was probably coeval with the Pharaohs of the 15th, or even of an earlier, dynasty. Thothmes III. dates from about 1800 B.C.

From this, we see that the Babylonian and Egyptian records give us little more definite information concerning the early civilisation of Palestine than we can learn from the Hebrew narratives in the Old Testament. We may, perhaps, say, with considerable confidence in the accuracy of the statement, that Palestine was at a very early period populated by a mixture of races, Aryan, Semitic, and Turanian; in which, however, the Semitic greatly predominated. These races, living in close contact with each other, gradually intermarried with one another; so that the distinctions of race became more and more faint and indefinite, until finally they were almost entirely obliterated.

The *Amorites*, the *Hittites*, and the *Phœnicians*, from what we can gather from Hebrew, Babylonian, and Egyptian sources, would appear to have been the most powerful and populous of all the tribes of Palestinian immigrants; and of these, to judge from the facial characteristics on the monuments and the written descriptions of them, it is probable that the Amorites were Aryans, the Hittites Turanians, and the Phœnicians Semites.

It is not, however, probable that any actual knowledge of a reliable character will ever now be obtained of the history of those various races and tribes which came, in the time of Moses and

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Joshua, to be generically known under the name of the *Canaanites*.

In the Old Testament there are references to many of these tribes under the following distinctive names: *Rephaim*, *Zuzim*, *Emim*, *Horites* (Gen. xiv.), *Kenites*, *Kenizzites*, *Kadmonites*, *Hittites*, *Perizzites*, *Amorites*, *Canaanites*, *Girgashites*, *Jebusites* (Gen. xv.), *Zamzummim*, *Avim* (Deut. ii.), and *Anakim* (Josh. xv.). In addition to these were the *Phœnicians*, who were divided into the *Hamathites*, *Arkites*, *Arvadites*, *Sinites*, and *Zemarites*.

In somewhat later days the *Hivites* and the *Philistines* settled in the land, the former occupying the northern districts of Lebanon and Hermon, and the latter the southern portion of the maritime plain of Sharon.

Apart from the local history of Shechem, Hebron, and Beersheba in connection with Abraham, Isaac, and Jacob, the true history of Palestine may be said to have commenced with the conquest of the country by the Israelites under Joshua.

For a century or two after this event Palestine may be regarded as being under a democratic *régime*, which degenerated at times almost into anarchy, when "every man did that which was right in his own eyes" (Judg. xvii. 6). In this semi-civilised state of society Palestine bore some sort of resemblance to Scotland in the days of the Highland clans. The so-called "Judges" were, for the most part, warlike heroes who took the lead in the frequent border feuds and delivered the people from the oppression of foreign foes; much in the same way as we read of the Scottish chiefs in the clannish feuds and the Border forays.

It is not until the establishment of the monarchy under Saul that the national history becomes consolidated into one homogeneous whole. Nor was it destined to remain in this united and prosperous condition for many years; for during the reign of Rehoboam, the weak and foolish son of Solomon, the nation became rent asunder into two conflicting portions, and never again was one. The palmy days of the Hebrew monarchy were, therefore, those of the reigns of David and Solomon. Under these powerful and prudent kings the whole of Syria and Palestine became virtually under the sway of the Hebrews; and the dominions reached from the Mediterranean to the Euphrates and from the Orontes to the Red Sea. Phœnicia became the peaceful ally of Israel, to the great advantage of both nations. Jerusalem became the temporal and spiritual capital of the kingdom; and from that time to the present day, notwithstanding the many vicissitudes of fortune which it has undergone, the city of David has continued to occupy an unrivalled position among the cities of the world.

The history of the kingdoms of Judah and Israel is simply the history of the books of the Kings and of the Chronicles; and the historical accuracy of the Old Testament narrative has been attested by many of the contemporaneous records on the monuments of Babylonia, Assyria, and Egypt; such, for example, as the Hall of Shishak at Karnak, and the tablets of Shalmanezer, Sennacherib, and Nebuchadnezzar.

Samaria became the capital of the kingdom of Israel; and the Ephraimites, in whose territory Samaria was situated, became known as Samaritans after the destruction of that kingdom. The feud between the Samaritans and the Jews was, in reality, a continuation of the great family feud which existed throughout the whole history of the Israelitish nation. Ephraim represented the claims of the family of Rachel, and Judah those of the family of Leah, to the headship of the nation. Frequent

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allusions to this feud occur in the pages of the Old Testament, and especially in the writings of the prophet Isaiah.

The kingdom of Israel came to an end in 722 B.C., whilst that of Judah terminated in the Babylonian captivity in 586 B.C. Thus the latter kingdom lasted for 136 years longer than the former.

Though the Jews returned to Palestine fifty years later, under the auspices of Cyrus, the country remained a mere satrapy of the Persian kingdom, until the overthrow of that power by Alexander the Great, at the battle of Issus, in 333 B.C. After the death of the mighty Macedonian conqueror, Syria and Palestine was divided into two separate dominions; the southern portion being attached to the Egyptian kingdom of the Ptolemies, and the northern portion being ruled by the dynasty of the Seleucidæ, so named after its founder, Seleucus Nicator. He built Antioch and Seleucia, the latter being named after him. After a century of this divided *régime*, Syria and Palestine became the sole possession of the Seleucidæ, who drove the Egyptian rulers from the country, and exercised a hard and tyrannous sway over the Jews and the other inhabitants of Palestine.

In 165 B.C. the Jews rose in revolt against Antiochus Epiphanes, who had goaded them on to desperate measures by his profane violation of their temple at Jerusalem two years previously. Under the splendid leadership of the priestly family of the Maccabees, they succeeded in utterly routing their powerful foe, and in once more establishing their independence. Judas Maccabæus, the son of the high priest, Mattathias, is the principal hero of this period of the history of the Jews; and he founded the illustrious Asmonean dynasty, which lasted until 34 B.C., when Herod the Great murdered Antigonus, and made himself king of the Jews.

Herod was an Edomite, or Idumæan, by nationality; but at the time of the murder of Antigonus he was the Roman prefect of Syria. Under his sway Palestine attained to a considerable pitch of material prosperity; and the country was enriched by many magnificent cities, which were either founded or rebuilt by Herod. Amongst the former may be specially mentioned Cæsarea, and amongst the latter Samaria.

On the death of Archelaus, the son of Herod, in the year 6 A.D., Palestine was reduced to being a mere dependency of the Roman Empire; though several members of the Herodian family were allowed to assume semi-regal sway over various districts of the country.

The Jews rose finally in revolt against the Romans, the consequence being a long and destructive war, which led to the extinction of their national existence, and the ruin of Jerusalem and the Jewish Temple in 70 A.D.

For the next six centuries Palestine remained under the sway of the Roman and Byzantine Empire. In 634 A.D. Jerusalem was captured by the Moslems during the caliphate of Omar, having been twenty years previously raided by the Sassanian prince, Khosroes II., who, however, lost his hold over the country within three years of his conquests. In 638 A.D. the Moslems had obtained possession of the whole of Syria and Palestine; which, with the exception of a short interval during the time of the Crusades, has remained under their dominion to the present day.

It is needless to relate how Palestine has decayed under the blasting influence of the Mohamedan sway. One city after another, once so flourishing and populous, has gradually dwindled into insignificance and desolation; and many of the places, whose names will for ever be immortal in the annals

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of human history, are nothing but a mass of shapeless mounds and heaps of stones, whilst others have entirely lost their population and their prosperity, and are little more than squalid villages.

In some places there are, indeed, signs of a certain amount of improvement, and such ancient cities as Jerusalem, Joppa, Tyre, Sidon, and Gaza are now enjoying a moderate measure of commercial activity; though, with the sole exception of the perennial Damascus, there is not one which is not suffering from the universal blight. Beyrout is, indeed, a busy and populous port; but it is not a city of any great ancient renown. Its prosperity is in a great measure owing to the fact that, under the joint guarantee of the great powers of Europe, the Lebanon district is ruled by a Christian governor, and enjoys certain privileges which, up to the present, have unfortunately been denied to the other and less favoured portions of Palestine.

CHRONOLOGY OF PALESTINE.

The early history of Palestine is vague and uncertain in regard to its chronology; and, until the commencement of the reign of David, we can scarcely feel that we are treading on any sure foundation.

The figures which are given in the earlier chapters of the Book of Genesis in connection with the ante-diluvian and post-diluvian Patriarchs are now universally acknowledged by competent authorities to be utterly useless for any purposes of scientifically accurate chronological computations. Indeed, even if they could be considered as in any way reliable data for historical calculations, there would still remain the difficulty of reconciling the conflicting figures given by the three principal versions of the Hebrew Scriptures, namely, the Jewish, the Samaritan, and the Septuagint (LXX.) versions.

It may, however, be interesting to insert a comparative table of the three versions in question, since the ancient history of Palestine is so essentially bound up with the Old Testament Scriptures.

The table may be constructed thus:—

				Jewish.	Samaritan.	LXX.
Age of Adam	at the birth of	Seth	.	130	130	230
,, Seth	,, ,,	Enos	.	105	105	205
,, Enos	,, ,,	Cainan	.	90	90	190
,, Cainan	,, ,,	Mahalaleel	.	70	70	170
,, Mahalaleel	,, ,,	Jared	.	65	65	165
,, Jared	,, ,,	Enoch	.	162	62	162
,, Enoch	,, ,,	Methuselah	.	65	65	165
,, Methuselah	,, ,,	Lamech	.	187	67	167
,, Lamech	,, ,,	Noah	.	182	53	188
,, Noah	,, ,,	Shem	.	502	502	502
,, Shem	,, ,,	Arphaxad	.	100	100	100
,, Arphaxad	,, ,,	Cainan	.	..	..	135
,, Cainan	,, ,,	Shelah	.	..	..	130
,, Arphaxad	,, ,,	Shelah	.	35	135	..
,, Shelah	,, ,,	Eber	.	30	130	130
,, Eber	,, ,,	Peleg	.	34	134	134
,, Peleg	,, ,,	Reu	.	30	130	130
,, Reu	,, ,,	Serug	.	32	132	132
,, Serug	,, ,,	Nahor	.	30	130	130
,, Nahor	,, ,,	Terah	.	29	79	179
,, Terah	,, ,,	Abram	.	70	70	70
Total number of years from creation of man to the birth of Abram				1948	249	3414

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All three versions agree in putting the age of Noah at 600 years at the time of the Flood; and they also agree in stating that Shem was 100 years old at the birth of Arphaxad, 2 years after the Flood. Hence, according to these tables, Shem must have been 98 years old at the time of the Flood, and Noah must have been 502 years old at the birth of Shem.

The number of years after the creation of the world at the time of the Flood are thus given :—

	Jewish.	Samaritan.	LXX.
From Adam to the birth of Noah . .	1056	707	1642
Age of Noah at the Flood	600	600	600
Total	1656	1307	2242

The wide discrepancy exhibited by these figures is sufficient of itself to render them valueless, except as interesting examples of Oriental methods of reckoning; and we may discard them altogether from the list of reliable chronological tables.

Nor have we much more trustworthy materials at our disposal for the purpose of constructing a chronological record from the time of Abraham to that of David. For example, widely divergent conclusions have been arrived at by different students and scholars as to the date of Abraham's migration into Canaan, the length of time elapsing from the death of Jacob to the exodus of the Israelites from Egypt, the date of the Exodus itself, and the period included in the Book of Judges.

It is, perhaps, approximately safe to say that Abraham lived about the 20th century B.C., and that the Exodus occurred towards the close of the 14th or the beginning of the 13th century B.C. More than this we cannot assert with any degree of confidence. The old chronology of Archbishop Ussher is no guide to us at all; since, starting in many respects from erroneous data, he, notwithstanding his painstaking intelligence, naturally arrived at many erroneous results.

Figures and numbers were, indeed, frequently employed by the Hebrews in a symbolical rather than in a chronological sense, and this greatly enhances the extreme difficulty of arriving at a thoroughly reliable calculation.

But from the time of the accession of David to the Hebrew throne we find ourselves upon more certain ground. There are many independent sources of collateral evidence of which we are able to avail ourselves; and we can therefore insert the following chronological table with a well-grounded assurance of its general accuracy :—

	B.C.
Accession of David to the Hebrew throne .	1019
,, Solomon ,, ,,	979
Foundation of Solomon's Temple	975
Accession of Rehoboam . .	939
Rebellion of Jeroboam, and division of the country into the kingdoms of Judah and Israel.	938
Accession of Jeroboam to the throne of Israel . . .	938
Shishak invades the kingdom of Judah	929
Accession of Abijam to the throne of Judah	922
,, Asa ,, ,,	919
,, Nadab ,, Israel	918
,, Baasha ,, ,,	917
,, Elah ,, ,,	894
,, Zimri ,, ,,	893
,, Omri ,, ,,	893
Foundation of Samaria as capital of kingdom of Israel . .	888
Accession of Ahab to the throne of Israel	882
Accession of Jehoshaphat to the throne of Judah	878
,, Ahaziah ,, Israel	862
,, Joram ,, ,,	861
,, Jehoram ,, Judah	857
,, Ahaziah ,, ,,	850
Revolt of Jehu and his accession ,, Israel	849
Accession of Athaliah ,, Judah	849
,, Joash ,, ,,	843
,, Jehoahaz ,, Israel	821
,, Joash ,, ,,	807
,, Amaziah ,, Judah	806
,, Jeroboam II. ,, Israel	804
Capture of Damascus by Jeroboam II.	802

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	A.D.
Death of Bar-Cochebas and close of revolt	135
Church of Holy Sepulchre founded by Empress Helena	335
Patriarchate of Jerusalem established	451
Conquest of Palestine by Khosroes the Persian	614
Hegira, or commencement of Mohamedan era	622
Capture of Jerusalem by the Moslems	637
Conquest of Palestine by the Turks	1076
First Crusade, under Godfrey de Bouillon	1095–1099
Godfrey de Bouillon made King of Jerusalem	1099
Baldwin I. succeeds Godfrey de Bouillon	1100
Baldwin II. succeeds Baldwin I.	1118
Fulk, Count of Anjou, succeeds Baldwin II.	1131
Baldwin III. succeeds Fulk	1144
Second Crusade, under Louis VII. (France) and Conrad III. (Germany)	1146–1149
Almeric I. succeeds Baldwin III.	1162
Baldwin IV. succeeds Almeric I.	1173
Baldwin V. succeeds Baldwin IV.	1185
Guy de Lusignan succeeds Baldwin V.	1186
Capture of Jerusalem by Saladin	1187
Third Crusade, under Richard I. (England), Philip II. (France), Barbarossa (Germany)	1188–1192
Henry, Count of Champagne, succeeds Guy de Lusignan	1192
Fourth Crusade, under Henry VI. (Germany)	1195–1197
Almeric II. succeeds Henry of Champagne	1197
Fifth Crusade, under Boniface, Marquis of Montferrat	1202–1203
John of Brienne succeeds Almeric II.	1206
Sixth Crusade, under Frederick II. (Germany)	1216–1229
Capture of Jerusalem by the Turks	1238
Seventh Crusade, under Richard, Earl of Cornwall, and Thibauld, Count of Champagne	1239–1241
Capture of Jerusalem by the Carismians	1244
Eighth Crusade, under Louis IX. (France)	1245–1254
Ninth Crusade, under Edward I. (England) and Louis IX. (France)	1268–1291
Final expulsion of Christians from Palestine, and close of last Crusade	1291
Syria and Palestine conquered by Timoor the Tartar	1400
Palestine annexed to the Ottoman Empire, under Selim I.	1517
Ibrahim Pasha conquers Palestine	1832
Palestine restored to the Ottoman Empire by the aid of the English	1841
Outbreak between the Maronites and the Druses	1860
The Lebanon district brought under Christian government	1861
First railway in Palestine, from Jaffa to Jerusalem	1892

THE MODERN INHABITANTS OF PALESTINE.

The native population of modern Palestine may, roughly speaking, be divided into four classes; and each of these classes is more or less under the protection of a separate European power.

1. The MOHAMEDAN population naturally look to their own sovereign, the Sultan of *Turkey*, for protection and control. They constitute the large majority of the inhabitants of Palestine, and are divided into several sects.

(*a*) The *Sunnites* recognise the first three successors of Mohamed, namely, Abu Bekr, Omar, and Othman, and hold tradition to be of almost equal authority with the Koran. The *Sunna* is a collection of traditional sayings of the Prophet; and from this the Sunnites derive their name. They belong chiefly to the Western, or Syrian, branch of the Moslem faith.

(*b*) The *Shiites*, who are chiefly members of the Eastern, or Persian, branch, reject the first three Imaums as being usurpers; and recognise only the line of Imaums which commences with Ali, the husband of Fatima, Mohamed's daughter. They pay no regard to the Sunna traditions, and accept the Koran simply as their standard of faith and practice.

(*c*) The *Metâwileh* are a semi-heretical sect of Moslems, who principally inhabit the districts around Tyre and Sidon. They are an ignorant, fanatical, and turbulent race of people, and have the

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	B.C.
Accession of Uzziah to the throne of Judah	801
,, Zachariah ,, Israel	763
,, Shallum ,, ,,	763
,, Menahem ,, ,,	762
Invasion of Assyrians under Pul	760
Accession of Pekahiah to the throne of Israel	752
,, Pekah ,, ,,	750
,, Jotham ,, Judah	749
Invasion of Assyrians under Tiglath-Pileser	748
Accession of Ahaz to the throne of Judah	741
Siege of Jerusalem by the kings of Israel and Syria	735
Capture of Damascus by Tiglath-Pileser—Close of Syrian Kingdom	733
Accession of Hoshea to the throne of Israel	730
,, Hezekiah ,, Judah	727
Fall of Samaria, and destruction of kingdom of Israel by Shalmaneser	722
Invasion of Sennacherib	711
Accession of Manasseh to the throne of Judah	697
Invasion of Esarhaddon	675
Accession of Amon to the throne of Judah	641
,, Josiah ,, ,,	639
Discovery of the Book of the Law	621
Josiah slain by Pharaoh-Necho	608
Accession of Jehoahaz to the throne of Judah	608
,, Jehoiakim ,, ,,	608
Capture of Jerusalem by Nebuchadnezzar	607
Accession of Jehoiachin to the throne of Judah	597
Jehoiachin taken captive to Babylon	597
Accession of Zedekiah to the throne of Judah	597
Revolt of Zedekiah against Nebuchadnezzar	588
Destruction of Jerusalem and the Temple, and captivity of Jews to Babylon	586
Capture of Tyre by Nebuchadnezzar	572
Cyrus the Persian captures Babylon	539
Edict of Cyrus for return of Jews to Palestine	538
Return of Jews under Zerubbabel	537
Foundation of Second Temple at Jerusalem	536
Completion and dedication of Second Temple	516
Ezra's mission to Jerusalem	458
Nehemiah rebuilds the walls of Jerusalem	445

	B.C.
Destruction of Sidon by Ochus, King of Persia	350
Battle of Issus	333
Siege of Tyre by Alexander the Great	332
Death of Alexander the Great	323
Capture of Jerusalem by Ptolemy I., King of Egypt	320
Commencement of the era of the Seleucidæ	312
Southern Palestine annexed to Egypt	302
Northern Palestine conquered by Seleucus Nicator	302
Conquest of Palestine by Antiochus the Great	198
Antiochus Epiphanes pollutes the Temple at Jerusalem	170
Revolt of the Jews under Mattathias	168
Judas Maccabæus, son of Mattathias, founds the Maccabæan dynasty	166
Jonathan succeeds Judas	160
Simon succeeds Jonathan	143
John Hyrcanus succeeds Simon	135
The Jews, under John Hyrcanus, recover their complete liberty	128
Aristobulus succeeds John Hyrcanus	106
Alexander succeeds Aristobulus	105
Alexandra succeeds Alexander	79
Aristobulus II. succeeds Alexandra	69
Dynasty of Seleucidæ overthrown by Pompey	65
Palestine conquered by Pompey	63
Hyrcanus II. succeeds Aristobulus II.	63
Syria made a prefecture of Rome	62
Temple of Jerusalem plundered by Crassus	54
The walls of Jerusalem rebuilt by Antipater, father of Herod the Great	44
Antigonus succeeds Hyrcanus II.	40
Herod the Great murders Antigonus, and becomes king of the Jews	37
The Temple of Jerusalem rebuilt by Herod	17
Birth of Jesus Christ	4
Death of Herod the Great	2
	A.D.
Death of Archelaus, son of Herod	6
Palestine annexed to the Roman Empire	6
Pontius Pilate appointed Governor of Palestine	24
The Crucifixion of Jesus Christ	29
Destruction of Jerusalem, and dispersion of Jews by Titus	70
Jerusalem rebuilt by Hadrian, and called Aelia Capitolina	130
Revolt of Jews under Simon Bar-Cochebas	133

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long before they took stringent measures to repress this extensive immigration, and the stream has ceased to flow. There is, however, now a very considerable Jewish population in Jerusalem itself; and several Jewish agricultural colonies have been founded in different parts of Palestine, with more or less success.

(*c*) The *Protestant* community of Christians in Palestine is comparatively small in numbers, though it forms an excellent leaven for the moral and spiritual improvement of the country. The *Anglican* Church is making itself more practically felt than was formerly the case, under the wise and conscientious rule of its Bishop in Jerusalem; and in many places there are flourishing mission stations, which cannot fail to exercise a salutary influence on the natives. The medical missions and the schools are among the most promising and helpful agencies in this respect.

Mention must be made of the excellent and thriving *German* colonies at Jerusalem, Haifa, Jaffa, Sarona, and elsewhere. Indeed, in Palestine, as in other parts of the world, German industry and enterprise is gradually obtaining a firm foothold; and, in dealing with the political problem of the future of Palestine, Germany is another power which will have to be very seriously taken into consideration.

It is this variety of European interests connected with Palestine which renders the problem so extremely complicated and difficult; and so long as the native population of the country is distracted by so many conflicting influences, it is almost impossible that Palestine can make any serious advance in prosperity, peace, and good government.

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reputation of being excessively bigoted in their treatment of those who differ from them in religion. Of later years, however, they have greatly improved in this respect.

(*d*) The *Ansirîyeh*, another dissenting Mohamedan sect, are exclusively confined to Northern Syria. Their religious faith and practice are very degraded; and they may be regarded as being the least civilised of all the inhabitants of the country.

2. The ORTHODOX GREEK CHRISTIANS look to *Russia*—"Holy Russia," as they call her—for their protection and support; and Russia is only too ready to use her influence in this manner, not only for religious, but also for her own political purposes. The vast and massive buildings which Russia has erected on the Mount of Olives and at the north-western quarter of Jerusalem, though nominally and professedly religious hospices and monasteries, are, in reality, so constructed and equipped as to prove a very formidable source of menace to the city, in the event of political troubles. The Orthodox Greek Church claims to be the *Mother Church* of Palestine, but, as a matter of fact, it only became the predominant Church during the time of the Byzantine Empire. The ancient, though now insignificant, Syriac Church is really the Mother Church of the country.

3. The LATIN CHURCH, as the Roman Catholic system is called in Palestine, is under the guaranteed protection of *France*; though the current of recent events seems to be tending towards the extinction of this protection. This branch of the Christian Church is not nearly so numerous as the Greek Orthodox Church in Palestine; but it has a strong hold over the people in many parts. The Franciscan, Dominican, Carmelite, and other orders are powerful and energetic; whilst the Jesuits, Lazarists, Frères Chrétiens, and Sœurs de la Charité are very zealous and successful in educational work.

The *Melchites*, or *Greek Catholics*, may be regarded as a sort of compromise between the Greek and Latin systems of Christianity. They conform to the Latin Church in regard to the *Filioque* dogma, the date of Easter, and the recognition of the Pope; whilst they adhere to the Greek principles of the marriage of priests, the celebration of the Mass in the native language of the country, and the administration of the cup to the laity.

4. The remaining portions of the native population of Palestine are inclined to regard *Great Britain* as their natural ally and protector, in the case of any trouble or difficulty. In this portion are included the Druses, the Jews, and the Protestant Christians.

(*a*) The *Druses* are the finest native race in Palestine, exclusive, industrious, brave, hardy, and independent. They are lineal descendants of that portion of the Phœnician race which constituted the pastoral and agricultural population of the mountain heights of Lebanon. They still inhabit those regions principally, though Druse settlements are to be found also in Northern Syria, and on the heights of Galilee and Carmel, as well as on the Druse Mountain of Eastern Palestine, to which reference has already been made.

(*b*) The *Jews* have four sacred cities in Palestine, namely, Jerusalem, Hebron, Tiberias, and Safed. A few years ago there was a great stream of Jewish immigration into Palestine, which caused many people to think that the whole nation was shortly about to return to their ancient inheritance; but it was merely the result of Russian and Roumanian persecution. Having been expelled from those countries, the Jewish outcasts sought refuge in Palestine; but the Turkish authorities were not

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PALESTINE AND SYRIA.

INTRODUCTION.

PALESTINE is divided into two portions by the river Jordan and its accessory lakes. We propose to confine ourselves almost entirely to that portion which lies to the west of this dividing line, commonly known as **Western Palestine.** We shall, indeed, include the Lebanon and Anti-Lebanon districts which lie to the north of the Jordan, and which form a portion of the wide tract of country known generically as **Syria.**

The whole region comprised within the scope of our survey divides itself naturally into *three* parts, each of which is reached from a separate port on the Levantine coast of Syria and Palestine. Our work, therefore, consists in like manner of *three* parts, as follows :—

1. **Judæa and Samaria,** reached by the port of *Jaffa.*
2. **Galilee and Phœnicia,** reached by the port of *Haifa.*
3. **Syria and the Lebanon District,** reached by the port of *Beyrout.*

The best seasons of the year for visiting Palestine and Syria are spring and autumn. Those who make the tour in the spring should land at Jaffa first, and work gradually northward ; whilst travellers in the autumn season should reverse the order of things, and land at Beyrout first, working gradually southward. The reason for this is that the northern districts are considerably cooler than the southern, principally owing to their higher elevation, and in a slight degree also to their higher latitude ; and, consequently, they should be visited later in the spring and earlier in the autumn.

Most people recommend the spring in preference to the autumn, but there are advantages and disadvantages in both seasons. On the one hand, the country is in the full enjoyment of its vernal verdure and brilliant profusion of wild flowers in the spring. On the other hand, though there are no flowers in the autumn, there is compensation in the abundance of fruit,—grapes, figs, pomegranates, prickly pears, quinces, apricots, etc., being readily obtainable everywhere at an extremely low cost ; the roads are hard and dry, and there is no risk of unfordable streams or impassable bogs ; and, owing to the smaller number of tourist parties at that season, the camping grounds are cleaner, and the horses, mules, and donkeys are fresher. On the whole, there is little to choose between the spring and the autumn, though travellers in the latter season should be warned against judging of the fertility and resources of Palestine by its parched appearance when they pass through it. The summer

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season is too hot, and the winter too rainy, for tours to be undertaken then in safety or comfort.

Hints and Advice to Travellers in Palestine.

1. *Take as little luggage as possible.* A Gladstone bag and a hold-all should really contain all that is required, especially if a camping tour through the country is proposed. If the Palestine trip is only a part of a more extended tour, the best thing to take, in addition to what is mentioned above, is a flat cabin trunk, which can be forwarded direct to Beyrout or Jaffa, as the case may be, to wait the traveller's arrival there after his tour through the country.

Be careful to avoid carrying a hat-box on the camping tour, as this is almost certain to be crushed by the native system of packing on the mules. Dress clothes are not a necessity in the Holy Land.

2. Do not fail to procure a passport, to travel in the Ottoman Dominions, before leaving home; and have it duly viséd by the Turkish Consul. On arriving in Palestine, this must be utilised to procure in addition a Turkish passport, or Teskereh, the fee for which is about 4s.

3. Do not purchase a helmet or any other Oriental headgear in England, but wait till Egypt or Palestine is reached. It would be a great nuisance in the journey across the Continent, and can be obtained much more satisfactorily and cheaply on the spot. The particular kind of headgear selected must be entirely a matter of taste and individual selection.

4. A white sunshade or umbrella with a coloured lining will be found very useful, both for gentlemen and ladies, during the riding tour through Palestine.

5. The question of saddles is an important one. Those provided by the principal tourist agencies may generally be relied upon. Before commencing a tour of any length, passengers should try the saddles provided, and if not comfortable, have them changed.

6. Unless absolutely sure of the drinking water being from an uncontaminated spring, drink boiled water. Never drink much cold water when heated with travelling — the best drink after a journey is warm weak tea. Whenever possible, even in tent life, sleep under mosquito curtains. Take a supply of quinine, diarrhœa mixture, liniment, plaster, Keating's powder, and Elliman's embrocation; also of safety-pins, needles, thread, and buttons.

7. A pair of coloured spectacles is often a great comfort in the hot glaring sun.

8. A good waterproof cloak is an absolute necessity; and it is advisable to bring a waterproof sheet to put on the camp bed under the clothes, as the heavy dews are apt to damp the bed from underneath, and the waterproof sheet is a great protection. Some travellers, who are unwilling to forego their daily morning tub, take with them a collapsible waterproof bath. Mr. Matthews, of Charing Cross, sells a very useful little folding waterproof seat, which is very portable, and will be found of great use when seated on the ground during the midday halt and luncheon interval in the camping tour.

9. Be prepared to put up cheerfully with slight inconveniences and discomforts. Those who expect to carry about with them all the luxuries of their drawing-rooms or best bedrooms had far better stay at home and not attempt a journey through Palestine at all. Do not be exacting or impatient; and, above all, never lose temper. The modern Syrian dragoman is, as a rule, an honest, obliging, painstaking fellow, who is extremely anxious to study the welfare and comfort of his travellers; and if he is trusted, and made to feel that he is upon his

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honour, he will prove a faithful and reliable servant. At the same time, beware of undue familiarity with him, for he does not understand it, and is apt to presume upon it. This is a common mistake with travellers, who often encourage a familiarity with a dragoman which they would never dream of permitting with one in a similar position at home. The same remarks apply in a lesser degree to the muleteers and camp-servants. They are, as a body, little more than grown-up children in intellect and character, delighted with any attentions that are shown to them, ready to respond with their devoted service to kindness and forethought, but very quick to resent abuse and injustice, and apt to presume upon familiarity.

N.B.—Although English sovereigns and French napoleons and francs will pass current in almost every place where the tourist is likely to spend money, the following table may be useful :—

Approximately.

		s.	*d.*
Gold—			
One Turkish Sovereign	=	18	0
Silver—			
One Medjidie	=	3	4
One Zahrawi	=	0	10½
Bronze—			
One Bishlik	=	0	5½
One Metallic	=	0	0½
One Tic	=	0	0¼
Copper—			
Two Sahtoots	=	0	0¼

The value of a piastre varies in different parts of the country, and there are two kinds of piastre, viz., *imperial* and *commercial*; but, speaking generally, it may be said that the *imperial piastre* is worth 2½d., and the *commercial piastre* 1¾d.

Travellers should be warned against changing money with the *Seraf*, or money-changer, who is to be met with in every Oriental bazaar, as he deducts an exorbitant commission for himself, whether the change be from gold into silver or from silver into gold. If any small Turkish money is required, it should be obtained either at the hotels or at the various bankers.

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PART I.

JUDÆA AND SAMARIA.

(For Map of Southern Palestine, *see* p. 84.)

Entrance Port.—Jaffa.

SECTION 1.

JAFFA, or JOPPA.

Hotels.—See "Hotel List."

Consulates. — *British* Consular Agency, Rue Bustros. *American* Consular Agency, in German Colony.

Banks. — *Crédit Lyonnais. Deutsche Palæstina. Thomas Cook & Son. Anglo-Palestine Company* (Jewish).

Tourist Agencies. — Messrs. Thomas Cook & Son; D. N. Tadros, agent for Dr. H. S. Lunn; Frank Clark, of New York; Carl Stangen, of Berlin.

Post Office.— Letters can be posted through any of the following offices, *French*, *Austrian*, *German*, *Russian*, or *Turkish*, with the corresponding National Levantine stamp.

Railway.—Fares to Jerusalem, 15 frcs. 1st class; 5.35 frcs. 2nd class. Return tickets (1st class) 20 frcs., available for two days.

Steamers.—For *Port Said* and *Alexandria*, weekly, per *Austrian Lloyd*, *Khedivial* and *Russian* steamers; fortnightly, per *Messageries* steamers.

For *Haifa* and *Beyrout*, weekly, per *Austrian Lloyd* and *Khedivial*; for *Beyrout* and *Constantinople*, weekly, per *Austrian Lloyd*, *Russian*; fortnightly, per *Messageries*.

Other steamers are, *Florio Rubattino*, *Deutsche Levante*, monthly to *Port Said* and to *Haifa* and *Beyrout*; *Prince* line to England, at irregular intervals. In the season other steamers and yachts call frequently. All the above lines have representatives in Jaffa.

Jaffa, the port where most travellers to Palestine disembark, bears the unenviable distinction of being classed at Lloyd's as one of the worst harbours in the world. As a matter of fact, Jaffa is not a harbour at all in the modern sense of the word; for only small Levantine coasting vessels can penetrate within the belt of dangerous rocks that encircle the little roadstead where they come to anchor. Steamers and ships of any appreciable size remain in the open sea, a mile or two from the shore, and passengers are landed in large surf-boats, manned by native Syrian boatmen, which put out from the shore in considerable numbers, and amid a perfect babel of shouting and bustle, as soon as a steamer is descried in the offing. The Jaffa boatmen are deservedly famous for their agility, and for the ease with which they embark and disembark passengers. The tourist agencies

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generally have the best and most experienced boatmen.

It was to Joppa, it need hardly be said, that the timber was conveyed on rafts from the Phœnician ports of Tyre and Sidon, after it had been hewn down in the cedar forests of Lebanon, for the building of Solomon's Temple (2 Chron. ii. 16). Hence it was carried up to Jerusalem on the backs of camels. It was also from Joppa that Jonah embarked on his disastrous voyage when he tried to escape from his mission to Nineveh (Jonah i. 3). And, as everyone knows, it was at Joppa that St. Peter lodged for some time in the house of Simon the Tanner (Acts x. 5, 6).

But it is not, perhaps, equally well known that Joppa is associated not only with sacred history, but also with classical mythology. The story of Perseus and Andromeda is, of course, familiar to all. Andromeda was a young and beautiful maiden, the daughter of the king of the country. The country was suffering from the ravages of an enormous sea-dragon, which came up from time to time and devoured people on the seashore. The king consulted the oracle, and was told that the only way to get rid of the sea-dragon was to offer up his daughter Andromeda as a living sacrifice to the monster. She was accordingly chained to a rock on the shore, and, just as the dragon was about to devour her, a young and handsome hero, named Perseus, appeared on the scene. Of course, he killed the sea-dragon; of course, he married Andromeda; and, of course, they lived together happily for ever after. Now, the scene of this dramatic episode is said to have occurred at Joppa; and, in fact, there is a rusty old iron ring still embedded in one of the rocks surrounding the harbour of Jaffa which is pointed out as the identical ring to which Andromeda was chained!

A few hours will amply suffice to see everything of interest in and around Jaffa.

The great show place is the so-called **"House of Simon the Tanner"**; and the pilgrim to the Holy Land will naturally feel a desire to visit the first sacred site to which he has access. And, indeed, we should strongly recommend every one to go. The house itself, as a matter of fact, is a comparatively modern building, barely a century old. But this is a mere matter of detail. What is interesting and important is that the house stands in the midst of a quarter of Joppa which is still devoted to the industry of tanning; and, as nothing ever changes out in the East, we may be almost certain that that same quarter of Joppa was devoted to the same industry of tanning in St. Peter's days. Therefore, even if the modern house does not stand actually on the site of Simon the Tanner's original abode (and there is no insuperable reason why it may not do so), it is situated in all probability in its immediate vicinity; and, when the traveller mounts on to the flat-topped roof, and looks out in one direction across the blue Mediterranean, or northwards along the coast towards the ruins of Cæsarea and the outlines of Carmel, or southwards in the direction of the remains of Askalon, he feels that, at any rate, the sea and sky, mountains and plains, have not materially altered since St. Peter's time, and that he is therefore gazing on very much the same scene as the apostle himself must have beheld on that memorable day when he saw the miraculous vision, which led to the first preaching of the gospel to the Gentiles, in the person of Cornelius, the Roman centurion (Acts x. 19–48).

On the outskirts of Jaffa the so-called *House of Tabitha*, or Dorcas, is shown; but this is certainly a purely hypothetical site. Some rock-hewn tombs have recently been discovered at the Russian building adjacent. These are the

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only tombs of this kind discovered in the neighbourhood of Jaffa.

If time permits, a visit should be paid to the very interesting *School* for native girls, founded and maintained by Miss Walker-Arnott, of Edinburgh, who herself personally superintends and manages the institution.

After this, one should not fail to inspect the **English Hospital**, a lasting monument of the indefatigable zeal and devotion of an English lady, Miss Mangan, whose self-sacrificing martyrdom forms a most pathetic chapter in the annals of missionary heroism.

Should the traveller still have further time at his disposal he could not do better than pay a visit to the world-famed orange-groves of Jaffa, to which he can easily obtain access.

To those who are visiting the East for the first time, the quaint and dirty bazaars of Jaffa will undoubtedly prove a source of wonder and attraction; but it is scarcely worth while to linger amongst them, as far more interesting and characteristic bazaars will be visited elsewhere.

SECTION 2.

JAFFA TO JERUSALEM.

The tourist has choice of three different routes, and also of three different modes of travel, in journeying from Jaffa to Jerusalem.

(1) He may commence his camping tour at once, and go up to Jerusalem on horseback. In this case we should advise Route A. (see below).

(2) He may hire a wheeled conveyance, and travel by Route B.

(3) He may take the train, which will carry him along Route C.

For many reasons we should advise him to select the railway route, unless he is particularly desirous to travel through the Holy Land, from the very outset, under the (probably to him) novel conditions of tent life, in which case he would doubtless select Route A. or B.

ROUTE A.—ON HORSEBACK.

Two Days.

Leaving Jaffa by the Jerusalem Gate, a church bell-tower marks the site of the so-called House of Dorcas, near to a picturesque fountain called *Sebîl Abu Nebût*, from a Turkish Pasha whose tomb is adjacent.

In a short time the traveller emerges upon the Plain of Sharon, and evidences of Palestinian life and customs crowd upon his view. Presently a large and conspicuous building is seen upon the right; it is the *Agricultural School* of the "Alliance Israelite," called by the Jews "Mikweh Israel." A very excellent and well-managed institution this is; and, if time is no object, it is worthy of a visit.

The first village which we reach on the Plain of Sharon is named *Yazûr*, but there is nothing of interest connected with it. After passing through this village we diverge to the left from the main carriage road to Ramleh and Jerusalem; and, passing in succession through *Beit Dejân* and *Sâfriyeh*, we at length arrive at Lydda. Beit Dejân is clearly the site of some ancient Philistine sanctuary, the name of the village meaning "House of Dagon."

LYDDA

is principally noted for its association with the Apostle St. Peter, who, according to Acts ix. 32–35, here restored to health a man named Æneas, who had been sick of the palsy for eight years.

St. George, the patron saint of England, is said to have been a native of Lydda; and an interesting mediæval *Crusading Church*, dedicated to St. George, still exists and is eminently deserving of a visit. It is now in the possession of the Orthodox Greek Church. In

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the crypt beneath the altar the tomb of St. George is shown. Lydda was called *Lod* in the Old Testament, and belonged to the tribe of Benjamin (Neh. xi. 35). Its modern name is **Lidd.**

Hence we ride on to *Jimzo*, called in the Old Testament *Gimzo* (2 Chron. xxviii. 18); and, immediately after passing through this village, we take the pathway to the left, which brings us, after about 3 hours' ride, to *Beit-Ur et-Tahta*, or **Beth-horon the Lower,** standing on a small hill about half-way up the steep mountain path into the "Hill-country of Judæa." Still higher up, after another hour's ride, we come to *Beit-Ur el-Foka*, or **Beth-horon the Upper**, picturesquely situated in a commanding position. These two places are famous for their connection with the memorable victory of Joshua over the five kings of the Amorites; and it was along the very road by which we have been ascending that he and his army pursued the routed hosts of the Amorites after they had been driven into utter panic and confusion by a terrific hail-storm in these mountain gorges (Josh. x. 10, 11).

On a fine, clear day many magnificent views over the Plain of Sharon and the Mediterranean Sea are to be obtained by halting at different points of vantage on our way up the steep paths, and gazing back over the district which we have been traversing. Having surmounted the summit of the pass, in about 1½ hours after leaving Beth-horon the Upper we obtain excellent views of the conspicuous buildings of *Neby Samwîl*, and of the village of *El-Jîb*, the ancient **Gibeon**, which latter place we reach in less than half an hour afterwards. This is famous for the well-known story of Joshua and the Gibeonites (Josh. ix. 3–27); and it was in attacking this city that the five kings of the Amorites met their crushing defeat and death at the hands of Joshua (see above).

From El-Jîb we may proceed to Jerusalem, either by the direct route through *Beit Hanîna* and *Shefât*, or else by making a slight détour to the right and passing through *Neby Samwîl*. Ecclesiastical tradition connects this place with *Ramah*, the birth and burial place of the prophet Samuel, whose tomb is said to lie under the Crusading Church, which still exists in ruins here. A Moslem mosque has been erected over the spot, and admission to the so-called tomb may be obtained without much difficulty, while from the top of the minaret a magnificent view of the whole surrounding country may be obtained.

It is more probable that Neby Samwîl, which from its position must have always been a place of considerable importance, is to be identified with **Mizpeh**; though *Sôbâ*, a few miles to the S.-W., and like Neby Samwîl situated on a commanding height, would appear from philological considerations to have been more probably the site of Mizpeh.

Route B.—By Carriage.

9 *Hours.* 41 Miles.

The price of a carriage to accommodate four persons from Jaffa to Jerusalem varies from 60 francs upwards, according to the season.

The carriage road from Jaffa to Jerusalem was, until the last few years, the route almost invariably adopted by European and American travellers; and, moreover, it has been the ordinary pilgrim road for many centuries. The first village out of Jaffa, *Yazûr* (see above), is sometimes pointed out, though without reason, as the place where Samson set the foxes' tails on fire to burn the fields of the Philistines (Judg. xv. 4, 5).

RAMLEH,

which is reached by carriage about 2½ hours after the departure from

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Jaffa, was for many centuries identified with Arimathæa, the home of Joseph, simply from a fancied resemblance between the two names. As a matter of fact, *Ramleh* means "Sandy," and Arimathæa is the Greek form of *Ramathaim*, which signifies "*Twin hills*"; and doubtless the home of Joseph of Arimathæa was the same as the birthplace of Samuel (1 Sam. i. 1) in Mount Ephraim. There are several places which lay claim to being the site of Ramathaim, amongst which may be mentioned *Er-Râm*, on the road from Jerusalem to Bethel; *Ramallah*, a little to the S.-W. of Bethel; and *Rameh*, between Samaria and Dothan.

Ramleh, though not connected with any biblical site, is an interesting town, and was of great importance and renown during the Crusading period, as it stood at the junction of what were then the two main roads of Palestine, namely, that, on the one hand, from Jaffa to Jerusalem, and that, on the other, from Egypt, through Gaza, to Acre. It was probably founded by the Arabs, and was at one time a well-fortified city surrounded by strong walls, in which were no fewer than twelve gates. The period of its greatest prosperity was from the 11th to the 15th centuries, since which time it has slowly but surely fallen into ruin and decay. The country around Ramleh is very fertile, and there are extensive olive-groves between Ramleh and Lydda. The view from the top of *Ramleh Tower* is very fine and interesting.

After crossing the railway close to the station, the carriage road to Jerusalem traverses the plain in a S.-E. direction; and, after passing the good-sized village of *Kubâb*, whence there is a rough carriage road to *Abu Shusheh*, the site of ancient **Gezer** (see p. 11), it descends into a wide valley. This was apparently a portion of the **Valley of Ajalon**, so named after the town of Ajalon, which still remains, under the name of *Yâlo*, and is clearly to be seen on the other side of the valley, and a little to the left, immediately after leaving Kubâb. After crossing the valley, the road ascends to *Latrôn*, which is called by tradition the Home of the Penitent Thief; the only foundation for this being the fact that *latro* is the Latin for a robber. This was quite enough to lead the mediæval ecclesiastics to connect Latrôn with some robber, and as the Penitent Thief was the most respectable personage that they could think of among that class, they fixed upon this place as his birthplace and home. The Latin fathers here have acquired a great deal of land, and are cultivating it most industriously and successfully. Latrôn is about half-way between Jaffa and Jerusalem.

Near to Latrôn, and on the left hand of the road, are some extensive and interesting remains at *Amwâs*, erroneously identified with the *Emmaus* of the New Testament, which was very considerably nearer to Jerusalem. This place, however, is probably the Emmaus mentioned in 1 Macc. iii. 40; and under the Romans it was a town of some importance, under the name of *Nicopolis*, when it was the seat of an Episcopal See. The ruins of the old Cathedral still remain. It was originally Byzantine in its date, but was restored and enlarged by the Crusaders.

We are now in the midst of the *Shephelah*, that is, the undulating low hilly district which connects the mountain heights of Judæa with the Maritime Plain of Sharon; and, after passing an old well, called *Bîr Eyoub*, or Job's Well (with no connection with the patriarch Job), on the left hand of the road, we arrive at a wayside inn called *Bab el-Wâd*, or the "Gate of the Valley," where we halt for an hour or two to give our horses rest, and to partake of our own meal and refresh

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ments. Here we enter the steep defiles which wind up into the heart of the "Hill-country of Judæa," and the whole character of the scenery changes. On either side of the road are rocky heights, with olive-trees occupying every point of vantage, and amongst them may be seen many caroob trees, conspicuous by their handsome dark-green foliage. There are also several fine terebinth trees; and under the shade of one of the largest of these we come upon an old ruined mosque on the right-hand side of the way.

After a long, steep climb we reach the summit of a pass, and a most glorious view of the Plain of Sharon and the sea beyond opens up behind us. The village of *Sarîs* stands on a hill to our right, and in front of us appears the summit of *Sôbâ*, a probable site of ancient *Mizpeh* (see p. 8).

After traversing a rather bare upland, we cross a ridge, when the picturesque village of **Abu Gôsh** bursts into view, its houses clustering on terraced sides of the hill to our right, and immediately on its outskirts are the remains of an exceedingly handsome and well-decorated church. This sacred edifice, like that at Amwâs, dates originally from the Byzantine period; and it must have been held in great esteem and reverence by the Crusading Christians, who embellished it in many ways. It and its environs have recently been acquired by the Latins, who have planted extensive gardens, and are building a small monastery. It appears to have been dedicated to the prophet Jeremiah, who has also given his name to a well hard by; though, so far as we know, the prophet himself had no connection with this place. The name of the village is *Kuryet el-Anab*, and it is commonly identified with the ancient city of Kirjath-Jearim. Kuryet el-Anab was, in the earlier portion of the 19th century, the home and stronghold of a notorious brigand and marauder, whose family name was Abu Gôsh, and who, with his family and followers, for many years set the Turkish Government at defiance, and extorted by violence enormous sums of money from travellers, pilgrims, and indeed all who passed that way. His name is still perpetuated in the district, the village being to this day called after him. The monument of this old rascal is to be seen close to a fountain near the church.

About half an hour after passing this village we come to the ruins of a *Crusading Monastery*, lying a short distance away from the road to the right, in a sheltered situation at the bottom of a valley; the village on the low hill to the left is *Dilb*. After climbing a steep hill, we pass the village of *Kustul* (Latin, *Castellum*), on an eminence to our right. This, as its name implies, was formerly the site of a Roman fortress, which, from its position, must have been of considerable strength and importance. A good view of Neby Samwîl (see p. 8) is obtained from this point.

The road now descends into a deep valley, and on our way down we can see in the distance, to our right, the village of **Ain Kârim**, with its substantial Latin monastery and church, embowered in extensive olive-groves. The monastery and church are dedicated to St. John the Baptist, whose birthplace is placed here according to an ancient Christian tradition. In other words, Ain Kârim is supposed (whether correctly or not it is impossible to say) to be "the city of Juda" in "the hill country," where Mary visited Zacharias and Elisabeth, before the birth of the Baptist and the Christ (St. Luke i. 39). It is, with more probability, identified with *Beth-car*, whither the Israelites pursued the Philistines in the time of Samuel (1 Sam. vii. 11).

The valley into which we are now descending is called *Wâdy Kolôniyeh*, and on the hillside to the left is the village of the same

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name. A good bridge spans the bed of the Wâdy, and close to the bridge is a *café*, where a halt is generally made for rest and refreshment. *Kolôniyeh* has, from its name, been supposed to have been a Roman colony. The name *Kulou*, however, already occurs in the name-list in the Septuagint (Josh. xv. 60), B.C. 285, in which list Karim is also mentioned. Jewish writers have identified Kolôniyeh with *Motza*, the place whence branches of green trees were brought to make booths in the temple at the Feast of Tabernacles. The name *Ain Mizzeh* is still found in the immediate vicinity, and it is not without reason that many think Kolôniyeh may have been Emmaus.

We are now rapidly approaching Jerusalem, from which city Kolôniyeh is a favourite spot for an afternoon's excursion. Before we reach our destination, however, we have to ascend a very long hill by a winding road, the tedium of our journey being relieved by several extensive and interesting views. The valley beneath us is called *Wâdy Beit Hanina*, beyond which in the distance Neby Samwîl is again a conspicuous object. We pass a good-sized village to our left on the hillside across the valley. Its modern name is *Lifta*, and it has been identified as *Nephtoah*, one of the places mentioned in Joshua (xv. 9) as lying on the borderland of the tribe of Judah. There is a large spring at Lifta, which is very possibly "*the fountain of the water of Nephtoah*" spoken of in that passage.

Soon after passing Lifta we begin to observe tokens of our approach to a large and busy city; and, after leaving on our right the carriage road to Ain Kârim (see p. 10), the outskirts of Jerusalem come gradually into view. The summit of the Mount of Olives, with its conspicuous Russian Tower, now becomes for the first time visible; and in the foreground is the rounded dome of the Church of the Abyssinians. The extensive buildings of the Russian hospice and cathedral are soon after passed; and threading our way through the busy thoroughfare of the western suburb of the city, we soon perceive the walls of Jerusalem, and in a short time arrive at the Jaffa Gate.

Route C.—By Railway.

$3\frac{1}{2}$ *Hours.*

The distance is 53 miles. One train only runs in each direction daily, leaving Jaffa at 1 p.m. in winter, 2 p.m. in summer; leaving Jerusalem at 7.40 a.m. in winter, 8 a.m. in summer. Fares, 1st cl. fr. 15, 2nd cl. fr. 5.35. There are only two classes. Return tickets are issued, 1st cl. fr. 20, but are available for three days only.

As far as the first station, *Lydda* (see p. 7), the line follows very much the same direction as that already described in Route A.; and at *Ramleh*, 7 miles farther on, it crosses the carriage road to Jerusalem (Route B.) immediately after leaving the station.

Hence we strike in a S.-E. direction across the Plain of Sharon, and after some minutes we can see to our right, about a couple of miles away, the village of *Akir*, the ancient **Ekron**, whither the Ark of God was sent from Ashdod (1 Sam. v. 10). Akir, which is pleasantly situated amongst trees, is now a flourishing Jewish colony.

GEZER.

To the left of the railway may be seen in the distance a mound called *Tell el-Jezari*, with one or two buildings on its summit, including the conspicuous dome of a *wely*, dedicated to an old sheikh named *Muhammad el-Jezairli*. At the foot of the hill is the modern village of *Abu Shusheh*, named after another holy man. This mound marks the site of the ancient royal Canaanite city

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of *Gezer*, which was a place of remote antiquity. It was first occupied by a cave-dwelling race in the stone age of culture, whose date is approximately put at about 3000 B.C. It afterwards passed into the hands of the Canaanites, who held it until the time of Solomon: for though assigned to the tribe of Ephraim at the Israelite immigration, the Canaanites were not driven out (Judg. i. 29). The city was burnt and the Canaanite inhabitants slain, by the King of Egypt, Solomon's father-in-law (1 Kings ix. 16): the site was then given by the Pharaoh as a dowry to his daughter. In the wars of the Jews and the Syrians in the Maccabean period the city was captured and recaptured more than once. During the period of the Crusades the mound was the scene of fruitless negotiations between Richard Cœur-de-lion and Saladin, and afterwards a battle was fought here in which Saladin was defeated by Baldwin V.

The identification of this city, depending primarily on the similarity of the ancient and the modern names, was placed beyond all doubt by the discovery, in 1871, of a series of inscriptions in Hebrew, cut on the rocks surrounding the site, reading *The Boundary of Gezer*.

It is at present [1904] in process of excavation under the auspices of the Palestine Exploration Fund, and this work, now in its third year, has yielded a wonderful amount of information respecting the civilisation and religion of the successive inhabitants of the city, and thrown much light on the history of Palestine and of its relations with the neighbouring empires of the ancient world. The remains of seven cities, each built over the ruins of its predecessor, have been found. Under all are the cave-dwellings of the primitive inhabitants, in which their pottery and flint implements have been discovered. The burial-place of this ancient race has been revealed, and from it much has been learned as to their physical characters and their burial customs and beliefs. This cave was a crematorium, as the cave-dwellers, unlike their Semitic successors, burnt the remains of the dead. Yet more interesting is the place of worship of these Troglodytes—a rock surface covered with cup-marks and associated with very remarkable caves.

In the debris of the Canaanite period, house-walls, a magnificent rampart 14 ft. thick with great gates and towers, and immense quantities of pottery, bronze implements, figures of deities, and other objects of interest have been unearthed. Chief among the remains of this period is the great High Place, an open space with an alignment of eight rude pillar-stones, from 5 to 11 ft. high, running down the middle. Underneath the area are caves, which were apparently used for oracle-giving and other rites. All round the pillar-stones were found large jars, buried in the earth, each containing the skeleton of an infant that had been sacrificed in the worship of the Temple. In another part of the mound another discovery was made which also suggests human sacrifice. This was a cistern, at the mouth of which were the decapitated heads of two young girls, and inside were the skeletons of fourteen persons, one of which, a girl about sixteen years of age, had been sawn asunder.

In the remains of the Hebrew period evidence of human sacrifice appears, but the barbarity of the practice gradually gives way to symbolical rites not involving a victim. These rites are found to have taken place especially at the foundation of buildings. In this period, again, many objects have been discovered illustrating the development of civilisation, and of religion from a crude nature-worship to the lofty monotheism of the Prophets. Particularly interesting is a tablet inscribed in cuneiform, dated 649 B.C., and proving the

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existence of a hitherto unsuspected Assyrian colony in this town at that date.

Among the remains of the post-exilic period are many evidences of the influence of Greek culture, such as Greek inscriptions, pottery, etc. A great reservoir, capable of containing 4,000,000 gallons of water, has been cleared out. In some Christian tombs on a neighbouring hill many interesting objects have been found, chief among which is a bronze signet-ring bearing an early portrait of Christ.

The *Quarterly Statement* of the Palestine Exploration Fund contains full illustrated reports of the progress of this work, which can only be outlined here. Copies may be obtained from the office of the Society (38 Conduit Street, London, W.). The Secretary, Mr. Geo. Armstrong, or Dr. Wheeler, the Secretary in Jerusalem, or Mr. Stewart Macalister, the Director of the Excavation, will be pleased to answer any queries relating to the work of the Society in Palestine.

Soon after the next station, *Sejed*, the line enters the *Wâdy es-Surâr*, and the steep incline from the plain to the heights of Judæa commences. The Wâdy es-Surâr is familiar to Bible students under the name of the "Valley of Sorek," and it was the scene of some of the romantic incidents in the history of Samson and Delilah (Judg. xvi. 4). Just before arriving at the next station, *Deir Aban*, the village of **Zorah**, the birthplace of Samson, and still virtually retaining its ancient name, is seen perched upon the summit of a lofty hill to the left hand of the line. A shorter distance farther north, and lying in a lateral valley, one gets a glimpse of some of the houses in a village called *Eshna*, and marking the site of the ancient *Eshtaal*. Farther off, and on the summit of a prominent hill to the N.-E., is another village, named *Kesla*, the ancient *Chesalon* (Josh. xv. 10), one of the border cities of the tribe of Judah. Between Eshna and Zorah, on a lower foothill of the range, is the Moslem village of *Artuf*, close to which are seen the red-tiled roofs of houses, occupied by Jewish colonists. On a hill-top, due east of us, and towering above the gorge through which the railway enters the hill-district, is *Deir-el-Hawa*. Here, in the days of old, was the "*Camp of the Danites*," between Zorah and Eshtaol, where "the Spirit of the Lord began to move" Samson (Judg. xiii. 25).

Deir Aban itself has of late years been identified, but on insufficient grounds, with the **Ebenezer** of the Bible, where Samuel set up the "Stone of Help" (1 Sam. vii. 12); whilst almost immediately adjoining Deir Aban on the W. is *Ain Shems*, undoubtedly the ancient **Bethshemesh**. Here the Ark was brought from Ekron (1 Sam. vi. 8–12), along almost the identical track which we have just been following from Akir; and hence it was taken to *Kirjath-Jearim*, the site of which is at Abu Gôsh or Kuryet el-Anab, a few miles away to the N.-E. (see p. 10).

We now enter a magnificently wild and impressive mountain gorge, up which the train slowly makes its way. Several large caves are seen in the precipitous cliffs on either side of the line. These are now mostly used by the goat-herds as shelters for their flocks; but they give the traveller a good idea of the caves so often mentioned in the Bible as hiding-places and refuges.

The next station which we reach is *Bittîr*, close to the large and flourishing village of the same name, which stretches up the hillside in picturesque terraces, watered by copious springs and sheltered by shady trees. This is said to be the site of **Bethar**, where the noted Jew, Bar-kokba, made his last stand against the Romans in the year A.D. 136 (see p. 22).

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We now ascend the prettily named *Wâdy el-Wurd*, or "Valley of Roses," passing several large villages on either side of the line, including *Welejeh* and *Mâlhah* on the left, and *Ain Yâlo*, *Sherâfat*, and *Beit Sufâfa* on the right. After passing the last-named village, with the Convent of Elias beyond, we reach the summit of the Wâdy, and emerge upon the *Plain of Rephaim*, where the Philistines were defeated by David on more than one occasion (2 Sam. v. 18–25).

Soon afterwards the train comes to a halt at the railway terminus of Jerusalem, in the German colony to the S.-W. of and about 1 mile from the city itself.

SECTION 3.

JERUSALEM.

Hotels.—See "HOTEL LIST."

Consulates.—*British*—J. Dickson, Esq., near the Abyssinian Church. *American* — Hon. Dr. Selah Merril, D.D., LL.D., opposite the Tower of David.

Post Office. — Letters can be sent with Levantine stamps of *Austria*, *France*, *Germany*, or *Russia*, or with *Turkish* stamps at their respective post offices.

Telegrams. — Rates to England, viâ *Egypt* (Eastern Telegraph Co.), 3 frcs. a word; viâ *Constantinople* (Ottoman), 75 c. a word. The latter route is, however, very uncertain, and not to be recommended.

Banks.—*Crédit Lyonnais*, outside the Jaffa Gate, *Deutsche Palæstina*, *Thomas Cook & Son*, inside the city, facing the Tower of David, *Anglo-Palestine* (Jewish), at the Gate of Christ Church.

Tourist Agencies. — Thomas Cook & Son, inside the Jaffa Gate; D. N. Tadros, agent for Dr. H. S. Lunn, outside Jaffa Gate; Frank Clark, of New York, outside Jaffa Gate; Carl Stangen, of Berlin.

Churches. — *Anglican* — St. George's Collegiate Church, The Right Rev. Bishop Blyth, D.D. Sunday services: 10 a.m. and 4.30 p.m.; Holy Communion at 8 a.m. Christ Church, Rev. J. C. Brown, M.A. Services at 10 a.m. and 7 p.m. Daily Hebrew service, 7.30 a.m. St. Paul's Church (C.M.S), Rev. H. Sykes, M.A. Services in Arabic at 9.30 a.m. and 4.15 p.m. *German Lutheran*—Muristan, Rev. Probst Bussman. Service at 9.30 a.m.

Hospitals. — *English Mission Hospital* (London Jews' Society), established 1824, outside the city, under Dr. D'Erf Wheeler (medical superintendent) and Dr. Masterman. (A few private rooms for paying patients, and special nurse for sick travellers.) *British Ophthalmic Hospital* (Knights of St. John), on Bethlehem Road, near railway station, under Dr. Cant, superintendent, and Dr. Butler. *German Hospital* (Kaiserwörth Sisters), Dr. Grussendorf. (Private patients received.)

Doctors.—*English*—Dr. Wheeler, Dr. Cant, Dr. Masterman, Dr. Butler. *German*—Drs. Einsler and Grussendorf.

Dentists. — Herr Ritzlaff and Herr Brummeloch. (Both speak English and are reliable.)

Shops. — *F. Vester*, American Colony Stores; *Boulos Meo; Marroum; Tarazi; Shammas Bros.*, etc., all inside the Jaffa Gate, for curios, photographs, olive-wood and mother-of-pearl articles: outside the Jaffa Gate, *Selim Meo*, for drapery, etc.; *Giatanopoulos*, chemist.

Photographers.—*G. Krikorian*, opposite Hotel du Parc; *Chalil Raad*, near Hotel du Parc.

The Jerusalem Association Room of the *Palestine Exploration Fund*, at St. George's College, adjoining Bishop Blyth's house. Hours, 8–12 and 2–6. Visitors welcomed. Dr. Wheeler, hon. sec.

SOME IMPRESSIONS OF JERUSALEM.

The Jerusalem of to-day cannot be termed a typical Oriental city.

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Inside its walls its Eastern character has been generally preserved, but in recent years European influence has been great. Without the walls a new town has grown; and the visitor approaching from the south or west looks upon the product of modern enterprise instead of the once invincible fortifications of the ancient town, within which its children rejoiced and mourned, feasted and starved, in accord with the countless vicissitudes of a sad history.

To the south and west, large Jewish settlements have sprung up, and tiny cottages have everywhere arranged themselves in tortuous alleys, and in many cases in no alleys at all, so hopelessly confused as to make it almost impossible to locate any one of them. New hospitals, hospices, hotels, cathedrals, churches, and convents are scattered about the high ground, all large and pretentious.

Bellad et-Tannak (The Tin-can village) is a small Jewish colony to the S.-W., which is one of the first of recent settlements, and which has earned this name on account of the free use of petroleum and meat tins in its construction. Many of the native Syrians have, to a considerable extent, adopted European manners and customs, particularly the Christian section, who, having no religious objection to the "bowler" (Moslems, of course, are true to the *tarboush*), have been able to give free scope to their tastes, and have chosen a Levantine mode of dress, in the lamentable delusion that by so doing they have made themselves *khawajat* (gentlemen).

Certain it is, that in the clumsy evolution of civilisation, the West must enter the East to the detriment of much that is charming in the latter, introducing the raw elements of its mission with an obtrusiveness which is nowhere more convincing than in Jerusalem. Entering by a "by-path," it introduces its most vulgar side and contaminates a national taste. One of the most lamentable influences of the West is the gradual extinction of national dress and the destruction of a superbly beautiful art. Lovely Oriental embroideries give place to shoddy Western fabrics of villainous design, made specially for the Eastern market, and forced upon the simple native, who falls a victim to novelty and low price. What can be more beautiful than the dress of a woman of Ramallah? In the words of William Morris, she is "dressed like a woman, not upholstered like an armchair." She wears a single white coarse linen robe, with tastefully embroidered bodice, and a simple hem ornament on the skirt, carelessly tucked into the waistband on one side; a flowing white linen head-dress, reaching to the hips, on which is lavished the most beautifully designed and dexterously needled embroidery. Erect and free she steps in raw hide shoes, blending in perfect harmony with her sun-tanned ankles. Contrast this with the up-to-date dress of the Bethlehem woman. It was once as beautiful, now its degradation is complete. She still wears her own becoming head-dress; but, alas! her feet are no longer encased in ruby leather: her stockingless ankles rise pin-like from a pair of heavy European boots—black and loose they clatter as she goes. These are figures which are to be seen daily, and the contrast is very humiliating. But with it all Jerusalem has its unique charm in the extraordinary congregation of almost every nationality under the sun. Each retains its characteristics sufficiently strong to make it strikingly distinctive, mingling together, if incongruously, yet with an instructive interest which is intensely fascinating. In spite of all the deterrent influences, the Orient is still substantially predominant, and mixes with the West as it does in no other part of the world.

The main entrance to the town is by the **Jaffa Gate** on the west

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side, and through it pass, at some period of the day, almost all who have been within the walls. From sunrise to sunset a never-ceasing throng moves slowly and with apparent indifference to and from the great *Sâk*, or market, of the city, many to buy or sell the immediate necessaries of life, while some, with more important commissions, attempt to clinch a previously discussed bargain, or make the preliminary steps towards such. Fur-capped and love-locked greasy Jews steal through the crowd with bent shoulders and downcast eyes, betraying their history of oppression; and sallow-faced Armenians press through with no less timidity. The proud swagger of the "*Fellah*," or peasant of the country, is in striking contrast to his more oppressed neighbours. He is indeed a picturesque figure. A golden silk kerchief wound round a crimson *tarboush* becomingly caps a well-set head and handsome ruddy face. A loose brown homespun cloak hangs gracefully from his well-squared shoulders to the ground, covering an athletic figure. Great brawny sunburnt legs step out from the loose folds of his robe, and tattered and worn leather shoes complete his becoming get-up. Graceful, strong, ragged, he swings along, a picture of healthy manhood, courteously salaaming a passing friend, or stopping to inspect whatever his covetous eyes may light upon.

An isolated band of swarthy Bedu, far from their desert tent-homes, with flowing black *kafiyeh* and cloaks, gaze wonderingly at the structures and novelties of the house-dwellers of the great city, which a pressing diplomatic commission or a horse transaction has forced them to visit, and seem lost in amazement, in spite of the air of superior indifference which they vainly assume.

"*Dakhrak! Dakhrak!!*" lustily yelled, heralds the approach of a batch of donkeys, driven by a scantily clad peasant boy, perched on the hindmost verge of the hindmost donkey. With yells, curses, and continuous application of a huge stick, he drives his stud through the crowd with more speed than ceremony. They are met by a similar lot, and a confusion of people and donkeys fills the street. For a few exciting moments it seems as if nothing short of bloodshed can restore peace. All implicated and all around heartily curse the donkeys—one another, and all ancestors alike, while the fearful whacks on the empty barrels of the poor animals resound in the general mêlée. At last they are extricated, and each lot trots off in its own direction to the weird chant of the boy, whose perilous perch has been maintained throughout, and whose sudden burst of anger has as suddenly left him. Soldiers lounge about everywhere, groups of all sorts squat at cafés, smoking *arghilehs*, sipping coffee, and playing "*Tric-trac.*" Strings of *Fellaheen* women troop past clad in dark-blue dresses, carrying to market head-loads of vegetables, or returning empty to their country homes miles away. Almost every woman carries her baby in a bag on her back, slung by a string round her forehead, a tiny arm or a leg hanging out being the only indication of its contents. An erect bearing, contracted from her mode of carrying weights on her head, hides a haggard and prematurely aged frame, which betokens years of ceaseless labour and privation. Heavily clothed, unwashed, and unclipped Russian pilgrims devoutly tramp their way, staff in hand, towards the great object of their lives, to pay fervent homage at the tomb of our Lord. A troop of Circassians, wild and weather-beaten, with slung rifles and long knives, clad in great riding-cloaks and astrachan caps, and mounted on miserably skinny horses, clear a way to the barracks in David's Tower. Respectfully the loafers stand aside to salaam a white-

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turbaned and black-robed *Sheikh* or *Effendi*, who, daintily fingering his beads, makes his way with dignity to the *Serai*, to work after the manner of his forefathers. With a hollow tinkle, tinkle, the belled head and neck of a camel appears through the gateway, followed by another and another, an apparently endless string; head to tail and heavily laden, they move slowly and silently through the narrow street; for a time all other traffic must cease, to allow these desert ships to get their burdens safely through. At last the hindmost camel passes the "port," the crowd again closes, and each one moves on his respective mission.

The dark-skinned Algerian and the mild-eyed Ethiopian add their share to the endless variety. Black and white clad monks crush through the motley throng; while smiling ebony Sudanese, with clubs and pistols, speed to their posts as night-watchmen to cautious proprietors. Yellow-skinned, wide-eyed, evil-looking Mongols, sedately-dressed Europeans, veiled women, dervishes and bespangled consular cavasses, sweat-meat and cooling-drink sellers, with shouts of "*Ya Careem*," "Oh Merciful One," all mingle in the fantastic scene. And so it continues, ever varying and recurring, until the sinking sun, and the shrill cry from the minaret, calling the faithful to prayer, proclaim the end of another day, and demand the cessation of work. Quickly the night falls, the streets are empty, and the silence of sleep follows the melting hum of an Oriental day.

Notwithstanding all its squalor, its dirt, its disease, and its misery, **Jerusalem** is, and ever can be, nothing less than "the City of the Great King," "the Joy of all the Earth." Undoubtedly disappointing in its first impression to most visitors, Jerusalem yet possesses within itself a certain mystic charm which distinguishes it from every other city, town, or district in the world, and which causes it to weave an irresistible bond of fascination around the heart and soul of almost every one who comes within the sphere of its personal influence. Whether it be owing to the sacred and romantic associations of its past, the uniquely characteristic surroundings of its present, the vague and indefinite anticipations and possibilities of its future, or a mysterious blending of all three combined, there is, beyond all contradiction and dispute, a distinctive impress stamped upon the mind and memory of every visitor to Jerusalem, which neither time nor circumstances can ever wholly efface.

General Topography (see Map).

Ancient Jerusalem stood on two nearly parallel hills running north and south. The **Western Hill** (known traditionally as **Mount Zion** and as the Upper City) is separated from the **Eastern Hill** (**Ophel and Moriah**) by the Tyropœon valley, or the valley of the Cheesemongers, which runs almost due north and south from the Damascus Gate to the pool of Siloam, where it joins the valley of the Kedron. To the east of the Eastern Hill lies the valley of the Kedron, or valley of Jehoshaphat; and to the south and west of the Western Hill lies the valley of Hinnom, which joins the Kedron valley at *Bir Eyoub*, the ancient *En Rogel*. From this point the valley continues to the Dead Sea as the *Wady en Nar*, or valley of Fire. Within the present city the sloping streets sufficiently indicate the existence of certain natural depressions north of the supposed ancient northern boundary, technically known as the first wall. The accumulation of débris and the impossibility of thorough exploration, however, prevent the recovery of the ancient contours. A minor depression occurs in the Eastern Hill between Ophel and Moriah.

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The exact site of the Jebusite stronghold of **Zion** captured by King David and named by him "**The City of David**" (2 Sam. v. 9), is still unknown. Josephus, *Ant.* vii. 3, writes: "When David had cast the Jebusites out of the citadel, he rebuilt Jerusalem and named it the City of David." This statement differs somewhat from the biblical narrative, which seems to refer to the citadel only, and which Josephus tells us held out for some time after the lower city had been taken. Supporters of different theories search for and find on both hills the "gutter" through which Joab found a way within the Jebusite walls (2 Sam. v. 8). The value of this passage is, however, shaken by the translation from the Vulgate (2 Kings v. 8), which gives an entirely different reading, and refers to the gutters on the tops of the houses from which the lame and the blind derided the besieging army.

The claims of **the Western Hill** are most strongly upheld by its greater elevation and by the writings of Josephus, while among other arguments in its favour is urged the tradition handed down from the time of the early pilgrims. The enthusiasm of these early pilgrims demanded definite locations for all the holy sites affecting the life of our Lord, but upon what scientific basis these were made is somewhat obscure, hence their testimony is of questionable value.

The Bible narrative, on the other hand, seems to support the claims of the **Eastern Hill**; and this view, that on the Eastern Hill stood the "City of David," is to-day held by those authorities to whose opinion the greatest weight attaches. Perhaps the strongest argument is given in Nehemiah ii. 12, where he describes his night survey of the ruined walls; and also in chap. iii., where he details the subsequent distribution of the rebuilding among the various Jewish families. The results of the recent excavations by Dr. Bliss strongly support this theory; but there still remains some uncertainty, for want of sufficient proof to identify the valley gate through which Nehemiah left the city, and upon which identification hangs the whole argument. As the Tyropœon valley is now considerably silted up, a superficial survey of the western slopes of Ophel gives little idea of its military value as a fortification; but Dr. Bliss has proved the valley to have been inhabited at a depth of 70 feet below its present surface.

The existence of a spring, *Ain umm ed Deraj* (The Virgin's Fountain), on the east slope of Ophel is also an indication of the earlier occupation of Ophel, a hypothesis which is greatly strengthened by the identification of the Siloam tunnel as the work of Hezekiah (2 Chron. xxxii. 30. See page 57, Pool of Siloam). The discovery of the Tombs of the Kings would at once settle the whole question; but until this has been made, the position of Mount Zion may remain an open question.

Acra is by many placed on the Western Hill, where the two branches of the Tyropœon valley meet due east of the Church of the Holy Sepulchre. Of Millo, lit. "filling up" (2 Sam. v. 9), nothing certain is known.

The present **Haram Area** on **Mount Moriah** is undoubtedly identical with the Temple area of Herod, the northern boundary of the Solomonic area being south of the present boundary, probably somewhere near the dotted line shown on accompanying map. The Holy Rock, the site of the altar of burnt-offering, the threshing-floor of Araunah, and possibly the altar of Abraham's sacrifice, may be taken as identical.

North of the Temple area is the hill **Bezetha**, separated from Moriah by a depression, artificially deepened in order to strengthen the defences of the Castle of Antonia.

Dr. Bliss in his book *Excavations*

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at Jerusalem, published by the Palestine Exploration Fund, gives a series of diagrams illustrating his theory of the south and east walls of the city from the time of Solomon to the present day. Some parts of the restorations of the various lines are of necessity inferred, especially in the case of the Solomonic boundary, which is largely hypothetical, but the greater part is based on actual discovery, the missing portions being filled in from historical and physical evidences. The map given here embodies these results, and the frequent changes in the position of each succeeding wall are monumental testimony to the varying fortunes and cruel strife in the history of a brave but misguided people.

The walls on the north are technically known as the first, second, and third walls. Scholars generally agree as to the position of the first, or Solomonic, wall, shown by dotted lines on the map. The same harmony does not exist, however, in defining the line of the second wall, which existed in the time of our Lord, and upon which hangs the vexed question of the identity of Calvary. Some fragments of walls have been found within the city, which do not admit of any conclusive argument either for or against the traditional tomb. The reconstructed dotted line of the second wall shown on the map is hypothetical, and excludes the Church of the Holy Sepulchre, in respect for a tradition, dating from the beginning of the fourth century, which, on account of its great importance, must have been founded on careful research. Against this tradition no convincing argument has been brought, and in support of it there exists undoubted evidence of the extended area of the city southwards. The present north wall may be accepted as the third wall until proof to the contrary can be shown.

The "skull hill" is a possible site for Calvary; but until the traditional site has been proved to be false, its claims cannot be substantiated.

Historical Survey.

The earliest historical mention of Jerusalem—under the name *Urusalem*—is found in the letters which its king, *Abd-Khiba*, wrote to *Amenophis IV.*, King of Egypt, about 1400 B.C. It was at that time a fortress and a city, with a garrison of *Kashi*—probably Ethiopians or negroes. Since we now know from these letters—part of the Tel el-Amarna collection—that Jerusalem was so ancient a name, the theory that the "Salem" from which the King Melchizedek came can hardly be maintained. The earliest biblical reference will therefore be in Josh. x., where we read of *Adoni-Sedek* as reigning in Jerusalem when Israel entered the land. When David became king, the capture of so important a stronghold from the Jebusites became an essential step towards the consolidation of his kingdom, especially on account of its central position between the northern and the southern tribes (2 Sam. v.). The "stronghold" (2 Sam. v. 6) in which David came to dwell was probably on the eastern hill, just above the spring now called the Virgin's Fountain. (See remarks on Topography.)

During the reigns of David and Solomon the new metropolis of the kingdom underwent many important changes and improvements in the way of walls, fortifications, palaces, towers, etc., the culminating architectural achievement being the erection of Solomon's Temple on Moriah (see p. 26). Nothing now remains of all these works except, according to some authorities, some portions of the massive wall supporting the Temple area.

After the subdivision of the country into the two kingdoms of Israel and Judah, Jerusalem was naturally shorn of a great part of

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its importance and magnificence, though it still continued to flourish, with various fluctuations of prosperity, until its destruction by Nebuchadnezzar, an event which occurred nearly 400 years after the death of Solomon. During that period Jerusalem was besieged at least five times, viz. (1) by Shishak, king of Egypt, in the reign of Rehoboam ; (2) by the Philistines and Arabs, in the reign of Jehoram ; (3) by Jehoash, king of Egypt, in the reign of Amaziah ; (4) by Rezin, king of Syria, in the reign of Ahaz ; and (5) by Sennacherib, king of Assyria, in the reign of Hezekiah. On each of these occasions the city suffered more or less damage, and the Temple itself shared in the general disaster. On the other hand, under certain of the kings, especially Joash, Uzziah, Hezekiah, and Josiah, considerable repairs and improvements were effected in Jerusalem ; all of which, however, were entirely destroyed when the Jews were taken into captivity to Babylon, B.C. 588.

After lying for seventy years in desolation and ruin, Jerusalem arose from its ashes and embarked upon a new career of prosperity and importance with the return of the Jews from Babylon, under Zerubbabel and Jeshua. The former rebuilt the Temple upon the site of Solomon's sacred edifice, and restored the Jewish ritual, in the year B.C. 516. About sixty years later, Ezra, and after him Nehemiah, continued the work of restoration and progress, the latter refortifying the city throughout, and enclosing it with the massive wall the foundations of which have lately been uncovered and traced by Dr. Bliss.

For more than one hundred years Jerusalem pursued the even tenor of its gradual growth and restoration to prosperity, until, in the year B.C. 332, it surrendered to Alexander the Great. On this occasion the city was spared the horrors and devastation of a siege, its inhabitants wisely throwing open its gates to the all-conquering Macedonian. After the death of Alexander, Jerusalem, together with the rest of Syria and Palestine, passed peacefully into the possession of Ptolemy Soter, who had proclaimed himself king of Egypt, and who was the founder of the famous Ptolemaic dynasty, the last that reigned over that ancient country before it became a part of the great Roman Empire at the defeat and death of Cleopatra in B.C. 27. After a further period of 160 years of uneventful tranquillity, Jerusalem suffered twice in the short space of two years spoliation and destruction at the hands of Antiochus Epiphanes, the Seleucid ruler of Syria, in B.C. 170 and 168. An attempt on the part of this despot to force the Greek religion upon the Temple worship in Jerusalem led to the great revolt of the Jews under the warlike and renowned hero Judas Maccabæus, who completely defeated the Syrians in B.C. 164, and restored Jerusalem to the dominion of the Jews themselves, after it had been for nearly 200 years subject to a foreign rule. It was not, however, until after the lapse of several stormy years of conflict and struggle, during which Jerusalem was exposed to several sieges, that the Asmonean princes, as the Maccabæan rulers were called, succeeded in finally restoring peace and prosperity to Jerusalem. Even this was not destined for a long duration ; for, having silenced other foes, the Maccabees began to fight among themselves, until at length the Romans interfered, under the pretext of establishing order and tranquillity. Pompey captured Jerusalem after a terrible siege, in the course of which upwards of 12,000 Jews perished, in the year B.C. 64, and a quarter of a century later the city was again invested and taken by the Parthians. Three years later, **Herod the Great**, assisted by the Romans, gained possession of Jerusalem after another obstinate and desperate siege ; and with his

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establishment upon the throne a new era of material prosperity commenced for Jerusalem and the land of Palestine generally. This Idumæan prince was in many respects endowed with the qualities requisite for a really great ruler, though his character was marred by natural cruelty and lust, accompanied by an utter want of principle. He was a most liberal patron of arts and architecture, and during his reign the city and country were embellished by thousands of magnificent and noble structures. He rebuilt the Temple with unbounded splendour, and at the northern end of the Temple area he erected a fortress of regal strength and luxury, which he named, after his Roman patron Mark Antony, the "*Castle of Antonia.*" He surrounded Jerusalem by another massive wall, which enclosed a considerable quantity of fresh ground on the northern side of the city, and which is technically known as the "**Second Wall.**" This wall he fortified at certain intervals by enormously strong towers, called respectively the Towers of Hippicus, Phasaælus, and Mariamne. The lower portion of the *Tower of Hippicus* still remains intact, and can be seen immediately to the south of the Jaffa Gate, supporting a comparatively modern fortress, commonly known as the "Tower of David," which serves at the present time as the headquarters of the Turkish garrison in Jerusalem. A splendid marble palace on Mount Zion, a spacious theatre, an open space called the **Xystus**, surrounded with a fine colonnade overlooking the Tyropœan Valley, and devoted to gymnastic and athletic sports, a sumptuous town-hall, and many handsome streets and buildings combined to raise Jerusalem, under the reign of Herod, to the very climax of its material glory. Never, before or since, has the Holy City enjoyed such wealth of architectural splendour as when, under the sway of this ambitious and enlightened Idumæan king, and under the fostering influence of his illustrious patron, Cæsar Augustus, it stood out once more as the unrivalled centre of the national and religious sentiments of Judaism, and had apparently settled down to an endless career of prosperity and renown. Thus dawned the Christian era on Jerusalem, and in the midst of this outward display of material luxury and gorgeous ritual was born in lowly obscurity, but six short miles from the fated city, the Babe, Whose coming was destined indirectly to overthrow Jerusalem and to destroy her Temple, because she "knew not the time of her visitation" (St. Luke xix. 44).

Between the teaching and death of Christ, however, and the final destruction of the city by the Romans under Titus, the successors of Herod the Great did something to extend the size and importance of Jerusalem. Agrippa I, about the year A.D. 39, built the "**Third Wall**," which enclosed another large space, again to the north of the existing city limits, and including a suburb which was known by the name of **Bezetha**. This wall was of extremely massive construction, and was protected by no fewer than 90 strong towers. The Holy Sepulchre was, amongst other things, included within this outermost wall.

There is no need to dwell at any length upon the stirring and dramatic scenes which preceded and attended the siege and destruction of Jerusalem by Titus in A.D. 70, for they have so often been described with realistic minuteness. For the next sixty years Jerusalem remained in a ruined and desolate condition, with very few inhabitants, until, in 130 A.D., the Roman Emperor Hadrian expelled all the remaining Jews from the place and rebuilt it as a Roman city, changing its name to *Aelia Capitolina*, after himself, one of his names being Aelius. The walls with which he now enclosed the city followed almost the same directions as those

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surrounding Jerusalem at the present day.

A few years later a desperate attempt was made by a Jew named Simon Bar-kokba (the "Son of a Star") to wrest Jerusalem and Palestine from the hands of the Romans; and for a short time, with his devoted band of followers, this remarkable warrior seemed likely to be able finally to achieve the object of his ambition. He was, however, finally defeated at Bether, *Bittîr* (p. 13); and from that time the history of Jerusalem sinks into obscurity for many generations.

Under Constantine the Great, whose mother Helena is stated by tradition to have found the three crosses, Jerusalem regained some slight measure of its importance; whilst under the Emperor Julian, commonly known as "the Apostate," the Jews were encouraged to return to their Holy City. Their ancient spirit of religious fervour and national zeal appears, however, to have died away by this time, and they made but a very feeble effort to avail themselves of Julian's patronage. From that time to the present the history of Jerusalem may be said to have been virtually independent of that of the Jews.

In A.D. 451 Jerusalem was proclaimed the seat of a Patriarchate by the Council of Chalcedon; and from that time it became the centre of the religious sentiment of Christendom. Pilgrimages commenced to the shrine of the Church of the Holy Sepulchre, and these increased in number and importance year after year. Churches and monasteries sprang up in all directions in the city, the most illustrious of the former being the Basilica of Justinian, dedicated to the Blessed Virgin Mary, and now converted into the famous Mosque of El-Aksa, at the southern end of the Harâm esh-Sherîf, or Temple area (see p. 26).

In A.D. 614 Jerusalem was again exposed to one of its innumerable sieges, being captured after a terrible resistance by Khosroes II, the renowned Persian Conqueror, who virtually destroyed the city, including the Church of the Holy Sepulchre, and massacred many thousands of the inhabitants in cold blood. The Romans, under the Emperor Heraclius, once more captured Jerusalem from the Persians a few years later. But they were not destined to retain their hold upon the city much longer; for the mighty march of the Moslem invaders had already started forth from Mecca, and, in the year A.D. 637, the standard of Mohammed was planted over Jerusalem by the celebrated Khalif Omar, who at once set about commemorating his victory by the erection of the Shrine on the site of the Temple, which has ever since been associated with his name (see p. 28). His successors gave to the city the name of "El-Kuds" ("the Holy"), by which name it is still called in the Arabic tongue.

With the exception of a few short intervals during the time of the Crusades, Jerusalem has continued from the days of Omar until now under the dominion of the Moslems, though its rulers have varied in their nationalities, the Arabs having been compelled to hand it over in A.D. 969 to the Fatimite dynasty of Egypt, whilst in A.D. 1244 it fell into the hands of the Kharezmians, from whom it was wrested by the Ottoman Turks under Selim I in A.D. 1517. Since that time Jerusalem has remained an integral part of the Ottoman Empire.

SECTION 4.

ROUND THE WALLS.

Before entering the city, and exploring its many scenes and objects of interest, we will take a general survey of the city and its surroundings; and, in order to do so with clearness and intelligence, we will in imagination encompass the walls on the outer side, starting from the

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JAFFA GATE.

This, the principal entrance into the city, is situated in the western wall, and stands at an angle, whence the wall branches off in two directions, the one going direct south, and the other tending to the northwest. It bears the name by which it is generally known to Europeans, from the fact that the carriage road from Jaffa enters Jerusalem by this gate. The natives call it *Bâb el-Khalîl*, because the road to Hebron, of which the Arabic name is El-Khalîl, also passes out of the city here. A very busy and animated scene is constantly in progress here, and European visitors to Jerusalem can spend many an interesting and profitable hour watching the various types of Oriental character, costumes, and tribes passing in and out of this famous gateway (p. 15).

Turning to the left along the carriage road which was made here at the time of the German Emperor's visit, by partially filling the old moat, we immediately find ourselves in front of the **Tower of David** (see p. 21), and may pause to contemplate the massive masonry of Herod's time, with the remains of the ancient fosse, or moat, before it. We are now on the road by which the Wise Men travelled to Bethlehem after their fruitless search for the "King of the Jews" in Jerusalem. On our right is the upper portion of the "Valley of Hinnom," and on our left rises the lower slope of the Western Hill (the traditional Zion). A few paces beyond the Tower of David we leave the main road to Bethlehem and Hebron; and bearing off to the left, we ascend a path up the side of "Mount Zion" to *Bishop Gobat's School*, which will well repay a visit. Here a large number of native boys are educated, under the auspices of the Church Missionary Society. The Protestant cemetery adjoins the grounds of the School, and here also may be seen some highly interesting and important remains of the ancient city, including the rock-scarps of an ancient citadel and some spacious rock-cisterns and channels. The master of Bishop Gobat's School always takes great pleasure in pointing out and explaining these antique remains to visitors.

From the school we ascend by a path to the S.-W. angle of the modern city walls; and then, turning to the right, we come to an edifice, commonly known as the "**House of Caiaphas**"; but there is no cause to think it a genuine site. Adjoining it is the "Armenian Cemetery"; and here is shown the spot where Peter stood when he denied Christ, as also the exact place where the cock crew!

On emerging from the doorway of the House of Caiaphas, we turn to the right, and take a path facing the Zion Gate, which leads to a mass of buildings commonly known as **The Tomb of David**. A very old tradition, firmly believed in by the Moslems, who own all these buildings, places the "Sepulchres of David and of the Kings of Judah" immediately underneath these buildings. The correctness or otherwise of this tradition can never be satisfactorily determined until excavations can be conducted on the spot, and this is at present impossible owing to the strong religious sentiment of the Moslems on the matter.

A still more interesting tradition, however, attaches to the place; for here is shown the so-called *Cœnaculum*, or **Upper Chamber**, where the Last Supper is said to have been held. Admission to this chamber can be obtained on payment of a small fee to the Moslem custodian. Some authorities support the theory as to the genuineness of this site. The tradition itself does not date back earlier than the 7th century A.D.; though, for several centuries before that time, the Descent of the Holy Ghost on the Day of Pentecost was believed to have taken place

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here. The room itself is a portion of amediæval church, and is divided in the middle by a couple of columns. The ceiling is vaulted, and the whole work appears to date from the 14th century A.D. The stone on which the Disciples are supposed to have sat whilst the Lord washed their feet, and other curious relics, are pointed out. In a room adjoining this chamber is shown, covered with gaudy-coloured stuffs, a sarcophagus which is said to be the facsimile of the Coffin of David in the sepulchres below. The buildings originally belonged to the Franciscan monks, but they have been in possession of the Moslems for more than 350 years.

Approaching the gate on the southern wall of the city, known generally as the "**Zion Gate**," but to the Arabs as *Bâb en-Neby Daûd*, or "Gate of the Prophet David," we take the path to the right instead of entering the city; and, skirting the outside of the walls, a path to the right leads down the Tyropœan Valley direct to the Pool of Siloam. Fine views of Ophel, Siloam, the Valley of the Kedron, the hills about Jerusalem, the Wilderness of Judæa, and the Mountains of Moab, open up to our gaze as we proceed eastwards towards the *Bâb el-Moghâribeh*, or "**Dung Gate**," which we next reach.

It is well to enter within this gate, and to climb to the top of the tower above it, which is reached by a stone staircase from the inner side of the walls; for the view from this spot is extremely interesting and extensive. The western wall of the Temple Area is best seen from this point, and the spring of Robinson's Arch (see p. 53) is clearly visible. The large open space, covered with dense thickets of cactus, immediately inside the walls, stands on the site of the old *Tyropœan Valley*, which separated the upper city on the Western Hill from Moriah on the east, but which is now in a great measure filled up by the immense accumulations of earth and débris which cover the original bed of the valley. In the excavations by the Palestine Exploration Fund, both here and further down the valley outside the walls, remains of buildings were found at a depth of 70 ft. below the present surface.

Emerging again from the Dung Gate, and still continuing our way eastward, we come in a short while to an abrupt right-angle in the city walls. The southern boundary wall of the Temple Area now becomes visible to us, though the western portion of it is cut off by the city wall, which joins that of the Temple Area at the "**Double Gate**" (see p. 37), the exterior of which it exactly bisects.

Proceeding eastward along the southern wall of the Harâm esh-Sherîf, we may observe the nature of the massive masonry, and especially trace the direction of one row just above the surface, known as the "*Great Course*." This was the first complete course from west to east, when the wall was not broken by any rocky projections in the surface of the ground. We observe also the exterior arches of the "Triple" and the "Single" Gates, both of which are now completely built up. Special notice must be taken of the enormous blocks of stone in the wall at the S.-E. angle, where in our Lord's time is supposed to have stood the "pinnacle of the Temple" (St. Matt. iv. 5).

As the way along the outside of the eastern wall of the Temple Area is now closed, being part of a Moslem cemetery, we descend to the rocky *Valley of Jehoshaphat*, or "Valley of the Kedron," as it is sometimes called; on the farther slopes of which is situated the village of *Siloam*, and north of this the famous rock-cut tombs bearing the names of Zacharias, St. James, and Absalom respectively, though probably without any authentic foundation. As a matter of fact,

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a very ancient and famous incription in archaic Hebrew over the columns belonging to the tomb called St. James shows that it was originally the mausoleum of the priestly family of Hezir mentioned 1 Chron. xxiv. 15, and Neh. x. 20. The *Mount of Olives*, with the various Russian buildings upon it, which have done so much to mar and destroy its original aspect, rises grandly beyond the valley, and on its lower slopes may be seen the thousands of stone slabs which mark the innumerable graves of the Jewish Cemetery.

The Golden Gate is now walled in with masonry, and there is no access to it on the eastern side; its interior may, however, be seen through a small window in its outer walls.

Pausing at the *Garden of Gethsemane* and the *Virgin's Tomb* (see p. 58), we follow the carriage road for some distance, and taking the first turning to the left, we reach the entrance gateway into the city on the eastern side. This is called by the Arabs *Bâb Sittna Miriam*, or "the Gate of our Lady Mary," doubtless because the road through it leads down to the Virgin's Tomb. The common English name is **St. Stephen's Gate**, from a mediæval, though utterly erroneous, idea that the martyrdom of St. Stephen occurred in its vicinity (see p. 52). A little to the north of this gateway is a small reservoir, called *Birket Sittna Miriam*, or the "Pool of our Lady Mary." Passing amidst the Moslem tombs, we next reach the "Stork Tower" at the N.-E. angle of the city walls, and join the carriage road from Bethany to Jerusalem. The bridle path to Bethel, through Anathoth, Gibeah, Michmash, and Ai (see p. 59), branches off to the right here, and, descending into the valley in a N.-E. direction, ascends the hill on the other side between Olivet and Mount Scopus.

We turn westward, keeping the north wall of the city on our left, and soon pass the *Bâb ez-Zahireh*, or "Flowery Gate," known also as "**Herod's Gate**," which has lately been opened up into the city.

The *Skull-Hill of Calvary* (see p. 50), above **Jeremiah's Grotto**, now opens up on our right; and presently we see at the foot of the city wall, directly facing the grotto, the entrance into the marvellous range of subterranean caverns known as "*Solomon's Quarries*" (see p. 51). The "**Damascus Gate**," or *Bâb el-'Amud*, "Gate of the Column," is next reached, standing almost on the very site of the original gate; the crown of the archway is clearly visible just inside the modern gateway in the city wall (see p. 50).

We now ascend a steep hill, having in front of us on our right the massive set of buildings newly constructed by the Latins for the accommodation of pilgrims, opposite to which is another gateway in the city walls. The gateway was opened in 1889, and named *Bâb Abdul Hamîd*, in honour of the reigning Sultan of Turkey, under whose auspices the gate was opened; but it is more generally known as *Bâb-el-Jedid* (**New Gate**). Close to this gateway inside the city, and in the cellars of the School of the Christian Brothers, are shown the massive remains of an ancient tower called the Castle of Goliath, *Kasa el-Jalûd*. Inside this school are the remains of an ancient gateway, known as *Bâb el-Jalûd*, or Goliath's Gate. Those who are in favour of the view that the Church of the Sepulchre marks the real site of our Lord's Tomb, maintain that these remains are those of the Tower of Psephinus, in Agrippa's Third Wall (see p. 21).

We now join the Jaffa road; and, turning the N.-W. angle of the walls, inside of which are situated the extensive grounds and buildings of the *Latin Patriarchate*, we mingle in the busy life of this

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portion of the suburbs, and soon after complete our circuit of Jerusalem by arriving once more at the *Jaffa Gate*.

SECTION 5.

THE HARÂM ESH-SHERÎF, OR TEMPLE AREA.

One of the first places that every visitor to Jerusalem naturally wishes to see is the site of the ancient Temple Area.

As regards the actual Temple itself, every vestige has entirely disappeared. Not only the original Temple of Solomon, but also that of Herod the Great, has been so completely demolished that, down to the lowest foundation-stones, the prophecy of Christ has been literally fulfilled, and "not one stone has been left standing upon another." Indeed, until quite recently the very site of the Temple has been a matter of doubt and controversy; nor are there even yet wanting certain authorities who dispute the conclusions arrived at by the thorough and practical investigations of the "Palestine Exploration" officers. There can, however, be little doubt that the matter has once and for ever been settled, as will be explained below.

But though the Temples themselves have disappeared, the case is very different with the "Temple Area." About that there is no doubt whatever, for some portions of the massive walls erected by Solomon's and by Herod's masons to support it are still remaining *in situ* to the present day.

In its original condition, before any Temple was erected upon it, **Mount Moriah** was a bare, rocky, uneven hill, with almost precipitous descents in some parts, and with many projecting excrescences in others. In order to provide a level platform on which the Temple should stand, and to make the approaches to the Temple as convenient as possible, it was therefore necessary to level off large masses of rock in certain places, and, on the other hand, to erect enormously massive walls and arches in others, to bear the weight of the spacious stone pavements which should continue the level of the rock-cut plateau. By this means a series of flat terraces was formed, gradually diminishing in area, and connected by broad flights of stone steps at certain intervals around the Area. The lowest terrace, which was by far the most spacious of all, was open to Jew and Gentile alike, and was consequently known as the **Court of the Gentiles.** We speak now more especially of the Temple Area as it existed in our Lord's time, *i.e.* of the work of Herod the Great. There is no doubt that the enclosed area of Solomon's Temple was of considerably smaller dimensions, the principal additions of later times being at the northern end of the present Harâm esh-Sherîf, where the rock-level was made in the times of the Maccabees, and at the south-western corner, where the existing walls were certainly erected by Herod. The exact outlines of Solomon's Area will in all probability never be precisely ascertained, though it is very generally believed that the greater part of the boundaries on the east and south still follow the original lines. Indeed, several courses of the foundation walls on these sides, principally below the present level of the ground, are thought by many to be of Phœnician construction. When the deepest courses were exposed in the tunnels of the Palestine Exploration Fund (as is shown on the cover of each of their quarterly statements), marks were found on the stones which were considered to be mason marks of the Phœnician workmen.

There is little doubt that the present enclosure of the Harâm is almost identical with that of Herod's Area, though the appearance of the lower terrace now is very

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Scale of Feet
0 50 100 200 300 400 500 600

Tarik Bâb Sitti Miriam
(Road of our Lady Mary)

Bâb Sitti Miriam
(St. Stephen's Gate)

Birket-Israel
(Reservoir of Israel)

Turkish Barracks

Bâb el-Atâm
(Gate of Darkness)

Bâb Hittah

Bâb el-Asbat
(Gate of the Tribes)

Bâb ez-Serai
(Gate of the Palace)

Bâb en-Nazîr
(Gate of the Watchman)

Solomon's Throne

Bâb el-Taubeh and Bâb el-Rahmeh
(Golden Gate)

Kubbet el-Arwah

Bâb el-Hadîd
(Gate of Iron)

Kubbet el-Miraj

Kubbet es-Sakhrah

Suk el-Kottonîn

Bâb el-Kottonîn

Cotton Merchants Bazaar

Sebil Kayat Bey

Kubbet es-Silseleh

(Dome of the Rock)

Bâb el-Mattarah
(Gate of Purification or Circumcision)

Bâb es-Silseleh
(Gate of the Chain)

HARÂM ESH-SHERÎF

El-Kas

Bâb el-Moghâribeh
(Gate of the Moors)

Mosque El-Aksa

Solomon's Stables

Double Gate

Triple Gate

Single Gate

N

Walker & Cockerell sc.

HARÂM ESH-SHERÎF.

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different from what it was in Herod's time. Then the whole Court of the Gentiles was surrounded by magnificent colonnades, those on the east, north, and west being divided into two aisles by massive monolithic columns down the centre; whilst on the south there were four aisles, with three rows of similar columns dividing them. This southern colonnade was in a direct line with a substantial stone bridge on massive arches, which spanned the Tyropœan valley, and connected the Temple Area with the Upper city. The well-known "Robinson's Arch," in the exterior of the western wall, near the southern extremity, is in reality the commencement of one of the arches which supported this bridge.

Above the level of the Court of the Gentiles there arose a second terrace, enclosed by a stone balustrade, which was broken at intervals by flights of stone steps. Some of the steps leading from the lower to the higher terrace of the modern Harâm probably existed in Herod's time, though some have been undoubtedly added by the Moslem builders.

No Gentile was allowed, under penalty of death, to pass beyond the barrier formed by the balustrade and steps between the Court of the Gentiles and the terrace above, which was consequently known as the **Court of the Israelites.** Stone tablets with notices to that effect were posted here and there on the balustrades; and one of these notices, with the inscription in Greek still clearly legible upon it, was discovered some years ago by Mons. Clermont Ganneau.

A certain portion of the Court of the Israelites was allotted to the women; and this was carefully divided off from the remainder, and was known as the **Court of the Women.**

Flights of stone steps led from the Court of the Israelites to a still higher terrace, known as the **Court of the Priests**; and on this court stood the actual Temple itself. The entrance to the Temple was on the E. side, and immediately in front of it stood the *Altar of Burnt Offering*, in the open air. This altar was situated on the very summit of Mount Moriah, *i.e.* on the bare rock, which is now to be seen surrounded by wooden railings beneath the dome of the *Kubbet es-Sakhrah*, commonly but erroneously known as the "Mosque of Omar" (see p. 31). The Temple consisted of 3 parts, viz., the portico, the Holy Place, and the "Holy of Holies"; and the original design of Solomon's Temple was probably largely influenced by Egyptian tradition. The plans of Egyptian temples always consisted of three similar parts, viz., the Hall of Columns, the Sanctuary, and the "Holy of Holies." The esoteric symbolism of these parts was understood both by the initiated Egyptian priests and the Hebrew rabbis to represent the Church of God on Earth, in Paradise, and in Heaven respectively.

It is doubtful whether the Temple of Solomon or that of Herod was really constructed of the more costly materials, or decorated with the more sumptuous splendour; but it is certain that both monarchs lavished upon their respective shrines the utmost wealth at their command, and the result in each case must have been truly magnificent.

After the destruction of Herod's Temple by the Romans under Titus, in the year A.D. 70, the Temple Area lay in shapeless ruins for the next 60 years, until in A.D. 130 the Roman Emperor Hadrian erected upon the spot a heathen temple dedicated to Jupiter, and containing within it a fine statue of himself on horseback. This was destroyed during the reigns of the Christian Emperors, probably by Theodosius or Justinian, the latter of whom erected at the southern end of the Temple Area the magnificent cathedral, dedicated by him to the Blessed

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Virgin Mary, which was converted by the Khalif Omar into the Moslem mosque now known as "El-Aksa" (see p. 35).

When Omar captured Jerusalem in A.D. 637 he determined, in pursuance of a solemn vow which he had made, to erect a sacred Moslem shrine on the site of the original Jewish temple; and the present lovely building, the *Kubbet es-Sakhrah*, or Dome of the Rock,—which is, without doubt, one of the most beautiful examples of Byzantine architecture,—is the result of his fulfilment of that vow. He himself, however, did little more than clear away the débris that had encumbered the surface of the ground, and prepare the foundations for the shrine; in doing which it would appear that he reduced the original level of the Court of the Priests to that of the Court of the Israelites, so that there are now only two terraces in existence, the lower one occupying the level of the original Court of the Gentiles, and the upper one that of the Court of the Israelites. The actual summit of Mount Moriah was, however, left untouched, and the Dome was erected over it by a succeeding Khalif, Abd ul-Melik, in the year 72 A.H., *i.e.* A.D. 691. One hundred and forty years afterwards, A.H. 216, *i.e.* A.D. 831, Abdullah el Mamûn, the son of Harûn er Rasheed, improved and enlarged the building, erecting the outer walls, at present in existence, around the arches and pillars supporting the dome, which had until that time been in the open air, like the smaller dome still standing to the E. of it, and known as Kubbet es-Silseleh (see p. 32). Mamûn's workmen fraudulently erased the name of the original founder, Abd ul-Melik, from the magnificent Cufic inscription in mosaic running round the outermost circle of columns inside the building. The short-sighted forgers, however, omitted to erase the date; and so the inscription remains as a witness not only to their sycophancy, but also as a contemporary record of the munificence of Abd ul-Melik. Several repairs and restorations have taken place at various periods during the 11 centuries since el-Mamûn's time, the latest being of quite modern date.

Travellers must be cautioned against attempting to visit the Harâm esh-Sherîf, or "Noble Sanctuary," as the name implies, without the escort of the properly qualified attendants. The dragoman will make the necessary arrangements, which consist of procuring the Consular kawass, who brings with him a Turkish soldier, as the official representative of the Ottoman authorities. The fees attending a visit to the Harâm are somewhat high, so that it is better, if possible, to form a party, which shall bear between them the necessary expenses.

The Harâm is generally entered by visitors from the western side, in which there are no less than seven gates. The usual gate by which the dragoman conducts his party, and to reach which the Tyropœan Valley is crossed, is known as the *Bâb el-Kottonin*, or "Gate of the Cotton Merchants," so called because it stands at the end of an old bazaar, now disused, but at one time the scene of a very busy commerce in the cotton trade between merchants from India and other parts of Asia and the traders of the Mediterranean Sea. The discovery of the passage round by the Cape of Good Hope extinguished this commerce in Jerusalem; and for 300 years the *Sûk el-Kottonîn*, or Cotton Merchants' Bazaar, has remained in its present deserted condition. The old shops, however, still exist, and, as the traveller passes along the covered street leading to this gate of the Harâm, he may pause to notice with interest the curious and ingenious dovetailing of the stones which form the arches of the doorways leading into these old bazaars.

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Of the seven gates in the western wall *Bâb el-Kottonin* stands as nearly as possible in the centre, three of the remaining six gates being on the north side of it, and three on the south. Reckoning in each case from *Bâb el-Kottonin*, those to the north are *Bâb el-Hadîd* ("The Gate of Iron"), *Bâb en-Nâzir* ("The Gate of the Watchman"), and *Bâb ez-Serai* ("The Gate of the Palace"); while those to the south are *Bâb el-Mattarah* ("The Gate of Purification or Circumcision"), *Bâb es-Silseleh* ("The Gate of the Chain"), and *Bâb el-Moghâribeh* ("The Gate of the Moors").

The enclosure of the Harâm is not precisely rectangular, the northern side being slightly larger than the southern, and the western than the eastern. The exact dimensions are—on the N. 1053 ft., S. 927 ft., W. 1608 ft., and E. 1554 ft.

Immediately on entering the Harâm enclosure through the *Bâb el-Kottonin* we see on our right a very beautiful fountain of Arabesque design, called *Sebîl Kayat Bey*, from the celebrated Egyptian Sultan Kayat Bey, who erected it in the year A.D. 1445, and whose magnificent mosque tomb forms one of the most celebrated architectural adornments of Cairo. The Dome of the Rock rises majestically before us, and can be approached immediately by a broad flight of steps near the fountain of Kayat Bey, which occupy almost the very spot where the "Holy of Holies" of the Temple once stood (see p. 34).

We should, however, recommend the traveller to commence his inspection of the Harâm by turning at once to the left on emerging from the gateway, and proceeding direct to the N.-W. corner. Here he will observe the rock-cut platform on which he is treading, still bearing in certain places the marks of the tools of the workmen who levelled it in the time of the Maccabees. In the face of the northern wall he will notice the vertical scarp of rock, showing the extent of the levelling operations; and on the summit of this rock-scarp stand the buildings of the *Turkish Barracks*, with stone steps leading up to them through a doorway. On the site of these barracks stood the **Castle of Antonia** (see p. 21) in the time of our Lord and of the Apostles; and the portion of the Castle overlooking the Temple Area was similarly occupied in those days as barracks for the Roman soldiers. The stone steps and doorway are indeed modern; but a staircase and gateway must have been there in the times of which we are speaking, and therefore we are justified in looking upon those steps and that doorway as helping to reproduce in our mind's eye the scene that took place when St. Paul was brought by the Roman guard to the Chief Captain to be examined by scourging; and it was while standing on these steps (or others on their site) that he delivered that memorable address which is recorded in the 23rd chap. of the Acts.

A few Moslem shrines are to be seen at this northern end of the Harâm enclosure, but they are not of any special interest, and need not detain the attention of the visitor. Two small gateways in the northern wall, called respectively *Bâb el-Atâm*, or "Gate of Darkness," and *Bâb Hittah*, lead into the street known as *Tarîk Bâb Sittna Miriam*, or the "Road of our Lady Mary," because it is terminated by the gate of that name, commonly called St. Stephen's Gate, in the eastern wall of the city (see p. 25).

We now direct our steps southward towards the central platform, which we reach by ascending a few steps marking the boundary line between the Court of the Gentiles and that of the Israelites. There are a few comparatively modern buildings on either side of these steps, used by the Moslem officials

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or sheikhs, who attend to the Kubbet es-Sakhrah, and standing on the site of the ancient balustrade before mentioned (see p. 28). We pass on our right a small erection called *Kubbet el-Arwâh*, or "Dome of the Spirits," beneath which can be seen a portion of the bare rock of Moriah; and, a few paces farther, we come to a larger building called *Kubbet el-Mirâj*, or "Dome of the Ascension." This is supposed to mark the spot where the Prophet Mohammed alighted on the Temple Area when he made his miraculous midnight ascent from Mecca. Though some have supposed that the Kubbet el-Mirâj, in its present form, was built in A.D. 1199, yet others believe that it was originally part of the baptistery belonging to the Kubbet es-Sakhrah, at the time when the building was used as a Christian church. As a matter of fact, two ancient stone fonts, one Byzantine and the other Crusading, are still seen outside the building, one a few yards to the north, and the other south of it. A third small building to the north of Kubbet el-Mirâj, and between it and the small dome Kubbet el-Khudr, or dome of St. George, close to the staircase leading up to the platform at its north-west corner, encloses a subterranean rock-cut shrine.

But these small erections will hardly claim the attention of visitors, whose minds will be almost entirely engrossed with the glorious building in front of them, the exquisitely lovely

DOME OF THE ROCK.

As has already been mentioned, this building is generally known to travellers as the "**Mosque of Omar**," from the name of the Second Khalif, or Successor of the Prophet, under whom Jerusalem was captured by the Moslems, and who was one of the most illustrious generals in the army of Mohammed. Strictly speaking, the **Kubbet es-Sakhrah**, as the "Dome of the Rock" signifies in Arabic, is not a mosque at all. The word "mosque" is derived from an Arabic root denoting "worship," and a mosque is really a place of worship. It exactly corresponds, in fact, to the church or chapel of Christendom. Now, the Kubbet es-Sakhrah is rather a sacred shrine, not intended primarily for purposes of worship, but erected over the Sacred Rock, which is the actual summit of Mount Moriah, and upon which, according to Jewish and Moslem tradition, Abraham offered up Isaac. Hence "Dome of the Rock" is the name by which the *Kubbeh* should always be called.

The history of this building has already been fully given, and it is therefore scarcely necessary to do more than draw the visitor's special attention to some of the principal details in the architecture and decorations of the *Kubbeh*.

The lower portion of each of the 8 sides, which are a chain long (22 yds.), is formed of the choicest marble, of varied grain and colour. The four sides facing the cardinal points have doorways in the middle leading into the interior of the dome; and the upper portions of these sides are pierced with six windows, whilst the other four sides have seven windows each. It will be noticed that in every case the windows nearest to the angles have been walled up, whilst all the others are filled with magnificently coloured mosaic glass. The walls in which are the windows are covered with beautiful and costly encaustic tiles, which are blended together in exquisite harmony. Above the windows runs a beading of deep blue *Kashâni* tiles, made in Persia, and each of these tiles is in itself of almost priceless value. The drum of the dome is also of admirable beauty, and the dome itself, surmounted by its gilded crescent, is a conspicuous object of majestic elegance, from whatever

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direction it may be seen, though curiously enough it is constructed quite "lop sided," as a very superficial critical examination will show.

The north entrance which faces us as we approach the Dome is known to the Moslems as *Bâb el-Jenneh*, or "Gate of Paradise," but why it is so called is not very apparent. Visitors are generally taken inside through the east entrance, which is known as *Bâb es-Silseleh*, or "Gate of the Chain," on account of its proximity to the small dome immediately to the E. of the Kubbet es-Sakhrah, and which is called *Kubbet es-Silseleh*, or the "Dome of the Chain." This name is derived from a curious legend, which is devoutly believed in by the Moslems of Jerusalem. They say that King David, by Divine direction, held his law courts on this spot, and that Divine measures were taken to ensure against any miscarriage of justice. In order that this might be effectually secured, a chain was let down from heaven to within about 3 ft. from the ground; and when any witness was called upon to give his evidence, he was required to take hold of this chain with both his hands. If his testimony was true, nothing happened; if false, one link dropped off the chain, and everyone knew that he was telling a lie. Now, once upon a time there was a lawsuit between a Moslem and a Jew. The Moslem had been on the Haj, or Sacred Pilgrimage to Mecca; and, before leaving Jerusalem, he had handed to the Jew a certain sum of money to hold in trust for him. On his return, so he said, the Jew had failed to return the money. Hence the lawsuit. Both parties were brought to this spot, and the Jew was called upon to state his case. He was a very old man, with long grey beard and stooping shoulders, and he came along leaning upon a very thick and heavy staff. In order to take hold of the chain with both his hands, he gave his staff to his Moslem antagonist, who happened to be standing next to him, to hold for him; and, seizing the chain, he said in a firm voice: "I solemnly swear that I have repaid the money in question to the Moslem, and that he has it in his possession at the present moment." Nothing happened. Then came the Moslem's turn; and, handing back to the Jew his staff, he took hold of the chain, and said: "I solemnly swear that I have never received the money from the Jew." Thereupon the chain disappeared up to heaven, and has never been seen since. The fact was that the crafty old Jew had carefully concealed the money in the hollow of his staff; and therefore, when he had handed the staff to the Moslem to hold for him, he had literally paid him back his money, and he told the truth when he said that the Moslem had the money in his possession at that very moment. But, inasmuch as his intention was to deceive, it was virtually a lie; whereas, on the other hand, the poor Moslem honestly thought that he was telling the truth, whilst he was swearing unconsciously to something which was not the actual fact. The moral of this is that not even a chain let down from heaven can always show whether a person is telling the truth or not; and therefore, being no longer of any use, it was carried back to its original destination.

As a matter of fact, apart from legend and fancy, this elegant little dome was undoubtedly erected by the Arab architects of the "Dome of the Rock" as a model or pattern from which to construct the larger building; for, if the outer walls of the Kubbet es-Sakhrah were removed (and these are really an addition of a later date than the dome itself), it would be seen that the skeleton of the Dome of the Rock nearly resembles the Dome of the Chain, the dimensions everywhere being about three times as

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great. Suspended from the centre of the interior of the smaller dome will be seen a rusty old piece of chain; and this has doubtless given rise to the name which the dome at present bears.

Before entering the Kubbet es-Sakhrah, visitors must either take off their boots, or else have large "slippers" fastened over them, which are provided in abundance by one of the Harâm officials, who stands at the door for that purpose.

The first impression on entering the building is one of coolness and gloom, the contrast between the heat and glare of the outside and the temperate atmosphere and "dim, religious light" within being very striking indeed. Gradually one's eyes become accustomed to the subdued light, and the beauties of its form and decorations begin to enchant the mind. It will be noticed that the interior is divided into three concentric sections by means of beautiful arches, pillars, and piers, principally composed of marble. Some of the columns are believed to have belonged to Herod's Temple; they were found lying prostrate amongst heaps of rubbish on the Temple Area, and were utilised by the Arab architects of the Moslem shrine. Indeed, as one examines the interior more minutely, it becomes very apparent that several materials have been borrowed or appropriated from older buildings, these being probably, besides Herod's Temple, the Temple of Jupiter erected by Hadrian (see p. 28), and possibly also an early Byzantine Christian church, which has been said, on somewhat doubtful authority, to have been erected on the site of Hadrian's edifice. Certainly, many of the capitals are of Byzantine character, whilst others are distinctly Roman.

The upper portions of the eight walls are filled with lovely mosaic designs, above which run texts from the Koran, in gilded Kufic characters, on a blue ground.

The dome itself is supported by 4 piers and 12 columns (3 between each set of piers), all arranged in the form of a circle. Above the columns are black and white marble arches, which, with the piers, bear the enormous weight of the dome and drum beneath it. The drum is ornamented with rich and costly mosaic work, representing all kinds of floral and folial designs; whilst the dome is painted and gilt. The colouring in the windows is beautiful and striking in the extreme, the subdued light which penetrates through them being caused by a coating of porcelain which covers them on the exterior to protect them from the ravages of weather.

Attention should be drawn to the handsome wrought-iron screen, upon a stone balustrade, which encloses the circle formed by the piers and columns mentioned above. These are supposed to date from the 12th century, and to have been placed there by the Crusaders during the brief period when this building was used as a Christian church. There are 4 handsome gateways in this wrought-iron screen; and, passing through one of them, we find ourselves in a narrow aisle, bounded on the inner side by a perforated wooden screen. This latter screen protects the

HOLY ROCK

itself from being polluted by the hands or the feet of strangers. Standing on the stone balustrade which supports the iron screen, the visitor can obtain a very fair view of this interesting and remarkable rock. Here, in all probability, was the threshing-floor of Araunah, or Ornan, the Jebusite, on which David offered his propitiatory sacrifice (2 Sam. xxiv. 16–25).

On this rock Solomon erected the *Altar of Burnt-offering* (see p. 28) in the open air, and directly facing the entrance to the Temple itself. The artificial cuttings and levellings visible along the western side, and

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at various other spots on the surface, as well as cramp-holes, etc., in different parts, are due to the Crusaders, who covered the rock with marble, and placed an altar upon it, during the time that they used the Kubbet es-Sakhrah as a church. Near the S.-E. corner of the rock is a large round hole, which penetrates through the rock into the

CAVE

beneath. We now descend into this cave by a short flight of stone steps on the south, and we see several small altars where Abraham, David, Solomon, and Elijah are said respectively to have offered worship. This is, however, of course, mere idle tradition.

About the centre of the floor of the cave, and at some distance S.-W. of the hole through the roof, is a large circular slab of stone, which, when stamped upon, gives forth a deep hollow sound, which shows that there is some cavity beneath. No one has as yet succeeded in persuading the guardians of the mosque to allow this slab to be removed. Even backshish, which is otherwise supposed to be omnipotent, has failed here. The slab is, however, supposed by learned authorities to cover the opening into the sewer which, according to the Talmudic description of the temple, had the blood and refuse of the innumerable sacrifices offered up upon the altar of burnt-offerings flushed into it from time to time by priests, who descended for the purpose into the cave beneath the altar.

It is the existence of this cave and supposed sewer which settles once and for ever the disputed question as to the actual position of the Jewish Temple, proving that the Altar of Burnt-offering stood upon the Holy Rock.

We now return up the steps of the cave, pausing for a moment to listen to the guide's absurd stories of the various legends connected with the spot, which are not worth recording here; and, turning to the right on reaching the top of the steps, we make our way round to the western side of the octagon, in order that we may gain a clear idea of the original position of the Temple. We notice the two piers and two columns forming this side of the outer arcade next the wall. Here, as nearly as possible, was the entrance into the "Holy Place," and between these piers and columns and those supporting the dome were the two pillars *Jachin* and *Boaz* (1 Kings vii. 21) in the open air.

The *Bâb el-Gharb*, or west doorway of the *Kubbet es-Sakhrah*, stands, therefore, on a site which was inside the Holy Place of the Temple; and if we leave the building by this door, and walk due westward to a point 60 ft. from the line of the arcade marking the site of the entrance to the Holy Place (see above), we shall come to the spot where formerly stood the **Veil of the Temple**, separating the Holy Place from the "Holy of Holies." The latter in its turn extended another 30 ft. westward, and the whole building was 30 ft. in breadth. It will thus be seen that, as mentioned above, the site of the "Holy of Holies" was in a great measure directly over the present flight of steps leading up to the platform of the Dome of the Rock from the main terrace below. It must further be borne in mind that the level of the Temple floor was several feet higher than that of the "Dome of the Rock," since the original "Court of the Priests" was removed for the building of the Dome, and its level reduced to that of the Court of the Israelites below (see p. 28). This being the case, it is highly probable that almost all the Rock now visible under the Dome was in Jewish days concealed beneath the pavement of the Court of the Priests, and the cave itself was doubtless entirely hidden from view.

We may now turn our backs

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upon the Dome of the Rock, and, proceeding to the S. extremity of the platform upon which it stands, we reach the head of another broad and handsome flight of steps, leading down to the S. end of the Court of the Gentiles. On our right we notice a beautiful open-air pulpit, called *Mimbar es-Saif*, or the "Summer Pulpit," and here a sermon is preached by an Imâm every Friday during the Ramadan fast. It will be seen that a very beautiful arcade runs along the top of the flight of steps, and other like arcades are to be seen at various intervals along the edge of the upper terrace. Though these are of Arab construction, yet some believe that similar arcades existed in Herod's temple. The *Beautiful Gate of the Temple* (Acts iii. 2) was probably situated at the head of the steps leading up on the E. side from the Court of the Gentiles to that of the Israelites, at or near the spot where the present flight leads up to the *Kubbet es-Silseleh*, or "Dome of the Chain" (see p. 32).

Descending to the lower platform, we notice at once that we are no longer treading on the natural rock terrace, as at the northern end of this court; but are now on a broad and well-laid stone pavement, dotted here and there with small round holes. This marks the place where the sudden precipitous descent of the original hill necessitated the construction of massive walls and arches as substructures for the support of the paved terrace. The spaces beneath are occupied principally by enormous cisterns, and the holes in the pavement are to admit into these cisterns the rain water which falls on the Temple Area.

A few paces from the bottom of the stone steps we come to a large round reservoir, called in Arabic *El-Kas*, or "the Cup." This is supposed by some to mark the site of the "Great Sea," constructed by Solomon as the principal reservoir for the storage of the vast quantity of water which was needed for the sacrificial ablution of the Temple ritual. The aqueduct from Solomon's Pools to the S. of Bethlehem (see p. 72), formerly kept this reservoir constantly supplied with water, reaching it by means of a subterranean conduit which passed under the walls of Jerusalem near the *Bâb el-Moghâribeh*, or Dung Gate (see p. 24). As, however, this supply of water was frequently cut off in consequence of the aqueduct being often out of repair, and the water diverted by the inhabitants of Bethlehem to their own use, a new 4-in. iron pipe aqueduct was constructed during the summer of 1901 A.D., and by this means the Kas, as well as other fountains in different parts of the city and Harâm area, now receive a regular supply.

Pausing for a moment to regard the "Cup" with interest, we next proceed to the entrance of the splendid building which occupies the greater part of the southern area of the Harâm esh-Sherîf. This is now known as the

MOSQUE EL-AKSA,

but originally it was a glorious Christian church, dedicated to the Virgin Mary, and erected by the Emperor Justinian in the middle of the 6th century; but it is probable that since then the plan has undergone considerable modification. On the conquest of Jerusalem the Khalif Omar converted this cathedral into a Moslem mosque, proclaiming it second only to the Mosque of Mecca in sanctity and importance. He gave it the name of *El-Aksa*, which means "the distant," in order to distinguish it from that at Mecca, known as the "near" or central mosque. In doing this he considered that he was but carrying out the instructions of the Prophet Mohammed, who, in the Koran, speaks of a sacred shrine, El-Aksa, at Jerusalem, appearing from the tenor of his words to point to this church

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of Justinian. Several changes and repairs have been made by various Moslem Khalifs and Sultans during the course of the centuries in different parts of the edifice. The portico, under which we pass to enter the mosque, dates in its present condition from the earlier part of the 13th century; but it will be seen to be somewhat of a patchwork construction, as the columns, capitals, and other portions of its decoration have clearly been taken from various buildings of various periods.

The principal or central part of the magnificent *Nave*, on the other hand, and the aisles on either side, may be remains of Justinian's original building, though the clerestory portion above the arches is apparently of later date. There are seven aisles altogether in the nave, but the two outer aisles on either side are evidently of a totally different and much later period than the three mentioned above. Originally the church was in the form of a cross, but the addition of these four aisles has obliterated that shape. The dome is probably of Moslem origin, and seems to have been intended as a smaller imitation of the Kubbet es-Sakhrah, the style of decoration being very similar.

Perhaps the most beautiful work of art in this most interesting building is "*Saladin's Pulpit*," which stands to the S.-W. of the dome. It is said that when Saladin wrested Jerusalem from the power of the Crusaders, and restored this mosque to its Moslem worship, he desired to hand down to posterity a lasting token of his sense of the importance of his having regained El-Aksa for the prophet. He therefore presented to the sacred mosque this exquisite pulpit, which had been originally intended for the great Mosque of Damascus, and had been executed in compliance with the orders of his father, Nûr ed-dîn. Certainly scarcely anything could be conceived more perfect in its way than the construction and decoration of this marvellous specimen of Oriental workmanship. The woodwork of the frame and staircase, inlaid with ivory and mother-of-pearl, and the enamelled canopy above are of unrivalled beauty and excellence.

There are, of course, in this mosque, as in every Oriental sacred edifice, Christian as well as Moslem, several so-called holy sites and relics, such as the "Well of the Leaf," the "Footprint of Jesus," etc., but no sensible traveller will allow himself to be deluded into a belief as to their authenticity.

Attached to the mosque at the end of the W. transept is a long vaulted corridor, with a row of square masonry piers down the centre; and this is interesting as marking the site of the Great Colonnade at the southern end of the Court of the Gentiles in Herod's time, leading to the bridge over the Tyropœan Valley to the Upper City (see p. 28). It must not, however, be supposed that this series of vaults formed part of Herod's Temple; for though indeed, as already stated, they occupy the site of part of the great Colonnade, yet they themselves were erected in order to form refectories, etc., for the Knights Templars, who occupied the Aksa as their first quarters, and derived the name of their order from the fact that in the Middle Ages this building was identified with the Temple of Solomon. The E. transept, on the other hand, has a continuation called "The Mosque of Omar"; and it is not unlikely that this title is more correctly applied to it than to the Dome of the Rock. Certainly this is used as a place of worship, and is therefore, strictly speaking, a mosque (see p. 31); and there is reason to believe that the Khalif Omar did erect a small mosque on this spot. Immediately to the N. of this is another recess, called the "Mosque of the Forty." This refers to the forty followers of the prophet, whose memory is im-

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mortalised in several places in Palestine, as, *e.g.*, at Ramleh, on Mount Carmel, and elsewhere. In this recess, as well as in the "Mosque of Omar," the visitor should especially notice the curious and elegant interlaced pillars, which are believed by some authorities to have been portions of the decorations of Herod's Temple.

We now retrace our steps along the nave of El-Aksa, and pass out of the building by the way through which we entered. Turning to our right, we are admitted by the custodian, through a door which is kept locked, to a very remarkable and interesting subway, consisting of a flight of steps divided down the middle by extremely massive piers and arches. At the farther, or S., end the columns are monolithic, and evidently of extreme age. It is believed that this substructural passage is a fragmentary relic of a magnificent series of steps and inclines, which led entirely up the southern slopes of Moriah from the gateway of the city near the Pool of Siloam in the days of Solomon, and which is spoken of in the Bible as "the ascent by which he went up to the House of the Lord," which so astounded the Queen of Sheba by its glory and magnificence (1 Kings x. 5). This appears to us to be by no means an improbable conjecture; and it would be well if excavations could be made at intervals down the hill in a line with this passage, to see whether any foundation-stones of this "ascent" can still be traced. In Herod's time this was certainly one of the principal approaches to the Temple Area, for the "Double Gate" (see p. 24) at the extremity of the passage is identical with the "Huldah Gate," frequently mentioned in the Hebrew Talmud. This seems to some extent to support the theory that Ophel was the City of David.

Emerging from this passage, we turn our steps to the extreme S.-E. corner of the Harâm enclosure, across a spacious and handsome paved court; and, passing through a low and narrow doorway, we descend a dark stone staircase to the so-called **Solomon's Stables** below. These are, in fact, the subterranean vaults and passages formed by the long series of massive columns and arches that support the paved platform above. In their present condition they are probably not older than the mediæval centuries, but a glance at the pillars shows us that the huge blocks of stone formerly belonged to similar structures. Many of them bear the Jewish "draught," and several have evidently been put into their present places either on their ends or else upside down. The springs of exceedingly massive arches can be seen in the E. wall to the right of the foot of the steps by which we enter, as well as in other places; and there is little or no doubt that in Herod's time massive substructures existed here, and some think even also in the days of Solomon. During the siege of Jerusalem, it is said, many thousands of Jewish men, women, and children took refuge in these subterranean vaults; and they certainly have also been utilised at times as stabling for horses or other animals, as is proved by the mangers, constructed of rude masonry, portions of which are still to be seen, as well as by the holes bored into the lower portions of many of the pillars for the tethering of the animals. The inner portions of the "Single" and the "Triple" gates can be seen in the southern wall of these vaults.

On our way upstairs we halt for a minute in a small chamber where is a curious erection, surmounted by a dome, and commonly known as the "Cradle of Jesus." Some strange traditions, unworthy of record, are connected by the Moslems with this place.

We have now traversed the

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Harâm esh-Sherîf in almost all its parts, and it only remains for us to make our way in a direct line northward, along the E. side of the Harâm enclosure, to the gateway at the N.-E. corner, whence visitors generally emerge from the sacred area. We may pause on our way to climb on to the stone ledge which runs along the southern portion of the E. wall, and from which we obtain a magnificent view across the Valley of Jehoshaphat to the Mount of Olives. The guide will point out a horizontal column built into the wall and projecting from it on the outer side, and he will tell you that upon this Jesus, according to Moslem tradition, will sit in the Day of Judgment! There is, however, nothing really worthy of attention until we arrive at the **Golden Gate,** called in Arabic *Bâb el-Daherîyeh*, or "Dahir's Gate." It is said to have been so called in honour of a certain Neby Dahir, *i.e.* Prophet Dahir. It is, however, better known by the names "*Bâb el-Dahab*" or "Golden Gate," "*Bâb el-Taubeh*" or "Gate of Repentance," and "*Bâb el-Rahmeh*" or "Gate of Mercy." This gate is now closed on the outer side (see p. 25); and it is very seldom that the doors on the inner side, *i.e.* from the Harâm enclosure, are opened to visitors. Occasionally, however, it is possible to obtain admission, when it is seen that the present structure cannot be older than the 6th or 7th century, and that it is essentially Byzantine in its character. It is possible that through the then existing gateway our Lord passed when He made His triumphal entry from Bethany. Visitors are sometimes permitted to get on to the roof of the Golden Gate, by means of an outside staircase; and it will well repay the visitor to make the ascent if he can, for the view from the roof is exceedingly beautiful and interesting.

There is only one other object to detain us before we quit, with regret, the Harâm enclosure. A modern building attached to the E. wall, a short distance N. of the Golden Gate, is to be seen, with rags and other fragments fixed into the grated windows and doorway. This is a sacred shrine of the Moslems, and is known as "Solomon's Throne," from a strange Moslem tradition which connects the spot with the death of the Jewish king.

The gate by which we leave the Temple Area is known as *Bâb el-Asbât*, or the "Gate of the Tribes," and before passing through it we may turn aside to the left for a moment to look through an opening in the N. wall, upon the deep and extensive artificial cutting, now partially filled up with rubbish, which used formerly to be erroneously known as the Pool of Bethesda. Its native name is "*Birket-Israel*," or the "Reservoir of Israel." It was formed in ancient times, as has been shown by excavations, by the building of a strong dam across the valley, which, coming down from the north, ran into the valley of Jehoshaphat, about half-way between the Golden Gate and St. Stephen's Gate. The depth of débris at this point outside the city walls was found to be 110 feet.

Thus the *Birket-Israel* served both as a reservoir for water and also as a deep moat or fosse, protecting the Temple Area on this side.

SECTION 6.

THE CHURCH OF THE HOLY SEPULCHRE.

NOTE.—*All travellers to Palestine will be aware of the fierce controversies which have raged over the question of the site of Calvary and that of the Tomb of Christ. The editors of this volume refrain from offering any definite opinion of their own upon this subject, and confine themselves to stating what are the tradi-*

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tional sites, leaving their readers to weigh such evidence as they may be able to gather, and so form their own opinions. Whatever doubt there may be as to the actual sites of Calvary and the Tomb of Christ, there can, however, be no doubt but that many of the assertions as to precise spots within the area of the church, where events recorded in New Testament history are said to have taken place, are without any foundation in fact. Indeed, it may be that, in the case of many of the minor sites and shrines, the original identification was intended to be only commemorative of some of the events in connection with the Passion of our Lord.

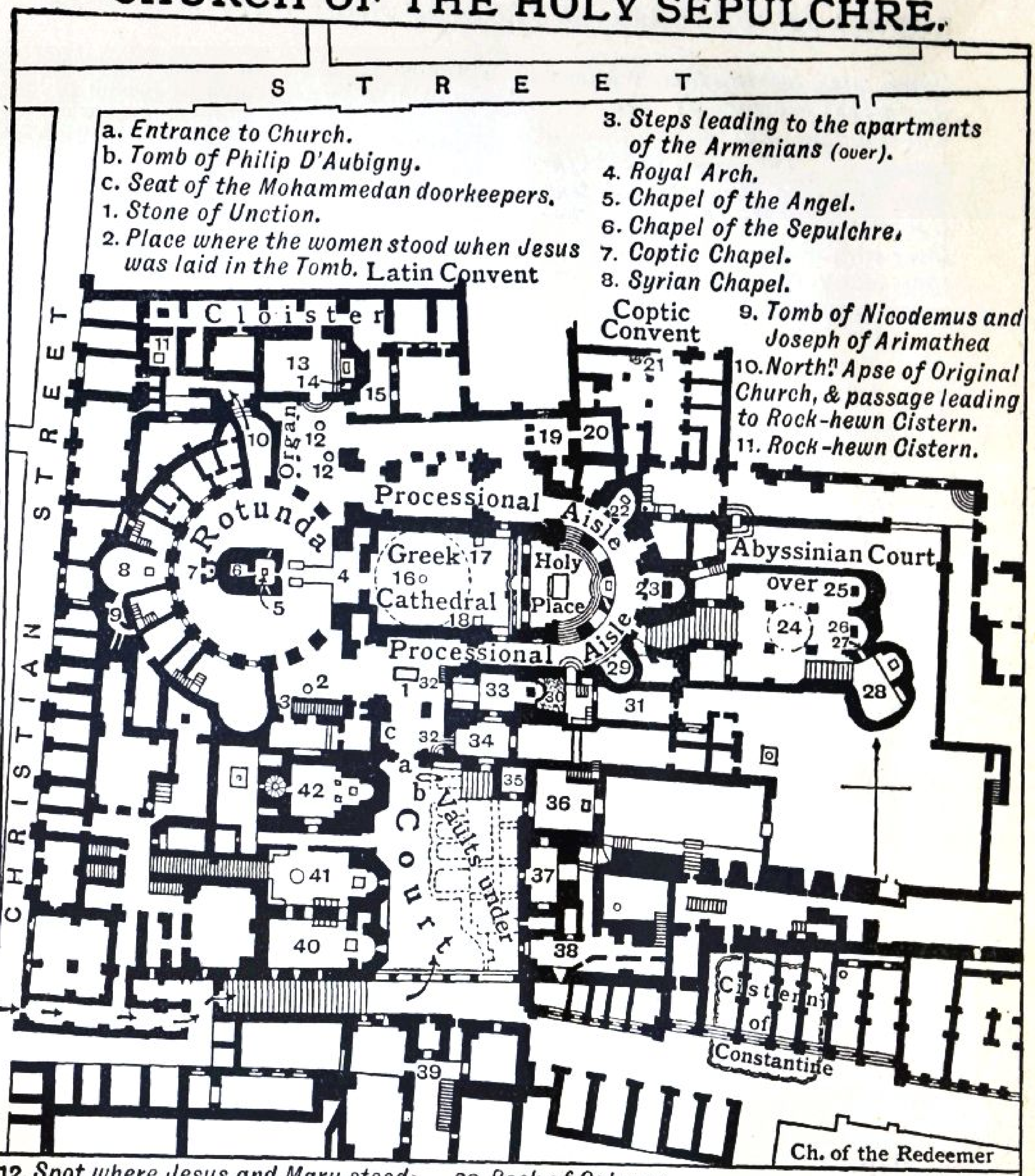
In the last of a series of articles, entitled "Golgotha and the Holy Sepulchre," by Maj.-Gen. Sir Charles Wilson, he writes: — "The general opinion which I have formed with regard to the traditional sites may be thus stated: There is no decisive reason, historical, traditional, or topographical, for placing Golgotha and the Tomb where they are now shown. At the same time, there is no direct evidence that they were not so situated. No objection urged against the sites is of such a convincing nature that it need disturb the minds of those who accept, in all good faith, the authenticity of places which are hallowed by the prayers of countless pilgrims since the days of Constantine."—*P.E.F. Quarterly Statement*, Jan. 1904.

The present church is the modern representative of the churches erected (326–335 A.D.) by the Emperor Constantine in honour of places which were believed to have been the scenes of the Crucifixion and Resurrection of Christ. The ground upon which the church stands originally rose from the valley on the east in a succession of natural rock-terraces, such as are commonly seen in the vicinity of Jerusalem. Two of these terraces must be considered in connection with the site of the church —an upper terrace, having in its vertical face the mouths of several ancient Jewish tombs, and a lower terrace, planted with olive or fig trees, like the well-known terrace in the valley of Hinnom. A spot on the upper terrace was assumed to be the place of the Crucifixion; one of the sepulchres, which contained an ante-chamber and a tomb-chamber with a single grave, was held to be the tomb of Joseph of Arimathea; and the lower terrace was identified with the garden of the gospel narrative. On the upper terrace, above the tomb, there was a temple of Aphrodite (Venus), which, with its substructures, was swept away during the search for the "holy places" instigated by the Emperor. Whilst the pagan architect utilised the upper terrace, the Christian architect decided to obtain a level platform for the churches which he was instructed to build on the lower terrace. In carrying this out the rock of the upper terrace was cut away in such manner as to leave the grave of Christ and the place of the Crucifixion standing out as isolated masses of rock above the general level. Inequalities in the ground were filled up, and the platform was paved with large slabs of limestone, of which a few are still visible. Upon the paved platform, which had colonnades on three of its sides, two churches were built—the Anastasis, or Church of the Resurrection, and the Basilica or Martyrium, which was dedicated to the Cross. The *Anastasis* was a round church having in its centre a circular chapel, which contained the grave of Christ. Its general plan is preserved in the rotunda of the present church, and besides the place where Christ's Body lay, several of the bases of its columns and piers were hewn out of the rock. The *Martyrium*, which stood further to the east, was of basilica form, and was entered by three doors at its eastern end. Its exact position on the platform is uncertain, but there is some reason to suppose that the descent to the place where the crosses were found by the Empress Helena commenced in front of the apse at its western end. At its east end there was an *atrium*, or forecourt, and a *propylæum*, or porch with steps, which led down to the colonnade of the main street of Jerusalem. The place upon which the Cross had been set up was originally left as an isolated mass of rock rising some fifteen feet above the level platform, and exposed to the air; and its appearance at that time was apparently the origin of the term Mount Calvary. In the 5th century the rock was enclosed in a separate church, probably to protect those who attended the services at its foot from the inclemency of the weather.

In 614 A.D. the churches were burned by the Persians; and during the ten

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CHURCH OF THE HOLY SEPULCHRE.



a. *Entrance to Church.*
b. *Tomb of Philip D'Aubigny.*
c. *Seat of the Mohammedan doorkeepers.*
1. *Stone of Unction.*
2. *Place where the women stood when Jesus was laid in the Tomb.*
3. *Steps leading to the apartments of the Armenians (over).*
4. *Royal Arch.*
5. *Chapel of the Angel.*
6. *Chapel of the Sepulchre.*
7. *Coptic Chapel.*
8. *Syrian Chapel.*
9. *Tomb of Nicodemus and Joseph of Arimathea*
10. *North.n Apse of Original Church, & passage leading to Rock-hewn Cistern.*
11. *Rock-hewn Cistern.*
12. *Spot where Jesus and Mary stood.*
13. *Chapel of the Apparition.*
14. *Column of Scourging.*
15. *Vestry.*
16. *Centre of the World.*
17. 18. *Thrones of the Patriarchs.*
19. *Chapel of the Footprints and Stocks.*
20. *Prison of Christ.*
21. *Site of Ancient Jewish Tomb.*
22. *Chapel of Longinus.*
23. *Ch. of the parting of Christ's raiment.*
24. *Chapel of St. Helena.*
25. *Altar of the Penitent Thief.*
26. *Altar of St. Helena.*
27. *Chair of Helena.*
28. *Chapel of the Invention of the Cross.*
29. *Chapel of the Crowning with thorns.*
30. *Rock of Calvary.*
31. *Greek Dining Room.*
32. *Steps leading to the Chapel of the Raising of the Cross, and the Chapel of the Nailing.*
33. *Chapel of Adam, (Chapel of the Raising over).*
34. *Office of the Greek Prior, (Chapel of the Nailing to the Cross over).*
35. *Chapel of the Egyptian Mary, (Chapel of the Agony over).*
36. *Chapel of the Archangel Michael.*
37. *Chapel of St. James (Armenian).*
38. *Convent of Abraham. (several Chapels on Upper floors see text).*
39. *Convent of Gethsemane.*
40. *Chapel of St. James.*
41. *Chapel of Mary Magdalen.*
42. *Chapel of the Forty Martyrs, (Bell Tower over).*

0 10 20 40 60 80 100 200 Feet

Based on Herr Schick's plan by permission of the Deutscher Palæestina Verein in Halle.

Walker & Cockerell sc.

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BIRZEIT COLLEGE
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years 616–626 A.D. they were restored by Modestus, the abbot of the Monastery of Theodosius. It would appear, from a plan and description of the churches by Arculf (about 680 A.D.), that whilst the abbot rebuilt the Anastasis on the original plan of the church, he made no attempt to restore the Basilica, but replaced it by a small church which was entered by two doors at its western end. A separate church was erected over the rock of Calvary, and, more to the south, a small church, dedicated to St. Mary, was built.

In 936 and 969 the buildings were greatly damaged by fire, and in 1001 they were partially destroyed and the "holy places" desecrated by El-Hâkim, the Fâtimite ruler of Egypt. In 1055 the churches were partially rebuilt; and when the Crusaders entered the city, in 1099, the church was a circular building with several attached chapels, and the round chapel of the Sepulchre in its centre. At the east end, opposite the Sepulchre, there was a wide arch which rose into the triforium, and opened into a short chancel terminated by an apse. In this apse was the high altar of the church. North of the church, and opening into it, was the Chapel of St. Mary; and to the south, connected with each other, were the Chapels of St. John, Holy Trinity, and St. James. Outside the church were the Chapels of Calvary, the Invention of the Cross, and several "holy places" in cloisters, and small chapels. The Latin kings of Jerusalem decided to build a church which should include all the "holy places," and the building they erected was one of great grandeur in the Romanesque style of the first half of the 12th century. The apse of the circular church was removed, and eastward of it rose a fine choir with three apses, surrounded by a processional aisle, whence a staircase led down to the underground Chapel of St. Helena. The chapels connected with Calvary were rebuilt, and beyond the choir, to the east, buildings were erected for the canons. In this church the Christian kings of Jerusalem were crowned and buried.

The buildings were frequently injured by fire and fanatics, notably in 1244 by the Kharezmians; but the church retained its distinctive Norman character until the disastrous fire in 1808, which left little more than the shell of the great church of the Crusaders. The reconstruction was carried out in 1810 by a Greek architect, who retained the plan of the Crusaders' church, but rebuilt it in a style that leaves much to be desired. The high altar in front of the Sepulchre, and the tombs of the kings of Jerusalem, were swept away, and the grand Norman choir and chapels of Calvary were replaced by buildings of poor design. In 1868, by an agreement between France, Russia, and Turkey, the wooden dome, which had long been out of repair, was replaced by an iron dome 65 feet in diameter.

EXTERIOR.—The most convenient approach to the church is from Christian Street. Walking eastward through a narrow alley, we descend by a flight of steps to a landing on the south side of an **open court**. On the edge of the landing are the shafts of two columns, built into the adjoining masonry, and the bases of two others, which formerly belonged to an open arcade. Descending a few steps to the floor of the court, we have immediately in front of us the southern façade of the church; to the right and left (east and west), a series of chapels (p. 46); and behind us the Greek Convent of Gethsemane. The court is paved with limestone, and is usually occupied by sellers of small objects in olive wood, mother-of-pearl, etc. On the east side part of the pavement is supported on vaults. The façade is a most interesting and beautiful piece of work, and undoubtedly owes its inspiration to the style of architecture prevailing in southern France. It seems to have suffered little injury by the fire of 1808. There are two doorways, and above each a window. Each doorway has on its lintel a *bas-relief* of French workmanship of the 12th century. That over the west door, representing the Raising of Lazarus, the Entry into Jerusalem, and the Last Supper, is a work of great merit. That over the east door, consisting of fruit, foliage, birds, and animals, with a centaur in the middle, has an allegorical meaning. The eastern doorway is closed with masonry, and in front of it is a flight of

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steps leading to the **Chapel of the Agony**, which gave rise to a fight between the Greek and Latin monks in 1902. In the pavement of the court, close to the steps, is the **Tombstone of Philip D'Aubigné**—a knight well known in English history — which was cracked during the fight. Close to, and to the west of, the west doorway, by which visitors enter the church, is the **Campanile**, or Bell Tower, which was built about 1160–1180, and stood apart from the church, but is now connected with the main building. It was formerly much higher, and terminated in an octagonal dome.

INTERIOR.—Entering the church, we have on the left hand a divan, upon which the Mohammedan doorkeepers usually sit. They open and shut the door at fixed hours during which admission is free. The office of doorkeeper is hereditary in one of the Arab families of Jerusalem, and formerly a tax was levied on every Christian who entered the church. On the right hand are the chapels connected with Calvary (p. 45); and immediately in front is the **Stone of Unction**, which commemorates the Anointment of the Body of Jesus, after it was taken down from the Cross (John xix. 38–40). Before the changes made by the Crusaders, "the stone" was situated a little to the south, in the Chapel of St. Mary. The stone itself has often been changed, and the present slab was laid in 1810. Near it are large candelabra, and above it are lamps which belong to the various religious communities.

On the left (west) of the Stone of Unction is the spot, now surrounded by an iron railing, where the women stood when Jesus was laid in the tomb (Mark xv. 47); and immediately south of this place is a flight of steps that leads to the apartments of the Armenians (p. 46).

Turning northwards, and passing an altar of the Greek Church, we enter the **Rotunda**, in the centre of which is the Chapel of the Holy Sepulchre. In plan the Rotunda preserves the essential features of Constantine's Church of the Resurrection. Before the fire of 1808 it consisted of columns divided into groups by massive piers, above which were a drum and dome. In the enclosing wall there were three apses,—south, west, and north,—each containing an altar; and directly east of the entrance to the Chapel of the Sepulchre there was a fourth altar. During the restoration of 1810 the columns, which had suffered from the fire, were replaced by piers, and the altars were removed; but the apses are still visible. The Rotunda now consists of eighteen piers, of which two on the east, more massive than the others, support the **Royal Arch** (p. 44). The piers are connected above by arches, above which are the drum and iron dome, with a gallery (p. 44), built in 1868. In the drum there is a single window; and in the centre of the dome there is an opening, which is protected by a screen of iron gilt, covered with glass, and surmounted by a gilt cross. The circular aisle between the piers of the Rotunda and the external wall is occupied by two continuous galleries; and these, as well as the ground floor, are now divided into chambers by walls. In the dark chambers of the ground floor flat arches have been built to obtain two storeys.

The **Chapel of the Sepulchre** stands upon a platform slightly raised above the floor of the Rotunda. Down to the period of the Crusades it was circular in form, and contained the Tomb alone. The Crusaders changed the form, and added a Chapel of the Angel at the eastern end. The present chapel, which Pierre Loti calls, not inaptly, a kiosk, was built by a Greek architect in 1810. The entrance is by a low doorway on the east side; and here, in front of the door, where Oriental Chris-

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tians remove their shoes, there are, on either side, a stone bench and several large candelabra. The eastern face of the chapel is richly ornamented. The doorway is closed by a folding-door, the wings of which fall back against the wall and conceal a narrow staircase leading to the roof of the chapel. Stooping low, we enter the **Chapel of the Angel**, where fifteen lamps are always burning. In the centre is a fragment of the stone that closed the mouth of the Sepulchre (Matt. xxvii. 60); and in the north and south side walls are round holes, through which the "holy fire" is given out on the Greek Easter. For a description of this discreditable ceremony the reader is referred to Conder's *Tent Work*. In the west wall a low, narrow opening gives access to the **Chapel of the Sepulchre**—a small chamber with space for only four or five persons to kneel in front of the Tomb, which occupies the whole of the north side. The **Tomb**, as it appears to view, is a marble bench 2 ft. high, 6 ft. 4 in. long, and 3 ft. wide. The existence of the natural rock beneath the marble slab, which is used as an altar, has not been verified. The only question of interest is the original form of the grave, which may have been a "bench" grave, or an "oven" grave, with its rock roof left over it as a canopy, like one of the graves in the "Tomb of Nicodemus." Above the Tomb are marble reliefs belonging to the Greeks, Latins, and Armenians; and from the ceiling hang forty-three lamps, the three communities owning thirteen each, and the Copts four. On the east wall is an inscription giving the name of the Greek architect.

After leaving the Chapel of the Angel, we turn to the right and visit the quaint little **Coptic Chapel** which is attached to the west end of the Chapel of the Sepulchre. Immediately to the west of it, in one of the chambers into which the aisle of the Rotunda has been divided, is the **Syrian Chapel.** Here is still to be seen the **west apse** of Constantine's Church. At the south end of the apse is a door which leads to an ancient Jewish sepulchre, the so-called **Tomb of Nicodemus and Joseph of Arimathea.** The most interesting portion of this sepulchre is in a small chamber to the right. Here there are the remains of several "oven" graves, one having its roof left as a sort of canopy over the place where the body lay. This tomb and another to the north of the "Prison of Christ," discovered in 1885, prove indisputably that there was an ancient Jewish cemetery in this locality. The next chamber northward belongs to the Copts, and from it a staircase leads up to the rooms in the gallery above, some of them lying beneath the shops in Christian Street.

The last chamber to the north is divided into two compartments, and in it is the **northern apse** of the original church. Through the apse a door has been broken to give access to a small open court, in which is a large rock-hewn cistern for general use. On the north side of the court a door leads to the cloister of the Latin Convent, and on the south is the entrance to various store-rooms. Returning to the Rotunda and passing northwards between the piers, we reach the scene of the meeting between Jesus and Mary Magdalene after the Resurrection (John xx. 14–16). Here there are **two marble circles** in the pavement, which mark the supposed spots where Jesus (north) and Mary (south) stood. The place belongs to the Latins, who have an organ in a wooden gallery opposite the altar. A few paces north is the **Chapel of the Apparition**—the church of the Latin Convent, and the place where, according to tradition, Christ appeared to His Mother after the Resurrection. At the east end of the chapel are three

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altars: that on the north contains relics; that in the centre is dedicated to the Virgin Mary; and behind the altar on the south a portion of the **Column of Scourging** is preserved in a niche protected by a lattice. A stick is kept for the use of pilgrims, who push it through the lattice, and, having touched the stone, kiss it. Leaving the chapel, we turn to the left and enter the **Vestry**, in which are kept the **sword of Godfrey de Bouillon** and the **spurs of Baldwin I.** (shown on payment of a small fee). A door in the north wall leads to the **Latin Convent** (entrance by special permission), with its refectory, kitchen, dormitories, fine church bells, and a staircase leading to the upper gallery of the Rotunda.

Leaving the vestry and proceeding south past the end of the processional aisle, we return to the Rotunda, and opposite the door of the Angel Chapel turn east and pass beneath the **Royal Arch** to the Greek **Cathedral** or **Katholikon**, which, according to tradition, is built above the garden of Joseph of Arimathea. It is lavishly ornamented, and covered by a dome, round which runs a gallery. In the middle is a cup with a flat ball, which is held to mark the **centre of the world**—an ancient tradition transferred to the present site. A little farther east are the **thrones of the Patriarchs** of Antioch (north) and Jerusalem (south). Beyond the thrones are doors to the north and south, through which the processional aisle is reached; and then the richly ornamented wall with three doors, which separates the **most Holy Place** from the body of the church. East of the wall, beneath a *baldacchino*, is the high altar; and behind this, the great apse, round which are benches for the clergy, and in the centre, on a higher step, a throne for the Patriarch. Here there are stairs leading to the church galleries, whence the refectory and Calvary can be reached.

Leaving the Cathedral by the north door, we cross to the northern aisle of the church, noting the curious capitals of the columns to the left; and turning sharply to the right, reach first of all a dark chapel, in which are shown the **Footprints of Christ**, and the **stocks** in which His feet were placed. Behind it is a chapel, shown as the **Prison of Christ**, where He lay bound whilst the Cross was being made ready. A few feet north of "the Prison," in the Coptic Convent (p. 48), was, for it is now destroyed, an ancient Jewish tomb. We now return to the processional aisle, and following it eastward, pass a chamber for church vestments, and reach the **Chapel of Longinus**, who, according to tradition, was the soldier who pierced the side of Jesus (John xix. 34), and did penance for his act on this spot. Passing another vestment chamber in an old doorway, which led to the residences of the canons, we pass the **Chapel of the Parting of Christ's Raiment** (Matt. xxvii. 35), which belongs to the Armenians. In this chapel part of the platform of Constantine's church can be seen. We next come to a doorway, whence a flight of steps leads down to the **Chapel of St. Helena**, which is sixteen feet below the level of the Rotunda. On the walls of the staircase are *graffiti* and crosses cut by pilgrims. The chapel and the adjoining chambers belong to the Armenians. It was at one time supposed by the late Dr. Schick to be part of the ditch of the second wall, but the discovery that the north and south walls are of rock led him to abandon this theory. A more probable theory would be that it was an ancient cistern utilised by Constantine's architect. The chapel is lighted by a dome, supported by four columns of great girth, with heavy capitals, which date from the restoration of Modestus, or perhaps that of 1055 A.D. At the east end are two

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apses: that on the north contains an altar dedicated to the penitent thief; and that next to it, one to St. Helena. To the right of the last altar is the **Chair of Helena**, and an opening through which the Empress is said to have watched the search for the Cross. At the south-east corner of the chapel there is a further descent of ten feet, by a flight of steps, to the **Chapel of the Invention of the Cross.** This chapel, in which the three crosses are said to have been found, is almost wholly rock-hewn, and appears to have been an ancient cistern, similar to those found on most of the cultivated rock terraces in Palestine. The altar was presented by the unfortunate Grand Duke Maximilian, who was Emperor of Mexico.

Returning to the processional aisle, we pass the **Chapel of the Crowning with Thorns**, or **Chapel of Derision,** with an altar which contains a fragment of the **Column of Derision.** We next come to some projecting half-moon steps, leading to a door that gives access to a passage which runs behind the rock of Golgotha to the dining-room of the Greeks. From the passage, stairs lead to the apartments of the Greek monks, to various chambers and galleries, and to Calvary. In one of the chambers the rich vestments of the Greek clergy are kept, and at one place the rock of Calvary is visible (special permission required to see vestments). Returning again to the processional aisle, in which some of the platform of the earliest church is visible, we proceed westward, noticing on the right a low bench that marks the position of the **Tombs of the Frank Kings** of Jerusalem. On the left, at the corner, a flight of steps leads up, fifteen feet, to the **Chapel of the Raising of the Cross** on Calvary. In the apse, beneath the altar, is shown the hole, now lined with silver, where the Cross was fixed; the positions of the crosses of the two thieves are also marked on the floor. Near that on the south a brass slide covers and, when pushed back, discloses the **cleft in the rock** (Matt. xxvii. 51). The chapel is richly ornamented with paintings and mosaics, and some of the lamps suspended from the ceiling are of great value. A door in the north wall opens into a passage which leads to the apartments of the Greeks and the processional aisle (see above). To the south of the Greek Chapel, and separated from it by two piers only, is the Latin Chapel, marking the **spot where Christ was nailed to the Cross**; and between the two chapels is an altar, on the place where Mary received the Body when taken down from the Cross. From the Latin Chapel we look through a window into the **Chapel of the Agony** (see below), and then descend to the floor of the church. Turning northwards, we pass through a doorway on the right, and enter the Greek **Chapel of Adam**, which is beneath that of the Raising of the Cross. Close to the door were the tombs of Godfrey de Bouillon (north) and Baldwin I (south); but their inscribed monuments were removed by the Greeks after the fire of 1808, and have disappeared. Proceeding eastward, we have a door on the right which leads to the **Office of the Greek Prior**, whence access is obtained to a chamber that contains a remarkable collection of **relics, and reliquaries** belonging to the Greek Church — one containing a relic of Offa, King of Northumbria, is of peculiar interest (special permission from Greek Patriarch).

Farther east is the **Altar of Adam**; and behind it, in the apse, an opening closed by an iron grating, through which can be seen the rock of Calvary and the **cleft in the rock.** According to a very early tradition Adam was buried at Golgotha; and the Blood of Christ, flowing down through the cleft, is supposed to have fallen on the skull of the first man and raised him to life. This last tradition is believed to be the

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origin of the skull, represented beneath the feet of Christ, on a crucifix. In the same chapel is placed the **Tomb of Melchizedek.**

Before leaving the church travellers are recommended to visit the **apartments of the Armenians,** in the galleries to the south of the spot where the women stood during the burial (p. 42). Ascending the stairs, we reach the lower gallery of the Rotunda, whence we look down upon the Chapel of the Sepulchre, the Stone of Unction, and Golgotha, and obtain a good general view of the interior of the church. Here there are a wooden and a metal sounding-board (*naûs*), which are struck with a wooden mallet, and take the place of bells in the call to service. At the head of the stairs a door gives admission to a chapel, lighted by the window above the western doorway in the southern façade; and from this we pass into another chamber, lighted by the window above the closed doorway. Ascending another flight of steps, we reach the dining-room of the Armenians, whence there is another interesting view of the church.

Returning to the court through the door by which we entered, we turn to the left (east), and ascend the flight of steps to the small but richly decorated **Chapel of the Agony**, or of **St. Mary**, which formerly opened directly into the Chapels of Calvary, and belongs to the Latins. Beneath this chapel, and entered from the court, is the Greek **Chapel of the Egyptian Mary.** A door in the corner of the court leads to the Coptic **Chapel of the Archangel Michael**; and the next door to the south opens into the Armenian **Chapel of St. James,** beneath which there is a crypt. We next come to the entrance to the Greek **Convent of Abraham**; in the narrow passage a door on the left leads to the crypt, which is sometimes used as a dining-room for pilgrims. At the foot of the stairs, on the right, is the entrance to the **Great Cistern of Constantine**, which still retains all its original features. No one should omit a visit to this fine work (small fee for lights). The flight of steps leads to a terrace overlooking the Court of the Church of the Holy Sepulchre, and directly above the Armenian Chapel of St. James. On the north of this terrace is a small altar, erected over the supposed spot where Abraham found the ram; and just beyond is the small **Chapel of the Sacrifice,** or **Church of Abraham.** To the east of the terrace is the **Church of the Apostles,** with an altar dedicated to Melchizedek.

After a short visit to the Greek **Convent of Gethsemane** at the south end of the court to obtain a good view of the façade of the church, we proceed to the west side of the court, in which is a door which leads, by a small passage, into the Greek **Chapel of Mary Magdalene** on the left; only partially roofed, and with a font in the centre; the long flight of steps in the western end of the church leads to the Greek Convent (p. 48). Beyond, to the south, is the **Chapel of St. James**; whilst on the right of the passage by which we entered is the **Chapel of the Forty Martyrs,** which forms the ground floor of the Bell Tower.

ENVIRONS OF THE CHURCH.—Leaving the courtyard of the church and walking eastward, we have on the right a new bazaar, reached through a triple gateway; the bazaar is built on a part of the Muristan, and belongs to the Greek Convent. Next is a new road, the Crown Prince Frederick William Street, leading to David Street; and on the east side, at the corner, is the German **Church of the Redeemer,** *The Erlöserkirche*, with its beautiful restored mediæval portal of the **Church of Maria Minor.** The edifice occupies the north-east corner of the enclosure known as **El Muristan,** a word of Græco-Persian origin signifying a place for fools, or asylum. El Muristan is a quadrangular plateau some

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430 ft. from north to south and 440 ft. from east to west, and about 50 ft. above the average level of Jerusalem, and is famous as the site of the Hospice of the Knights Hospitallers, or Knights of St. John of Jerusalem. There is considerable doubt as to the exact situation of the various buildings which in succeeding ages have occupied this district; but since the recent investigations and careful measurements of the late Dr. Schick it is generally admitted that there were three churches in existence at the same time, while the actual hospice of the Knights occupied the north-west corner of the enclosure, almost exactly opposite the Church of the Holy Sepulchre. The three churches were respectively — (1) Ecclesia Maria ad Latinam Minor, "St. Mary the Less" (sometimes called Maria Parva, and St. Mary Latins), which occupied the north-east corner of the enclosure; (2) Ecclesia Maria ad Latinam Major, "St. Mary the Greater" (Santa Maria Maggiore), which lay some 75 ft. to the south-west of St. Mary the Less; and (3) Ecclesia St. John (Mar Hanna, the Church of John the Baptist), in the south-west corner. It is on the site of the first mentioned of these that the German Church of the Redeemer now stands, and the researches of Dr. Schick have proved that the site was that of St. Mary the Less, not as hitherto thought of St. Mary the Greater. The Church of St. John, a structure of a late Byzantine style of architecture, was built over the ruins of a still earlier church, the remains of which form the crypt of the existing structure. This building is of great archæological and architectural interest, and should be seen by every visitor to Jerusalem.

Unfortunately almost every trace of St. Mary the Greater was purposely destroyed during A.D. 1901. A few of the capitals and some carved stones are at present to be seen in the hall entrance to the Convent of Abraham (see p. 46).

The N.-E. part of El Muristan, on which stood the ruins of the Church of St. Mary the Less, was presented by the Sultan of Turkey in 1869 to the then Crown Prince of Prussia, afterwards the Emperor Frederick I, and in 1893 was commenced there the erection of the Church of the Redeemer. This building is on the exact plan of the ancient church on whose site it stands, St. Mary the Less, but the only portion of the older structure which could be incorporated in the edifice was the beautiful north portal, in the Byzantine style. The work has been carried out with great skill and expense by German architects, under the direct patronage of the Emperor, who made a pilgrimage to Jerusalem in 1898 for the express purpose of attending the services connected with the re-opening of the Church according to the Lutheran rites. The greatest care has been taken to build the church as nearly as possible on the original plan, none of the old stones having been removed from their places, except when it was found absolutely necessary. The church is very well worthy of a visit, and visitors who have time and physical strength are strongly recommended to ascend the lofty church tower. From this a magnificent view of the whole city and its environs may be obtained. A fee of ½ franc per person must be paid to the custodian. To the south of it is the quadrangle of the old nunnery which stood behind the church, and which was also dedicated to *St. Mary*, and which, like the church, was built in the middle of the 12th century. Saladin converted the whole group of buildings to Moslem uses, and his nephew, Shehab ed-Dîn, utilised them as a hospital. Hence the name *Muristân*.

On the left some shops are built over the great cistern; and opposite is the **Russian Hospice**, close to the bazârs. Here the Russian Palestine Society have carried out

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important excavations, and have carefully preserved the ruins they uncovered. Amongst these are a fragment of masonry, supposed by some to be part of the second wall, but in reality the east wall of the **propylæum of Constantine's church**; the sill of a doorway cut in the rock, which gives the level of the great colonnaded street of Jerusalem; some of the columns of the colonnade; fragments of the pavement of the platform on which Constantine's buildings stood; remains of the steps by which the platform was reached from the street; and other features of interest. (A small fee to the hospice.)

Leaving the hospice, we turn northwards and follow the street *Khan-ez-Zeit*, in which are a few fragments of the columns of the street Colonnade; and just before reaching the arcade, we turn to the left and, passing between the Russian Hospice and some buildings of the Copts, reach a narrow street that runs west to the **Coptic Convent.** On the right of the street is a large rock-hewn cistern, called the **Cistern of St. Helena,** but probably much older than the time of Constantine. On the left (south) a door leads to the court of the **Abyssinian Monastery,** in the centre of which rises the dome of the Chapel of St. Helena. Round the walls are a number of small buildings, in which the Abyssinian Monks live; and at one point, above the Chapel of the Invention of the Cross, an olive tree is pointed out as marking the spot where the ram which Abraham offered instead of Isaac was caught in the thicket! In the south wall some remains of the Refectory of the Canons' Residence are visible; and on the west may still be seen the door by which the canons reached the church. The Abyssinians have a small church, through which, and down a flight of steps, there is a way to the Coptic Church of the Archangel Michael (p. 46) and the court of the Church of the Holy Sepulchre.

Returning to Christian Street, we follow it northward, passing (right) an old doorway which led into the triforium gallery of the church, until we reach the street on the left, in which is the great **Greek Convent** and residence of the Greek Patriarch. This building, which is connected with several portions of the Church of the Holy Sepulchre, is well deserving of a visit. It contains several churches, a valuable library with interesting MSS., the chambers in which Synods were formerly held, and the entrance to the gallery round the dome of the Rotunda. From several of the windows and terraces there are fine views of the church and its vicinity.

SECTION 7.

THE VIA DOLOROSA, DAMASCUS GATE, THE GARDEN TOMB, THE QUARRIES OF SOLOMON, ETC.

In order to traverse the Via Dolorosa in the direction in which, according to tradition, Christ walked, it may conveniently be taken after visiting the Temple Area. For this purpose we will continue our way through the city of Jerusalem, after emerging from the Harâm by the "Gate of the Tribes."

At the end of the short street into which we have entered we find ourselves at the *Bâb Sittna Miriam*, "St. Stephen's Gate"; and we may take the opportunity of passing through to see the road which leads down from it, over the brook Kedron, to Gethsemane and the Mount of Olives. Re-entering the city, we pass westwards along the main street, having on our left hand the "Birket-Israel," and on our right the wall of the grounds belonging to the **Monastery and Church of St. Anne.** In order to visit these precincts, we pass through a gateway on our right. The church stands before us to the right. It is dedicated to the

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mother of the Virgin Mary, who was said, by an utterly unreliable mediæval tradition, to have lived in a cave, still to be seen in the crypt. A church stood upon the site as early as the 7th century, but the present edifice dates from Crusading times, and belongs to the 12th century. It is cruciform in shape, the axis of the chancel being a little out of line with that of the nave. The Greek Catholics, sometimes called Melchites, are now in possession of it, under the protection of France. The dome above the crossing of the transepts was probably erected or rebuilt by the Moslems, in whose possession the sacred edifice was until presented to Napoleon III by the Sultan Abdul-Medjid in the year 1856. In the open space in front of the church are several interesting fragments of ancient masonry, some of them beautifully carved. At the north-east corner of the precincts is an area of ground which has been somewhat recently excavated by the Greek Catholic fathers. It is well worth a visit (admission ½ franc). Here we find the ruined remains of two churches built over an underground reservoir, reached by flights of steep and difficult stone steps. The reservoir consists of twin pools, between and round which formerly ran arched porches or corridors, five in number, *i.e.* round the four sides and in the centre. This has given rise to the highly probable theory that here is the real site of the **Pool of Bethesda**, which, as the Bible tells us, had five porches (St. John v. 2). This was certainly the belief at the time the lower of these churches was built, for near where was the baptistery may be seen a now fading fresco representing the "moving of the waters" by the angel. A small museum attached to the college here is well worth a visit. The key is with the custodian of the Pool.

As we leave the grounds of St. Anne we see the *Greek Catholic Monastery* on our right. Continuing our way along the main street, we soon come to the Turkish Barracks on our left, and are now undoubtedly upon the site of the **Castle of Antonia**, in a portion of which was the official residence of the Roman Governor, Pontius Pilate, where our Lord was condemned to death (see pp. 21, 30). A little farther on we come to the **Ecce Homo Arch**, spanning the street, and on our right is the *Convent of the Sisters of Zion*. We must not fail to visit this institution, not only to admire the beautiful order, cleanliness, and devotion with which the Latin Sisters take care of the native orphans, whom they instruct and bring up here, but also to inspect the architectural remains which are to be seen within the precincts of the convent. In the chapel we may notice the continuation of the Ecce Homo Arch, with the smaller arch beside it, the latter now standing immediately behind the beautiful altar of the chapel. Here, the upholders of ecclesiastical tradition tell us that we have the principal entrance into the great court or quadrangle that stood in front of the Governor's Palace. The Sisters will also point out, in a place several feet below the present surface of the street, most interesting remains of the Roman pavement which, as they believe, formed the "*Gabbatha*" mentioned in the Bible (St. John xix. 13). On some of the stones are still distinctly to be seen the chequer lines cut in the pavement, where the Roman soldiers played their games of dice.

The researches of the Palestine Exploration Fund, however, have shown that the Ecce Homo Arch is built over what was an open twin pool in our Lord's time, and it is therefore certain that the Arch is of later date, and probably erected in order to commemorate Adrian's triumph over Bar-kokba in A.D. 136.

What is called the **Via Dolorosa**, or "Way of Sorrows," commences here. The various so-called

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"Stations" are marked at intervals by tablets in the walls; but these must be regarded as purely apocryphal. The road from this point is down hill for some distance, descending into the old Tyropœan Valley. At the bottom of the hill we come to the street which leads on the right hand to the Damascus Gate, and at the angle on our right is situated the *Austrian Hospice*. On the left the Via Dolorosa is continued to the Church of the Holy Sepulchre.

Some modern scholars are of opinion that the true site of Calvary is to be looked for outside the **Damascus Gate.** This gate is called in Arabic *Bâb el-Amûd*, or "the Gate of the Column." This latter name was *not* given to it because of columns now visible, but because in ancient times there stood just inside the ancient gateway a column, which was probably the Milliarium Aureum of Jerusalem. The existence of this column is proved by the fact that it is shown in a Byzantine mosaic plan of Jerusalem discovered at Madeba. This was the centre from which the great roads to different parts of the country diverged (as in fact they do still), and the starting-point from which the Roman mile stones began to be numbered. (London also had its Milliarium Aureum, a fragment of which still remains, namely, the celebrated "London stone," which may be seen affixed to the wall of St. Swithin's Church in Cannon Street.) This gateway stands over a still earlier gate, the crown of which is still visible above the surface of the ground close to the inner part of the present entrance. Owing to the accumulation of débris, resulting from the destruction of Jerusalem during the Roman wars and in later sieges, the present level of the ground is considerably higher than formerly in many parts of Jerusalem; and at the Damascus Gate and in its immediate neighbourhood the difference between the ancient and modern levels is from 15 to 20 feet at least. Hence the crown of the old archway is only just above the ground at the present time; but excavations have clearly demonstrated the existence of the gate. It is held by those who believe in the site of the Garden Tomb that through that gateway Jesus came bearing His Cross; and at or near this spot the procession probably met Simon of Cyrene "coming out of the country" into the city (St. Matt. xxvii. 32; St. Mark xv. 21), and compelled him to bear the Cross hence as far as Calvary.

An interesting relic of this period may be seen to the east of the Damascus Gate in the interior of the city wall, where is an old room the walls of which are constructed of very massive stones, and which is evidently a portion of the ancient guardhouse of the gate.

"GORDON'S CALVARY" AND THE GARDEN TOMB.

Emerging from the city, and crossing the main road which runs parallel to the northern wall of the city, we see immediately before us, to the right of the Damascus Road, a remarkably shaped mound with bare limestone cliffs; and this some believe to be the True Calvary.

Notwithstanding the arguments in favour of this site, there seems to us little reason to locate the Calvary and the Tomb of Christ here, any more than in numerous other places to the north of Jerusalem. General Gordon's theory was not based on the likeness of the rock, as it now appears, to a skull (which is one of the chief arguments adduced in its favour at the present day), as the following quotation from a private letter which he wrote will show, *P. E. F. Quarterly*, Jan. 1904: "Skull, with caves for eye-sockets. That is all one would get, if one was foolish enough to write. I say it is the contour in a map of 1864." The

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tomb styled the "Garden Tomb" is one of many tombs of the same class cut in the same scarp to the west of the road.

Those interested in this question are advised to study a most valuable and interesting series of articles which have appeared in the *Pal. Exploration Fund Quarterly Statement*, Jan. 1902–04 inclusive, on this subject, by Maj.-Gen. Sir Charles Wilson, in which he deals exhaustively with all the arguments for and against the various sites. In his last article he states: "No tradition of any kind connects 'Skull Hill,' or the tomb near it, with the Crucifixion or the Resurrection." Limits of space make it impossible even to summarise the various arguments here.

The tomb now belongs to an English Committee, but admission to it can always be obtained on payment of half-a-franc to the guardian appointed by the Committee, who lives in a small house in the garden.

The summit of the hill is now occupied by a Moslem cemetery.

Whilst we are in this neighbourhood we should visit the interesting remains around the

CHURCH OF ST. STEPHEN,

which lie on the other side of the narrow path leading to the "Garden Tomb." A doorway will be seen in the handsome modern wall surrounding the precincts of the church, which belongs to the Roman Catholic Theological College of the Dominicans, who are very courteous in showing the visitor all the objects and places of interest. We first descend a few steps into a vaulted vestibule, leading to a series of rock-cut tombs which were evidently excavated during the earlier centuries of Christianity. Several of them have crosses embossed upon them, showing their Christian origin; and they extend underground below the lane dividing the Dominican enclosure from the "garden tomb," so that they literally adjoin the tomb itself. There are several other rock-cut graves scattered about the area of the enclosure; and amongst other excavations are some fine rock cisterns. The now entirely rebuilt church, which dates from the time of the Empress Eudocia, is well worth a visit; as are also some beautiful fragments of mosaic pavement which have been discovered and carefully preserved.

SOLOMON'S QUARRIES.

This cavern, which has been extensively used in ancient times as a quarry, and which is believed to extend as far as the Temple Area itself (though no one has yet thoroughly explored it to the end), is commonly known as Solomon's Quarries. It is so called because it is supposed that the stones used for the building of Solomon's Temple and enclosure were hewn in these underground caverns, and thence conveyed to their destination through an opening which once existed at the farther end, but which is now closed up. Here, it is said, the stone was "made ready" before it was brought to "the house," and this accounts for the fact that "there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building" (1 Kings vi. 7). Candles are necessary for visiting these quarries, and the key has to be obtained from the Turkish authorities: but the dragoman or the manager of the hotel where the visitors are staying will arrange this matter, and we certainly recommend an inspection of the caverns. The marks of the masons' tools, and the niches where they placed their lamps, are still clearly discernible, as well as in some places large blocks which have been nearly detached from the mother rock, but the hewing of which was never wholly completed. Great care is necessary in threading one's way, as there are many steep ascents and declivities, stones, pitfalls, etc.; and the candles scarcely

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serve to do more than make "the darkness visible."

The **Grotto of Jeremiah** itself is not of any great interest, though an early tradition says that it was here that the prophet hid himself from King Jehoiakim in company with Baruch, after he had written a roll containing denunciations against Judah (Jer. xxxvi. 19, 26). It is a lofty and spacious cave, apparently natural, though probably enlarged from its original condition. The native guardian of the cave expects a small gratuity from visitors.

Adjacent to Jeremiah's Grotto is the traditional "**Place of Stoning**," and here, possibly, St. Stephen suffered martyrdom. The stoning is generally much misunderstood. The condemned person was brought up to the brow of the hill. His hands were tied behind his back, and he was stationed on the brink with his face towards the precipice. The chief witness then gave him a push, which sent him headlong down on to the rocky floor below; but to ensure his death, the witnesses would then proceed to throw heavy blocks of stone upon him from the brow of the hill. This method of execution explains why the inhabitants of Nazareth took Christ up to "the brow of the hill whereon their city was built, that they might cast Him down headlong" (St. Luke iv. 29). They thought that Christ had spoken blasphemy, and the punishment for blasphemy was death by stoning (Lev. xxiv. 16; 1 Kings xxi. 13; Acts vii. 58).

SECTION 8.

INTERIOR OF JERUSALEM.

We will complete our investigation into the interior of Jerusalem by means of an excursion through the city, commencing with the inside of the Jaffa Gate.

Immediately on entering the city through this gate we find ourselves in the midst of a gay and busy scene. Men, women, children, camels, asses, and horses are constantly passing and repassing in either direction; and, after a few steps, we come to a large open space or square, where the native peasantry from the surrounding villages are generally exposing their vegetables, milk, eggs, and other produce for sale. This may, in fact, be called the **Market place** of Jerusalem. On the north side is an arcade of shops, where all kinds of curiosities —olive wood, mother-of-pearl, and other ornaments, photographs, crucifixes, crowns of thorns, etc. etc. — are sold, and where during the tourist seasons a very brisk and lucrative trade is carried on.

On the west side stands the **Tower of David**, now the Citadel of the Turkish garrison, which is entered by a bridge over the ancient fosse or moat. An excellent view of Jerusalem is to be obtained from the summit of the tower, but there is generally great difficulty in obtaining access to it. Facing the citadel, on the east side of the square, stands the English church, belonging to the London Jews' Society, and known as *Christ Church*.

Taking the road southward along the east side of the square, past the Turkish barracks, we enter a narrow lane, which soon brings us to the precincts of the

Armenian Convent.

On our right-hand side lie the beautiful and well-wooded gardens belonging to the Convent, enclosed within high walls. It is rather difficult to gain access to these gardens, but the Armenian brother who is in charge of the church will sometimes enable the visitor to see them, if specially asked to do so.

The *Church* is dedicated to *St. James the Great*, who was said to have been beheaded by Herod Antipas on the spot; but there

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appears to be some confusion between the two apostles of the same name, for one of the most revered relics which is shown in the church is the *Chair of St. James*, in which the president of the First Council of Jerusalem (see Acts xv.) is said to have sat. This president was *St. James the Less*, the first Bishop of Jerusalem. The chair itself is a venerable and handsome specimen of inlaid woodwork and ivory, and though undoubtedly of great age, it cannot be considered to be genuine. The church is one of the most interesting in Jerusalem, and is adorned with valuable tiles, many of them with quaint Scriptural designs upon them. The walls are decorated with numerous pictures, which well repay a careful study. The vestments and altar vessels belonging to the church are also choice and costly. The visitor should notice, outside the Church entrance, the curious and old-fashioned arrangement of gong for summoning the brethren to worship.

The other buildings within the Armenian precincts include the Patriarchate, a Hospice, and a Monastery, in the last-named of which is a library with some old manuscripts and volumes of interest.

On leaving the church and turning to the left we proceed southwards till we come to the city walls, and soon after we pass the interior of the *Bâb en-Neby Daûd*, or **Zion Gate** (see p. 24). Keeping inside the city, and skirting the wall, we pass the so-called "House of Annas," a building with no special interest and of no authenticity. A little further on, we arrive at an open space overlooking the Tyropœan Valley, and have a good view of the Temple Area beyond. On the left is the **Jewish Quarter**, where are several synagogues, the principal of which are those belonging to the Ashkenazim and Sephardim Jews respectively. The former are chiefly from Russia, Germany, and the Eastern European States; the latter are Spanish-speaking descendants of the Jews expelled from Spain in such vast numbers four hundred years ago. Continuing inside the wall and going down the valley, we reach the Dung Gate; and turning down a lane bordered by a cactus hedge, on our right is seen the S.-W. angle of the Temple Area, about 33 feet north of which we notice the spring of a huge arch projecting from the western wall. This is the celebrated "**Robinson's Arch**," so called from its discoverer, the American Dr. Robinson, who first identified it as belonging to the southernmost of the two viaducts, which in Herod's time connected the Temple with Mount Zion. His conclusions were subsequently verified by the excavations of Sir C. Warren, who discovered other remains of the same bridge.

Entering a narrow paved lane on the right, we arrive at the

Jews' Wailing-place.

By a strange irony of fortune the Jews, who formerly so rigorously excluded all Gentiles from the Temple Area, are now themselves debarred with equal stringency from entering the precincts of the "Noble Sanctuary," from the superstitious fear that they may inadvertently walk over the sacred ark, which they think is somewhere here hidden underground. The utmost that is allowed them is to pray at the outer walls of the sacred enclosure; and here, every Friday afternoon, which is the Preparation of the Sabbath, and every Saturday morning, the Sabbath itself, they congregate in large numbers to wail and lament for the destruction of their temple and the loss of their inheritance. The sight is one which can scarcely fail to move even the most careless and indifferent hearts; for, amidst a certain amount of formalism and unreality, there is evidently a spirit of fervent devotion displayed by the vast majority of the congregation. The Lamentations of Jeremiah and the 79th and 102nd

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Psalms, chanted in Hebrew, form the chief ground-work of their penitential outpourings and their sorrowful supplications. Every visitor to Jerusalem should make a point, if possible, of attending on a Friday afternoon or Saturday morning, or if that is impossible, in the afternoon on any day in the week, and witnessing this sad and solemn scene.

From the Jews' Wailing-place we may make our way into the main street, which leads in an almost straight line due east and west from the Harâm to the Jaffa Gate. This street, which is generally known to Europeans as *David Street*, intersects at right angles the road which runs north and south through the city from the Damascus Gate; and by these two streets Jerusalem is divided into four quarters, of which we may say roughly that the N.-E. is the Mohammedan, the S.-E. the Jewish, the S.-W. the Armenian, and the N.-W. the Christian quarter of the city.

Proceeding towards the Jaffa Gate, and passing through several native bazaars, we at length reach a busy street which turns off to the right, and which is known as *Christian Street*. At the N.-E. corner of the junction of these two streets stands the Greek *Monastery of St. John the Baptist*; and a short distance down Christian Street, on the left-hand side, stands one of the old reservoirs of the city, called in Arabic, *Birket Hammâm el-Batrâk*, or the "Pool of the Patriarch's Bath," but more familiarly known as **Hezekiah's Pool**, being supposed to be the one referred to in 2 Kings xx. 20. This reservoir or pool can be seen by passing through one of the shops or bazaars on that side of the street.

Christian Street is one of the principal thoroughfares of the city, and is much frequented by pilgrims, as it is the main route to the Church of the Holy Sepulchre from the Jaffa Gate.

Returning to David Street, and ascending the curious broad steps, lined on either side by shops, up and down which is continually passing a stream of human beings and animals, we reach once more the open square in front of the Tower of David.

SECTION 9.

THE HILLS AND VALLEYS AROUND JERUSALEM.

For a survey of the immediate surroundings of Jerusalem we will once more start from the outside of the Jaffa Gate and turn southwards along the Bethlehem road until we come to the bridge over the pool known as *Birket es-Sultan*, and by some authorities identified, though on insufficient evidence, with the *Lower Pool of Gihon*. In that case the large reservoir a short distance to the west of the Hotel du Parc, known as *Birket Mamilla*, would be the *Upper Pool of Gihon*; there is an underground conduit connecting this pool with that inside the city, still called Hezekiah's Pool (see above), which corresponds to the Biblical account of the works executed by the monarch after whom the latter pool is named. This identification rests on the theory that the district of Jerusalem at present called Mount Zion is in fact the "City of David"; the tenability of this theory will be found discussed in the article entitled "General Topography" (see pp. 17, 18). Both these pools stand in the

Valley of Hinnom,

which commences near the Upper Pool, and after skirting the western border of Jerusalem turns sharply eastward, just beyond the Lower Pool, and henceforth forms the southern boundary of the city.

Down this steep and stony valley we now rapidly descend, following the old border line between the tribes

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of Judah and Benjamin, the former of which is on our right hand, and the latter on our left. The valley, which is known in Arabic as *Wâdy er-Rabâbeh*, is bounded on the north by the Western Hill, and on the south by the "Hill of Evil Counsel," or *Jebel Abu Tor*. The English appellation of this hill is derived from a mediæval tradition, without authority, which placed the residence of Caiaphas upon the hill, and asserted that there Judas had taken counsel with the chief priests for the betrayal of Jesus.

A little more than half-way down the valley we see on our right a bare rocky plateau, with a precipitous face, about 15 to 20 ft. high, overlooking the valley, and this is the traditional spot where Judas committed suicide. A little lower down is the place reputed to be **Aceldama**, or the "Place of Blood." The old ruined building which we notice near the eastern end of this mountain terrace is what remains of the great charnel-house that belonged during Crusading times to the Hospital of St. John of Jerusalem. It covers a great pit hewn in the rock, in which the corpses used to be laid and covered with quicklime. A little further east, and at a slightly lower level, is the small Greek convent of Aceldama, built during the last decade in front of a series of rock-cut tombs, some of which are interesting. One of them, over the entrance to which are sculptured clusters of grapes, etc., has been identified with the tomb of Ananus, the high priest, which is mentioned by Josephus (*Wars*, v. 12, sec. 2) as one of the landmarks past which ran the wall of circumvallation built by order of Titus (A.D. 70).

It was probably in the lowest part of the valley that the horrible child sacrifices were held in the days of the Jewish kingdom, when the inhabitants of Jerusalem and the neighbourhood made their sons and daughters "to pass through the fire to Molech" (2 Kings xxiii. 10). A perpetual fire was also kept burning here, in order to destroy the offal and refuse of the city; and hence the place was known as Gehenna, and considered the type of hell, where "the fire is not quenched" (St. Mark ix. 48).

At the point where the valley of Hinnom joins with the valley of Jehoshaphat, at the extreme S.-E. boundary of Jerusalem, we reach a large well, known as *Bîr Eyoub*, or "Job's Well," a little below the village of Siloam; from this spot Mount Moriah and the Western Hill present a picturesque and imposing aspect. It is the site of *En-rogel*, one of the border marks of Judah and Benjamin (Josh. xv. 7), where Adonijah summoned his adherents to proclaim him king in succession to his father David (1 Kings i. 9).

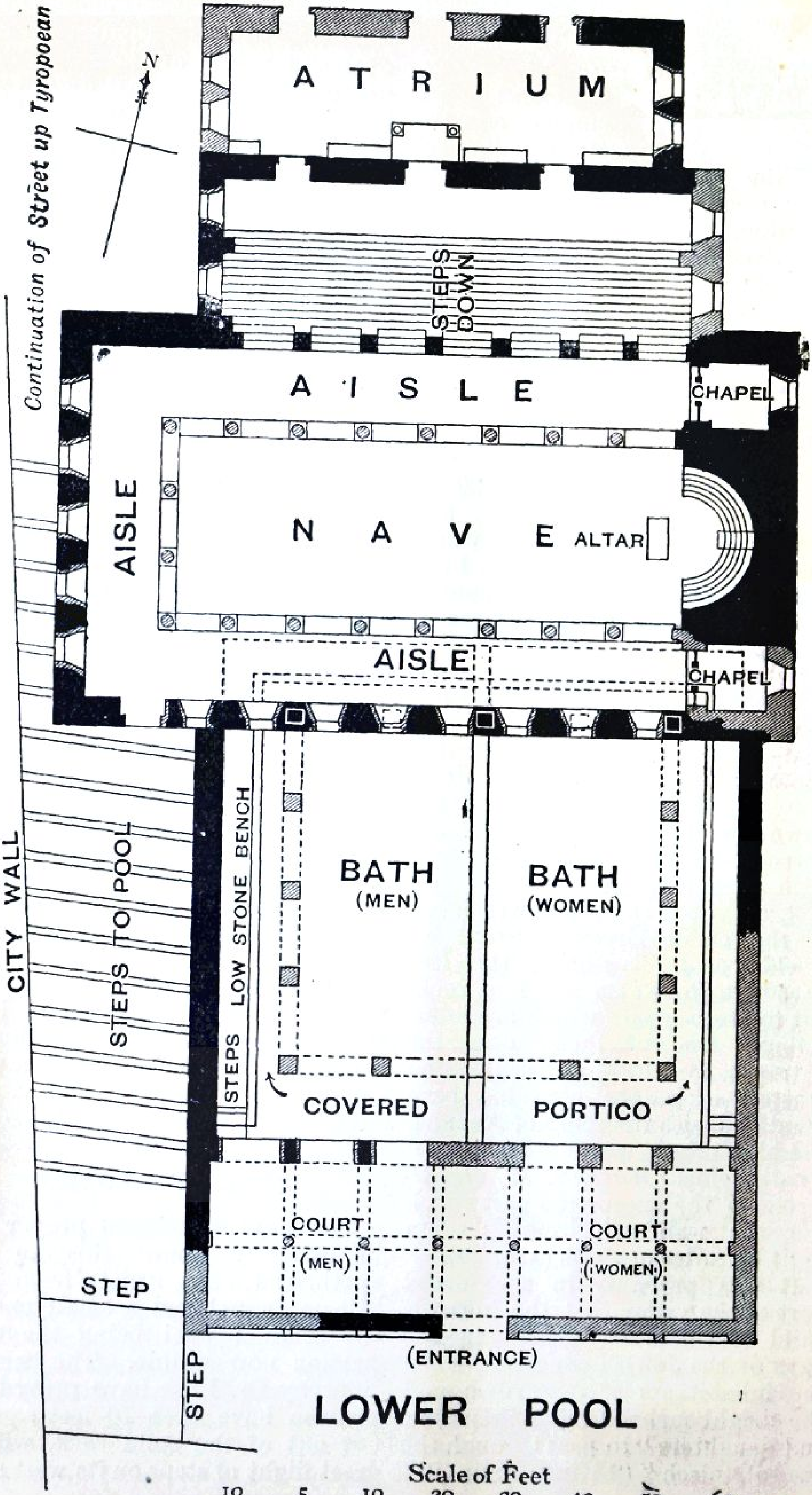
We now turn northward and follow the course of the rocky torrent bed of the **Kedron**, which for the greater part of the year is almost or entirely destitute of water. We come to a tree the trunk of which is surrounded by a platform of stones, and is said to mark the place of Isaiah's martyrdom. It stands at the S.-E. corner of a pool still shown as the Lower Pool of Siloam, and called by the natives *Birket el hamra*. It was till recently a cesspool for the sewage of Jerusalem; but in 1903 it was purchased by Greek Church ecclesiastics, who have made a wall round it, have cleaned it out and diverted the sewage from it.

POOL OF SILOAM.

The Pool of Siloam proper lies immediately above this to the north-west, the inlet from the Siloam tunnel and a small part of the original pool being the only portion now visible. The excavations by Dr. Bliss have proved the pool to have been 70 feet square, cut out of the solid rock, with a great flight of steps on its west side,

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Plan showing
Restoration of Church of Eudocia and Pool of Siloam



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leading from a street which was traced for a considerable distance up the Tyropœan Valley, and which in all probability continued to the Temple Area. In the time of Herod the pool was considerably embellished, the great rock-cut stairway being cased in stone, and an arcade formed round four sides of the pool. Remains of this arcade still exist, standing to a considerable height, and the positions of nearly all the piers have been recovered. In the 5th century the Empress Eudocia built a church to the north and partly over the northern arcade of the pool, which she dedicated to the waters of Siloam, placing the high altar over the outlet of the tunnel, which in those days was supposed to be the spring from which the sacred waters flowed. The pool was at that time divided into two sections, in which "men and women bathed for a blessing." An atrium is also described by some of the early pilgrims as having existed between the upper and the lower pool in which the common people bathed (Antoninus Martyr, 560 A.D.). Felix Fabri, 1480–1483, also mentions the existence of a monastery, which in his day seems to have been in ruins; but no indications of such a building have been recovered. The church built by Eudocia is a most interesting example of early church planning, fitted into a site the limits of which forced the architect to place his main entrance to the north; the entrance being through the arcade of the north aisle by a flight of steps extending to nearly the whole length of the church. The pilgrims then descended, through the small door in the south wall, down the great stepped street to the court, there to "bathe for a blessing." See *R. I. B. A. Journal*, vol. vi. 9, by A. C. Dickie, from which the annexed plan is taken.

The pool is fed by water which flows through an artificial tunnel from the Virgin's fountain—the *Ain Umm ed Deraj* (Spring of the Steps), as it is known to the natives. This tunnel, now known as **The Siloam Tunnel**, is supposed to have been cut by Hezekiah to convey water from the Valley of Jehoshaphat, which was outside the city, to this pool, which, as recent excavations have proved, was then within the city. It was in this tunnel that in August 1880 was discovered the famous **Siloam Inscription**, now in the Imperial Museum, Constantinople. The inscription gives a history of the undertaking, and explains how the work was begun at both ends. Owing to a miscalculation, the two parties missed the true point of junction by about three cubits, and had to complete the junction at right angles, and this "fault" in the cutting can be seen to the present day.

Conder and other authorities hold that the Virgin's fountain (*Ain Umm ed Deraj*) was the Upper Pool of Gihon, the Lower Pool being now hidden under accumulated débris in the valley, and that the passage in 2 Chron. xxxii. 30 which says that Hezekiah "stopped the upper water-course of Gihon, and brought it straight down to the west side of the city of David," refers to the construction of the Siloam Tunnel. If this theory be sound, it follows that Ophel and not the traditional Mount Zion is the "City of David" (see p. 54 above; *cf.* 2 Kings xx. 20; Neh. ii. 13 *et seq.*; *ibid.* iii. 15). The hill behind the village of Siloam was called by the Crusaders the "Hill of Offence," though it seems doubtful why this title was given to it. Some say that it takes its name from an old tradition which located the idolatrous rites practised by Solomon in the latter period of his reign on this hill (1 Kings xi. 7), but it is doubtful whether this identification is correct.

We are now traversing in a northerly direction the **Valley of Jehoshaphat**, or the Valley of the Kedron. On the edge of the terrace at the northern end of Siloam we

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notice a remarkable monument hewn out of the rock and surrounded by a modern wall. From its unusual and suggestive shape, it has been named the "Egyptian Tomb." Over its doorway there are traces of an inscription (in ancient Hebrew or Phœnician letters) which has been purposely destroyed. Its interior differs altogether from any other rock-tomb known to exist in Palestine. It is like a tiny chapel, and therefore some archæologists think that it may originally have been one of the shrines for idolatrous worship constructed for Solomon's wives. We see on the hill slopes to our right the innumerable stone slabs of the vast *Jewish Cemetery*, and we now pass close to the rock tombs bearing the names of Zacharias, St. James, and Jehoshaphat, which we have already seen from a distance (see p. 24). Pausing for a few moments to examine the remarkable monument commonly known as **Absalom's Tomb**, but probably dating from the Maccabæan period, we presently join the carriage road from Bethany, and at length arrive at the

GARDEN OF GETHSEMANE.

The site of this sacred spot is probably genuine, or at any rate the garden must have been close by. It now belongs to the Franciscan monks, and is tended and kept in beautiful order. At intervals along the garden path are arranged the 14 stations of the Cross, and in the garden are several very ancient olive-trees, though it is extremely improbable that any are remaining, either here or in any part of Olivet, which were in existence in the time of Christ.

Near to the garden is shown the so-called *Grotto of the Agony*, and a few paces further to the north is the **Virgin's Tomb.** Though there is little or no ground for believing that the mother of Christ was really buried here, the tomb is well worth visiting. The entrance is a handsome stone doorway, with a fine pointed arch; the original doorway has been filled up with masonry, and a smaller arched entrance is built into it. A broad flight of marble steps leads down to the underground chapels and shrines, where are pointed out to the credulous pilgrim the actual sarcophagus of the Virgin, the tomb of Joseph, and the tombs of the Virgin's parents, besides many other curious relics, not one of which is genuine. The Greeks, Armenians, and Abyssinians all have their respective altars in the place.

We now ascend the

MOUNT OF OLIVES,

the primitive simplicity and picturesque aspect of which have been of late years almost entirely destroyed by the huge edifices, walls, and terraces which the Russians have erected upon its slopes and summit. There are three paths up the mountain, each famous, according to existing legend, in the history of the life of Christ.

The easiest and least steep is the one which bears to the right from the east side of the Garden of Gethsemane, and leads past the Russian Church of Mary Magdalen and the Tombs of the Prophets to the summit.

The road to the left, which goes direct up the mountain, may be that which David took when he fled from Jerusalem at the time of the rebellion of Absalom.

The road to the right, which passes the Tombs of the Prophets, was probably the one trodden by Christ and His disciples evening after evening during the last week of His life upon earth, for this is the ordinary footpath to Bethany over the summit of Olivet; and, if this be so, it was somewhere along this path that the incident of the barren fig-tree occurred (St. Matt. xxi. 19); and near the top of the hill, by the side of this path, that Jesus foretold to some of His disciples the destruction

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of Jerusalem and His own second coming (St. Matt. xxiv. 3-51). It may also have been along this road that Christ passed on the occasion of his triumphal entry into Jerusalem. The Russian Church of Mary Magdalen was built in 1888 by the mother of the Czar.

The so-called **Tombs of the Prophets** are situated not far from the Russian Church. A small charge is made for admission, the tombs now belonging to this church. The tombs are undoubtedly Jewish in character, though in later times they have been used for Christian burial, as is evident from several Greek inscriptions in them. The rock-cut catacombs are semi-circular in shape, and in the outer face of the circumference there are 24 *kokim*. A smaller concentric semi-circular passage runs around, and branch passages radiating at angles from different points of this passage connect it with the larger one in which are the *kokim*. There is no ground for connecting these tombs with the Jewish prophets, though they certainly are held in great reverence by the Hebrew natives of Jerusalem. There are several other rock-cut tombs and catacombs scattered over the area of the Mount of Olives.

A little beyond the Tombs of the Prophets is the Latin *Church of the Creed*, so called because the apostles are said to have drawn up the Creed on the site; and behind this, again, is the *Church of Pater Noster*, where Christ is said to have taught His disciples the Lord's Prayer. The tradition is not older than the time of the Crusaders, and is, of course, utterly erroneous, as the Sermon on the Mount, in which the Lord's Prayer first occurs, was delivered in the neighbourhood of the Sea of Galilee. The church itself is about thirty years old, having been erected by the Princess Latour d'Auvergne, whose life-size memorial effigy is within. The Lord's Prayer, in thirty-two different languages, is inscribed on slabs in covered corridors.

Amongst other so-called sacred spots on Olivet is the *Church of the Ascension*, which stands over the traditional site of the Ascension, the very impression made by the foot of Christ, when He pressed the earth for the last time, being shown to the pilgrim! The church stands in the village, to the west of the Russian tower.

The summit of the Mount of Olives (2720 ft. above the level of the sea) is the highest point of the hills standing round about Jerusalem. The view from the *Russian Tower* eastward, over the Wilderness of Judæa to the Dead Sea in the distance (4012 ft. below the summit of Olivet), with the mountains of Moab beyond, is one which should on no account be missed. Its wild beauty and the striking contrasts in the landscape can never be forgotten.

A poor little native village, called *Kefr et-Tor*, stands near the summit of the mount, which itself is known as *Jebel et-Tor*. Olivet used formerly to be called by the Moslems "Tor Zaita," or Mount of Olives or Oil. Native Christians commonly call it Jebal ez Zeitun, lit. Mount of Olives.

Continuing our journey by the carriage road along the ridge of Olivet towards the north, we cross the road which leads from Jerusalem to Bethel by way of Anathoth, Gibeah, Michmash, and Ai (see p. 25); and immediately afterwards we find ourselves on the heights of **Mount Scopus.** The view of Jerusalem from this point is very fine indeed. We keep along the ridge till finally we join the direct road to Bethel, through Ramah and Beeroth. Here it was that Titus and his army obtained their first view of the fated city. We may descend the recently constructed carriage road into Jerusalem from this point, over the ruined foundations of the old Roman road which led from Jerusalem to Damascus: at the entrance to the olive-groves in the north suburbs of the city we come to the

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Tombs of the Kings.

These are well worthy of a visit, as they are admirable specimens of the huge labour and expense which were spent on rock excavations in the days of old. These excavations are in two separate portions connected by an arched portal in the solid rock which divides them. The portion which we first enter consists of a series of broad rock steps, 24 in number, with rock-cut water channels on either side, leading into two rock-cut cisterns at the farther end. Passing through the partition portal, we enter a spacious rock-cut court, 90 ft. by 80 ft. in extent; and at the farther, or west, end we reach the rock-cut portico admitting to the actual tombs. These are situated in *loculi* and *kokim* belonging to three square chambers, which are reached through a square vestibule, this in its turn being entered through a low passage which was formerly closed by a rolling-stone, still to be seen in its groove. There are three smaller chambers besides those mentioned above, which have also contained dead bodies. Altogether there are receptacles for over 70 bodies, and the tomb must have originally been intended for the burial of personages of the highest rank. They certainly are not the sepulchres of the Kings of Judah, who were buried on Mount Zion; but the most generally accepted theory now is that they were the family catacombs of Helena, Queen of Adiabene, who, becoming a Jewish proselyte, settled in Jerusalem after her husband's death in the year A.D. 48. She had a very numerous family of children and grandchildren, and they were all buried in a place described by Josephus, and answering accurately to this position.

The **Tombs of the Judges** can be easily reached from this place; they lie on the way from Jerusalem to Neby Samwîl. They are of much the same character as other rock-cut tombs and catacombs which we have already described, and need no lengthened notice here. As in the case of the tombs of the prophets and of the kings, the title of these tombs is purely fantastic and imaginary.

SECTION 10.

TO JERICHO, THE DEAD SEA, AND THE JORDAN.

BY CARRIAGE.

Time, to Jericho, 4 hours; to the Dead Sea, 2 hours; to the Jordan, ¾ of an hour; to Jericho, 1½ hours; to Jerusalem, 6 hours.

This is the easiest method of visiting the Jordan Valley, though after heavy rains it may sometimes be impossible for carriages to reach the Dead Sea or the Jordan, there being no proper carriage road beyond Jericho. Two days are generally devoted to this excursion, which may, of course, be taken on horseback.

During the late autumn and the spring the most favourite excursion from Jerusalem is that to the Plain of Jericho; but in the summer and early autumn the heat is too intense for the trip to be undertaken except at night. There is a difference of over 4000 ft. in the levels of the Mount of Olives and of the shores of the Dead Sea, the former being 2720 ft. above, and the latter 1292 ft. below, the surface of the Mediterranean Sea. Indeed, the Plain of Jericho is absolutely the *lowest* inhabited spot in the world; and the consequence is that, whilst its temperature is most agreeable in the winter, and very pleasant in the late autumn and the spring, it is quite intolerable in the summer and early autumn for Europeans, and even the native Bedu escape at that time into the hills.

Our road skirts the N. wall of the city, and then descends the

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valley of Jehoshaphat. We cross the "brook Kedron," pass the garden of Gethsemane, and ascend the western slopes of Olivet. At the corner where the road bends to the east, before the descent, a fine view of the city should be noticed. Below us lies the steep valley of Jehoshaphat, with its slopes covered with Jewish graves, while a little to the south is the village of Siloam. The hill across the valley is Ophel, — probably Zion,—to the N. of which is the temple area, and the striking S.-E. corner of the city walls. The domes of the El Aksa Mosque and the "Dome of the rock," as well as those of the two Jewish synagogues, and the many minarets and church towers, combine to make the view of the city a striking one. It may well have been here that "He beheld the city, and wept over it" (Luke xix. 41). The road winds down a deep bay on the side of Olivet, passing disagreeably near the new slaughter-houses on the right. When it again turns east, we see to our right the village of *Abu-dîs*, the inhabitants of which, from once having been the hereditary plunderers of travellers on this road, are now recognised as their guardians. Our Arab escort is therefore from this village. We catch a distant glimpse of the Jordan valley, and in a few more minutes reach the squalid modern village of

BETHANY,

now known as *El 'Azarîyeh*, lying to the left of the road. The inhabitants are some of the dirtiest and most importunate beggars in the land, and travellers will not be tempted to stay longer than is absolutely necessary. The traditional house of "Mary and Martha" is not worth a visit; but it is perhaps worth while, by diverging for a few minutes from our road, to visit the traditional **TOMB OF LAZARUS,**—now a Moslem shrine,—up a stony path to the left. There is little, in fact, to support the tradition, but the visit may help us to realise the scene of our Lord's great miracle (John xi.). A little beyond Bethany, to the right of the road, is a Greek chapel and convent, over the traditional spot where Martha met Jesus (John xi. 20). The road now makes a steep descent by many zigzags. [Riders may make a short cut by taking a steep bridle-path to the right, but they will probably prefer to lead their horses much of the way.] At the bottom of the hill we come to a wayside spring and a small *khan*. The former is known as *'Ain el Hôd*, "The Spring of the Cistern," and Christians have named it "The Apostles' Fountain," as our Lord and His apostles must have halted here more than once on the journeys between Jericho and Jerusalem. It must always have been an important point, as it is the last natural supply of water on the road between here and the Jordan valley. It is thought by some to be the *En-shemesh* mentioned as one of the boundary marks between Judah and Benjamin (Josh. xv. 7). After a short rest we continue our journey down the somewhat uninteresting *Wâdy el-Hôd*. Some $\frac{1}{4}$ hr. from the inn, we notice on our left a large rock by the roadside with small stones piled on or around it and worn smooth in places. This is called "The Stone of the Father of Backs," and to rub one's back against it is considered a sure cure for "backache." Moslem tradition states that Abraham brought this stone from Hebron. Another $\frac{1}{4}$ hr. and we leave on our right a "road" to *Khan el-Ahmar* and *Nebi Mûsa*, and cross a ridge into the *Wâdy es-Sîdr*. After a prolonged, steady, and gentle descent the valley makes a sudden bend to the south, and we cross another ridge into the wide *Thoghret-ed-debr*,—"The Pass of the Rear,"—a name which may very possibly contain an echo of the Debir of Joshua xv. 7. As our road commences to ascend, we catch a distant

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view to the right of *Jebal Muntar*,—the supposed mountain of the scape-goat,—and a little further on a road branches off down the valley to our left, which goes to Wâdy Kelt. At the top of the hill is the modern *khan* or **Inn of the Good Samaritan**, erected on the spot which tradition has long fixed as the most suitable for such an event as that described in our Lord's parable (Luke x. 34, 35). There are a few old tombs on the opposite side of the road; and on the hill-top to the N.-E. the ruins of a mediæval castle with a fine rock-cut moat, evidently constructed to protect the high road. It was almost certainly the *Tour Rouge* made by the Templars. To-day the hill is called *Talat ed dumm*—the "ascent of blood,"—and is the *Adummim* of Joshua xv. 7, xviii. 7. These names are all derived from the red strata of rocks which come to the surface at this spot, and are specially noticeable at the ascent towards the khan. We have now accomplished the longer and the less interesting part of the journey. When we resume our journey, having refreshed ourselves and our horses, we shall pass through scenery most varied and striking.

A rapid descent of a little over half an hour brings us to a point where there are remains of aqueducts on *both* sides of the road: these in Roman times brought water from the main springs at *'Ain fara* in the Wâdy Kelt to Jericho. We catch glimpses of the Jordan plain and the Dead Sea in front of us, while here and there to the left we see the precipitous cliffs of the great chasm of *Wâdy Kelt*, the supposed valley of Achor (Josh. xv. 7, vii. 26). The stream at its bottom—which never gets quite dry, though it sinks into the ground lower down, except in the rainy season—is, on very insufficient grounds, identified by some as the Brook Cherîth where Elijah was fed by the ravens or, as some read it, by the "Arabians" or the "Orbites" (see the *Speaker's Commentary*, vol. ii.). However, that Elijah was here preserved is an accepted Church tradition.]

[A path on our left leads down into the valley to the *Monastery of Elijah*. This Greek Church establishment clings to the face of the cliffs, — a miniature Mar Saba. It is well worth a visit, and the path is quite a good one for foot passengers. A pleasant rest may be enjoyed by the side of the stream in the beautiful little garden attached to the Convent. A most interesting walk, with intervals of riding, may be made from here along the N. side of the Wâdy Kelt on to Jericho. It is not much longer than the carriage road, and is worth doing, if time permit, on account of the wonderful views of the precipitous cliffs, with the many hermitages nestling among them. The bridle-path is good, but cannot be recommended to those who have not steady heads for mountain climbing.]

Proceeding by the carriage road, we now descend rapidly to the plain, skirting on our left the steep side of Wâdy Kelt. Just before the plain is reached we pass a small ruin and the remains of an aqueduct. To our immediate right the valley was once dammed up to make a pool; remains of the dam may be seen. In the plain in front of us are the remains of a large but now completely silted-up reservoir called *Birket Mûsa*, while all around are the outlines of ruined walls. There is little doubt but that here we have the site of the **Second Jericho** — that of Herod and the Romans. It lay on both sides of the mouth of the Wâdy Kelt, on the high road to Jerusalem. The Jericho of Crusading times was on the site now occupied by the modern *Erîha*, to which we are now going, while the site of the earliest Jericho is marked by some "*tells*," or low mounds, which we can see to our left at the foot of the hills. Our route takes us past the remains of an ancient aqueduct in the wâdy

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to our left, and then past a modern one, and within ten minutes from the foot of the hills we cross the Wâdy Kelt by a wooden bridge, and reach our hotel.

The modern **Jericho** is a miserable little village called *Eriha*, inhabited by descendants of Egyptian colonists, planted here by Ibrahim Pasha. There are, however, some well-built edifices around, including an old ruined castle, probably dating from the Crusades, a modern Russian hospice, and four hotels. Attached to the ruined castle is a modern mosque, built by the present Sultan in 1901.

From this spot a ride or drive of a mile or so along a well-made carriage road through luxuriant gardens and groves brings us to a two-headed mound with an abundant spring of pure fresh water at its base. The spring is called *Ain Sultân*, and is identified with **Elisha's Fountain**, from a tradition which connects it with the water which that prophet rendered sweet (2 Kings ii. 19–22). The mound itself is almost undoubtedly the site of

ANCIENT JERICHO.

Its commanding position will be particularly noticed, standing at the head of the plain, and guarding the entrance of the pass which ascends steeply the rocky mountain immediately to the west of the hill, and which was in former days the main road from the plain into the hill country of Judea, leading directly to Ai and Bethel. It was up that pass that Joshua and his army ascended after the destruction of Jericho; and it would have been strategically out of the question for the Israelites to have attempted to penetrate into the heart of the country whilst the fortified city of Jericho remained intact, threatening to cut off their retreat. The weird and wild range up which the path ascends immediately after leaving the plain is called *Jebel Kuruntul*, and was known in mediæval times as *Mons Quarantaria*, from the tradition which makes it the scene of our Lord's Forty Days' Fasting and Temptation in the Wilderness. Here are the dwellings of many monks and hermits. The top of the most northerly point is surrounded by a wall, and is, by tradition, the actual site of the Temptation.

A few miles to the north of the site of ancient Jericho we can see two prominent peaks in the spur of hills which project eastwards from the main mountain ridge into the plain. The more easterly of these two peaks is called *Osh el-Ghoreb*, or the "Raven's Nest," whilst the other is known as *Tuweil-edh-Dheeb*, or the "Wolf's Peak." *Ghoreb* in Arabic corresponds to *Oreb* in Hebrew, whilst *Dheeb* corresponds to *Zeeb*, the former signifying *Raven* and the latter *Wolf*. Here, then, in the names of these two peaks, we are at once reminded of the "Oreb and Zeeb" of the Bible. It will be remembered that Gideon, after defeating the Midianites at the Water of Harod, took two of their "princes," Oreb and Zeeb, prisoners, "and they slew Oreb upon the rock Oreb, and Zeeb they slew at the winepress of Zeeb" (Judg. vii. 25). Gideon wished to teach these Midianites a lesson which they would not be likely to forget for a long time, and therefore he took the politic course of bringing his prisoners to the districts over which they ruled; and Oreb he put to death on the rocky summit of Oreb, whilst Zeeb he put to death on a winepress on the hill of Zeeb, —the Raven on the Raven's Nest, and the Wolf on the Wolf's Peak. On these two prominent hilltops, therefore, we have the undoubted scenes of that romantic history.

JERICHO TO THE DEAD SEA, THE JORDAN, AND BACK.

This interesting excursion may be made entirely by carriage in

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some five or six hours, including halts. During early spring much of the Jericho plain is covered with grass and flowers, but they soon disappear; while in the neighbourhood of the Dead Sea the ground is too saturated with salt to support vegetable growth, except in scanty patches. The carriage "road," a mere track over the plain, first crosses the somewhat steep-banked Wâdy Kelt, and then winds over almost level ground for some miles. A few steep descents and some nasty corners have to be negotiated, and then comes a straight path for the

DEAD SEA.

Here we are at the lowest known spot on the earth's surface, being 1292 feet below the level of the Mediterranean Sea, 3786 below Jerusalem, and 4012 below the summit of the Mount of Olives. The consequence is that the waters of the vast lake—47 miles long, with an average of about 5 miles in breadth—have no possible outlet anywhere; and the level is maintained by the enormous amount of evaporation which goes on in the dry hot air of this low stratum of the atmosphere. This constant evaporation causes an equally constant precipitation of the various salts contained in the muddy deposits brought down by the Jordan and the other streams which flow into the Dead Sea (especially on the E. side); and hence the sea becomes year by year more saline in its character, and more densely impregnated with mineral substances. This accounts for the peculiar characteristics which the Dead Sea notoriously possesses, —its heavy specific gravity, its acrid taste, and its incapacity for supporting marine life.

Along the N. shore are numerous "salt pans," where the salt is made to crystallise on sticks. Salt is a government monopoly, and in the summer months soldiers are kept here, to prevent smuggling.

Though sadly lonely and desolate, the Dead Sea and its surroundings have a very distinct beauty and charm of their own; and, whether seen amid the grand and awful accompaniment of one of those terrific thunderstorms which periodically break over it from the mountain regions of Moab or of Judæa, or in the calm serene atmosphere of a cloudless sky; whether the surface of the lake is lashed to fury, or lies smooth and placid as a sheet of blue glass;—in whatever phase of humour the powers of nature may happen to be at the time of the traveller's visit, the impression of that visit upon the mind and memory must for ever remain indelible. The vision of the Dead Sea is something alone and incomparable, and earth has nothing elsewhere exactly like it.

The city of Sodom probably stood somewhere near the S.-W. end of the Sea, at a place now known as *Jebel Usdum*; and the city of Gomorrah is, perhaps, indicated by the name *Ghamarîyeh*, attaching to a *wâdy*, or valley, on the N.-E. shore, but authorities are very divided as to these sites.

A bathe in the Dead Sea is a very enjoyable experience, but care should be taken to avoid letting the water get into one's eyes. The saline properties in the water are very beneficial for skin complaints. The density of the water makes it so buoyant that it is impossible to sink; at the same time swimming is very difficult, as one's body is so much out of water. After bathing, it is a good plan to go at once to the Jordan, and in the fresh water of that river wash off the coating of salt left by the water of the Dead Sea. A sharp ride of a little less than an hour will bring us to the

RIVER JORDAN.

Here the pilgrims of the Russian, Greek, and Latin Churches assemble in their thousands every year to bathe, as a religious observance.

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Swimmers should be cautioned against the rapid stream and dangerous eddies, which have proved fatal to too hazardous bathers. The banks of the river will be found in most places very soft and slimy, and care should be exercised in getting in and out of the water. The dense fringe of foliage on the banks of the Jordan offers agreeable and inviting shade, and this is an excellent place for the midday halt for food and repose.

"Describe the course of the River Jordan," was a question set lately at a Winchester College examination. A boy wrote: "The Jordan is a river which runs straight down the middle of the map of Palestine, but if you look at it very closely, *it wriggles about*." The lad must have been gifted with acute powers of observation; for the answer is beautifully correct, as far as it goes. So nearly does the Jordan run down the middle of Palestine, that it, with its dependencies, the Waters of Merom, the Sea of Galilee, and the Dead Sea, divides the country into two portions which are nearly equal in area, and which are known from their positions with respect to the Jordan as Eastern and Western Palestine respectively. On the other hand, to such an extent does the Jordan "wriggle about," so numerous and frequent are its short, sharp windings, that, though at first sight it appears to run an almost direct course from the Sea of Galilee to the Dead Sea, a canoeist proceeding from the one lake to the other would traverse nearly three times the distance that a rider on horseback would cover along the valley from point to point. The swiftness of its current and the soft crumbling nature of its muddy banks are the principal causes of its zig-zag course.

Apart from the sacred and historic associations attaching to it, the Jordan is in some respects one of the most remarkable rivers in the world. For nearly its entire length its bed is considerably below the level of the sea; at the Waters of Merom it is a few feet above, at the Sea of Galilee 680 feet below, and at the Dead Sea nearly 1300 feet below the Mediterranean.

Geologists tell us that the Jordan valley occupies a great "fault" in the earth's crust, which may be traced to the north and far further south; that the valley was once a great arm of the Red Sea; that it was cut off at a very early period by the rising of the land to the S. at the present *Araba*; that at a later period of excessive rain all over this region, the level of the enclosed waters rose actually higher than that of the ocean, and that there must have been an unbroken sheet of water for over 200 miles, from the foot of Hermon to considerably S. of the S. end of the Dead Sea. A process of drying up then set in, and the waters diminished over a period of many centuries. These changes may be traced to-day in the many terraces at varying levels; as the water subsided, the salt—partly that of the original ocean, but much more from the washing away of the rocks around—became more and more concentrated, while the insoluble substances were deposited on the lake bottom in layers of enormous thickness. Collections of water were left behind at Lake Huleh and at the Sea of Galilee. The first great lake-bed became a fertile plain—to-day known to the Arabs as the *Ghor*; while the river Jordan, cutting its way between the lakes through the soft deposits, has made for itself a deeper channel,—covered with water only in floods,—known to-day as the *Zor*, and in the Bible as "The Swelling of Jordan" (Jer. xii. 5, xlix. 19). The valley varies considerably in width at different parts of the course of the Jordan, the mountain ranges being widest apart just opposite to Jericho, where the distance between them is at least 15 miles. Higher up they approach so near to the river on either side

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that there is very little valley left between.

The pilgrims are taught that Christ was baptized at the spot where the sacred bathing takes place, and that there the Israelites crossed the Jordan; but both these traditions are legendary. The Palestine Exploration Survey explorers have identified **Bethabara**, about 30 miles north of this place, nearly opposite to *Beisân*, the *Bethshan* of the Old Testament, where a ford still exists, called *Makhâdet Abâra*, or the *Ford of Abara*; whilst the scene of the Israelites' passage was a few miles north of the bathing-place, near the mouth of Wâdy Kelt.

We now turn our backs on the banks of the Jordan, and, riding in a westerly direction, we gradually ascend to the level plain, and see away to our left a well-built monastery, which is dedicated to St. John the Baptist, and is called in Arabic *Deir Hajlah*. This marks the site of *Beth Hoglah*, on the border-line between the tribes of Judah and Benjamin (Josh. xv. 6). After a short hour's ride we cross the familiar Wâdy Kelt, and soon after we see the remains of an old reservoir, close by a large open space, with a fine tree, and evidently once enclosed by rough heaps of stones, of which some traces still remain. This is in all probability the site of **Gilgal**, where Joshua and the Israelites encamped after their passage across the Jordan. The word "gilgal" signifies "a circle"; and in this case probably signified a sort of *zareba*, or enclosure, surrounded by hastily constructed ramparts of stones, as a means of defence against attack. There are several *Gilgals* in various parts of Palestine, and they invariably indicate places enclosed by a circle of stones, generally of religious import, as sacred precincts for sacrifice and worship, but sometimes, as in this case, formed for strategic and military purposes. It was at this Gilgal that Joshua erected the twelve stones taken out of the bed of the Jordan (Josh. iv. 20); here the rites of circumcision and of the passover (which had been held in abeyance during the wanderings in the wilderness) were solemnly renewed (Josh. v. 2–11). Jericho is now in sight, and in a short time we are once more there.

SECTION 11.

JERUSALEM, *VIÂ* BETHLEHEM AND MAR SABA, TO THE DEAD SEA.

A Three Days' Tour on Horseback only.

To Bethlehem, 1 *hour; to Mar Saba*, 3½ *hours; to the Dead Sea*, 5 *hours.*

There is a direct route to Mar Saba from Jerusalem, which may be taken either as an alternative to the above route or for the return journey of those who do not desire the somewhat arduous route from the Convent to the Jordan Valley. This road commences down the Valley of Hinnom, past Bir Eyûb, along the Wâdy en-Nar; it then crosses into a side valley, and rejoins the Wâdy en-Nar about an hour before the Convent is reached.

A separate excursion to Bethlehem and back may be made comfortably in half a day by carriage from Jerusalem. The drive each way takes about 1 *hour.*

Leaving Jerusalem by the Jaffa Gate, and skirting the Birket es-Sultan (see p. 54), we climb the short, steep hill, with the *Montefiore Almshouses* on our right. Near the top of the hill we see the **British Ophthalmic Hospital** on our left. This institution is well worth a visit, being admirably conducted on non-sectarian principles, under the auspices of the Knights of the Order of St. John of Jerusalem, of the English

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branch of which King Edward VII is the head.

Leaving the road to the Railway Station and the **German Colony** on our right, we continue our way across a broad and spacious plain, known to Bible students as the "Plain of Rephaim," or *Valley of the Giants*, where David had more than one successful encounter with the Philistines (2 Sam. v. 18–25). As we approach the farther end of the plain and begin to ascend the hill we come to a wayside well, known as the **Well of the Magi.** An ancient tradition says that as the Wise Men from the East were trudging along this road in the gathering twilight, weary and dispirited from the fruitless search for the "King of the Jews" in Jerusalem, they sat down on the margin of this well to rest. Stooping forward to draw some water to drink, they saw to their surprise, clearly reflected in the still clear surface of the water, that identical heavenly apparition which had led them from the East to Jerusalem. This caused them to lift their eyes heavenwards, and then, in the words of the sacred Evangelist, "Lo, the star, which they saw in the East, went before them, till it came and stood over where the young child was" (St. Matt. ii. 9).

Following in their footsteps, we next arrive at the *Convent of Mar Elias*, occupying a prominent and picturesque position on the crest of the hill, on our left. It derives its name from an old tradition which says that Elijah rested here on his flight to Horeb; and the very impress of the prophet's body is shown by the dragomans and priests on a stone close to the road. It really seems strange that there can be found any people ignorant and credulous enough to listen to such silly stories as these! And yet there are thousands of pilgrims to the Holy Land every year who devoutly drink in and fervently believe everything they are shown and told.

Directly after passing the convent we obtain our first view of Bethlehem, standing on a commanding site, on an eastern spur of the great mountain range which runs like a backbone from north to south through the centre of Palestine. Farther to the east and at a greater distance from us rises the remarkable conical-shaped hill known as the *Frank Mountain*, on the summit of which are the ruined remains of *Herodium*, a castle erected by Herod the Great. According to Josephus, Herod was buried there. The native name of the hill, which is probably of artificial origin, is *Jebel Fureidis*, or the "Hill of Paradise."

Turning sharply to the right and descending the road round the head of a valley, we come in a few minutes to **Rachel's Tomb** (*Kubbet Râhîl*). There can be little doubt that, if not on the actual site of the grave of Jacob's favourite wife, this comparatively modern building is, at any rate, situated very close to the spot; for the Bible narrative clearly states that "Rachel died, and was buried in the way to Ephrath, which is Bethlehem" (Gen. xxxv. 19). Here the way to Bethlehem branches off from the main road to Hebron.

On the slopes of the hill country to our right we see a large and flourishing village, with numerous well-built edifices, embowered in a forest of olive-groves. This is now called *Beit Jâla*, and is probably identical with the **Giloh** of which Ahithophel the Gilonite was a native. If so, a very vivid and romantic light is thrown upon the story of Ahithophel and David, and we can more readily understand and appreciate the overwhelming surprise and grief of the tender-hearted monarch when his lifelong friend turned traitor to him. For Bethlehem and Giloh being thus, as it were, sister villages or towns, the flocks belonging to each place would ramble on the same hills, and the shepherd boys who tended them would be

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companions and playmates from childhood. Beit Jâla is entirely composed of Christians, of which there are about 4000 belonging to the Greek Orthodox Church, nearly 1000 Latins, and about 200 Lutherans. All sects have excellent churches and schools.

In about a quarter of an hour after leaving Rachel's Tomb we reach the outskirts of

BETHLEHEM,

and commence to wind our way through the narrow and dirty streets of the birthplace of Boaz, of David, and of our Lord.

At the entrance to the town, through a narrow passage on the left we come to a courtyard, in which stands the mouth of the traditional *Well of David*, being supposed to be that to which he referred when he expressed an ardent desire for a draught of water from the well (2 Sam. xxiii. 14–17). Visitors are warned against drinking any of the water from this well now, as it is highly dangerous to do so. Remounting our horses, we continue our ride through the streets of Bethlehem until soon after, passing under an archway, we emerge into the broad, open square, at the farther end of which is the

Church of the Nativity.

Fortunately, there is no reason to doubt the genuineness of this site, for we have the testimony of St. Jerome, who lived and died within its precincts not many years after the erection of the church in the year A.D. 330 by Constantine the Great. St. Jerome was born in the succeeding year (A.D. 331) and died in A.D. 420, having spent the greater part of his life here; and he tells us that there were old inhabitants of Bethlehem living in his day who well remembered the ruined khan, or inn, upon the site of which Constantine had built the church. There would have been only one such khan in Bethlehem, and it would have occupied the same position for centuries, or even for thousands of years. There is therefore every reason to suppose that Constantine's church was built upon the scene of the Nativity. It is dedicated to *St. Mary*, and, though considerably repaired and beautified by Justinian in the middle of the 6th century, it is undoubtedly the original church of the 4th century. Through all the vicissitudes which the Holy Land has undergone during the last 16 centuries, and notwithstanding the fact that almost every other Christian church and cathedral in the country was converted by the Moslems into a Mohammedan mosque, the Church of the Nativity at Bethlehem has continued an uninterrupted career of Christian worship from the days of its first consecration down to the present time. It is generally supposed to be the oldest existing church in Christendom which can thus point to an unbroken continuity of sacred Christian worship.

Crossing the large open pavement in front of the church, we enter through a low doorway into a dark porch. The original handsome entrance has been almost entirely blocked up, in order to guard the church against the sudden irruption of an army or a mob; and the present doorway has thus purposely been made small and inconvenient. Passing through the porch, which is now only a fragment of what it once was, we enter the fine and interesting old *Nave*, which is flanked on either side by a double row of aisles. The columns and Corinthian capitals of nave and aisles are those originally erected by Constantine; and, though considered architecturally as rather debased in character, are still wonderfully striking and noble. Around and beneath the clerestory windows, which are the only inlets of light to the nave, there are some interesting and beautiful fragments of mosaic work, executed in the middle of the

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12th century, under the auspices of the Byzantine emperor, Commenos. Originally the whole space on either side was completely occupied by this costly mosaic decoration, but only these fragments now remain. It will be noticed that the subjects are arranged in five layers or strata, viz: (1) a frieze of foliage above the windows; (2) figures of angels between the windows; (3) a row of foliage and beading below the windows; (4) representations of the early Christian councils; and, (5) on the lowest tier, half-length figures of the ancestors of Christ.

The farther end of the church is separated from the nave by a large stone screen with a doorway in the centre, and one on either side at the ends of the aisles adjoining the nave. Beyond the screen there is a *Choir* or chancel, with a transept on either side. The northern transept belongs to the Armenians, and has in it two altars; the rest belongs to the Greeks. In the central portion there is a highly decorated *Eikonostasis*, or screen, beyond which, to the east, is the Greek altar in the sanctuary, which is terminated by an apse; and in the southern transept is another Greek altar. Both transepts are terminated also by apses. Underneath the central platform is a crypt, which is reached by a flight of steps in either transept, and which is known as the

Grotto of the Manger.

Ecclesiastical tradition has placed the actual scene of the Nativity here; and underneath are altars decorated with costly hanging lamps. A silver star is fixed into the ground, bearing on it the Latin inscription, "*Hic de Virgine Maria Jesus Christus natus est*," of which the translation is, "Here Jesus Christ was born of the Virgin Mary." A short distance to the S.-W. of this altar, and on a lower level, is pointed out the place where the manger is said to have stood. These spots are, however, apocryphal, and we may rest content with the broad fact that the church stands upon the site of the old khan. The natural rock of the cave is clearly visible, though the whole place has been converted into a chapel.

At the farther end of the chapel a doorway leads into an underground passage excavated in the solid rock, and passing along this we reach a small chamber where is an altar with a picture representing the dream of Joseph ordering the flight into Egypt. Another chamber beyond is known as the *Chapel of the Innocents*, and is the apocryphal scene of the massacre of the Bethlehem infants; a side passage out of this chamber leads to the traditional *Tomb of Eusebius*, who, however, must not be confounded with the great Christian historian. We next come to another chamber, containing the *Tombs of St. Jerome* and of his famous female disciples *Paula* and *Eustachia*. At the north end of this chamber is the *Chapel of St. Jerome*, where that celebrated Father of the early Church is said to have spent the greater part of his life, and where, according to the tablet on the wall, he made the *Vulgate* translation of the Bible into Latin. At the west end of this chapel we see the commencement of a flight of steps to the open ground above, which is now closed up.

Returning to the Chapel of the Innocents, we ascend some steps at its northern extremity, and emerge into the

Latin Church, which is dedicated to *St. Catharine*. A door at the S.-W. angle of this church leads into the N. transept of the Church of the Nativity.

Attached to the mother church there are three monasteries: that belonging to the Latins occupying the N. side; that of the Greeks, the S.-E.; and that of the Armenians, the S.-W. There are entrances to all these monasteries from the church itself.

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There is little more of special interest to the ordinary visitor to be seen in Bethlehem itself, though the traveller will scarcely be permitted by the importunate vendors of curiosities and relics to depart from the city until he has patronised some of their shops and made sundry purchases. He may, indeed, secure many pretty and interesting articles at a reasonable price if he is an adept in the art of Oriental bargaining; but he must be warned against paying what is demanded at first, as the vendors will invariably come down very considerably in their charges after a certain amount of discussion and bartering. The natives of Bethlehem are very skilful in the manufacture of objects out of mother-of-pearl, olive wood, and the Dead Sea stone; and attention may be called to the beautiful carving of their mother-of-pearl baptismal shells.

There are, of course, some traditional sacred sites in the immediate neighbourhood of Bethlehem, such as the *Milk Grotto*, the *Grotto of the Shepherds*, the *Field of Boaz*, *etc.*; but they are all of monkish mediæval origin, and are not of the slightest authenticity.

We now leave Bethlehem by a road towards the east, and commence a two and a half hours' ride down the dreary hill-country of the wilderness of Judæa to Mar Saba. There is very little to notice on the way; but an early Christian tradition places the **Field of the Shepherds** at *Beit Sahûr*, a village through which we pass about twenty minutes after leaving Bethlehem. Here is situated the Grotto of the Shepherds, mentioned above, though the scriptural narrative says distinctly that the shepherds were in the open fields. It is curious how fond the mediæval Christians were of locating all sacred events in grottoes,—*e.g.*, the Grotto of the Nativity, the Grotto of the Manger, the Grotto of the Shepherds at Bethlehem, the Grotto of the Annunciation, and Mary's Kitchen at Nazareth, etc.—as if the incidents commemorated occurred in caves, for which idea there is not a shadow of justification historically in any case.

The traveller will notice the contrast between the fertility of Bethlehem and its vicinity and the sterility of the districts around. Probably it was this richness of natural soil which gave the name of Bethlehem, "*House of Bread*," to the spot. The olive-groves and vineyards are abundant and prolific, and, moreover, are exceedingly well cultivated. One observes in the gardens and groves the frequent occurrence of the stone-built **watch-towers**, or *migdols*, where the peasants pass the night in the season of the ripening of the fruit and produce, to guard them from the jackals and other predatory animals, human or otherwise. These "watch-towers" are frequently mentioned in the Bible; and the "lodge in a garden of cucumbers" (Isa. i. 8) refers to an erection of this nature.

After leaving behind us the pleasant suburbs of Bethlehem we ride down into a valley called *Wâdy el-Areis*, and after about an hour we ascend a hill, whence we have an extensive and interesting view. The conical summit of the Frank Mountain (see p. 67) is a conspicuous object on our right during the greater part of our ride. After some length of time the wild and magnificent gorge of the Kedron Valley, called in this region the *Wâdy en-Nar* or "Valley of Fire," from the extreme heat in summer, opens up to our view; and shortly afterwards we catch sight, in front of us, of the highest tower of the

Convent of Mar Saba.

Ladies are not admitted into this monastery. They can, however, amuse themselves during the visit of the gentlemen of the party by walking along the edge of the

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precipitous cliffs and obtaining different views of the marvellously built convent, literally clinging to the vertical side of the desolate and awful ravine. There is a sort of accommodation offered for ladies in the tower outside the convent walls, but we should by no means advise them to attempt the experience. It is far better to bring their own tents.

Mar (*i.e.* Saint) Saba, the founder of this convent, was a Cappadocian monk, living in the middle of the 5th century, who made a pilgrimage to Jerusalem, and thence found his way to this spot, where there were already a few anchorites dwelling in the caves, under the direction of one named Euthymius. Saba took up his abode in one of these caves, and during his residence there he is said to have had a miraculous adventure with a lion, which proved his sanctity. The monks will relate the story and point out the cave to the visitors. The monastery, founded by Mar Saba, soon gained a great reputation, and hermits and anchorites from all quarters flocked together to the spot. Gradually these massive and unique walls and buildings were erected, though the convent has not escaped molestation and destruction. Khosroes II, in the beginning of the 7th century (A.D. 614), attacked and pillaged it, barbarously massacring most of its inmates, the skulls and bones of whom are now shown in the chapel of St. Nicholas within the walls of the convent. In the 8th and 9th centuries it was again plundered and devastated; and even as late as the year 1834 a marauding band of robbers attacked and violated it.

The monks who dwell here have been sent to the convent from various portions of the domains of the Greek Orthodox Church, by way of punishment or penance for offences, moral or doctrinal.

From Mar Saba we journey to the Dead Sea. We ascend the Wâdy en-Nar for about half an hour, and then turn up a valley to our right. At the top of the hill a fine view of the Dead Sea opens up to us. A little further on we get a still grander view of the lake, with the great plain of *El Bukêa* below us, while still nearer is a steep isolated rock called *El Murd*. This was once the fortress of Mons Mardis. There is little more to notice on our way except the variations of landscape; but we may observe the frequent heaps of stones as we get farther down the valley. From any one of them we may see the white shrine of *Neby Mûsa*, in the distance to our left. This is the Mohammedan site of the *Tomb of Moses*, to which vast pilgrimages are made by the Moslems every year. These heaps of stones are placed by the pilgrims to indicate the spots whence the shrine is visible. After about five hours' very hot and tiring ride from Mar Saba we reach the foot of the steep mountain descent, and find ourselves on the Plain of Jericho, soon afterwards reaching the shores of the **Dead Sea**.

For the Jordan and Jericho, see Section 10, *pp.* 63–66.

SECTION 12.

JERUSALEM TO HEBRON.

Carriage Drive—4 hours each way.

A very pleasant day's excursion from Jerusalem is that to Solomon's Pools and Hebron. It will be necessary to start in very good time in the morning, in order to return to Jerusalem the same day; and the trip must be made in carriages, as it would be impracticable to do the return journey on horseback in a day.

We proceed as far as Rachel's Tomb (see p. 67) on the same route which we traversed on our way to Bethlehem. Leaving the Bethlehem road on our left, we drive along a pleasant tract of country, full of vineyards, olive-groves, and orchards, —and after a time we emerge on to the bare and rocky expanses of the

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pasture plains. A little less than three miles south of Bethlehem we see on our left a series of massive masonry reservoirs, with a Crusading castle by their side. These are known as

SOLOMON'S POOLS.

It is said that these magnificent works date from the time of Solomon himself, who caused them to be constructed in order that a constant supply of water might be provided for the use of Jerusalem, and particularly for the sacrificial requirements of the Temple (see p. 35). The pools, three in number, increase in size as they descend, the highest being 381 ft., the second 423 ft., and the lowest 582 ft. in length. The breadths vary, the lower end of each pool being broader than the upper. Thus the highest pool varies from 228 ft. to 237 ft., the second from 159 ft. to 249 ft., and the third from 147 ft. to 207 ft. in breadth. The depths vary from 25 ft. to 50 ft. They are partly excavated out of the solid rock and are partly constructed of massive masonry. Some authorities are doubtful as to their great antiquity, but there seems to be considerable likelihood that they may really date from Solomon's time. Two aqueducts or conduits conveyed the water from these pools to Jerusalem.

The High-Level Aqueduct started near the uppermost pool and ran past Rachel's Tomb to the city, which it probably entered near the Jaffa Gate. *The Low-Level Aqueduct*, with which the lowest of these pools was connected, wound along the hillsides to the east of Bethlehem, and nearing Jerusalem, crossed the head of the Valley of Hinnom (where it may still be seen close to the Montefiore almshouses), whence it ran along the southern slopes of the traditional Mount Zion, and passing under the city wall near the Dung Gate, emptied in the great reservoirs in the Temple Area.

A four-inch iron pipe, laid in 1902, now carries the water into Jerusalem. There are several copious springs in the hillsides which feed the high-level aqueduct, the principal spring being enclosed in a vaulted chamber a little to the west of the castle. This is called *Ain Sâlih*. The pools were doubtless intended for the storage of water, with which to supplement the supply from the springs during the dry season. Originally they were most probably filled chiefly by rain water collected in the large area in the surrounding valleys, supplemented by spring water in the rainy season. The aqueducts were doubtless fed in normal seasons as they are to-day, *i.e.* only by spring water. Were the pools cleaned out, re-cemented, and restored to their former use, they would be most valuable to Jerusalem to-day, as the supply from the springs is very scanty in the summer.

The carriage road down the valley past the pools leads to a village, now called **Urtas**, a corruption of the Latin *hortus*,—a garden,—which is beautifully situated in a fruitful spot, and which has been identified by some authorities with the **Emmaus** of the New Testament (St. Luke xxiv. 13).

The South American Roman Catholic Order of the "Sisters of the Enclosed Garden" have recently built a handsome church and nunnery in this lovely spot on the side of the valley directly opposite to the Arab village.

We continue our journey along the road to Hebron, and there is little of interest to attract our attention for several miles, till we reach a café near a bridge, where a halt is generally made to allow the horses to rest. In this valley rise the springs of *Arûb*, which supply water by an aqueduct 28 miles long to Solomon's Pools and to the High-Level Aqueduct. The *Birket Arûb* —a reservoir similar to the smallest of the Pools of Solomon—at the commencement of this aqueduct

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may be visited by a 10 minutes' stroll down the valley to the left of the road. The travellers may take the opportunity of walking on to the ruined village of *Kufin*, at the top of the gently sloping hill in front, where close to the roadside there are some interesting ancient rock-tombs, and on the hill-terrace, about 20 yards farther back, the well-preserved remains of a large Roman "Columbarium," or general sepulchre, which has ranged in its walls several hundreds of small niches to hold urns containing the ashes of cremated corpses.

The village of *Beit Ummar* is seen directly after we have passed *Kufin*, and about a mile farther west, but on the same ridge. It has been identified with *Maarath*, a town of Judah (Josh. xv. 59), whilst *Kufin* has been identified with *Bezek* (Judg. i. 4–8). In Roman times it bore the name of *Diocletianopolis*.

Re-entering the carriages, we drive on some distance before we reach a wayside well, called *Ain ed-Dirweh*, with some old buildings adjacent. This has been erroneously identified with the place where Philip baptized the Ethiopian eunuch. A little farther on an interesting old ruined tower is seen on our right. The place is now called *Beit Zur*, and corresponds with *Beth-zur* (Josh. xv. 58), which was once a town of considerable importance. A prominent Moslem building has been visible in front of us for many miles, and we now pass close to it. It is called *Neby Yûnus*, and is said by the Moslems to be the grave of Jonah. This, however, is certainly erroneous. The large village, *Hulhul*, beside it marks the site of the ancient *Halhul* (Josh. xv. 58). We are now rapidly approaching Hebron, and in a field to our left are the remains of some old building which must have been of great importance, as the stones of which it is constructed are of massive size. The style of construction shows that the work is of extremely ancient date. The place is called *Rameh*, or *Ramet el-Khalîl*, and may possibly mark the site of **Mamre**, *el-Khalîl* being the Arabic name of the patriarch Abraham (see Gen. xiii. 18).

The road now rapidly descends the hill, and the whole character of the landscape becomes more fruitful and attractive. We experience the agreeable change after several hours' drive over a bleak and barren tract of land; and before long we find ourselves amidst the green olive-groves and the abundant vineyards of

HEBRON.

We are here on the site of one of the oldest cities in the world, the foundation of which is lost in the hoary mists of antiquity. But from the remains of cyclopean walls and other indications it would seem that the original city was situated principally on the other side of the valley from the modern Hebron, amongst the olive-groves to the N.-W. of the Quarantine Station. The name by which Hebron was known at the time of its capture by the Israelites under Joshua was *Kirjath-Arba*, which means the "Fourfold City," or probably the City of Four Divisions. Probably, like Jerusalem at the present day, it was divided into four quarters, inhabited respectively by different races of people. (See Josh. xiv. 15, the A.V. translation of which is entirely wrong, since it makes Arba the name of a man. The Septuagint more correctly translates the passage, "the metropolis of the Anakim." Thus the true rendering of the verse should be: "The former name of Hebron was Kirjath-Arba, and it was the metropolis of the Anakim.") Similarly, Hebron is still divided into four quarters, namely, on the S.-E., *Hâret el-Harâm*, or Quarter of the Haram, so named from the mosque standing over the Cave of Machpelah; on the N.-E., *Hâret es-Sheikh*, or Quarter of the Sheikh, so named after the Sheikh *Ali Baka*, a Moslem of great

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sanctity who lived in the 13th century, and whose mosque is one of the most beautiful objects in the town; on the S.-W., *Hâret el-Mushârekeh*; on the N.-W., *Hâret Bab ez-Zâwiyeh*. These four quarters, however, are not so clearly recognised now as they were some years ago, owing to the spread of the town in other directions and the increase of the population.

Proceeding along the road into the valley, and passing the Moslem cemetery on our right, we come to a large square stone reservoir, each side being about 130 ft. in length. This is the **Pool of Hebron**, where Rechab and Baanah, the murderers of Ishbosheth, were hanged by David (2 Sam. iv. 12). The pool is now called *Birket es-Sultan*, or "The Sultan's Reservoir." There is another and rather smaller pool not far off, called *Birket el-Kassassin*, or, "Reservoir of the Glass-works." We now proceed to enter the bazaars and narrow winding lanes of the town, not without many angry looks, muttered curses, and sometimes even open insults on the part of the bigoted and fanatical Moslem natives; and presently we find ourselves in front of the great

Harâm; Cave of Machpelah.

Travellers are not admitted within the precincts of this mosque, though a few Royal European visitors have been privileged to enter this most cherished Moslem sanctuary by special Irade of the Sultan. This is one of the "Sacred Sites" of Palestine about the genuineness of which there can be little or no doubt. It is almost certain that the mosque stands over the original **Cave of Machpelah**, which was the burial-place of Abraham and Sarah, Isaac and Rebekah, Jacob and Leah. The mosque itself was originally a Christian church, founded by Justinian in the 6th century, and completed by the Crusaders. It has, however, been considerably altered by the Moslems. The interior consists of a nave and two side aisles, the pillars and capitals of which are partly of Byzantine and partly of Crusading work. There are openings in the floor of the mosque corresponding to entrances into the sepulchral cave below; and there are also six monuments, said to stand over the spots where the tombs of the six male and female patriarchs are located in the cave.

The exterior walls of the Harâm are massive, constructed of handsome drafted stones, of considerable size and well fitted together. These the visitor will be able to inspect for himself, and he can also see the steps on the N. and S. leading up to the enclosure of the Harâm. Close to the sacred precincts is the half-ruined *Castle* of Hebron.

There is little else to see in Hebron, with the exception of the *Glassworks*, which are still in vigorous operation here, and which are perhaps worth a visit.

Hebron is one of the four sacred Jewish cities of the Holy Land,—Jerusalem, Tiberias, and Safed being the other three; and, if the traveller pleases, he may return to the carriage road through the Jewish quarter of the city. It is, however, extremely filthy and squalid, and we do not recommend the experiment. The curious interest attaching to the quarter will scarcely compensate for the unpleasant odours and disagreeable sights presented to one's senses.

The Free Church of Scotland have established a Medical Mission here, under Dr. A. Paterson, doing excellent work.

Returning to the northern end of the valley, we branch off from the main road to the left, just after passing a pleasant olive-grove; and, proceeding along a stony path in the midst of fertile vineyards, we make our way along the **Valley of Eshcol**, famous still, as in olden times, for its grapes (see Numb. xiii. 23, 24), until we approach a handsome stone building known as the *Russian Hospice*, built for the accommodation of pilgrims who come

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maritime plain on the west comes the great highway into the interior, by way of the valley of Ajalon, and the Bethhoron; whilst from the Jordan Valley ascends the historic mountain pass trodden by Joshua and the Israelites on their first invasion of the country, when, having destroyed the city of Jericho, which commanded the entrance to the gorge, they came marching up to the conquest of Ai. These two passes, uniting close to Bethel, would, from the earliest days of the occupation of the country, have been recognised as natural boundaries between the districts to the north and south of them respectively; and, consequently, we find that they marked off the limits of the tribe of Ephraim on the north and of Benjamin on the south. The only part of the line where the boundary was not distinctly defined by nature was the actual ridge between the summit of the Bethhoron gorge on the west and the Ai gorge on the east; that tract of land, in other words, over which we have just been riding from Ramah to Bethel. Hence we find that this was constantly a debatable ground; and Bethel itself is sometimes spoken of in the Bible as belonging to Benjamin, sometimes to Ephraim (comp. Judg. i. 22; Josh. xviii. 13, 22). At the disruption of the kingdom, Bethel became definitely attached to Ephraim, and was the southern border town of the kingdom of Israel. After the Captivity it once more reverted to Benjamin, the boundaries between Judæa and Samaria having been gradually moved farther northwards. (For an interesting study on this boundary question, see Dr. George Adam Smith's *Historical Geography of the Holy Land*, chap. xii.)

NOTE.—*There is another route from Jerusalem to Bethel, to the east of that by which we have come. It passes through Anathoth (Anâta), Geba (Jeba), Michmash (Mukhmas), and Ai (et-Tell?), and is full of sacred interests. The pathway, however, is extremely stony, steep, and difficult, and this route is consequently seldom traversed by tourists.*

[On leaving Bethel our way northwards becomes execrably bad, and we are obliged to proceed slowly and with great caution. We pass the picturesquely situated village of *Ain Yebrûd* on our left, and soon afterwards we reach the villainous descent to the "Robber's Valley" (*Wâdy el-Haramîyeh*). It is strongly advisable to dismount here, and to accomplish the rocky descent on foot. The valley itself is pleasant and picturesque, though very lonely and wild. Olive-trees cling in terraced rows to the steep and bare hillsides, and a stony torrent-bed runs through the bottom of the valley. This we cross and recross; and after having joined another road from the west, we reach the "Robber's Spring" (*Ain el-Haramîyeh*). It is a romantic and inviting spot to rest in, and is now quite safe, though, as its name implies, it was at one time exposed to the attacks of predatory peasants.]

Here we rejoin the carriage road which we left at Beeroth.

On emerging from the valley we find ourselves in the very heart of the well-wooded and fertile ancient tribe of Ephraim, and the whole character of the country and scenery changes. From this point forward we may almost say that every mile of our journey northwards brings us into a more attractive and fruitful district. A pleasant ride of about 1 hour brings us to

SINJIL,

an Arabic corruption of St. Giles (the name given to a crusading establishment which once stood here). The village is perched conspicuously on the hillside above. This point is frequently

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made the end of the first day's journey.

On leaving Sinjil we descend to the valley, and take a path which diverges to the right of the carriage road through a pleasant glade to *Turmus Aya* (where also is a good camping ground); and thence in a few minutes we reach the valley or plain of **Shiloh** (*Seilûn*). A couple of ruined old mosques or monasteries, some venerable trees, and a terraced hill at the farther end of the valley are all now left to mark the sacred spot where for nearly 400 years the Tabernacle and Ark of Israel rested, and which during all that time was the central shrine of the religious devotion and sentiment of Israel. Here Eli died, and possibly his grave may have been one of the numerous rock-cut sepulchres which abound in the bases of the hills surrounding the valley.

Continuing our journey along the course of a small stream, or wâdy, to the N.-W. of the plain of Shiloh, we shortly rejoin the carriage road to Shechem, close to a picturesquely situated village, facing us on the farther hillside, now called *Lûbbân*, and identified with the ancient **Lebonah** (Judg. xxi. 19). A large and substantially built ruined *khan* stands in the valley a short distance from the village; and here, says an early Christian tradition, Christ passed the night before His memorable interview with the woman of Samaria at Jacob's Well.

The road over the plain now invites the traveller to a pleasant canter, at the end of which a disagreeable descent down a narrow valley leads us to a long steep hill, from the summit of which a very striking and glorious view is obtained to the north over the plains of Shechem and the mountain district of Samaria, to the heights of Galilee in the distance; the whole landscape being crowned by the snowclad summit of *Mount Hermon* itself.

Descending into the plain by the new carriage road, we pass a large village on the hillside to our left, called *Hawarah*, and after another hour and a half's ride we reach **Jacob's Well.** There is a wall around the enclosure in which the well is situated; but by ringing the bell at the doorway an attendant will be summoned, who will conduct the travellers to the sacred spot. Here we are at one of the "holy sites" of Palestine about which there can be little or no doubt; for the clear account of the Bible narrative fixes the identity with sufficient minuteness (St. John iv. 5, 6). The enclosure belongs to the Greeks, and, thanks to the indefatigable energy and perseverance of one of the Greek fathers at Nablous, the vault over the well has been carefully cleared of the rubbish which formerly encumbered it, and the mouth of the well, with what may possibly be the original stone sill around it, on which Christ Himself sat "the weary hour of noon," can now be closely examined and inspected. Of course, in His days the mouth of the well was above the surface of the ground; but, in the course of centuries, the land has risen several feet, chiefly owing to the annual deposits of soil brought down by the winter torrents from Gerizim, but also to the débris of the church which was built over the well in the 4th century A.D. The floor of this church has been carefully laid bare by the Greek priest above mentioned, and is a very interesting object of antiquity. A few hundred yards to the north of the well, and at the base of Mount Ebal, is visible the small village of *Iskar*, the site of the **Sychar** to which the woman of Samaria belonged. Still nearer to the well is the white-domed sepulchre, lately restored, which marks the site of *Joseph's Tomb* (Josh. xxiv. 32).

[*Note.*—From Jacob's Well an alternative route may be taken, northwards past Sychar (see above), and skirting the eastern

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base of Mount Ebal. This is one of the most ancient caravan roads of Palestine; in fact, the original highway between Jerusalem and Damascus. It was by this road that Abraham entered the land of Canaan when he first arrived from Chaldæa. It was along the same road that Jacob passed, on his journey to Laban, his uncle, when he was fleeing for his life from the just vengeance of his brother Esau. Along this road hastened Saul of Tarsus, "breathing out threatenings and slaughter against the disciples" of Damascus (Acts ix. 1), and all unconscious that he was on the way to his own conversion. And, most interesting of all, it was in all probability along this same road that Jesus continued His journey to Galilee after His memorable conversation with the woman of Samaria at Jacob's Well.

On the right is seen in the distance a picturesque village nestling among the hills. This is now called *Salim*, and is identical with the **Shalem** where Jacobsettled previous to removing to the plot of ground which he bought of Hamor, and on which he sunk his well (Gen. xxxiii. 18). It is also identical with the **Salim** of the New Testament, near to which St. John was baptizing, its name being exactly the same then as now (St. John iii. 23). About 6 miles after leaving Jacob's Well we come to a lovely oasis in the midst of the rocky desolation over which we have travelled, formed by the head waters of an abundant stream which flows in a S.-E. direction down a fertile valley, and finally empties itself into the Jordan. This valley is called *Wâdy Farah*, and is one of the principal lines of communication between the highlands of Samaria and the deep valley to the east. On the north side of Wâdy Farah stands an old ruined site called *Ainân*, which, it may be, marks the site of **Ænon**, mentioned by St. John with Salim as identifying the locality of the Baptist's ministrations—"John also was baptizing in Ænon near to Salim, because there was much water there" (St. John iii. 23).

A few miles farther on we come to *Tubas*, the site of the ancient **Thebez**, where Abimelech was killed by a piece of millstone hurled down upon his head by a woman in the town which he was besieging (Judg. ix. 53). Next to Tubas we come to *Teiazir*, the site of the ancient **Tirzah**, where Baasha fixed his royal residence after his removal from Shechem (1 Kings xv. 33). Almost immediately after passing through this village the road descends by a very long, difficult, and fatiguing pass, through the *Wâdy Khashneh*, to the valley of the Jordan; and, after a couple of hours' ride, *Beisan*, the ancient **Bethshan** of the Israelites, and *Scythopolis* of the Greeks, is reached (see p. 66).

At Beisan fair accommodation may be obtained in a newly-opened native hotel. From here the traveller may proceed by road to Nazareth or Tiberias, or if he wish, may take the train to Haifa by the new railway (see section 21). This route is interesting, but is seldom traversed by European tourists, who prefer to travel northwards through Shechem, Samaria, and Jenîn, to Nazareth.]

We now turn to the west and enter the beautiful and fertile **Vale of Shechem**, between the parallel ranges of Mounts Ebal and Gerizim.

As we proceed along the vale we notice the remarkable contrast presented by the two mountain heights and slopes on either side of us. *Ebal*, to the north, is barren and desolate, with scarcely any sign of vegetation about it, except great masses of sombre "prickly pears"; whilst the lower slopes of *Gerizim*, to the south, are clothed with a glorious mass of foliage, fruit, and flowers. To the devout and symbol-loving mind of the Oriental of old it would seem as though Gerizim, so highly

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favoured by nature, were enjoying the blessing of God, whilst Ebal, so sterile, were lying under His curse. Hence from time immemorial Gerizim was known as the *Mount of Blessing*, and Ebal as the *Mount of Cursing*. It was therefore only in accordance with the traditional sentiment with regard to the two that at the time of the dramatic recitation of the Law, after the conquest of the country, Joshua should station half the tribes on Gerizim and half on Ebal, with instructions that those on the former should shout "Amen" to the blessings, and those on the latter to the curses. The scene where this occurred is clearly indicated by the natural conformations of the respective mountains and of the valley between.

Shortly before we reach the eastern extremity of the modern city of *Nablous* we come to a comparatively narrow part of the valley, where the mountains project into it on either side. Here we notice that both on Ebal and on Gerizim there is a natural amphitheatre in the hillsides, walled in as it were with precipitous cliffs, which act like natural sounding-boards. Consequently, as experiments have proved, a man speaking loudly, and in a clear voice, in the middle of the valley can be distinctly heard by any one stationed at any part of those amphitheatres; and here, then, undoubtedly was the place where Joshua gathered the tribes together (Josh. viii. 32–35).

Mount Ebal rises rather more than 3000 ft. above the level of the sea, and about 1200 ft. above the valley of Shechem. The view from its summit is extensive and magnificent, especially towards the north, where the first glimpses of the great plain of Esdraelon, of Carmel, and of the mountains of Galilee are to be obtained by the traveller approaching from the south. The ascent is tedious and fatiguing, but the reward obtained by the persevering pedestrian will fully repay his trouble.

Mount Gerizim, though not quite so high nor so favourable for a prospect as Ebal, is the one generally selected by travellers for an ascent on account of its superior historical interest. Though its lower slopes are so luxuriant and fertile, its upper plateaux and ranges are as bare as Ebal. Of course, the physical cause of the difference between the fertile and sterile tracts is simply the presence or absence of water. There is scarcely a single spring on Ebal, whereas in less than two miles along the base and lower slopes of Gerizim there are no fewer than eighty abundant springs of pure, fresh water. The chief and highest of all is called *Ras el-Ain*, or the "Fountain-Head," which we pass on our way up the mountain side from the western portion of the town.

The ruins of the old *Samaritan Temple*, referred to by the woman of Samaria (St. John iv. 20), are still remaining on the plateau at the top of Gerizim; and the scene of the *Annual Samaritan Passover*, on a slightly lower level, is full of the deepest interest and attraction.

The plateau at the summit of Mount Gerizim has evidently been artificially levelled, after the plan of the Temple Area on Mount Moriah at Jerusalem—of which, indeed, it was the rival. There is a mass of bare rock, with a cave beneath, just as in the case of the site of the Jewish altar of burnt-offering; and there is, moreover, the traditional spot regarded by the Samaritans as the scene of the sacrifice of Isaac by Abraham—Gerizim being, according to their creed, the mountain "afar off" of Gen. xxii. 4. It is evident, however, that this tradition must be erroneous, since Abraham and his son could not possibly have travelled so far from Beersheba by "the third day" after their departure.

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the first object of interest which we encounter is the old Crusading *Church of St. John the Baptist*, erected about 1160 A.D., the eastern portion of which has now been converted into a Moslem mosque. In the precincts of the sacred edifice the domed **Tomb of St. John the Baptist** is to be seen, and visitors can descend into the tomb itself by a steep flight of stone steps. The question of the place where the Baptist was beheaded and buried is one of the many questions in connection with the Holy Land which will probably never be definitely settled, owing to the conflicting evidence upon the subject. Early Christian tradition places the incident at Samaria, but Josephus, the Jewish historian, who was nearly contemporaneous with the event, states distinctly that St. John was beheaded at Fort Machærus, in the land of Moab, on the eastern side of the Dead Sea. As this place was at that time in the dominion of Herod (Antipas), who had no authority in Samaria, it is certainly the more probable. It is a question whether his head was buried with his body. An early local tradition, believed in both by native Christians and Mohammedans at Damascus, asserts that his head lies in a cave under a tomb in the Great Mosque in that city.

Leaving the Church of St. John at Sebastîyeh, which was a very fine specimen of Crusading architecture, we next reach the broad and spacious level plateau to its west, at the west end of which are numerous pillars, some still *in situ* and others prostrate on the ground, which mark the site of *Herod's Palace*. In an orchard beyond these pillars more columns are to be seen. The raised mound at the west of the hill may possibly have been the site of *Ahab's* Royal City, where stood the celebrated *Ivory Palace* erected by that monarch (1 Kings xxii. 39; Amos iii. 15). There are, however, no traces of Ahab's city left.

Leaving the lower plateau at its right or N.-W. corner, we proceed to walk round the base of the elevated mound, and at its S.-W. angle we come upon the ruined remains of the *Cæsarea Gate* of Herod's City, where is to be seen the direction of the road to that seaport (see p. 92). Here we may well pause, and reconstruct in imagination the stormy scenes of 2 Kings vi. 24, vii. 20. Perhaps in this very plain below us the Syrian camp was pitched. To the gate came the four lepers, and here, it may be, the unbelieving lord was trampled to death by the eager multitudes. Turning now eastward, we enter the **Grand Colonnade**, which was once bordered by about 2000 columns in two parallel rows. About 160 of these columns remain in their original position, but with the loss of their capitals and of the architraves above. Numerous other large columns are to be seen more or less buried beneath the soil, and several can be descried on the slopes to the right, where they have been rolled down from the colonnade. Indeed, the whole of the Hill of Samaria would undoubtedly well repay a careful and scientific excavation.

At the head of the Colonnade we reach the squalid modern village of *Sebastîyeh*, and here, as in many other similar places, we can but mourn over the sad decay and ruin which has overtaken this once glorious and historic place.

We leave the site of Samaria by a path which descends the north-eastern slope of the hill, and on the plain at the bottom we can discern an amphitheatre-like hollow in the hillside, which is thought by some to mark the site of the Greek *Theatre*, erected by Herod the Great. On a slightly higher level to the left of the path we see another plateau with several upright columns, marking probably the site of the *Forum* of Sebaste, or it may be of some magnificent temple.

Crossing the valley, in the middle

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of which is in early spring a small stream, we ascend a long steep hill on the farther side, amid olive-groves and orchards, leaving the village of *Burka* on our right. At the summit of this mountain pass we pause to admire the exceedingly fine and extensive views on every side. A still finer view can be obtained by a small diversion up the hill to the left. The mountains and plains of Galilee now greet our eye; and we also turn to take one last look upon the Hill of Samaria and its surroundings, the scene of so many stirring events in the history of the kings of Israel.

A prosperous village, called *Silet edh-Dahr*, lies below us on the left as we descend the hill on the northern side; and passing a couple of wayside springs, around which are generally to be seen picturesque groups of women and children with water-pots on their heads, we emerge upon a broad and fertile plain, surrounded by well-wooded hills, on the sides and summits of which are dotted about numerous villages embowered in olive-groves. *Fendekumîeh* (an Arabic corruption of the Greek *Pente Comia*, "the Five Villages") is immediately before us to the east. Beyond this lies *Jeba*, the site of the *Geba* mentioned in the Book of Judith as the place where Holofernes pitched his camp (iii. 10); whilst still farther on the direct road, but out of sight, on the *Merj el-Ghuruk*, or "Drowning Meadow" (so called because during wet seasons it forms a small shallow lake), stands the old castle fortress of *Sanûr*, the stronghold of one of the rebellious Sheikhs of the Nablous district in the early part of the 19th century, and by some people identified with *Bethulia*, the chief fortress of Israel in that district, and the scene of the marvellously dramatic incidents in the story of Judith and Holofernes (Judith vii.–xiii.).

Leaving Fendekumîeh and Jeba to the right, we cross the plain northward, having on our left the large and conspicuous village of *Rameh*; and, after passing between the flourishing villages of *Ajjeh* on our left and *Anza* on our right, we reach the northern end of the plain, and after crossing a ridge and following a small valley, we join another valley at right angles, almost immediately opposite to the important village of *Y'abud*. Turning eastward we ride along the plain of **Dothan**, and soon come in view of the prominent and remarkable hill, still called *Tell Dothan*, where that historic town once stood. It was on this plain which we are now crossing that Joseph's brethren were feeding their flocks when he came upon them; and here they sold him to a caravan of Ishmaelites, who were conveying loads of spices for embalming to Egypt from the fragrant aromatic forests of Gilead on the east of the Jordan. Here, then, we are upon one of the most ancient high roads of the world, and along this plain or valley still runs one of the principal trade-routes between the Euphrates Valley and Egypt.

It was also at Dothan that Elisha was dwelling when the Syrians were sent to capture him, and where his servant saw the mystic vision recorded in 2 Kings vi. 13–18. There are several ancient rock-cut bottle-shaped cisterns around the Tell; and it was probably in one of these, when dry, that Joseph was placed by his brethren. Their being here with their flocks is explained by the wells of abundant water which are here found.

We continue our journey along the plain, which is intersected by several water-courses somewhat difficult to cross after the rainy season, and after a little more than an hour's ride we reach

JENÎN,

the ancient *Engannim* (Josh. xix. 21, xxi. 29). Jenîn occupies an im-

ought to be the Garden House. II Kings ix. 27

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portant strategic position, guarding the entrance into the hill-country of Samaria from the Plain of Esdraelon, and was one of the border cities between Samaria and Galilee. Here, possibly, occurred the Healing of the Ten Lepers (St. Luke xvii. 11–19). The passage translated "through the midst of Samaria and Galilee" would be better rendered "the border of Samaria and Galilee." The abundant supplies of water in the neighbourhood must always have made the town a place of comparative wealth and prosperity, apart from its strategic position, and both its Hebrew and its Arabic name signify "a garden," or "gardens with springs." Truly it is a pretty spot, and inviting as a halting-place for travellers. The inhabitants are almost entirely Moslems, the population being between 4000 and 5000. There is here a *Serai* or law court, and it is the seat of a Turkish *Kaimakam*. Apart from its springs and gardens, there is little of interest in the town.

From the camping-ground there is a fine look-out over the **Plain of Esdraelon,** the great dividing line of Western Palestine, and the historic Battlefield of the Country. The mountains of Samaria, from which we have just emerged, are behind us: on our right stretches *Mount Gilboa*; on our left, the low rolling hills of the *Belad er-Ruah*, or "Breezy Land," separating Esdraelon from the maritime plain of Sharon, extend northwards as far as the long low ridge of *Mount Carmel*; whilst, immediately in front of us, at the farther end of the plain, rise the noble ranges of Galilee, crowned in the far distance by snowy *Hermon*, and fronted by the nearer summits of *Tabor* and *Little Hermon*.

[The *direct* road from Nablous to Jenîn passes through Jeba, Sanûr (see above), and Kubâtîyeh, and thence down the *Wâdy Belameh*, the *Balamo* of Judith (viii. 3), and possibly the *Ibleam* mentioned in 2 Kings ix. 27.]

For the continuation of this route to Nazareth, see section 17.

END OF PART I.

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GALILEE AND PHŒNICIA.

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PART II.

GALILEE AND PHŒNICIA.

Entrance Port—HAIFA.

THE HAIFA-DAMASCUS RAILWAY.

THE Turkish Government railway, which now runs from Haifa to the Jordan, and is being rapidly constructed towards Damascus, was begun more than ten years ago as a broad-gauge track, but owing to the fact that the company which started it (an English company) became bankrupt, it never got very far. The present line, 1-metre gauge, is open for regular traffic as far as the Jordan, and will probably in 1905 be open as far as *Semakh*, at the southern end of the Sea of Galilee. From that point it is to be carried eastward and connected with either the French Damascus line at *Mezarib*, or more probably with the Turkish Government Damascus–Mecca railway at *Dara'a*—the ancient Edrei. When the system is complete, it will revolutionise both travelling and trade in the district; and Haifa, with its fine bay, is likely to become as important a seaport as Beyrout, unless, as it is hoped by the inhabitants of Acre, that city and not Haifa is made the terminus and chief port. The railway will make many places of interest easily accessible to the tourist, especially Nazareth, Shunem, Jezreel, Tabor, Bethshan, the Jordan, and the Sea of Galilee, all of which localities will be in full view from the carriage windows.

SECTION 14.

HAIFA, OR CAIFA.

Hotels.—See "HOTEL LIST."

Consulates.—*British Vice-Consul*, Mr. Monahan. *American Vice-Consul*, Dr. G. Schumacher.

Post Office. — *Austrian* and *Turkish* offices. The former adjoins the landing quay; the latter is in the centre of the town.

Bank.—Herr A. Dück & Co., near the landing-stage.

Steamers.—*Austrian Lloyd* and *Khedivial* weekly, to *Beyrout* or *Jaffa*.

Doctor.—Dr. D. A. Coles.

Nestling under the shelter of Mount Carmel, **Haifa** lies at the southern end of the Bay of Acre, and rejoices in the only natural harbour between Port Saïd and Beyrout. Its name signifies "a haven," and it is possibly the place referred to in the Song of Deborah and Barak, for the phrase translated "Seashore" (Judg. v. 17) is literally "*Hoaf* on sea." The "breaches," or more literally "creeks," would refer to the small inlets on the Bay of Acre; and the full rendering of the passage would be "Asher settled down at Haifa, on the sea, and remained in her creeks."

If this is not the actual force of

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that passage, Haifa does not appear to have been referred to at all in the Bible. At any rate, a situation of such natural advantages could never have been entirely overlooked; and there has doubtless been a settlement here from time immemorial.

There appears to have been a place close to the site of Haifa known to the Greek traders as *Sycaminum*; but it is doubtful whether the site of this place was on the Bay of Acre or round the point of Carmel, facing the Mediterranean. In the former case we probably see remains of it in the ruined wall projecting into the sea to the west of the German colony, and in other relics of antiquity found in fragments in the neighbourhood; in the latter case, it occupied the site of *Tell es-Samak*, or "the Fish Mound," which stands by the seashore, immediately below the Carmelite Convent (see below).

The modern town of Haifa, which of late years has considerably increased in size and importance, consists of over 10,000 inhabitants, about equally divided amongst Moslems and Christians, with a fair sprinkling of Jews. It has a good export trade in corn, principally brought on camels from the fertile and extensive district of Hauran; and there is also a fair commerce in oil and soap, the latter being manufactured in the German colony from olive oil.

Haifa seems destined to grow rapidly in importance and prosperity in the future; when the Government railway to Damascus is completed, a very decided impetus will be given to the traffic and trade of Haifa. The influence of the German colonists, who have been settled here now for over thirty years, has also been most beneficial to the seaport and its vicinity. The proposed works in connection with an artificial breakwater and harbour will, if carried out, revolutionise the place; and, taken in conjunction with the railroad, may some day render Haifa a seaport of great renown.

There is little or nothing of interest to see in Haifa itself; but the **German Colony**, with its quaint and picturesque main street, running directly from the sea to the mountain base, its red-roofed gabled houses, its fruitful gardens and its fertile and excellently cultivated plain, is calculated to make an impression upon the mind of the visitor not easily to be effaced.

An excellent carriage road upon the mountain side, between rich and beautiful vineyards, leads to an outlying portion of the colony on the crest of the mountain heights, commanding a magnificent view over the Mediterranean Sea, the Bay of Acre, and the mountain ranges of Galilee and Phœnicia, to Lebanon and Hermon in the distance. The air here is bracing and salubrious, and a fine *Sanatorium* has been erected by the German colonists. Close to this is a very comfortable hotel, kept by *Herr Pross*.

Between these buildings and the point of Carmel to the west is situated, on a slightly lower level, but commanding an equally fine view and climate, the massive and celebrated **Carmelite Convent**, the mother monastery of the world-famed *Order of Carmelites*. There is a well-appointed hospice attached to the convent, where travellers are entertained in a comfortable, though not luxurious, style; and the courteous superior, Father Felix, is a British subject and speaks English well. His erudition, urbanity, and hospitable disposition endear him to all who have the privilege of being personally entertained by him. Beneath the altar of the *Church* of the convent is a natural cave, or grotto, fitted up as a chapel, and said by a comparatively modern tradition, without any real authority, to have been the dwelling-place of the Prophet Elijah. The *Library* is well worth a visit, and contains some interesting and valuable books and manuscripts. An ascent should

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HAIFA & Mt. CARMEL

Scale; 1:304,128

English Miles

Kilometres

ACRE (AKKA)

BAY OF ACRE

W. Semmûnîyeh

Kafr Yâsif

Bahjeh

Aqueduct

el Berweh

Nahr Naaman (R. Belus)

Kh. Darûk

Wâdy Abellin

Tell es-Samak

Carmelite Convent

GERMAN COLONY

HAIFA

Lighthouse

Sycaminum?

Sta.

Jidru

Sheikh Amr

Mejdel

Kh. Hûsheh

Kh. Kefr es Samir

Wâd

Melik

Yajjur

Tireh

Wâdy el Mîn

Kishon

Tubaun

Wâdy Fellah

Elofia

Haroshêth Haccholiyeh

Jeida

Dalieh

Tell el Kaspis

Muhraka

Ain Mansûra el Fôka

Tell Kyman (Jokneam of Carmel)

Surafend

Ijzim

Umm ex-Zeinat

Plain of Esdraelon

Kefr Lam

Khirbet Farrîyeh

Tantûrah (Dor)

Fureidis

Zimmarin

Beit Jûn (Megiddo?)

Stanford's Geograph. Estab.t

London: Macmillan & Co., Ltd.

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be made to the roof for the sake of the view from it. On clear days both Jaffa and Tyre can be distinguished even with the naked eye. There are several little chapels and sanctuaries, over so-called sacred sites, dotted about on the hillside around the convent; but they are scarcely worth the trouble of visiting. The splendid *Lighthouse*, however, would well repay an inspection.

Near the foot of the limestone crags that form the *Point of Carmel*, and about 80 ft. above the level of the sea, there is a very interesting ancient cave, entirely excavated in the natural rock, and squared into the form of a spacious chamber. It is known as the **School of the Prophets.** It is said that here, in ancient times, was one of the sacred colleges or seminaries where youths were instructed and trained in religious and scientific knowledge by the learned recluses and sages, who were known as prophets. That such institutions were in vogue in the times of the kings of Israel is certain; and reference to such colleges at Bethel and Jericho occurs in 2 Kings ii. 3, 5. We know that Elisha lived for a great part of his life on Mount Carmel, and that he had young men in training under him. At the same time, we should be disposed, in accordance with Bible narrative (comp. 2 Kings iv. 25), to place Elisha's dwelling at the other end of the mountain range, overlooking the plain of Esdraelon, and somewhere in the neighbourhood of the *Muhrakah* (see p. 93).

In any case, whether connected in reality with Elijah and Elisha or no, it is clear that this cave has been used at some time as the abode of some prophet, hermit, or anchorite who had pupils or disciples; for the sleeping-recess of the inmate is to be seen in the wall to the left upon entering, with the grooves where the curtains ran to divide it off from the main chamber. Moreover, the benches cut out of the solid rock, on which the pupils sat whilst listening to the teaching of the holy man, are still remaining in their original condition.

Between the Schools of the Prophets and the German colony there are several cemeteries, belonging to the different races and religions. Adjoining the Jewish cemetery are the remains of very interesting rock-cut catacombs; and in the German cemetery is the grave of Alice Oliphant, the devoted wife of the eccentric and versatile mystic, Laurence Oliphant, whose house is to be seen in the German colony. Here and at *Dalieh*, a picturesque village inhabited by Druses on the mountain heights, about 14 miles from Haifa, and situated 1350 ft. above the sea, Laurence and Alice Oliphant conducted their remarkable and interesting experiments in social and domestic economy; and here they entertained many friends and disciples.

SECTION 15.

HAIFA TO JAFFA.

On Horseback. 3 Days.

First Day. . To Zimmarin, 6½ hours.
Second Day . To Mukhalîd, 5½ hours.
Third Day . To Jaffa, 5 hours.

By Carriage. 2 Days.

First Day . . To Zimmarin, 5 hours.
Second Day . . To Jaffa, 9 hours.

This journey may be accomplished either on horseback or in a carriage, but the carriage road is very bad in some places. It should be noted that the carriage route does not pass through Cæsarea.

We cross the level plain to the point of Mount Carmel, past the Schools of the Prophets (see above) and *Tell es-Samak* (see p. 88), around the base of which the seashore is covered with myriads of shells.

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We now enter the **Plain of Sharon** at its northern extremity, and for several miles we have a low range of hills between us and the sea. Riders may prefer making the journey over the broad sand on the margin of the sea; but after a few miles the sands become very soft and fatiguing for the horses, and it will then be well to return to the plain. The western slopes of Carmel rise picturesquely to our left on the farther side of the plain, which varies in breadth from a few hundred yards to between 2 and 3 miles. A large village, named *Et Tireh*, is seen at the base of Carmel, about 6 miles after leaving Haifa. It is surrounded by most extensive and prolific olive-groves; and the inhabitants would be prosperous and wealthy but for their turbulent and predatory character, which brings them into frequent trouble, and involves them in heavy fines.

There is little or nothing to detain us until we reach

'ATHLÎT,

about 11 miles from Haifa. The magnificent cluster of ruins, which marks the site of the once famous *Castellum Peregrinorum*, *Château des Pélérins*, or *Pilgrims' Castle*, as the great fortress of the Knights Templars was called in the days of the Crusaders, stands on a quadrangular promontory, bounded north and south by two small harbours, once excellent roadsteads for coasting vessels, but now greatly silted up, and of little use as ports of shelter. There is, however, a small jetty projecting into the south harbour from its northern end; and a few Greek ships occasionally come to anchor here, either for the purpose of carrying off stones from the ruins for building purposes elsewhere, or to be loaded with manure from the huge dunghills of the adjacent villages. A small collection of miserably dirty and squalid Arabs have taken up their abode among the splendid ruins, and by their presence merely serve to enhance the contrast between the degradation of the present and the glory of the past, attested by the ruins of 'Athlît.

The modern name of the place is possibly a corruption of the Greek ἀθλητής, *athletes*, "a champion," and possibly is a survival of a name given to the place by Greek traders.

'Athlît is not identified with any place mentioned in the Bible; and this, probably, for the excellent reason that the Israelites never gained possession of it. Although some authorities consider there are among the ruins traces of Roman or even Phœnician work, we know nothing authentic about the place until the Knights Templars rebuilt the castle in A.D. 1218, in order to protect the pilgrims as they disembarked upon the shores of the Holy Land, and established their headquarters there. For many years afterwards 'Athlît was the busy scene of the entrance and departure of thousands of pilgrims belonging to every nation in Christendom. And when, in the year A.D. 1291, the final disaster overtook the Crusaders, and the country fell once more entirely into the hands of the Moslems, 'Athlît was the very **last stronghold** to resist the conqueror's might; for a shattered remnant of the Crusading host still kept the besiegers at bay here, even after Jaffa, Tyre, and Acre had fallen. Indeed, they never surrendered their fortress, choosing rather to sail away for Cyprus in the dead of night, and to leave the abandoned castle for the Moslems to enter the next morning. Among the ruins, at the western extremity and on the very threshold of the sea, can still be seen the ruined remains of the magnificent *Banqueting Hall*, where that devoted band held their last solemn conclave and mass together on that fatal night, ere they sadly descended the steps outside where the boats were waiting to carry them off to the ships

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moored in the harbour and ready to receive them.

Close to this ruined hall is the vaulted *Stable* where the horses of the Knights were kept, and the rusty iron rings to which they were tethered are still to be seen in the walls. This vaulted chamber is in almost perfect preservation, and the groined ceiling is very fine.

There are some few remains of the *Crusading Church* built into the yard of one of the modern hovels; and a handsome granite column lies prostrate on the ground hard by. The *North-Eastern Tower* has still a wall of over 100 ft. high remaining, and there are many other stupendous and massive relics of this once impregnable fortress. But earthquakes and the ravages of time and weather have done much to overthrow and destroy this monument of the might of the Christian Military Order; and, moreover, the ruins have been further despoiled from time to time, large portions of them having been removed to Acre to serve as building material for the public and private erections of that city.

Even thus, fallen and mutilated as this Crusading monument is, 'Athlît enjoys the possession of ruins second to none throughout Western Palestine in massiveness and sublimity.

Before returning to the plain of Sharon, and proceeding southwards along the carriage road, we notice the *Petra Incisa*, or roadway cut through the solid rock, with its deep wheel-marks and the remains of the outlying fort Detroit. We pass in succession several villages on our left, amongst them being *Surafend* and *Kefr Lam*; these being identified by the Crusaders, when they were prevented by the Moslems from conducting pilgrims to the true sites, the former with Sarepta or Zarephath (see p. 112), and the latter with Capernaum (see p. 103). We see numerous rock-cut tombs and quarries in the hillsides; and, about 1½ hours after leaving 'Athlît, we come to *Tantûrah*, the ancient **Dor** (Josh. xvii. 11; Judg. i. 27), once an important fishing and seaport with a strong castle guarding it on the north. It has now dwindled down to a very small town, scarcely larger than a village, though a few coasting vessels still call occasionally and anchor in its small harbour.

We now cross the plain to the eastern side, and ascend the hill past a village called *Fureidis* (Paradise), which scarcely justifies its romantic name; and in about another hour we reach **Zimmarin**, where is a flourishing Jewish agricultural colony of nearly 1000 inhabitants, founded by Baron Edmund Rothschild of Paris, who named it *Zichron Yakoob* ("Memorial of James"), after his father, the late Baron James Rothschild, and now under the control of the Anglo-Israelite Colonisation Society, whose headquarters are in London. Quarters can be obtained here for the night, and the courteous administrator takes great pleasure in conducting visitors over his admirably managed and prosperous colony.

[From Zimmarîn the carriage road keeps to the east side of the plain of Sharon, and passes through *Kakîm* and *Kulunsaweh*. The latter literally means "Castles Side by Side," and there are here, accordingly, the ruined remains of *two* Crusading castles. After passing another village called *Et Tireh*, the carriage road joins that from Nablous to Jaffa near *Kefr Saba*; and thence, by *Bîr Adas* and across a bridge over the river *Aujeh*, it reaches the German colony of *Sarona*, and in another half-hour it terminates at Jaffa.]

From Zimmarîn we follow the carriage road as far as the bridge over the *Nahr ez-Zerka* ("Blue River"), anciently known as the *Crocodile River*. That this swampy stream once harboured crocodiles is certain,

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nor can they be said to be yet wholly extinct, for traces of them are seen from time to time, and a large crocodile has been shot in the present generation. Travellers must be carefully warned against passing the night at the mills by the bridge side, though native accommodation is offered there. The locality is malarious in the extreme, and the Syrian fever liable to be caught. In fact, the whole district around is fever haunted, and it is very risky to encamp at

CÆSAREA

itself, which we reach after crossing the narrow plain. We see the massive remains of the splendid stone *aqueducts* which formerly brought abundant supplies of pure fresh water from the Samaritan hills to the great seaport of Herod the Great. A colony of Moslem refugees from Bosnia settled at Cæsarea in 1884, and have built their red-roofed houses amongst the grand old ruins, thus producing a curious motley appearance which is more striking than beautiful. These Bosnians have suffered terribly from malaria, and have perished in large numbers since their first settlement here.

Very little now remains of the magnificent city erected by Herod the Great to form the principal port of commerce between his dominions and the Imperial City of Rome, and named by him, in honour of his great patron the Roman Emperor, *Cæsarea*. There is no natural harbour here, but an artificial harbour was constructed by the erection of gigantic moles, jetties, and breakwaters. At the S.-W. extremity of the harbour, upon the ridge of rock projecting into the sea, stood the famous *Palace of the Roman Governor*, in the dungeons beneath which St. Paul was confined, and in the audience chamber of which occurred the historic scenes (1) between the Apostle, Felix and Drusilla, and (2) between the Apostle, Festus and Agrippa (Acts xxiv.–xxvi.). Huge blocks of granite and marble, some of them now submerged beneath the water, are probably portions of the building material of Herod's palace, but the main portion of the ruins still remaining belong to the Crusading period. Clear and interesting traces of the vast *Amphitheatre* and the still more spacious *Hippodrome* or *Naumachia* of Herod's city are still visible, the former to the south and the latter to the east of the present ruined settlement.

The mediæval city of the Crusaders was enclosed with a strong wall, guarded by massive towers, and these can still be traced in certain parts. The city of Herod extended far beyond the Crusading city, but it is doubtful whether it was enclosed by walls.

From Cæsarea to Jaffa is a long and tedious ride, unbroken by any place of special interest. The only place where we can halt is *Mukhalîd*;—travellers should be warned against camping by the *Nahr el-Falîk*, which, like the Nahr ez-Zerka, is a fever-breeding swamp. Between Mukhalîd and Jaffa is *'Arsûf*, close to which a very important and severe battle was fought between Richard Cœur-de-Lion and Saladin. *'Arsûf* is probably derived from Reseph, the name of a Phœnician god. The place has been identified with **Apollonia** mentioned by Josephus.

Jaffa can be reached by a ford over the river *Aujeh*, near its mouth; or, if the river is swollen, it is better to make a *détour* of about an hour and a half to the left and cross by the bridge.

SECTION 16.

HAIFA TO JENÎN.

FIRST DAY . . To the Muhrakah, 4 hrs.
SECOND DAY . To Jenîn, 7 hrs.

The journey may be made in fine weather by carriage, but in wet

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weather this is impossible, as there is no properly constructed road. By carriage the journey may be made in 1 day direct, omitting Muhrakah.

We leave the town by the Eastern Gate, near the landing-stage, and emerge on the plain of Acre, near to one of the most extensive and beautiful palm-groves in Palestine. Our road runs more or less parallel to the railway for several miles. We skirt the base of Mount Carmel on our right, and, after passing a copious spring of water, called *es-Sa'adeh*, we reach *Belled esh-Sheikh*, a sacred village of the Moslems, which lies embowered in its splendid olive-groves. Beyond the village of *El-Yajjur* the road to Nazareth (see p. 97) branches off to the left. We keep to the right, instead of crossing the Kishon, and presently we ride through the narrow pass between the hills of Galilee and Mount Carmel. We see on our left the *two-headed hill of Harithîyeh* (see p. 97), a short distance away from the village of that name. This double-headed *Tell* marks the site of the ancient fortified Canaanitish city of **Harosheth of the Gentiles**, which dominated the pass and blocked the road from north to south of Palestine in the days of the Judges. This city played a very important part in the contest between the hosts of Sisera and of Barak, and the actual battle itself (Judg. iv., v.) occurred on the plain of Esdraelon, a few miles east of the spot where we now emerge upon that plain.

The castellated crags of Carmel here overhang the plain in a commanding manner, and on one of the most prominent and lofty points we see the white hospice of the Carmelite monks, erected on the ecclesiastical traditional scene of Elijah's conflict with the Priests of Baal, and called, in consequence, the **Muhrakah**, or "Place of Burning." The actual **Scene of Elijah's Sacrifice**, however, was, more probably, on a gently shelving, almost level, natural amphitheatre on the mountain side, about 200 ft. below the actual summit of the Muhrakah. We can, if we please, ascend the mountain by a very steep and fatiguing zigzag path to the spot, and we shall at once notice how well it answers to all the requirements of the Bible narrative. Close by is a perennial spring of water called *Ain Mansûrah el-Fôka*, or "the Upper Well of Mansûrah," to distinguish it from another one lower down, close to the cluster of mud huts which serve as granaries and straw warehouses of the people of *Dalieh* (see p. 89). From this upper spring the water was drawn to deluge the sacrificial altars. The precipitous cliffs of the mountain side here break away, leaving the amphitheatre mentioned above. On this space an enormous crowd of people could assemble, all of whom could hear and see everything that was going on. In the midst of the amphitheatre are two surfaces of rock, about 15 ft. apart, now almost entirely covered over with soil, which, however, have been cleared and examined. Distinct traces of rock-cut channels were discovered, such as are generally seen on the surfaces of ancient rock-altars. The Mediterranean Sea is not actually visible from this spot, but on climbing a short and easy ascent on the S.-W. of the amphitheatre the Sea is visible to a considerable extent. Thus all the requirements of the narrative (1 Kings xviii.) are satisfied. Standing here, we can clearly discern the site of the ancient royal city of Jezreel (see p. 96) at the N.-W. base of Mount Gilboa, and about 10 miles away from our present position. The river Kishon meanders through the valley, far beneath us; and on its banks, where it approaches close to the base of Carmel, is a green artificial mound, called to this day *Tell el-Kassîs*, or "the Priests' Mound," marking the spot where

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the 850 priests and prophets of Baal were slain in accordance with the commands of Elijah.

It is worth while climbing to the *Muhrakah* in order to enjoy the marvellously extensive, magnificent, and historic **View** from the roof of the Latin Hospice at the summit. The whole expanse of the plain of Esdraelon lies stretched out at our feet, surrounded on all sides by ranges of hills and mountains, almost every one of which is a household word in sacred history. Commencing our survey to the north, on our extreme left hand we see the blue waters of the Levant, with the white limestone cliffs marking the western extremity of the great mountain range which divided Palestine proper from its northern neighbour Phœnicia, and over which, close to the seashore, runs the steep and difficult mountain pass known from time immemorial as the *Ladder of Tyre* (see p. 108). In the far distance, behind the Phœnician range, gleam the snow-clad summits of the heights of *Lebanon*; whilst, turning our eyes gradually towards the east, we take in in succession the various peaks of the mountains of *Upper Galilee*, with *Hermon* towering like a monarch beyond. Yet further eastward we can discern the blue outlines of the mountains of *Bashan*; and on a lower level, and nearer to us, through a gap in the hills, about E.-N.-E. of us, we can see the twin peaks known as the *Horns of Hattîn*, marking the scene of the Sermon on the Mount (see p. 100). Directly in front of us, among the hills of Lower Galilee, we can see the white houses on the highest terraces of *Nazareth*, whilst a little south of this again is the curious cliff known as the "Mount of the Precipitation" (see p. 98), to the left of the rounded crest of *Mount Tabor*. A gap in the range next occurs, and south of this gap is *Little Hermon* (see p. 96), close to the base of which we can easily discern with the naked eye the villages of *Nain* on the north, and *Shunem* on the south. Then we come to the great gap, known as the *Valley of Jezreel*, which runs down direct to the Jordan Valley, and beyond this the horizon is hemmed in by the great natural, wall-like range of the *Mountains of Gilead*, on the farther side of the river Jordan. Next appears to our view the long-ridged range of *Mount Gilboa*, with *Zer'în*, the squalid village marking the site of *Jezreel*, on a low knoll projecting out from its N.-W. angle.

To the south of the plain, which our eye now reaches, are the rounded summits of the *Mountains of Samaria*, conspicuous amongst them being the tops of *Ebal* and *Gerizim*; and on the edge of the plain in front of this range we see the white houses of the town of *Jenîn* (see p. 84). A long series of low undulating hills stretches between us and the Samarian range. This is the *Breezy Land* (see p. 85) separating Esdraelon from Sharon. On the seashore in the distance are the sand dunes of *Cæsarea* (see p. 92), whilst on the heights directly inland from these are the houses of *Zimmarîn* (see p. 91). The village of *Umm ez-Zeinat* stands picturesquely on a knoll, apparently almost directly beneath us, to the S.-W. Several villages are studded over the landscape north, east, and south. Of these, the most important is *Seffurîyeh*, almost in a direct line between us and the Horns of Hattîn, which stands conspicuously on an elevated situation, and which has both sacred and historic interest (see p. 99).

From the Muhrakah we return to the plain by a path branching off to the right a little above the collection of granaries, and we rejoin the road to Jenîn close to the foot of a prominent *Tell* at the S.-E. base of Carmel. This, which is now called *Tell Kymoun*, is the site of the ancient **Jokneam of Carmel**, a royal Canaanitish city (Josh. xii. 22).

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We ride along the eastern base of the low hills, and cross several small streams. The whole of the district in this neighbourhood is well supplied with natural springs, forming the head waters of tributaries of the river Kishon.

In one and a half hours we reach the lofty *Tell el-Mutasellim*, now (1904–05) in process of excavation by a German archæological society. Here extensive remains may be seen of cities of many periods lying one above the other, the lowest going back to the very beginning of history. The excavations are very similar in method and results to those at Gezer, and will well repay a visit from those interested in such things. Behind the tell is a copious stream, working several mills and watering gardens, and a small village called *Lejjun*,—an Arabic corruption of the Latin *Legio*,—and marking the site of a Roman garrison town. One of the great roads for trade and war from Egypt to the E. of the Jordan enters the plain of Esdraelon here, having crossed from the maritime plain of Sharon, and this must always have been, in ancient times, a post of great importance. There can now be little doubt but that *Tell el-Mutasellim* is the site of the famous city of **Megiddo**; and if this be correct, then the numerous streams which we have been encountering are doubtless the *Waters of Megiddo* mentioned in the Song of Deborah and Barak (Judg. v. 19). Megiddo is one of the cities of Syria mentioned in the records of ancient Egyptian travellers and conquerors many hundred years before the conquest of the country by the Israelites, and its name appears as that of an important city at several periods of Jewish history. Solomon fortified it (1 Kings ix. 15), and appointed it as one of the great victualling centres of his kingdom (*ibid.* iv. 12). Ahaziah (2 Kings ix. 27) and Josiah (*ibid.* xxiii. 29), kings of Judah, both died here, far from their royal capital, Jerusalem. Conder is of opinion that he discovered the true site of Megiddo at a place called Khurbet el-Mujedda, on the E. side of Mount Gilboa; but the requirements of the Bible narrative seem rather to indicate this as the real site.

This is the more probable from the fact that Megiddo is frequently mentioned in connection with **Taanach**, the site of which is undoubtedly *Ta'anuk* (also a recently excavated *tell*), which we pass not long after leaving *Tell el-Mutasellim*. Hence to Jenîn is a ride of about two hours, past the large and well-situated villages of *Sîleh* and *Yamûn*, which we see on our right on the hillsides.

[From Jenîn to Nablous and Jerusalem, see Section 13, pp. 75–85.]

SECTION 17.

JENÎN TO NAZARETH.

Vid JEZREEL, SHUNEM, AND NAIN. 6½ Hours.

The direct route from Jenîn to Nazareth runs almost due north across the plain of Esdraelon, but travellers generally diverge a little to the right, in order to visit *Zer'în*, the site of the ancient royal city of **Jezreel**, which stands on a low mound, projecting from the N.-W. base of Mount Gilboa. Soon after leaving Jenîn we see to our right a village at the foot of the hills, and two others higher up the mountain side. The first is named *Beit Kad*, and the other two are *Jelbon* and *Fakua*. *Beit Kad* is evidently the Arabic form of *Beth Aked*, a Hebrew term which occurs in 2 Kings x. 12, where it is translated in the A.V., "Shearing-house." Here, then, we are on the spot where Jehu met the princes of Judah, relatives of King Ahaziah, and put them all to death by the roadside. Jehu was then on his way from Jezreel to Samaria, and

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he would be travelling along this very road. *Jelbon* is the Arabic form of **Gilboa**, and gave its name in former days to the mountain on which it stands, as its neighbour, *Faku'a*, does now; for the Arabic name for the mountain is *Jebel Faku'a*. Conder suggests that *Faku'a* may be the site of Aphek (1 Sam. xxviii. 4, xxix. 1).

We pass several small villages unworthy of note, and observe a white-domed *Wely*, or Moslem shrine, on the hills to our right, known as *Neby Mezar*, from an old Moslem saint; and shortly afterwards we reach the hill on which stands the squalid village of *Zer'în*. A ruined tower occupies the crest of the hill, and possibly marks the site of the **Watch Tower of Jezreel** (2 Kings ix. 17). Standing on this ruined tower, we find ourselves surrounded by a most interesting landscape, fascinating not only on account of its natural features, but also on account of the many sacred and historical events with which it is associated. Here we are in the very heart of the great **Battlefield of Israel.** Down on the plain below us, to the west and north-west, occurred the memorable battle between Barak and Sisera (Judg. iv.); on that same plain at Megiddo (see p. 95) Josiah was conquered and slain by the hosts of the Egyptian Pharaoh-necho (2 Kings xxiii. 29); immediately beneath us, in the valley to the east, Saul and the Israelites were routed by the Philistines (1 Sam. xxxi. 1), and in the heights to the east of us the first king of Israel met his ignominious death; and at Bethshan, now Beisan, which can be indistinctly seen at the extreme E. end of the vale of Jezreel, his body was fastened to the town walls (1 Sam. xxxi. 6, 10); whilst a short distance to our east, in this same valley of Jezreel, occurred the great battle in which Gideon utterly defeated the Midianites (Judg. vii. 1–23). At the N.-E. base of the hill on which we are standing we can see a well, from which the natives of Zer'în are drawing water in their pots. This is "the fountain in Jezreel" where Saul and his army encamped (1 Sam. xxix. 1).

About a mile due east of us, at the northern base of Gilboa, a copious spring wells out from a grotto in the side of Gilboa. It is now called *Ain Jalûd*, but we read of it in the Bible as the **Well of Harod** (Judg. vii. 1), and it was here that Gideon tested his followers by the ordeal of "lapping" (Judg. vii. 4–7). Down the valley, where now the railway runs, and past this spring, the narrow path to-day marks the course of an ancient carriage road which ran down to the Jordan and across to the mountains of Gilead, to the east. It was along this road that the watchman, on the very site where we are now standing, spied Jehu, the son of Nimshi, driving furiously from Ramoth-Gilead to Jezreel for a throne. Down the eastern slopes of the hill on which we are travelling went Jehoram and Ahaziah on their royal steeds to meet him, and between the base of the hill and the waters of *Ain Jalûd* the dramatic encounter took place which is so graphically recorded in the sacred narrative (2 Kings ix. 16–27). On the shelving ground at the foot of Gilboa, a little S.-E. of our post of observation, and adjoining the place where Jehu met Jehoram, is the tract of land where, in all probability, stood the "vineyard of Naboth the Jezreelite" (1 Kings xxi.).

To the north of us, across the richly fertile valley, rises the *Jebel Dahy*, with its conspicuous little white *Wely* on the summit. This is thought by some to be the *Hill of Moreh* (Judg. vii. 1), and also **Little Hermon** (Ps. xlii. 8, Prayer-book), this latter probably because, on a small scale, its outline resembles that of Hermon itself. At its base we can see the village of *Solâm*, in the midst of gardens and cactus hedges. This is **Shunem**, the place where the Philistines encamped

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when they first came up against Saul (1 Sam. xxviii. 4), and the home of the *Shunammite* woman (2 Kings iv. 8–37). From the place where we are standing we can trace almost the whole of her journey to fetch Elisha from Mount Carmel. Nor are all these stirring and dramatic events of Old Testament history the only memories attaching to the marvellous scenes before us; for on the plain to our left was fought the decisive *Battle of Mount Tabor*, between the Turks and Napoleon the Great's army under Kleber, on April 16, 1799, in which the former, though numbering 25,000, were utterly routed by the small French force of 1500 soldiers. To crown the sacred and historical interests attaching to the scene, a few of the white houses of *Nazareth* may be descried nestling among the Galilean hills to the north.

Towards this city we now resume our journey. Shortly after descending the northern slope of the hill on which *Zer'în* is situated, and passing a well, we find the path divide. We may choose either the shorter and more direct route to the left, which, after crossing the Haifa–Damascus railway and the village of *El Fuleh* (the site of a Crusading castle), joins the direct road from Jenîn; or, taking the northern route, we may visit Shunem (this place we recommend for a midday halt for lunch under the lemon trees in one of the gardens), and, by a further hour's diversion to the right, the village of **Nain**, on the northern slope of "Little Hermon." A further diversion to the N.E. will bring us to **Endor**.

As we approach Nazareth we see Mount Tabor rising to our right; and reaching the foot of the hills of Galilee, ascend by the ruins of what was once a carriage road, until—the last ridge crossed—picturesque Nazareth, towered in verdure, breaks on our view.

For Nazareth, see p. 98.

SECTION 18.

HAIFA TO TIBERIAS.

Viâ NAZARETH.

Haifa to Nazareth, 5½ *hrs.; Nazareth to Cana*, 1½ *hrs.; Cana to Tiberias*, 4 *hrs.*

Alternative route, Nazareth to Tiberias viâ Mount Tabor, *p.* 101.

This journey can be made in carriages or on horseback, according to the travellers' preference. Carriages can be obtained with native drivers in the town, but it is more satisfactory, though rather dearer, to arrange with one of the German colonists.

We leave Haifa by the same road as on route 16 (see p. 92), and branch off to the left to cross the Kishon near to the village of *Harithîyeh*. We next pass through a small oak forest; in the springtime the wild flowers here are of extraordinary beauty and abundance. Thence we emerge upon the open plain of Esdraelon, and pass the khan of *Jeida* by the roadside. At the further end of the plain, which is very swampy in many parts during the spring, we commence the ascent of the Nazareth hills, passing *Semânieh* (where travellers must be warned against drinking the water of the springs), and leaving *Malûl*, on the hillside to our left. Here riders may diverge to the left, and reach Nazareth by a short but steep and stony path behind the village. We next pass through the large village of *Mujeidil*, where are extensive olive-groves; and then, rounding a sharp corner, we come in full view of *Mount Tabor*, rising majestically before us. There is also an extensive landscape to the south, over the plain of Esdraelon, to Little Hermon, Gilboa, and the mountains of Samaria. We reach an elevated village called *Yaffa*, the site of *Japhia*, in the tribe of Zebulun

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(Josh. xix. 12), on the borders of Issachar. The latter tribe was virtually conterminous with the plain of Esdraelon and its bays; and ever since crossing the Kishon we have been passing along the border-line between the two tribes. A great battle took place at Japhia between the Romans and the Jews, of which a graphic account is given by the Jewish historian Josephus, who himself fortified the place. Soon after leaving Yaffa we catch sight of the first houses of

NAZARETH,

and after a few minutes we reach our destination.

Hotels.—See "HOTEL LIST."

Church (*C.M.S.*).—The Rev. C. A. Manley.

Doctors (*English*).—Dr. Vartan, Dr. Scrimegeour.

The sequestered village, surrounded by its fourteen hills, which was the scene of our Lord's retired life during the thirty years preceding His ministry, has not been identified with any place in Old Testament history, nor would it probably have ever attained any fame whatever but for the one circumstance which has made the name of Nazareth equal to those of Jerusalem and Bethlehem as the most sacred and renowned among the cities of the world. Probably in the whole course of its history Nazareth has never been more populous and flourishing than it is at the present day, with its population of nearly 10,000 inhabitants, mostly Christians. Numerous handsome and well-managed institutions connected with religion and philanthropy have sprung up in this city of our Lord. As of foremost interest to English people must be mentioned the great Protestant **Orphanage**, which stands in a splendidly commanding situation on an elevated terrace above the town. Founded by the "Society for Promoting Female Education in the East," it now belongs to the C.M.S. No visitor to Nazareth should fail to spend an hour or two in this admirable institution. The ladies in charge are always delighted to welcome visitors desirous of seeing the school. The Church Missionary Society has also in Nazareth a fine church, erected in 1870, and a number of excellent day-schools in the town and district. The Edinburgh Medical Missionary Society has, through their veteran medical missionary Dr. Vartan, long carried on a most useful work. In addition to these, the Latin *Sœurs de Nazareth* have another orphanage and school, and there are one or two nunneries, besides the great Franciscan monastery attached to the **Church of the Annunciation.** This beautiful edifice has been erected over the traditional site of the **Virgin's home**; and in a crypt beneath the high altar the pilgrim is shown the place where the angel Gabriel is said to have appeared to Mary. Little credence can be attached to the genuineness of this tradition, and still less to those attaching to the so-called *Mary's Kitchen*, *Joseph's Workshop*, *Mensa Christi*, and other sacred sites invented for the devotion and offerings of the innumerable pilgrims to the Holy Land.

Perhaps with the exception of Mary's Well (see below), the only genuine relic of antiquity is the ancient *Jewish Synagogue*, now converted into a Greek church, which is well worthy of a visit. It is quite possible that this was in existence in the time of Christ, and it *may* have been the place where He delivered His first memorable discourse (St. Luke iv. 16–30), which so aroused the indignation of His fellow-citizens that they hurried Him to the brow of the hill to cast Him down headlong, the punishment of blasphemers (see p. 52). The so-called *Mount of Precipitation* to the east of Nazareth, which is the ecclesiastical traditional scene of this incident, seems hardly a possible site, as it was the brow of the hill

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"whereon their city was built," and the mount in question is some distance away. Probably the correct scene is on the heights above the Orphanage.

One very interesting spot in Nazareth is the so-called **Mary's Well**, in the valley at the east of the town, close to the *Greek Church of the Annunciation*, from which the waters are conducted by a stone aqueduct to the picturesque village fountain. As there is no other spring in the basin in which Nazareth is situated, this must from time immemorial have been frequented by the women and children of the town, as it is at the present day; and hither the carpenter's wife, with her Holy Child, must often have come to draw the water for the needs of their family household. Here, then, we may be said to be on a genuinely sacred spot.

[If time permit, an interesting excursion may be made on horseback, in about 4 hours there and back, to

Seffûrîyeh,

the ancient *Sepphoris*, called also by the Romans *Dio-Cæsarea*. An early Christian tradition makes this the home of Joachim and Anna, the parents of the Virgin Mary, and the birthplace of the Virgin herself. From its important position Sepphoris played a conspicuous part in the wars of the Romans, and also in those of the Crusades. It became, in the days of the Herod Antipas, the capital of Galilee; and, on the destruction of Jerusalem, became the official residence and meeting-place of the *Sanhedrim*.

For more than a century Sepphoris remained the headquarters of the Jews who were left in Palestine; and many well-known rabbis lived and wrote here. The Jews of Sepphoris rebelled against the Romans towards the middle of the 4th century A.D., and the city was then attacked and destroyed by the Romans. At this time it had become the seat of a Christian bishopric, and the tradition concerning the Virgin Mary and her parents had become quite rooted to the place.

On the eve of the fatal *Battle of Hattîn* (see p. 100) the great Crusading host assembled at Sepphoris, and hence they marched in regal and princely pomp and splendour to their unexpected doom.

At Seffûrîyeh there are some ancient remains of interest, among them the ruins of a Crusading Church and Castle, and, near the village, an ancient underground aqueduct over 600 ft. long.]

On leaving Nazareth for Tiberias we pass "Mary's Well," and, climbing the very steep and stony road which bends round to the north-west, we reach the summit of the hill overhanging Nazareth. Here, close to an old shrine called *Neby Sa'in*, we may pause to take a good survey over the marvellously wide and magnificent landscape. Following, if riding, the carriage road, we descend a long hill and come to the prettily situated village of *Reineh*, a Christian village, close to which is a spring by the roadside.

After crossing a few hills, we see before us on the left a small village. This, which is now called *Meshhed*, is probably the ancient *Gittah-hepher*, or *Gath-hepher*, the birthplace of the Prophet Jonah (2 Kings xiv. 25). It was on the border-line of the tribe of Zebulun (Josh. xix. 13). The road then descends rapidly, and we see below us the prettily situated village of *Kefr-Kenna*, with its conspicuous churches. At the entrance to the village, the usually accepted site of

CANA IN GALILEE,

we see a wayside *Well*, by the side of which a small group of children is generally to be seen playing. This is the "Well of Cana," and probably

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from this well was drawn the water which was turned into wine at the celebrated Marriage Feast (St. John ii. 1–11). As at Nazareth, there are several so-called sacred sites, including the Greek church (which professes to contain two of the identical water-pots which were used on the memorable occasion), and the reputed *House of Nathaniel*, who was a native of Cana. In the precincts of the Latin Monastery there are some fragments of an extremely ancient wall, which is said to be a relic of an early Christian church, erected over the site of the house in which the wedding feast took place.

From Kefr-Kenna we descend into a broad and fertile, though somewhat stony, plain, and soon join the direct road from Acre and the coast to Tiberias; and here we enter the tribe of Naphtali. There is little to detain us till we pass the large and flourishing village of *Lâbîyeh* on our right, and arrive at the base of the *Kurûn Hattîn* or *Horns of Hattîn*, where the most bloody and decisive battle of the Crusades was fought, in which the Christians were utterly routed by the Moslems. By a curious irony of fate this terrible conflict, waged nominally in defence of the faith of the Prince of Peace, was fought almost on the very spot where He delivered the wonderful Sermon on the Mount, for the Horns of Hattîn have always been identified, and probably with correctness, as the **Mount of the Beatitudes.** One of the opening sentences of that discourse was "Blessed are the peacemakers: for they shall be called the children of God" (St. Matt. v. 9).

The blue waters of the lovely **Sea of Galilee** now gradually unfold to our view in the hollow far beneath our present level; and, amidst glimpses of scenery never to be forgotten in their beauty, stillness, and lonely solitude, we slowly descend a long steep hill, at the foot of which we reach the walls and gateway of

TIBERIAS.

Tiberias is to-day celebrated for two things. First, it is one of the four sacred cities of the Jews; and, secondly, for its dirty condition. An Arabic proverb says that "at Tiberias the King of the Fleas holds his court." We would therefore advise travellers to come provided beforehand with tents in which to encamp on the margin of the lake, about a mile to the south of the city walls. For those who have no tents, there is a respectable little hotel, kept by a German called Grossmann, just inside the walls, and away from the poorer quarters of the city.

As its name implies, *Tabarîyeh*, as Tiberias is now called, was either founded or rebuilt during the reign of the Roman Emperor Tiberius Cæsar; and from the first it studiously endeavoured to distinguish itself from all other towns on the Sea of Galilee and in the whole district by its rigid adherence to Roman manners and customs, and its servile imitation of Roman architecture and society. It would seem from the Gospel narrative that our Lord never entered the city, notwithstanding His long association with the cities and villages on the lake; and that, therefore, Tiberias was saved from the shameful reproach attaching to those other cities which were "exalted unto heaven," only to be "brought down to hell," because they "knew not the time of their visitation." Certainly, it is strange that whilst Capernaum, Bethsaida, Chorazin, and many other flourishing and busy settlements on the shores of the Sea of Galilee, have almost or altogether disappeared from existence, Tiberias has always escaped the general desolation, and is still a tolerably large and prosperous town. On an elevated plateau to the S.-W. of the present city walls stood the Citadel of Tiberias and the *Palace of Herod*, who spent much of his time here, Tiberias being his favourite city.

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Beyond examining the walls, which were nearly overthrown by the terrible earthquake which occurred on New Year's Day, 1837, there is scarcely anything of interest to see in the town itself; but still there are several ancient tombs of renowned rabbis, amongst them that of the famous *Maimonides*, to be seen on the hills behind the city. The medicinal *Hot Spring Baths*, to the south of the town, are also worthy of a visit. But, of course, the chief charm of a sojourn at Tiberias is the opportunity that it affords for excursion, either by boat or on horseback, to various places on the lake-side and in the country around. The excellent Medical Mission Hospital (United Free Church of Scotland), under Dr. Torrance, is well worthy of a visit.

Alternative route from Nazareth to Tiberias viâ Mount Tabor, 6¼ *hrs., on horseback.*

[There is a second but somewhat longer route from Nazareth to Tiberias, by way of **Mount Tabor**, which may be ascended for the sake of the view from its summit. It was identified by the mediæval ecclesiastics as the *Mount of the Transfiguration*. The scene of that mysterious event was, however, probably on the heights of *Hermon*, not far from *Banias* (Cæsarea Philippi). The journey from Mount Tabor to Tiberias is somewhat fatiguing and monotonous, but the first view of the Sea of Galilee, to be enjoyed by approaching the lake from this direction, is one never to be forgotten.]

Excursions from Tiberias.

(*a*) *To the south end of the Sea of Galilee on horseback.*

We may either take the trouble to ascend the steep hill behind Tiberias, on the way to Mount Tabor, and turn to the left immediately on reaching the summit, in which case we are rewarded by a lovely and delightful series of views which open up to us gradually as we ride along the margin of the cliffs; or we may keep along the seashore, by a somewhat rough carriage road just made, in which case we have a much easier, though decidedly less interesting, ride.

At the south end of the lake stands a peninsula with ruined remains upon it. It is now called *Kerak*, and is identical with the *Tarichæa* of Josephus, the remains being those of a strong castle-fortress which was erected to guard the passage of the Jordan from the lake. We may cross to the other side of the river in the ferry-boat, and in doing so we shall notice the curious effects of the rapid current and the clever way in which the ferryman manages his boat. It is well worth while to cross and walk along the edge of the lake for a few hundred yards, in order to enjoy the wonderfully beautiful view of the whole length of the lake, with the hills and mountains on either side, and majestic snow-clad Hermon reigning over all in the extreme distance.

The fishing village of **Samakh** stands at the S.-E. corner of the lake. The Haifa--Damascus railway will shortly have a station here, which will make Samakh a place of some local importance as the principal port on the lake. A little to the north, about half-way up the E. shore, among the hills, is *Susîyeh*, supposed by some to be the site of *Hippos*, one of the cities of the Decapolis.

If the traveller follows the Jordan southwards, half an hour's ride will bring him to a most picturesque ruined bridge.

[The journey on horseback may be continued round the lake, with, if possible, a divergence to visit the wonderful hot springs at *El Hammeh* on the river *Yarmuk*, and the ancient Gadara on the heights above, then past the sites of ancient

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Gamala and *Geresa* and the **scene of the destruction of the herd of swine**, and so round to the place where the Jordan flows into the lake at the northern end; but as the Bedu on the east of the Sea of Galilee are sometimes troublesome and dangerous, it would be advisable to apply to the Governor of Tiberias for a military guard beforehand. The usual charge (or gratuity) is one medjidie (about 3s. 4d.) a day. Care should be taken not to encamp or sleep on the plain of *Batîhah* at the N.-W. angle of the lake. The whole neighbourhood, though luxuriant and inviting, is full of deadly malaria.]

(*b*) *The Shores of the Lake.*—Some people prefer to visit the scenes on the shores around the Sea of Galilee by boat, and three very interesting excursions may be made: (1) to the south end of the lake; (2) across the lake to Geresa and Gamala; (3) to the north end of the lake, returning along the north-western and western shore, and visiting Capernaum, Bethsaida, and Magdala (see below).

The boatmen, however, are generally very exorbitant in their demands, and a strict bargain should be made beforehand. There are thousands of beautiful white spiral shells on the shores of the lake, principally on the N.-W. shore, and between Magdala and Bethsaida.

SECTION 19.

TIBERIAS TO DAMASCUS.

Viâ THE WATERS OF MEROM and BANIAS (CÆSAREA PHILIPPI).

FIRST DAY	. To Khan Minyeh,	3 hrs.
SECOND ,,	. To Ain el Mellahah,	7 ,,
THIRD ,,	. To Banias,	6½ ,,
FOURTH ,,	. To Kefr Hauwar,	7 ,,
FIFTH ,,	. To Damascus,	7½ ,,

Camping parties generally go by boat to Magdala and Tell Hûm (the site of Capernaum), returning by boat to Khan Minyeh to join the camp.

The journey is frequently divided as above, but may be made in shorter or longer stages, depending on the horsemanship of the riders.

It is a pleasant ride of about 2½ miles due north, alongside of the lake, and surmounting one or two stony headlands, from Tiberias to *Mejdel*, a squalid little village at the southern end of the *Plain of Gennesaret*, but forever memorable for its association with Mary Magdalene, for this is the site of the ancient **Magdala**, her home.

We now commence a delightful ride across the green and fertile **Plain of Gennesaret**, or "Garden Plain," as its name appropriately implies. When the ground is not too wet, the pleasantest path is one close to the shore, which turns off to the right just after the village of Magdala is passed. In the springtime the plain is luxuriant in thick herbage, and brilliantly adorned with myriads of wild flowers, often in dense patches and clumps of considerable area, and all of the richest hue. Nature seems to have spread her finest carpet over this plain, so fruitful in sacred memories connected with the Saviour. At the further end of the plain we come to a massive ruined khan, or inn, named *Khan Minyeh*. In this neighbourhood many of the best authorities place **Capernaum**. There are extensive remains of buildings under the soil in the neighbourhood. Others who believe we have two Bethsaidas mentioned in the sacred history find one at this place. After having threaded our way over a rocky pass cut out of the solid mountain side, some 30 ft. above the margin of the lake, at a spot where rises a perennial spring named *Ain et-Tîneh*, or "The Fig-tree Fountain," from a magnificent old fig-tree adjacent to it, we come upon a pretty, cultivated spot called *Tabghah*, the traditional site of the utterance of the words "Follow Me" to the first apostles. A modern German Catholic Monas-

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SEA OF GALILEE

Scale; 1: 316,800

English Miles

0 2 4 6 8 10

Kilometres

0 2 4 6 8 10 12 14 16

Chorazin (Khurbet Kerazeh)

Bethsaida Julias (Et-Tell)

Capernaum (Tell Hûm)

Bethsaida (Tâbghah)

Khan Minyeh

Wâdy et Tufâh

Plain of Gennesaret

Ain et Tineh

SEA OF GALILEE

682 ft. below level of Mediterranean Sea

Magdala Mejdel

Tarichæa (Kerak)

Hippos

Gamala

Hattîn

Kurûn Hattîn

Kh. Irbid

TIBERIAS

Tell Mâûn

Khurbet Jefât

Hûbûn

Kefr Hanneh

Nimrîn

Sahel el Buttauf

Rummâneh

Turân

Plain of Turân

Lûbîyeh

Sahel el-Ahma

Wâdy Fejjâs

Sârona

Yemma

Kh. Kadish

Samrah

Samak

Ummchunieh

R. Jordan

R. Yermuk

Seffûriyeh

Cana (Kefr Kenna)

Kefr Sabt

Meshhed

Reineh

Ain Kana

Nebi Sain

Ain Mâhil

NAZARETH

Semûnieh

Malûl

Yafa

Iksâl

Débûrieh

Mt. Tabor

Stanford's Geographical Estab.t

London: Macmillan & Co. Ltd.

tery has been established at *Tabghah*, which is supposed by some to have derived its name from the Greek πέντε πηγαί (pente pegai), or Five Springs, the abundant supplies of water which find their way into the lake by the streams at this spot issuing originally from five separate springs. The derivation seems rather far-fetched, but philologically it is not impossible. The ruined remains of the Esplanade, or sea-wall, which according to some mark the site of ancient **Bethsaida,** the "Home of Fish," can be seen by the side of the lake. It would certainly be an appropriate name, for nowhere in the lake are fish more abundant than in this neighbourhood. If this be so, then, here was the home of the Galilean fishermen, Peter and Andrew, James, John and Philip. Here were performed several of our Lord's great works, and here He preached from the boat the memorable sermon in which occurred the *Parable of the Sower*. His eyes and those of His audience may well have been fixed on the fields through which we now proceed on our way eastwards towards *Tell Hûm*; for in passing through these fields we see all the natural features mentioned in the parable: the trodden footpath, the projecting surfaces of rock, the bushes of thorns, and the rich fruit-bearing soil.

Little or nothing now remains at *Tell Hûm* of the great and populous city of

CAPERNAUM

that once, according to some authorities, occupied the site. The names are, however, virtually alike, for Tell Hûm is probably the contracted form of *Tell Nahum*, "the Mound of Nahum," whilst Capernaum is *Kapher Nahum*, "the Village of Nahum."

The remains of a handsome Jewish synagogue, with evidences, clear and distinct, of Roman architecture, were visible here a few years ago, but they have now been covered over by the Latins, who own the property here. It is quite probable that these may have been the actual ruins of the synagogue built at Capernaum by the Roman centurion whose servant was healed by Christ (St. Luke vii. 5). There are few places that would be better worth excavating than this site. There is no doubt that once there was an important city here; and those who do not allow that it can have been Capernaum, have no explanation to offer as to what city these remains represent.

A short ride from Tell Hûm brings us to the place where the Jordan enters the Sea of Galilee, and on an elevated hill on the further side of the river we see a mass of old ruins, called now *Et-Tell*, but probably marking the site of **Bethsaida Julias** (St. Luke ix. 10), so called after Julia, the daughter of Augustus Cæsar. On the crest of a hill immediately above Tell Hûm is a collection of shapeless ruins, called *Khurbet Kerazeh*, and therefore, almost certainly, marking the site of **Chorazin,** which, together with Capernaum and Bethsaida, has so literally and fatally suffered the doom of extinction foretold by Christ (St. Matt. xi. 21–24; St. Luke x. 13–15). A great number of ancient tombs, containing glass and ornaments, have recently been rifled here by the Arabs.

From Khan Minyeh the road to *Damascus* follows northwards, over a terribly rough and difficult path, all the more stony and fatiguing because it is formed by the foundation boulders of the once magnificent Roman road from Jerusalem to the capital of Syria. Wherever we follow the tracks of these old Roman roads we invariably find the stoniest and most difficult ways, as, *e.g.*, from Jerusalem to Bethel, and again on the way from Nablous to Beisan.

When we have passed *Khan*

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Jubb Yusef, or "the Inn of Joseph's Pit" (so called from an erroneous Moslem tradition which confounds this place with Dothan) (see p. 84) the road divides, the route we are following to Damascus being to the right.

[By making a detour to the left, involving an extra day, travellers may visit **Safed**, one of the four sacred cities of the Jews. Safed is a conspicuous object from almost any spot on the shores of the Sea of Galilee, and is supposed to have been specially alluded to by Christ when He said: "A city that is set on a hill cannot be hid" (St. Matt. v. 14). Continuing over the highlands of Naphtali, we reach *Kades*, the site of **Kadesh Naphtali**, one of the 6 cities of refuge (Josh. xx. 7), and *Hunîn*, the ancient *Janoah*, a city of Naphtali, which was captured by *Tiglath-Pileser* (2 Kings xv. 29). There is a magnificent ruined castle at Hunîn, occupying a strong and commanding position overlooking the plain, and one of a chain of castle-fortresses erected by the Crusaders at certain intervals right across the country from Tyre to Banias.]

About half an hour after passing Khan Jubb Yusef the road to Damascus branches off in two directions. (That to the right crosses the Jordan between *Lake Hûleh* and the Sea of Galilee.)

The path to the left at the junction of the two ways north of Khan Jubb Yusef leads us past a Jewish colony called *Roshpinah*, situated on the hillside to our left, at a place named in Arabic *Ja'auny*, and commanding a fine view over *Lake Hûleh*, known in the Bible as

The Waters of Merom, and in Josephus as *Lake Samachonitis*. The lake is much smaller than the Sea of Galilee and is very shallow, being scarcely more than 15 ft. deep in any part. It is surrounded by a marshy swamp covered with a dense growth of papyrus reeds. On the W. shore, surrounded by eucalyptus trees, will be noticed the Jewish colony of *Isbaid*. We next reach *'Ain Mellâha*, where there is a beautiful pool and mills. Here the camp is frequently pitched for the night.

As we proceed, the ruined castle of Hunin is visible above us. After rounding the bend of the valley to the N.-W. of Lake Hûleh we at length arrive at the well-wooded mound overhanging one of the principal sources of the Jordan, now called *Tell el-Kady*, and marking the site of **Dan**, the northern limit of Palestine proper. *Kady* is the Arabic for "judge," as *Dan* is the Hebrew; so that the modern name still retains the meaning of that of the settlement formed by the Danites at the place which, until its capture by that Hebrew tribe, had been called *Laish* (Judg. xviii. 29).

After turning aside for a few minutes to see the fountain, we resume our journey and now enter upon one of the most beautiful and well-wooded portions of Palestine, and ride through a park-like expanse to **Banias**, the ancient

CÆSAREA PHILIPPI.

Standing at the extreme north end of the great Jordan valley, and commanding the entrance to the two main passes over the Hermon range to Damascus, this place must always have been one of great strategical importance. Moreover, the principal source of the Jordan is situated here, the water gushing out of the ground in vast quantities amid the ruins of the fallen roof of a huge natural grotto or cavern which lay at the base of a massive cliff, the very emblem of eternal stability. It was at Cæsarea Philippi that Christ compared Himself to a Rock, when He said to His foremost apostle: "Thou art Peter, and on this Rock I will build My Church;

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and the gates of hell shall not prevail against it" (St. Matt. xvi. 18). We may well imagine that it was at this romantic spot that Christ and His disciples were at the time, and that this natural rock may have been utilised by Him (according to His wont) as the fittest "illustration" of the lesson which He desired to convey.

The Greeks dedicated the wonderfully striking and significant spot to *Pan*, the god of Nature, and they called the adjoining city *Paneas*, of which the modern *Banias* is merely the Arabic corruption.

Whether Banias is to be identified with any city mentioned in the Old Testament is uncertain, but there is no doubt about its identity with *Cæsarea Philippi*, rebuilt and beautified by Herod the Great. Herod Philip II., in whose tetrarchy it was situated, afterwards renamed it Cæsarea, in honour of his patron Tiberius Cæsar, and added the appellation Philippi, after himself, in order to distinguish it from the seaport of the same name. The two castles—the one on the border of the stream on the outskirts of the town, and the other, the magnificent *Kula't es-Subeibeh*, on the heights to the east—are of mediæval construction, and were captured by the Christians during the Crusades. It is probable that older fortresses stood on the site of the present ruins, as there are indications in both cases of very ancient masonry. Indeed, it is scarcely conceivable that two such important positions have not been fortified strongly from the earliest ages of human settlement in the country.

On the heights of *Hermon*, to the north of Banias, the mystic *Transfiguration of our Lord* in all probability occurred, as the event was evidently in the neighbourhood of Cæsarea Philippi (see St. Matt. xvi. 13 and xvii. 1).

[From Banias there is an alternative route to Damascus *viâ Hasbeiya* and *Rasheiya* to *Meithelûn*, where the carriage road from Beyrout to Damascus is reached. This route involves three days, stopping the first night at Hasbeiya, and the second night at Rasheiya. It is more beautiful than the route *viâ* Kefr Hauwar, and should be taken by those who wish to climb Mount Hermon.]

Our road leads past the Castle of *Subeibeh* (see above), and by a steep path up the mountain-side to *Mejdel esh-Shems*, or the "Watchtower of the Sun," and over the elevated plateau of *Hadhr* to *Beit Jenn*, the "House of Paradise," and *Kefr Hauwar*, or "the Village of Poplars."

Leaving Kefr Hauwar on the final stage of our journey, we cross the *Nahr Barbar*, the ancient **Pharpar**, to Katana, where a halt is made for lunch. Shortly after leaving Katana the carriage road is reached, and two hours further on the gardens and orchards surrounding Damascus, until we arrive at the Immortal City itself.

SECTION 20.

TIBERIUS TO DAMASCUS.

Viâ KUNEITRAH.

FIRST DAY	To Jisr Benat Yakub,	8	hrs.
SECOND ,,	To Kuneitrah,	6	,,
THIRD ,,	To Sasa,	7	,,
FOURTH ,,	To Damascus,	7	,,

This route is not often taken by tourists, but is a trade route, and it is sometimes necessary to adopt it when the more popular route by Mount Hermon is blocked by snow.

The route is the same as that described in Section 19 as far as Khan Jubb Yusef, from which point we branch off to the right through the low-lying country between the waters of Merom to the north and the Sea of Galilee to the south. The Jordan is crossed by a bridge called *Jisr Benât Yakûb*, or "the Bridge of Jacob's Daughters,"

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probably in reference to some unknown Yakûb or Jacob, other than the patriarch himself, seeing that he had only one daughter, Dinah. On the other side of the bridge the road ascends a steep hill-side covered with black basaltic boulders, and reaches the uplands of the ancient kingdom of **Bashan**, along which it proceeds, past one or two Circassian villages, to *Kuneiterah*, the capital of the district and the seat of a *Kaimakam*. This western portion of Bashan was called *Gaulanitis* by the Greeks, after the city of **Golan**, one of the cities of refuge appointed by Moses on the east of the Jordan (Deut. iv. 43). A conspicuous feature of the landscape is the large number of isolated hills, principally of volcanic origin, which meet the eye in every direction as we travel through Kuneitrah to Damascus. These and the interesting Circassian settlements, formed under the Sultan's directions by the Moslem refugees who left that country when it became a portion of the Russian Empire, are, indeed, almost the only things to relieve the dreary monotony of a long and tedious ride along a route which has nothing to recommend it except that it is the shortest way by horse from the Sea of Galilee to Damascus.

[There is a further alternative for reaching Damascus from Tiberias, *vid Mukes* (Gadara) to *Mezarib*, and thence by rail. This may be done in 2 to 3 days. When the new railway from Haifa is open (see below), it will be possible to travel from *Semakh*, at the S. end of the Sea of Galilee, to Damascus in one day.]

SECTION 21.

HAIFA TO BEISAN AND THE JORDAN.

By Rail.

At the present time (1904) a daily train goes from Haifa to Beisan and the Jordan and back across the Plain of Esdraelon—half-way station at *Afuleh*. For those willing to rough it the journey is one of interest; but it is probable that very shortly better accommodation will be provided, and that this will be a much frequented route. Travellers will be able to learn the position of affairs locally at the time of their visit.

SECTION 22.

HAIFA TO ACRE, TYRE, SIDON, AND BEYROUT.

First Day . . .	To Zîb,	5½	hrs.
Second ,, . . .	To Tyre,	5	,,
Third ,, . . .	To Sidon,	7	,,
Fourth ,, . . .	To Beyrout,	7	,,

The above division is suggested for camping tours. Those going without camp will have to stop the first night at Acre, the second at Tyre, and so on. There is no accommodation to be had at Zîb.

There are few roads in Palestine where the rider can indulge in the enjoyment of a gallop, and good horsemen will therefore appreciate all the more thoroughly the 2½ hours' ride from Haifa to Acre on the magnificent sands which, hard and smooth as a billiard-table, line the seashore of the lovely Bay of Acre. Two rivers have to be crossed: (1) that ancient river, the river **Kishon**, about 1½ miles after leaving Haifa; and (2) the *Nahr Naaman*, or river *Belus*, about a ¼ hour before the gates of Acre are reached. On the banks of this latter stream, according to an ancient tradition, the Phœnician mariners in the days of old were led to the discovery of glass, and the secret of its manufacture. With the exception of these two streams, there is nothing to hinder us on our way; nor, beyond the lovely scenery around, is there anything to detain us, unless it be to pick up stray shells on the sands, amongst which may often be found the purple-stained shells of the

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murex, from the glands of which the famous Tyrian dye was expressed.

Of the myriads of these small shellfish which must at one time have been so abundant on these shores, only a few scattered specimens now find their way to the beach; and even among these it is extremely rare to find a shell with its occupant still inside.

ACRE,

or more correctly *Akka*, called *Acco* in the Old Testament (Judg. i. 31), and **Ptolemais** in the New (Acts xxi. 7), was named by the Crusaders *S. Jean d'Acre*, by which title it is still known to the French and other Europeans. It is often called the "Key of Palestine," since it commands the maritime plain called after its name, over which all invaders of Palestine from the north are compelled to enter the country. The warpath of the nations of antiquity led them over the " Ladder of Tyre " (p. 108), and across this plain to the narrow pass between the Lower Hills of Galilee and Mount Carmel, through which the river Kishon flows from the plains of Esdraelon to the sea. It would be out of the question for any army to attempt to penetrate through that pass until it had first besieged and captured Acre. Hence the vitally important nature of its strategic position.

Acre was never effectively occupied by the ancient Israelites, though nominally belonging to the tribe of Asher; and, even at the present day, the actual city itself is considered by Oriental Jews to be outside the sacred limits of their Holy Land. It was in reality though not in name a Phœnician city, and was principally inhabited by Phœnician traders and fishermen all through the period of Old Testament history. The Egyptians and Greeks in later times recognised its importance as a fortified seaport; and Ptolemy Soter, the founder of the last dynasty of ancient Egypt, rebuilt the place, calling it after his own name, *Ptolemais*.

The Christian sovereigns and knights who came to rescue the Holy Land from the power of the Moslems made Acre their headquarters for a lengthened period; and it is said that at one time there were no fewer than seventeen different European potentates and princes ruling over their respective subjects simultaneously within the walls of the city. The fortifications of the harbour and on the land side of Acre were renowned for their almost impregnable strength in the days of ancient and mediæval warfare; but they would display but a feeble power of resistance against modern naval or military artillery.

After the close of the Crusades, Acre declined into a comparatively insignificant port, until the middle of the 18th century A.D., when, under the régime of Zahir, Jezzar, and Abdullah Pashas, it became once more a prosperous and important city, and the capital of Central Palestine.

Acre has endured many sieges, the most memorable of which are those which occurred during the times of the Crusades, that of Napoleon in 1799, and that of the English in 1840.

The beautiful *Mosque of Jezzar Pasha*, who was notorious for his ambition, cruelty, and unscrupulous ferocity, is the principal ornament of the present town, and within its precincts "the Slaughterer," as the name of Jezzar implies, lies buried. The bazaars of Acre are dirty and uninteresting, and there is little to detain the traveller within its walls. An elevated hill stands a short distance to the E. of the fortifications, and from this hill Richard Cœur de Lion in 1191, and Napoleon in 1799, besieged the city.

On leaving Acre we proceed northwards across the plain, riding parallel to a handsome *Aqueduct*, which still supplies the city with

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abundant fresh water from the hills beyond the plain; and, after a short distance, we pass under one of the arches of the aqueduct, and leave it to our right. We pass a dilapidated country house which stands in the middle of a lovely garden, embowered in groves of orange and apricot trees, and adorned with several gigantic cypresses. This was formerly the rural *seraglio* of Abdullah Pasha, and in the gardens are open-air baths for the use of his *harem*, surrounded by painted *kiosques*, which are now in a ruined condition. The place is called *Bahjeh*. Adjoining it is a red-roofed, pretentious looking building surrounded by high walls. Here is the sacred abode of the *Bâb*, the head of a remarkable Persian sect who were compelled through persecution to leave their native country. Our way lies over an easy, sandy path, past gardens and orange-groves, and through the mean-looking village of *Semirîyeh*; and, in about a couple of hours, we see on our left hand on the sea-shore the good-sized village of **Zîb**, the *Achzib* of the Old Testament (Josh. xix. 29). In Greek times it was known as *Ecdippa*.

Soon after passing Zîb we reach the foot of the mountain range which runs from east to west across the northern end of Palestine, dividing it from Phœnicia, and projecting into the sea in the form of bold, white chalk cliffs, over which, from time immemorial, the main north road has run. We now commence the steep ascent of *Ras-en-Nakûrah*, as the promontory is called, and we soon begin to appreciate the force of its ancient appellation, *Scala Tyriorum*, or the "**Ladder of Tyre.**" The old path was literally cut in the rock like steps; and men, horses, mules, camels, and all kinds of baggage waggons have been compelled to thread their way painfully and with difficulty over this rugged and difficult pass. Nevertheless, many a mighty army, led by some of the world's most famous conquerors, has entered Palestine by this route. Shalmaneser, Sennacherib, Nebuchadnezzar, Alexander, Pompey, Napoleon, and multitudes of warriors of lesser note have looked down from the heights of Ras-en-Nakûrah upon that strangely mystic and sacred little country which for so many centuries has been known as the "Holy Land."

We now turn to take our farewell view of it as soon as we have reached the summit of the ascent, which, by the way, has of late been rendered far easier by the construction of a decently broad and level road; and then, facing again northwards, we ride near to the edge of the cliffs overhanging the sea, sometimes dipping down almost to the margin of the coast itself, till we reach a small khan, or wayside inn, beside a fresh stream of water welling out of a spring, where we are fain to halt awhile to rest. This is now called *Iskanderûneh*, and is the site of *Alexandroskene*, where traditionally Alexander is said to have pitched his camp during a portion of the time when he was besieging Tyre. More probably the name is from Alexander Severus (A.D. 222–235), in whose reign the Roman road was made. Beyond Iskanderûneh the road gradually ascends until we reach the wild and dangerous looking rock-cut pass over and around another splendid chalk cliff, called appropriately *Ras el-Abyad*, or the "White Cape." The sea dashes up to the base of the cliff, 200 ft. beneath us; and, in fact, our very path overhangs the water, which, in the course of ages, has eaten its way into the rock, forming hollow caves beneath us. A guard house stands at the head of the pass. From this promontory we obtain our first good view of Tyre on its sandy peninsula, about 7 miles north of the White Cape. The whole way from the foot of the cliffs to the great Phœnician seaport is literally

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strewn with shapeless masses of stones, marking the ruined and desolate sites of once populous but now utterly forgotten towns and villages that, in the days of old, lined the seashore to the south of Tyre. We cross one or two streams, and see the remains of a fine old bridge; and, after 1¼ hours' ride from the White Cape, we reach the abundant and well-watered foliage of the gardens at **Ras el-Ain**. The meaning of this term is "Fountain-head"; and here we see the huge and massively constructed *Reservoirs* that formerly supplied the city of Tyre with never-failing stores of good fresh water. The arched aqueducts which conducted the water from this point to the city are still remaining, though in a ruined condition; and their extreme age is attested by the limestone stalactites and stalagmites which are to be seen at frequent intervals. The great mass of water now rushes into the sea across the sands of Ras el-Ain; and this munificent bounty of Nature is suffered to waste away unutilised, though a comparatively small outlay of labour and money would repair the conduits and supply the modern city of Tyre with all the water that could be needed for domestic, municipal, or sanitary requirements.

A very interesting and pretty local tradition attaches itself to Ras el-Ain; whether true or not, we are unable to say. The Tyrian natives will tell you that the reservoirs were constructed by Solomon, after the completion of the Temple at Jerusalem, as a mark of gratitude and friendship for his ally and coadjutor, Hiram, King of Tyre. We read in the Bible that Hiram was not altogether pleased with the first token of appreciation offered to him by Solomon. It appears that at the extreme north of his dominions, amongst the hills of Upper Galilee, and adjoining the territories of the Phœnician king, Solomon had twenty cities, or villages, which had given him some trouble on account of the turbulence and lawlessness of their inhabitants. Thinking to kill two birds with one stone, he designed to rid himself of the annoyance, and at the same time to make a show of generous gratitude, by presenting these cities and their district to Hiram. The latter, having made a tour of inspection through the proffered district, quickly discerned the motives which had actuated Solomon's conduct; and, though he could not actually refuse the gift without committing a breach of Oriental etiquette which would have been nothing less than a *casus belli*, he sufficiently demonstrated his sense of the indignity which had been offered to him, by sending Solomon a sum of 120 talents of gold as purchase-money for the district, which he further stigmatised by giving it the name of *Cabul*, which signified "squalid," or, as some say, "displeasing" (see 1 Kings ix. 10-14). Thus far we have the authority of the scriptural narrative for the historical accuracy of the incident. The local tradition carries on the story further. According to it, Solomon, who did not wish really to offend Hiram, and who knew from the payment of the money that he was seriously annoyed at the offer which had been made to him, then sent a special embassy to the King of Tyre, asking what was the greatest boon which he could bestow upon him. Hiram answered that his Tyrian subjects were suffering from a want of proper water-supply to their city; and it was in response to this that Solomon caused the massive and magnificent reservoirs and aqueducts of Ras el-Ain to be constructed, whereby Hiram's wishes were accomplished to the full. Thereupon the King of Tyre, not to be outdone in generosity and friendship, caused a most beautiful

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garden to be laid out around these reservoirs; and this garden, when completed and adorned with sumptuous *kiosques* and summer-houses, he presented to Solomon. Hither Solomon used to come annually with his favourite wife, and it is to this garden that he refers in the Song of Solomon: "A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed; . . . a fountain of gardens, a well of living waters, and streams from Lebanon. Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out" (Song of Sol. iv. 12, 15, 16). Certainly, a garden at *Ras el-Ain* would be fed with "streams from Lebanon," for it is from the Lebanon range that all this abundance of water comes. Moreover, it would be for just such a garden as this that the north and south winds would be the most beneficial. The east wind brings the scorching and deadly sirocco; whilst the stormy west winds of the winter have in the course of ages destroyed the garden, by completely covering it with sand from the seashore. But the fresh invigorating breezes from the north, laden with the pure essence of the snows of Lebanon, and the balmy, soft breath of the southern zephyrs, would in turn strengthen and nurture, harden and mature, the fruits and flowers of the "garden of fountains." We have already said that we do not guarantee the historical accuracy of this delightful tradition, but there is really no reason why it may not be strictly true.

From *Ras el-Ain* we have another ride along the western margin of the beach, and then across the broad sands to the western gate of

TYRE, OR ES SÛR.

The original city, called *Old Tyre*, or *Palæotyrus*, was situated on the mainland, nearly opposite to the present town, but probably stretched several miles both to the north and to the south, parallel to the sea. The centre of this ancient city was occupied by the magnificent Temple of Melkarth, on what is now called *Tell Mashûk*, the conspicuous elevation to the east of the broad sands behind the modern town. The site of the old temple, which was for centuries the centre of vast pilgrimages of Phœnician worshippers, is now occupied by a Moslem *Wêly*, or sacred shrine.

The site of the modern city of Tyre was originally an island, or, to speak more correctly, two small islands, the smaller of the two being due west of the larger. Almost the whole of the space now occupied by the broad stretch of sands between the gateway of Tyre and Tell Mashûk was at one time open sea. As long ago as the days of Hiram and Solomon, the islands were inhabited, principally by fishermen, merchants, and traders; and a very busy scene of traffic and merchandise, of the loading and unloading of vessels, and of all the din and turmoil of a flourishing seaport, was daily enacted here. Hiram united the two islands, and they were supplied with water, like the mother city on the mainland, by the aqueducts from *Ras el-Ain*. By degrees the island city rivalled, and then excelled, its older companion on the shore; and, when Alexander the Great commenced his memorable siege in B.C. 332, it was at the very height of its glory, having more than recovered from the effects of two lengthened and terrible sieges, in both of which it had successfully resisted the most vigorous assaults and the most skilful strategy of two of the most famous conquerors of history,—viz., Shalmaneser, for five years, from B.C. 720 to B.C. 715; and Nebuchadnezzar, for thirteen years, from B.C. 589 to B.C. 576. Alexander completely destroyed Old Tyre on the mainland, and since his time it has never been rebuilt; but he found the capture

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of the island Tyre a far more formidable task. In fact, he was powerless to make any impression upon it, notwithstanding his most strenuous efforts for many months, until he succeeded, with the materials obtained from the destruction of the mainland city, in throwing up a solid causeway 60 feet wide across the narrow strip of sea which separated Tyre from the mainland. This causeway doubtless still exists, completely concealed from view by the dense masses of sand with which it is covered. The effects of this engineering feat of the great Macedonian conqueror have been far more fatal to the fortunes of Tyre than he himself could have foreseen; for the sands thrown up by the winter storms, which hitherto had swept harmlessly around the island, were now caught by the causeway on either side, and in the course of centuries they have accumulated to such a height and spread to such an extent that the whole of the former island is buried many feet deep beneath the sand, which has so silted up the harbours both north and south, as to render them practically useless for modern vessels. Thus the source of Tyre's prosperity has been almost utterly destroyed; and, from being undisputed in her proud position as "Mistress of the Seas," she has sunk to the condition of an insignificant little seaport. During the last twenty or thirty years Tyre has shown some signs of a revival of prosperity; for in the commencement of the 19th century there were said to have been no more than 150 souls contained within her walls, whereas now Tyre has a population of over 6000 people. The greater part belong to the *Metâwileh*, a fanatical and ignorant sect of Moslems who principally inhabit the district of ancient Phœnicia; and of the Christians, the majority are *Melchites*, a *Greek-Catholic* sect. There is a Protestant mission station here, with a few adherents; a large girls' school, under the British Syrian Schools; and there are also a few families of Jews in Tyre.

The remains of antiquity are not so numerous as one might have expected; but there are enormous stones and blocks of massive masonry to be seen in various parts, and, on a clear day, one can see an almost innumerable number of magnificent columns and pillars submerged beneath the sea in the northern harbour. There is also the remains of an ancient *Mole* to the south, and traces of the wall which once surrounded the city can be seen at intervals. There is now but little left of the famous *Cathedral* of Tyre, at the consecration of which the sermon was preached by Eusebius, the renowned ecclesiastical historian, and within the precincts of which lie buried the mortal remains of Origen, the early Christian Father, and of Frederick Barbarossa, the Crusading Emperor of Germany. The remains are, however, worth a visit. The E. end of the church still stands, and numbers of red granite columns are scattered around. A fine and strongly built tower, called the Algerine Tower, stands in an enclosed garden near the S.-W. corner of the present town. The native name for Tyre is *Sûr*, which means a "rock," and this appears to have been, more or less, its Semitic name from the earliest times.

[Those who can spare the time should make an excursion from Tyre to see the **Tomb of Hiram** and the monumental rock-carvings of the *Wâdy Kâna*. The trip there and back will only occupy a few hours, and these interesting relics of antiquity are well worth a visit. The *Kabr Hirâm*, or *Tomb of Hiram*, consists of an immense stone sarcophagus, with a lid somewhat pyramidal in shape, the whole standing upon a huge rock slab, which in its turn is supported by a pedestal formed of colossal stones.

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The tomb is over 20 ft. high from the base of the pedestal to the crown of the lid. The monument is undoubtedly Phœnician, and of extreme antiquity. Near it stands another tomb of somewhat similar character, but smaller in appearance; and it is known by the natives as *Kabr Umm Hirâm*, or the *Tomb of Hiram's mother*. It is commonly supposed that the Hiram here referred to was the celebrated King of Tyre, the ally and contemporary of Solomon; but it is just as possible that, if this is really the tomb of any Hiram, it is that of the other Hiram of Tyre mentioned in the Bible, and known by Freemasons as "Hiram Abiff," the "Son of the Widow of Tyre." He was the head artist and designer of Solomon's Temple, and was evidently a man of great renown, to whose memory a splendid monument would naturally be erected; the very fact of his being entitled the son of a widow woman of Tyre would imply, in an Oriental narrative, that the woman was a person of some importance. Therefore these two tombs may be those of Hiram, the architect, and his widowed mother. It is, however, still more likely that the names which the tomb bears are of comparatively modern concoction, and that they were really erected as funereal monuments of people whose names, however illustrious they must once have been, have long since been lost in oblivion.]

From Tyre we proceed some distance northwards along the coast, and then branch off inland in order to cross the *Nahr el-Kasimîyeh*, or River *Litâny*, by an old but still perfect Roman bridge. The modern name is derived from *Nebi Kasim*,—the modern form of the Phœnician Cadmus,—whose shrine is still much venerated. This famous stream is the third in size in Syria, being inferior only to the Orontes and the Jordan. It marked the boundary between the districts of Tyre and of Sidon in the old Phœnician days, and the tract of country to the north of it was known as **Great Sidon** (Josh. xi. 8, xix. 28). It also marks the extreme northern limit of the operations of the *Palestine Exploration Society*, and may thus be considered in future, perhaps, as the northern boundary of Palestine proper. It rises in the *Beka'a* (see p. 126), not far from Baalbek, and its course is marked by some of the grandest and most romantic scenery in Syria.

[A very delightful trip can be taken from Tyre to Baalbek along the course of this river, amongst the most interesting objects to be visited on the way being the magnificent Crusading castle of Belfort, now called *Kul'at esh-Shukîf*, *the Natural Bridge of Kuweh*, and the ruined Phœnician temple of *Neby Safa*.]

After crossing the bridge over the Litâny our way lies for several miles over an uninteresting plain between the seashore and the hills, which form the south-western spurs of the mighty *Lebanon* range. We pass on our right an old disused Roman bridge over the *Wâdy Abu'l Aswad*, and presently pass some distance to the west of the village of *Adlûn*, situated at the foot of the hills. The word Adlûn is an Arabic corruption of the Latin *Ad Nonam*, this place marking the 9th Roman milestone north of Tyre. Near this place are large numbers of ancient tombs; indeed, the whole district through which we now pass abounds in grottoes, caverns, and tombs. One or two villages now appear in sight, picturesquely planted on the summits of hills, and amongst them the largest and most conspicuous is *Surafend*, the modern representative of the **Zarephath**, or **Sarepta**, so celebrated from the story of Elijah and the widow (1 Kings xvii. 8–24). The actual Zarephath of those days was

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on the plain by the seashore, close to the white-domed Moslem shrine called *El-Khudr* (a common name for Elijah), which we pass upon our way; but the inhabitants of the place, finding themselves exposed from their unprotected position to constant attacks from robbers and marauders, abandoned their homes upon the plain, and removed their settlement to its present heights upon the hills.

The sea-coast here trends slightly eastward of its former course, and Sidon comes into view in the distance. Our path continues along the coast, and we cross the beds of several streams, the principal of which is called *Nahr Zaherâni*, or the "Flowery River," and, about two and a half hours after passing Sarepta, we ride through the luxuriant gardens and orange-groves which adorn the outskirts of

SIDON, OR SAIDA,

the "Fishing Town," as its name implies.

Sidon has, during late years, recovered from its desolation and ruin to an even greater extent than its equally famous neighbour, Tyre. In the middle of the 18th century there were not more than a few hundred inhabitants in the place, and Sidon now numbers over 15,000 souls, of whom considerably more than half are Moslems, and the Christians are principally Greek Catholics and Maronites. Missionary work goes on in Sidon somewhat extensively, the American Presbyterians having here a very fine industrial college for young men and boys, and also an admirable girls' school. The Latins, or Roman Catholics, are also well represented,—the Franciscans, the Jesuits, and the Sisters of St. Joseph having under their supervision several well-ordered ecclesiastical and scholastic institutions. Nor are the Jews without their influence here, for there is a school conducted by the *Alliance Israélite*.

The streets of Sidon are for the most part narrow, crooked, and dirty; but they have a certain Oriental charm about them. Several of them are covered in with arched roofs. There is little of historic or antiquarian interest to be seen in the town; but the old *Crusading Castle*, situated on an elevated position at the S.-E. of the town, is well worth a visit. The view from it is fine and interesting. Another castle stands at the entrance to the northern harbour, on an island which is connected with the mainland by a massive arched bridge of stone. This latter castle, which dates from the 13th century A.D., is now used as a Turkish garrison, but it is very dilapidated and out of repair.

The harbour itself is almost entirely girt round with rocks, like that of Jaffa, but the entrance is wider and less dangerous. Small coasting vessels frequently ride at anchor here, but steamers cannot enter. Originally there was a second harbour on the south side of the town, and it was known as the "Egyptian Port," but this is now useless for any practical purposes, and it is greatly filled up with sand. Outside the principal harbour to the north there is an island with a lighthouse upon it. Both here and on the large ridge of rock which stands at the extreme west end of the promontory on which the town of Sidon is built, and which separates the two harbours, there are numerous remains of excellent masonry work, marking the sites of busy quays and wharves when Sidon was the great seaport of Phœnicia. The glory of Tyre and Sidon have, indeed, departed; and yet their fate has been "more tolerable" than that of Capernaum, Bethsaida, and Chorazin (see p. 103), even as Christ Himself had foretold (St. Matt. xi. 22; St. Luke x. 14).

Sidon is far more beautifully situated than Tyre, and her suburbs are infinitely more fruitful and prolific. The orange-groves of

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Sidon are second only to those of Jaffa, and there are many who prefer the taste of the oranges of the former to those of the latter. The ancient capital of Phœnicia seems already to have gained a renewed youth, and to sit adorned as a fair bride amongst her wreaths of orange blossoms. The Lebanon range rises grandly to the east of the town, and at its base lie innumerable rock-cut tombs and cemeteries, bearing eloquent testimony to the ancient size and glory of Sidon. Amongst these, the most interesting and important are *Maghâret Ablûn*, or "Caves of Apollo," to the S.-E. of the city, where was discovered a cemetery of the ancient Phœnician kings, amongst them being the famous *Sarcophagus of Ashmanezar*, which is now to be seen in the Louvre at Paris; and the great rock-catacombs of Halâbîyeh to the N.-E. of Sidon, where, in February 1887, one of the most remarkable discoveries of modern times was made. The series of rock-cut chambers, which were reached by openings in the 4 sides of a square rock-cut shaft at the depth of 39 feet below the surface of the ground, contained no less than seventeen exquisitely carved and ornamented sarcophagi, mostly of Greek workmanship of the highest period of ancient Greek art, though there were also two very interesting royal Phœnician sarcophagi. The whole were carefully removed to Constantinople, where they are now to be seen in the Imperial Museum, in a section which was built expressly for their accommodation. The Greek coffins proved to be those of the Greek generals and officers of Alexander the Great's army who perished at, or after, the Battle of Issus, or during the course of the siege of Tyre, and were buried at Sidon, which had thrown open its gates to the Macedonian Conqueror, and the inhabitants of which were always friendly to Alexander and his army. Amongst these superbly noble specimens of Grecian sepulchral art, one sarcophagus stands out supreme above all the others in beauty, grace, and perfection of design and execution. This has been supposed by many competent scholars to be the **Tomb of Alexander the Great** himself. The chambers in which these wonderful tombs were discovered are now completely hidden again from sight, both they and the shaft being filled with rubbish.

[An easy and picturesque route runs from Sidon to Banias *vid Nabatiyeh*,—5 hours,—*Kul'at esh-Shakîf* (Belfort),—2 hours more,—across the Litâny to *Banias*, about 6 hours. Or from the same spot, the Litâny bridge to Hasbeiya,—4 hours. For those wishing to strike from the coast direct to Damascus, either of these routes would prove useful.]

We leave Sidon by the *Gate of Beyrout*, and proceed northwards along the shore (or by the new carriage road, if preferred), crossing the mouth of a small stream immediately after quitting the city, and that of a larger river, the *Nahr el-Auwaly*, called by the Greeks the river *Bostrenus*, about a mile further on. Soon afterwards our way becomes very rough and stony, and we cross over a projecting, rocky headland, known as *Râs Rumeileh*, descending again to the shore on the other side. There is nothing of interest on our tedious journey, with the exception of *Khan Neby Yunus*, a white building near the shore in a small bay between two rocky headlands, which marks the spot where local tradition says that Jonah was cast up upon the seashore. A great battle between the Syrians under Antiochus the Great and the Egyptians under Ptolemy Philopater occurred on the next headland, *Râs Damûr*, in the year B.C. 218, in which the Syrians were complete conquerors.

We now reach the broad mouth of the river *Damûr* (the ancient

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Tamyras), which is the largest river between Sidon and Beyrout. Sometimes in rainy weather the river is so swollen that it is impossible to ford; and in that case one has to diverge to the right in order to cross it by the bridge. A long and fatiguing ride on the seashore brings us at length to the *Khan Khulda*, called in Byzantine times *Heldua*; and here we leave the shore and follow a soft, sandy road for several miles, through lanes bordered with cactus hedges and with gardens on either side. The signs of the outskirts of a large city gradually make themselves more apparent as we advance, and at last we find ourselves at the end of our journey, making our way to our hotel through the streets of **Beyrout.**

[Another route may be chosen from Sidon to Beyrout, considerably longer and more difficult than that of the shore, but at the same time of far greater beauty and interest, since it leads over the hills and dales of the western spurs of *Lebanon*. It passes through *Jûn*, celebrated as the home for many years of the eccentric and remarkable *Lady Hester Stanhope* (see Kinglake's *Eothen*), and the place where her remains lie buried; through *Mukhtara*, *Bteddîn*, and *Deir el-Kamar*, some of the principal villages of the **Druses**; and thence through *Ain Anûb*, *Shuweifât* and *Hadeth*, to Beyrout. This route can be recommended to those for whom time is not of any consequence.]

END OF PART II.

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PART III.

SYRIA AND THE LEBANON DISTRICT.

Entrance Port—BEYROUT.

SECTION 23.

BEYROUT.

Hotels.—See "HOTEL LIST."

Consulate. — *British Consul-General*, R. Drummond Hay, Esq., C.M.G., offices in the Post Office Buildings.

Banks.—*Imperial Ottoman Bank*, in the Grand Square; *Messrs. Heald & Co.*

Post Office.—All the offices are in the same buildings, and letters can be despatched or received through the *British*, *French*, *Austrian*, *German*, or *Turkish* post offices.

Railway.—There are two stations—one on the quay, which has only recently been opened, and the other above the town. For fares see p. 124.

Steamers.—For *Haifa*, *Jaffa*, *Port Said*, and *Alexandria*, weekly, per *Austrian Lloyd* or *Khedivial* steamers; for *Jaffa*, *Port Said*, and *Alexandria*, weekly, per *Messageries Maritimes* steamers, or per *Russian* steamers. For *Smyrna* and *Constantinople*, weekly, per *Austrian Lloyd* and *Russian* steamers; fortnightly, per *Messageries Maritimes* steamers.

Churches. — *Anglican*, at the house of chaplain—the Ven. Archdeacon Frere. *Presbyterian*, Established Church of Scotland,—chaplain, Rev. G. M. Mackie, D.D.,—in centre of the town.

Carriages.—Can be hired on the quay at the Custom House and in the Grand Square. Fares: about 1½ francs per hour in the town, 2 francs (10 piastres) outside.

Doctors.—Dr. Brigstoke, Dr. Van Dyck, Dr. Graham, Dr. Post, and many others.

Dentist.—Mr. Dray.

The shores of the Mediterranean, renowned as they are in so many parts for exquisite and romantic beauty, have few scenes to show more delightful to the eye than the vision of **Beyrout** as approached from the sea. The handsome sweep of **St. George's Bay**—with its deep blue waters, the broad arc of its shores, covered at one end with the picturesque houses of the city, their walls painted in glowing colours and the roofs red-tiled, and verdant at the other end with innumerable mulberry-groves; the gradually shelving terraces behind, clambering up the mountain sides, from the level of the plain to the heights of *Beit Mireh* and *Brumâna*, and clad with the deep green of the dense pine-groves; the white clumps of buildings marking the sites of large and flourishing villages, dotted about in all directions on the slopes and summits of the majestic range in the distance; the snow-

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clad ridges of the lofty *Sunnîn* crowning the scene; and the bright sun shining in the clear blue atmosphere over all,—presents such a pageant of the works of nature and of art as is equalled only by the noble and widespread theatre upon which it is displayed.

Beyrout has a good and fairly commodious harbour, formed by the construction of solid masonry breakwaters and jetties; and can at present boast of having the only really safe anchorage for vessels of all sizes on the Syrian coast. The city contains about 130,000 inhabitants, and is more European in its character than any other city in Syria or Palestine. As the seaport of Damascus, it does a thriving export and import trade. Grain, silk, and wool are the principal exports, and cotton goods, furniture, and various articles of food the principal imports, of Beyrout. It is the head of the government of Western Palestine, being the official residence of the *Wâli*, or Governor-General. There are handsome Turkish barracks, and a tolerably large garrison is stationed here. Beyrout is well supplied with water from modern reservoirs near the Dog River (see p. 119), which are owned and managed by a British company. On the other hand, a French company supplies the city with gas. French influence, indeed, is very prominently felt in Beyrout, and many of its inhabitants speak French. This is due partly to the fact that French shares with Turkish the position of official language in the Ottoman Empire; but principally to the fact that the Roman Catholics, who are under the protection of the French Government, have very large and energetic scholastic institutions in the city; in all such establishments the teaching of the French language is subsidised by the French Government. At the same time, the knowledge of the English language is very rapidly spreading in Beyrout, thanks chiefly to the excellent American College and the British-Syrian Schools. The British occupation of Egypt, and the constantly increasing influx of British and American tourists, also does much to stimulate the desire of the inhabitants to speak English.

The climate of Beyrout is salubrious and delightful, especially in the winter and spring: during the summer months it sometimes becomes very hot. The principal inhabitants of Beyrout migrate to the villages on the upper slopes of the Lebanon during the summer, and there are several delightful summer resorts from 3000 to 5000 ft. above the level of the sea.

The British Consul-General resides at Beyrout.

There are not many remains of antiquity to be seen in Beyrout or its immediate suburbs, the most notable being the ruins of a picturesque *Crusading Castle* on the margin of the sea, near the harbour. Fragments of ancient masonry and prostrate columns may be met with here and there on open spaces and waste plots of ground, but the onward march of civilisation has swept away most of the landmarks of the past, in the construction of the broad streets and splendid houses which are the chief ornament and attraction of modern Beyrout. In the centre of the town is a fine open square, called the *Place des Canons*, where are situated the *Serai* and one or two fairly decent hotels. The principal hotels, however, are situated on the esplanade overlooking the sea, to the west of the harbour quays.

The most beautiful and fashionable resorts of Beyrout are the **Groves of Pine**, originally planted by the renowned Druse Prince, *Fakr ed-Din*, to protect the plain of Beyrout from the inroads of the vast masses of red sand, which are ever threatening to encroach upon the fertile gardens and plantations. These pines, called in Arabic *Snobar*, have grown to an enormous height

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BEYROUT

St George's Bay

Scale; 1: 57,600

0 — 1 Mile

0 — ½ — 1 — 1½ Kilometres

N.

Râs Mînet Hussein

Mînet Hussein

Zeituni

Râs esh Shâmîyeh

English and French Consulates

Post Office, &c.

Custom House

Light

Râs Beyrout

Light house

AMERICAN COLLEGE

Râs Beyrout

Barracks

Serai

TERMINUS

To Tripoli

ENGLISH CHURCH

B E Y R O U T

JESUIT COLLEGE

NATIONAL COLLEGE

GREEK COLLEGE

TURKISH COLLEGE

FRENCH SCHOOL (Girls)

From Sidon

From Ras Grove

To Damascus

RAILWAY

From Damascus

Nahr Beyrout

HOTELS

1 D'Orient
2 Bellevue
3 Allemand
4 de l'Europe
5 Gassman's
6 de Paris
7 de l'Univers

Stanford's Geog.l Estab.t London.

London: Macmillan & Co., Ltd.

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and are of a marvellous density; and they are intersected by broad and handsome roads, so smooth and level as to form perfectly ideal promenades for victorias, landaus, and horsemen.

Every Friday and Sunday during the season a large and well-trained band discourses stirring music, and there are *Cafés* at intervals where one can lounge at tables in the open air, watching the gay scene of the passers-by and listening to the music of the band.

An interesting drive or walk may be taken to the headland at the extreme west of St. George's Bay, called *Ras Beyrout*, or "Beyrout Head." At Beyrout Head is situated the **Pigeon's Grotto**, a very beautiful inlet, which may be seen from the cliffs. The water penetrates for a considerable distance, and the cliffs are the resort of numerous birds. On the way thither or returning a halt should certainly be made for the purpose of visiting the **Syrian Protestant College**, with its well-equipped medical school, commercial college, preparatory school, museums, astronomical observatory, and library. It is chiefly supported by a few wealthy Americans, though the pupils contribute something in fees towards their education.

SECTION 24.

EXCURSIONS FROM BEYROUT.

(1) The Dog River.

If time permit, an excursion to the **Dog River** should on no account be omitted by any visitor to Beyrout. There is a good carriage road all the way, and the trip can easily be accomplished in a morning or an afternoon. The return journey is only about 15 miles altogether. The railway under construction towards Tripoli is also available for this excursion (see p. 121).

We leave Beyrout by the eastern road, and cross the stony bed of the *Nahr Beyrout*, or "Beyrout River," by a handsome bridge, near to which are the gardens laid out by the celebrated Rustem Pasha when he was Governor of Syria, which are quite worthy of a quarter of an hour's delay to visit.

Our road next takes us through several miles of luxuriant mulberry-groves, cultivated for the sake of the silk-worms, myriads of which are hatched and nurtured for the staple industry and manufacture of the Lebanon district. About half-way to the Dog River we pass through a village called *Antelias*, where it will be well to halt at the door of a small church by the roadside, and enter it for a brief visit. There is nothing of special interest in the architecture or adornments of the church, which are of the plainest possible description; but its interest lies in the fact that, whether rightly or wrongly, it is said to be the *Oldest Christian Church* in existence.

The *Waterworks of Beyrout* are the next object of interest to claim our attention; and soon after passing them we arrive at our destination at the handsome *Bridge* over the Dog River.

A ruined old Roman bridge is seen a short distance away, higher up the river. The *Nahr el-Kelb*, as the Arabs call the Dog River, was famous in classical times under the somewhat similar title of the *Lykos*, or "Wolf River." These names are said to have been derived from a remarkable natural rock, in the shape of a dog or wolf, which stood at the head of the cliff on the southern side of the mouth of the river, and which, owing to the peculiar shape of certain cavities in it, emitted curious sounds, like the howling of a dog or wolf when the wind was in a particular quarter. This natural phenomenon would inevitably give rise in ancient times and in an Oriental country to a supernatural tradition connecting it with some miraculous story or

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incident. The rock, which has been overthrown by some agency, natural or human, now lies prostrate on its back in the sea at the foot of the cliff, and can clearly be distinguished in the shallow water with its four paws uppermost.

The great interest attaching to the mouth of the Dog River does not, however, belong to this curious tradition or freak of nature, nor to the view to be obtained from the spot, beautiful and romantic though it be. The attractions of the locality are a series of marvellous **Rock-cut Designs and Inscriptions**, which can still be discerned in the face of the cliff immediately above the course of the ancient way over the rocks, though most of them are, unfortunately, now almost effaced by the hand of time and weather. They are the hoary records of the military marches of some of the most illustrious warriors of ancient history, graven by the monarchs when they and their armies crossed this difficult pass on their way northward or southward in pursuit of conquests. Three of these rock tablets are of **Egyptian** construction, and in all probability they were executed by the order of *Ramses the Great* himself during that important and mighty campaign against the Hittites at Kadesh on the Orontes, which is recorded so graphically on the monuments of the Ramesseum at Thebes, the Hall of Karnak, and the Temple of Abu Simbel. Five of them are **Assyrian**, and probably record the expeditions of Shalmaneser, Sennacherib, and Nebuchadnezzar.

Indeed, the name of *Sennacherib* himself has been deciphered, according to the opinion of some archæologists. More than 3300 years have passed away since Rameses halted here on his memorable march; and at least 2600 years since the days of the Assyrian conquerors. Yet there in the eternal rock can still be seen the witnesses of the martial prowess and haughty pride of those heroes of antiquity whose names adorn or mar the pages of history, sacred and profane.

Besides those rock-inscriptions mentioned above, there are others in Greek and Latin; whilst on the side of the road between the two bridges is a very distinct inscription dating from the latter end of the reign of *Marcus Aurelius* (A.D. 166–180), where he is entitled "Germanicus," a name given to him after his conquest of Germany in A.D. 175. The French Emperor, Napoleon III, has endeavoured to emulate the immortal fame of the heroes of antiquity already mentioned; for on another tablet we find an inscription carved to his honour by the French soldiery who were sent out to the Lebanon district during the sanguinary outbreak between the Druses and the Maronites in A.D. 1860. This inscription has been graven on the obliterated face of one of the ancient Egyptian tablets.

[A wildly romantic and beautiful, though steep and difficult, path leads up the course of the Dog River. Some two hours' walk up the valley there are some wonderful and half-explored caves, but for those who have abundant time a longer expedition is well worth taking into the heart of the majestic Lebanon mountains, to *Afka*, the ancient *Apheka*, where rises the *Nahr Ibrahim*, the classical *Adonis* River, and where lies the scene of the familiar legend of *Venus and Adonis*. From Afka the steep path leads up to the famous *Cedars of Lebanon* at Bsherreh. This trip should not be attempted without a guide, nor by any one who is not both active and strong. It can only be accomplished during the summer or early autumn months.]

Very pleasant drives or railway excursions may be taken from Beyrout to *Beit Mîreh*, *Brumâna*, *Bukfeiya*, *Aleih* (all of which are

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favourite summer resorts), *Hadeth*, and *Ba'abdâ*, where is the official residence of the Christian Governor of the Lebanon. Full particulars as to time, fares, etc., can be obtained from the hotelkeepers or tourist agencies.

(2) To Tripoli and the Cedars of Lebanon.

Tripoli is the best place whence to make the ascent to the Cedars of Lebanon, though, as we have mentioned above, the trip *may* be made direct from Beyrout by way of the Dog River.

The best way of going from Beyrout to Tripoli is by steamer, if the time of starting is suitable; the *Messageries Maritimes*, *Russian*, *Khedivial*, and *Austrian Lloyd* steamers call regularly at that port. The railway designed to go the whole way to Tripoli already runs half the distance, and probably will before long be completed. It starts from the same railway station as the line to Damascus, and will be a convenient means for expeditiously visiting several of the places mentioned below. Its course is much the same as the road, so a separate description is quite unnecessary.

We will describe the route by road, merely advising the traveller by all means to take tents with him if he purposes visiting the Cedars.

From Beyrout to the Dog River, see p. 119.

Crossing the river by the new bridge, we follow the coast-line as far as *Batrôn*, merely quitting it for a few minutes at certain intervals to cut off projecting headlands. We pass several villages prettily situated on the hillsides, but none of them is worthy of mention till we come to *Jûneh*, which stands in a lovely position in the middle of a beautiful little bay bearing its own name. We may pause every now and then to look back and admire the grand sweep of St. George's Bay, with the picturesque view of Beyrout in the distance. At the farther end of the *Bay of Jûneh* we cross a small river, near to which a path leads up to the village of *Ghazîr*. Some travellers ascend the heights of Lebanon from this point to the Cedars, by way of *Atshît*, *Kartaba*, and *Akûrah* (close to which is a *natural bridge* over the *Nahr Ibrahim* (see p. 120), or river *Adonis*), but we do not recommend this way.

[There is a very picturesque ride over the hills from the Dog River to Ghazîr, which some may prefer to the route along the coast. It passes through *Antûrah*, where is a large Jesuit convent, *Ghosta*, *Ain Warka*, a romantically situated Maronite convent, and *Shananair*. Many exquisite views are to be obtained along this route; and, if time be no object, we should certainly recommend it.]

Crossing the *Nahr Ibrahim* near its mouth by a bridge, we pass by several villages without note, and crossing two other bridges over small streams, we at length reach

JEBEIL,

the ancient **Gebal**, the Phœnician inhabitants of which were famous in Old Testament times as masons and shipwrights (see 1 Kings v. 18; the word in the A.V., "stonesquarers," is in the Revised Version translated *Gebalites*; and Ezek. xxvii. 9). In Greek days it was known as *Byblos*, and was celebrated as the birthplace of *Philo*. The mythological legend of Venus and Adonis first found its way into Greece from Byblos, where a great annual sacred festival in commemoration of the death of Adonis was held. There are some rather interesting ruins in Jebeil, though the place itself now is quite insignificant. Especially worthy of mention is the ruined Castle, a fine Crusading Church belonging to the Maronites, and dating from the

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12th century, and two other smaller churches, one of which has been turned into a dwelling-house.

After leaving Jebeil we may notice with interest the frequency of the *khans* which stand by the side of the road, inviting travellers to rest and refreshment. There are at least a dozen of them between Jebeil and

BATRÔN,

the ancient *Botrys*, where we leave the sea for a time, striking inland to the right, in order to avoid the bold promontory called *Ras Shakka*, and known by the Greeks as *Theoprosōpon*, or "the Face of God." Before reaching the village of *Shakka*, from which the headland is named, we again approach the sea; but we soon diverge slightly from it, and as we ride along we notice several villages, some above us to the right and others below us on our left. After cutting off another small headland we reach *Kalamîm*, the Arabic corruption of *Kalamos*, under which name we find it mentioned by the Latin author, Pliny. In a short time after passing this place we reach

TRIPOLI,

called in Arabic *Trâblous*. It is also known sometimes as *El-Mîneh*, the Harbour, though, strictly speaking, this latter title belongs merely to the maritime portion of the town. Tripoli means "the Triple City," and it was formerly divided into three separate quarters, inhabited by three different races of people, Syrians, Phœnicians, and Arabians. Tripoli is pleasantly situated amidst extremely fertile surroundings. The space between the harbour and the town itself is covered by fruitful orchards and gardens—oranges, mulberries, and tobacco being the principal products. By far the largest portion of the inhabitants are Moslems, but there are large numbers of orthodox Greeks, and a fair proportion of Maronites. The American Presbyterians have a mission here, under the auspices of the American Mission at Beyrout.

The street scenes of Tripoli are far more Oriental than those of Beyrout, and resemble Damascus on a small scale.

By far the most interesting place in the neighbourhood of the town is the celebrated **Dervish Monastery** on the banks of the river *Kadisha*, where the original ceremonies of the *Dancing Dervishes* are still retained in their full character and significance, and have not, as at Constantinople and Cairo, degenerated into little more than mere curious spectacles for the amusement and edification of European tourists.

Tripoli to the Cedars, 8 *hrs.*

To reach the Cedars we leave Tripoli by the S.-E., and, threading our way through fertile olive-groves, we follow the course of the river Kadisha for some distance; and then, crossing it by a bridge, we ascend a steep path to the villages of *Zegharta* and *Kefr Hattah*. Beyond these we follow the *Wâdy Khalidîyeh* to **Ehden**, where is a splendid view over the valley of the *Kadisha*, and also over the Mediterranean Sea, with Tripoli on its margin, we ourselves being at an elevation of nearly 4800 ft. above them.

Long before reaching Ehden we have begun to realise the glorious and romantic scenery of world-famed **Lebanon**; and as, on continuing our way, we gradually rise higher and higher, the magnificent landscape becomes wider, grander, and more sublime. There are two ways from Ehden to the Cedars: the one by *Kanobin* (where is a monastery belonging to the Maronites, occupying a most majestic and lonely situation on the very edge of a rocky cliff and surrounded on almost all sides by precipitous mountains), and *Bsherreh*, from which the greatest grove of Cedars takes its name; the other in a more direct line, over steep hills and

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across deep valleys, amid wild and stupendous scenery, with scarcely any signs of habitation. The former is the route generally chosen, but the latter has much to recommend it. If the traveller intends returning to Tripoli, it will be well to go one way and return the other.

THE CEDARS

of Bsherreh form now only a very small remnant of the extensive and apparently boundless forests that in ancient days covered the hills and valleys of the Lebanon. There are two other groves—at *Barâk* and at *Maaser* (see p. 125), but they are even smaller than the grove of Bsherreh, and are far less interesting to visit. The clump of cedars which we have now reached stands at a height of nearly 7000 ft. above the level of the sea; and, during the early months of the year, the ground around them is covered many feet deep with snow. In the late summer and early autumn, however, scarcely anything can be imagined more romantic and delightful than a night's sojourn among these Cedars. The wild beauty of the scenery, the intense solitude of the spot, the sombre and funereal aspect of the spreading branches, and, above all, the everlasting fame which sacred association has imparted to these noble trees, combine to inspire sensations and reflections quite unique in their character, and serve to conjure up a store of memories which will last so long as the faculty of memory remains. Only a comparatively small number of the 400 cedars in the grove are of extreme antiquity, but it is almost impossible to assess the ages of these. Some authorities assign from 2000 to 3000 years to the oldest. Between these hoary giants of the primal forest and the young striplings of a few years old, there are specimens of trees of almost every age; though the crowding together and the total absence of cultivation have detracted considerably from the full expansion and magnificent appearance which the individual trees would otherwise have displayed. Indeed, it is impossible to deny that the first impression produced by this world-famed grove is somewhat disappointing, owing partly to the dwarfed condition of the trees and the small area which they cover, and partly to the fact that the very grandeur and loneliness of their surroundings make them appear smaller and more stunted than they are in reality.

Nevertheless, as with many another sublime monument of nature and art, the true sense of proportion gradually grows as we become more familiar with the scene; and, on our final departure, we experience a genuine regret in bidding farewell to the solitary grove, and carry away with us a solemn and vivid sense of its beauty and nobility.

On leaving the Cedars we may choose three courses: (1) To return to Tripoli, as above described; (2) to return to Beyrout, *viâ* Ghazîr or Afka and the Dog River (see p. 121); (3) to proceed direct to *Baalbek*, which is the shortest and easiest route to take. The first two courses have already been described; we will briefly describe the third.

The Cedars to Baalbek.

The road from the Cedars to Baalbek leads over a lofty pass nearly 8000 ft. above the level of the sea; and at the summit of this pass we obtain one of the most sublime and extensive views in the whole of Syria and Palestine. Westward the eye ranges over peak and summit, many a one for the greater part of the year clad in snow, over chasm and ravine, over valley and mountain stream, to the blue waters of the Mediterranean on the far horizon, with the harbour of Tripoli on its margin. Northward rises the

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loftiest summit of Lebanon, to the height of 10,500 feet. Southward are the peaks of *Sunnîn* and *Kenîseh*, with the high-level mountain-lake of *Yammûneh* beneath. 5000 feet below us, to the east, lies outspread the reddish-green hollow of the *Beka'a* (see p. 126), visible throughout almost its entire extent of 60 miles. Beyond it stretches the long monotonous ridge of the desolate Anti-Lebanon, terminating at its southern extremity with the noble summit of majestic Hermon. The effects of colour and shade, of light and shadow, enhance the beauty of the scene, which can only be realised in all its grandeur by those who have been fortunate enough to behold it.

From the top of the pass we descend rapidly to *Ain Ata*, whence, if we will, we may visit (2 hours) the pretty little lake Yammûneh, and reach Baalbek by another somewhat longer road; but if not, we traverse a well-wooded tract of country, thickly dotted with juniper bushes and abounding with stunted oaks. In a little more than two hours we reach *Deir el-Ahmar*, or the "Red Monastery," which evidently derives its name from the colour of the stone abounding in its neighbourhood. There is no monastery here now, though there probably was in former centuries, for this village has long been a Maronite settlement, and has at the present time a fine church which may probably have been attached to the departed monastery. In a short time after passing through this village we reach the plain of the *Beka'a*, and notice on our right a solitary *Column* 68 feet high, with a Corinthian capital considerably weatherworn. The column stands on a pedestal about 6 or 7 feet high. The natives call it *Amûd et-Ya'ath*, after the adjacent village of Ya'ath; but its history is unknown. The village itself stands in the middle of the plain, and after passing through it a short half-hour's ride brings us to *Baalbek* (see p. 126).

SECTION 25.

BEYROUT TO BAALBEK AND DAMASCUS.

By Rail.

The railway between Beyrout and Damascus, with its extension from Damascus to the *Hauran*, and its more recent extension from *Rayak viâ* Baalbek to *Hama*, belongs to a French company known as the *Société Ottomane du Chemin de Fer-Damas-Hama et Prolongements*. The orignal line is on the narrow-gauge system (1 metre); but the recent extensions are broad gauge, though allowing, by means of a third rail, of the passage of narrow-gauge rolling stock.

The time from Beyrout to Damascus is about nine hours; from the half-way station of Rayak to Baalbek, one hour.

FARES (from the town station):—

Beyrout to Damascus,	1st cl.	fr.	24.70
,, ,,	2nd ,,	,,	16.45
Beyrout to Baalbek,	1st ,,	,,	15.48
,, ,,	2nd ,,	,,	10.62
Baalbek to Damascus,	1st ,,	,,	17.71
,, ,,	2nd ,,	,,	12.10

The railway has recently been extended from the town station to the quay, and passengers for Damascus generally start from the latter station, the fares from which are about half a franc more than the above fares.

Since the opening of the railway few people go by road, and the regular diligence service has long been suspended. The route by railway is in several respects more picturesque than the road, and it is certainly more expeditious and comfortable. The line is about 90 miles, or 147 kilometres, long, with 25 stations. On the first section across the Lebanon (about 41 miles) the *Aptor* system of rack and pinion is used on several of the steeper inclines.

The distances from Beyrout in Eng. miles are given on the left-hand side, and the altitudes above sea-level in Eng. feet on the right-

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hand side, of the list of the principal stations, as follows :—

	Beyrout Town Station .	52
13	Aley	2688
19½	'Ain-Sofar . . .	4200
23	Ras el Baidar . .	4878
35	Zahleh-Mu'allaka .	3018
41	Rayâk	3047
54	Zerghâya (highest point in the Anti-Lebanon)	4498
61	Zebedâni . . .	3956
76	Ain-Figeh . . .	2682
90	Damascus-Baramké .	2275
91½	Damascus-Meidan .	2278

The total length of the Rayâk-Hama line is 188 kilometres.

The altitudes on this line are—

Rayâk	3047
Baalbek . . .	3674
Homs	1660
Hama	1007

After leaving the Beyrout town station the line leaves, on the left, the new railway to Tripoli (see p. 121), and, crossing the high road to the Dog River and Tripoli, runs along the south bank of the *Nahr Beyrout*. It gradually ascends through mulberry plantations and gardens to the first station, *El Hadeth*, and another mile further reaches *Ba'abdâ*, the winter quarters of the Governor of the Lebanon. Here, and at many other stations further on, the traveller will be amused at the groups of natives gathered just outside the station precincts, to sell their little baskets of fruit, cakes, bread of the Lebanon, etc. The route is still amidst luxuriant vegetation to *Jamhour*, from which a steep ascent, much of it made with the aid of the cogged-wheel system, leads to *Araya*. Here the engine is reversed, to drag the train to the important mountain village of *Aley*. As the last-mentioned station is approached, the rail makes a fine sweep round the great *Wady Shahrûr* to the south, and we catch a view of *Aley*, *Sûk el Ghurb*, etc., stretching along the hillside to the south. At *Aley* we are over 2600 feet above sea-level, and from the railway station a magnificent view of Beyrout and the coast may be obtained ; we have plenty of time to notice this while the engine is once more reversed to the front. Another four miles and we pass *Bhamdûn*, which railway station is some distance from the village ; in 22 minutes we reach *'Ain Sofar*. Here a large hotel has been erected as a kind of sanatorium and casino. The line now passes through a bleak and barren region to *Ras el Baidar*, the highest station and nearly the highest point on the line (4878 feet), traversing two tunnels, with the second of which the descent commences, and soon a splendid panorama opens out. To our south lies the part of the Lebanon known as *Jebel Baruk* ; to the north, *Jebel Kenîseh*. To the east we see the Anti-Lebanon, with snow-clad Hermon at the southern end of the range. Below us lies the great plain of Cœle-Syria, now known as the *Beka'a*. Almost immediately below we see the diligence road,—which we have, so far, frequently accompanied,—stretching across due eastwards, with *Shtora*, once the half-way halting-place, lying embowered in trees on our side of the plain. Our route takes us north-east. Our pace, which has been very slow on the ascent, now increases. We pass the lonely station of *El Mrêjât*, where there is always a great rush for water on the part of the ever-thirsty Syrians; then *Iditah-Chtaurah*, commonly called *Shtora*. We now notice, as we reach *Saïd Neil*, extensive vineyards on the mountain slopes to our left, and, in 20 minutes more, the flourishing village of *Mu'allakah*, the station for the still more important Christian village of *Zahleh*. The former is Moslem, and under the government of the Wali of Damascus ; the latter, under the Christian governor of the Lebanon. For some years *Mu'allakah* used to be the half-way station and the starting-place for Baalbek (as it still is for those who prefer to drive), but since June 1902 *Rayâk*, the next station, 6 miles farther on the plain of the

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Beka'a, has taken its place. At Rayâk there is a halt of ½ hour for those proceeding to Damascus, and ¾ hour for those going on to Baalbek. [A good plain lunch of three or four courses is served at the Station Hotel for about 3 fr. a head.] *For continuation of railway journey direct to Damascus*, see p. 133.

The train for Baalbek leaves at 1 p.m., and the journey occupies a little over 1 hour. The Anti-Lebanon lies to our right; and to our left, the more lofty and conspicuous Lebanon, crowned by the show-clad *Jebal Sannín*, over 8000 feet high. The streamlets we pass go to feed the *Nahr Litâny*—the ancient **Leontes.**

Our northward route traverses

THE BEKA'A,

the hollow plain that runs in a direction nearly S.-W. to N.-E. between the two great parallel ranges of the Lebanon and the Anti-Lebanon. The word *Beka'a* signifies "cleft," and the plain is so called because it seems to have been literally cleft between the mountains in the remote æons of the past by some terrible convulsion of nature. This cleft is along the northern continuation of the great "fault" in which lie the Jordan Valley, parts of the Red Sea, and the Nile Valley (see p. 65). The Greeks knew it as *Cœle Syria*, or "the Hollow of Syria," and in the Old Testament it is called "the entrance of Hamath" (Numb. xxxiv. 8), "the entering of Hamath" (2 Kings xiv. 25), "the entering into Hamath" (Josh. xiii. 5), and "the entering in of Hamath" (Judg. iii. 3; 1 Kings viii. 65). It received all these titles because it is the main approach to *Hamath*, now called **Hama**, an important town lying at the extreme north end of the valley, some thirty miles north of Homs. This, then, marked the northern limit of the Promised Land, as will be seen by a reference to any of the passages referred to above. Although, in comparison with the heights of the mountain ranges bordering it on either side, the Beka'a is a hollow valley, it, nevertheless, should be considered rather as a tableland, the town of Baalbek being 3840 ft. above the level of the sea. The watershed is near Baalbek, the streams to the south contributing to the Leontes—the *Nahr Litâny*; and those to the north to the Orontes—the *Nahr 'Asi*. In ancient days it was extremely fertile and highly cultivated; but it has suffered the fate of many other similar tracts of land, and is lying at present under the curse of a corrupt government and a careless peasantry. In the neighbourhood of *Shtora*, *Mu'allakah*, and *Zahleh*, we see evidences of rather more careful cultivation; and the vineyards in those parts are healthy and flourishing.

BAALBEK.

Hotels.—See "HOTEL LIST."

To-day Baalbek is a town of about 5000 inhabitants (of whom one-fourth are Christians), but formerly it was very much larger and more populous.

In the time of the Roman Emperors it was the central point of an Oriental form of worship, which extended thence over the whole of the ancient world, and had doubtless existed from primeval times.

The word "Baalbek" is evidently of Phœnician origin, and is probably a contraction of Baal-Beka'a.

We have frequent examples in the Bible of places commencing with the prefix Baal: such as Baal-gad (Josh. xi. 17, xii. 7, xiii. 5), Baal-hamon (Song of Sol. viii. 11), Baal-hazor (2 Sam. xiii. 23), Baal-hermon (Judg. iii. 3, 1 Chron. v. 23), Baal-meon (Num. xxxii. 38, 1 Chron. v. 8, Ezek. xxv. 9), Baal-perazim (2 Sam. v. 20, 1 Chron. xiv. 11), Baal-shalisha (2 Kings

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iv. 42), Baal-tamar (Judg. xx. 33), and Baal-zephon (Ex. xiv. 2, 9, Num. xxxiii. 7). In all these cases the prefix denotes that a central shrine or temple, dedicated to Baal, was erected at the place mentioned, for the use of the Baal worshippers in the district around; very much as now in the Colonies, a church is established at one centre for the accommodation of the worshippers for many miles around. At Baal-beka'a, then, was possibly the central Temple of Baal, for the inhabitants of the towns and villages on and along the valley of the Beka'a.

The Semitic Baal was also revered by the Greeks and Romans, and was identified by them both with the sun (hence the Greek name of the city "*Heliopolis*," or City of the Sun) and with the supreme Græco-Roman deity "Zeus, or Jupiter" (hence the "*Jupiter Heliopolitanus*").

The ruins belong principally to the Roman and Arabic periods.

No earlier remains were found in the course of the excavations carried out by order of the German Emperor during the period 1900–1904.

The Temple, which must have been dedicated to Baal and his attendant deities in remote ages, had doubtless to give place to the magnificent new buildings of the Romans.

In accordance with the special phase of worship attaching to the place, the largest and most important of the temples erected here was the *Temple of Jupiter Heliopolitanus, or of the Sun*. A second temple was apparently dedicated to Bacchus.

When the principal Temple was demolished, a Christian basilica was erected exactly upon the site of the heathen altar of burnt sacrifice, probably by Theodosius the Great; Constantine the Great is also said to have built a church in Baalbek, but its site is unknown.

During the Crusades and the other mediæval Mohammedan wars, Baalbek was a fortified stronghold of great renown; but it was ruined again and again, and was also destroyed by Timur the Tartar at the very end of the 14th century.

The sublime monuments of antiquity have suffered not only from the frequent attacks of powerful armies, but even more from the periodical shocks of earthquake, which have sometimes been of terrible violence, experienced at Baalbek and in the district around.

The Stone Quarries

are situated in a hollow space a little to the south of the road on approaching the village from the railway station. The rocky cliffs adjoining the quarries bear very clear evidences of the stone-masons' labours, and large spaces can be seen where gigantic blocks have been hewn bodily from the mother rock. One or two of these huge blocks still remain *in situ*, nearly finished ready for removal, and yet remaining in their original position, undisturbed, it may be, for thousands of years. Conspicuous above all others, and in the very centre of the quarry, there reclines, in a slanting position, one **Colossal Stone**, called by the natives *Hajar el-Hebla*, or "the Stone of the Pregnant Woman," from a local legend connected with it. This remarkable stone measures almost 70 feet in length, whilst its transverse section is a square of 14 feet wide. It has been computed to weigh upwards of 1500 tons. When we reflect that cricket-stumps might be set at their right distance apart on the face of the block, and that the bowler would have 2 feet at either end for his run; that a Roman four-horsed chariot race could have been run upon its surface; and that it occupies as much space as a ten-roomed house, each room of which is 14 feet square and 7 feet high, we can form some estimate of its colossal size, and of the almost superhuman power that would be required to move it to any distance, or to raise it from the ground into a position in a wall.

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Indeed, we should unhesitatingly have pronounced such a task absolutely superhuman and impossible of execution without such mechanical appliances as electricity or steam, if it were not for the fact that similar stones have actually been hewn in and removed from this quarry, and have been raised to the height of 35 feet above the ground, and arranged in the side of a wall with the utmost skill and accuracy.

The Temple of Jupiter Heliopolitanus, or of the Sun.

Exterior.

We now make our way round to the left on reaching the outskirts of the fortress which the Arabs constructed from the two temples, and pass round by the side of a sparkling little brook to the western end of the enclosing wall.

Here, high up on the wall side, we see the **Three Colossal Stones.** These stones belong to the foundation of a terrace surrounding the great Temple of the Sun, but were used by the Arabs for their fortifications. They rest upon a foundation of four courses of massive stones above the surface of the ground, the three lower layers being composed of blocks which anywhere else would be conspicuous by their size, but which here are completely dwarfed by the *fourth course*, composed of six stones, each about 30 feet long and 13 feet high. This course is continued round the northern to the southern side of the great Temple of the Sun. On the top of the six stones rests the great **Trilithon**, as the Greeks called this colossal mass of three stones. Marvellous as are these stones from their very size, the skill and accuracy with which they have been carved into shape and placed in position are scarcely less wonderful; for, though no mortar or cement has been used to unite them together, and they, like those in the course beneath, have been simply placed side by side, so exactly have they been squared and levelled, and so accurately deposited in their places, that it is hardly possible to detect with the naked eye where one stone ends and the next begins.

In order to inspect the exterior walls on the north side of the Temple of the Sun (or Arabic fortress) it is necessary to pass through an orchard, the door of which is generally kept locked. The owner, however, a native of Baalbek, is frequently inside, and will respond to a call; or, if not, he can be fetched by one of the guides or attendants, and will open the gate for a small fee. It will be noticed that the wall of colossal stones, similar to those in the fourth course of the western wall, is not attached to the actual walls of the Arabic fortress, but that there is a space between, which is closed in on every side, though open above to the sky. This, which is called by the natives the *Muristan*, or hospital, is said to have been used at one time as a place of confinement for madmen. A horrible asylum, indeed! without shelter, yet without hope of escape!

The space up to the remains of the bases of the columns, which can be seen high above, was originally filled with hewn stones, which formed a terrace around the Temple of the Sun. Some authors are of opinion that this terrace, with all the colossal stones, is to be attributed to the Phœnicians, but this is incorrect; it is an essential part of the Roman construction.

Interior.

In order to gain admission to the fortress and to the ancient temples, one must go to the east side of the ruins; the present entrance leads through vaulted sub-structures, which were planned by the Roman builders beneath the courts of the great Sun Temple, in order that the entire sanctuary might be raised above its surroundings; but in the spring of 1905 a portion of the antique staircase which was de-

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stroyed by the Arabs will be restored by the German Emperor. When this is completed, those approaching from the east will be able to pass direct into the Propylæa, and through the original portal of the great Temple of the Sun.

Formerly a broad flight of stone steps, reaching nearly the whole length of the east front, led up from the level of the ground below to that of the Propylæa. The portion of the wall originally covered by this flight of steps can be clearly distinguished from the rest, as it has been filled in with stones of unequal sizes and shapes, and thus gives a bald and unfinished appearance to the wall. At the top of the steps **the Propylæa** was entered through a fine row of columns, 12 in number; and from inscriptions still legible upon the base of three of these columns, we learn that they were built by Caracalla; the Grand Temple itself is said to have been built by *Antoninus Pius*, and it therefore dates from the middle of the 2nd century A.D., *i.e.* between A.D. 138 and A.D. 161. The Propylæa, which was handsomely decorated, was flanked on either side by noble *Wings*, which were also adorned with highly elaborate carvings, some of which can still be seen. The western wall of the Propylæa was pierced by three gateways. These gateways led into the courts of the Temple, of which, as in the case of the Temple at Jerusalem, there were two.

The first, or **Fore-court**, is hexagonal; it was surrounded by colonnades, and had, behind the colonnades, in four sides, chambers or recesses, possibly for the accommodation of the public who visited the Temple, the two other sides, east and west, being occupied by gateways.

The Great Court.

Through the western gateway of the fore-court the second magnificent open square court was reached, in which stood the great altar of burnt-offerings and the *Piscinæ*. Its east, north, and south sides were, as in the case of the fore-court, enclosed by a double colonnade, the inner range of which was formed into recesses alternately semicircular and rectangular. When examining the carving in the recesses, it will be noticed that originally they were partly covered over by semicircular arches, the ceilings of which were handsomely carved. The beautiful shell-work of the niches will also attract attention; and a closer inspection will reveal the fact that much of the decoration was never finished. Several blocks of stone remain in a half-carved condition. The plan of the ornamental work was of too great an extent to allow of the workmen finishing everything in a short space of time.

On an elevated platform in the centre of the Great Court still stand the remains of a Christian church; and beneath it, under the floor of the nave, a built stone altar, of primitive type, provided with a staircase, and designed for the sacrifice of burnt-offering to Baal. It is similar in design to several rock-cut altars in other parts of the country.

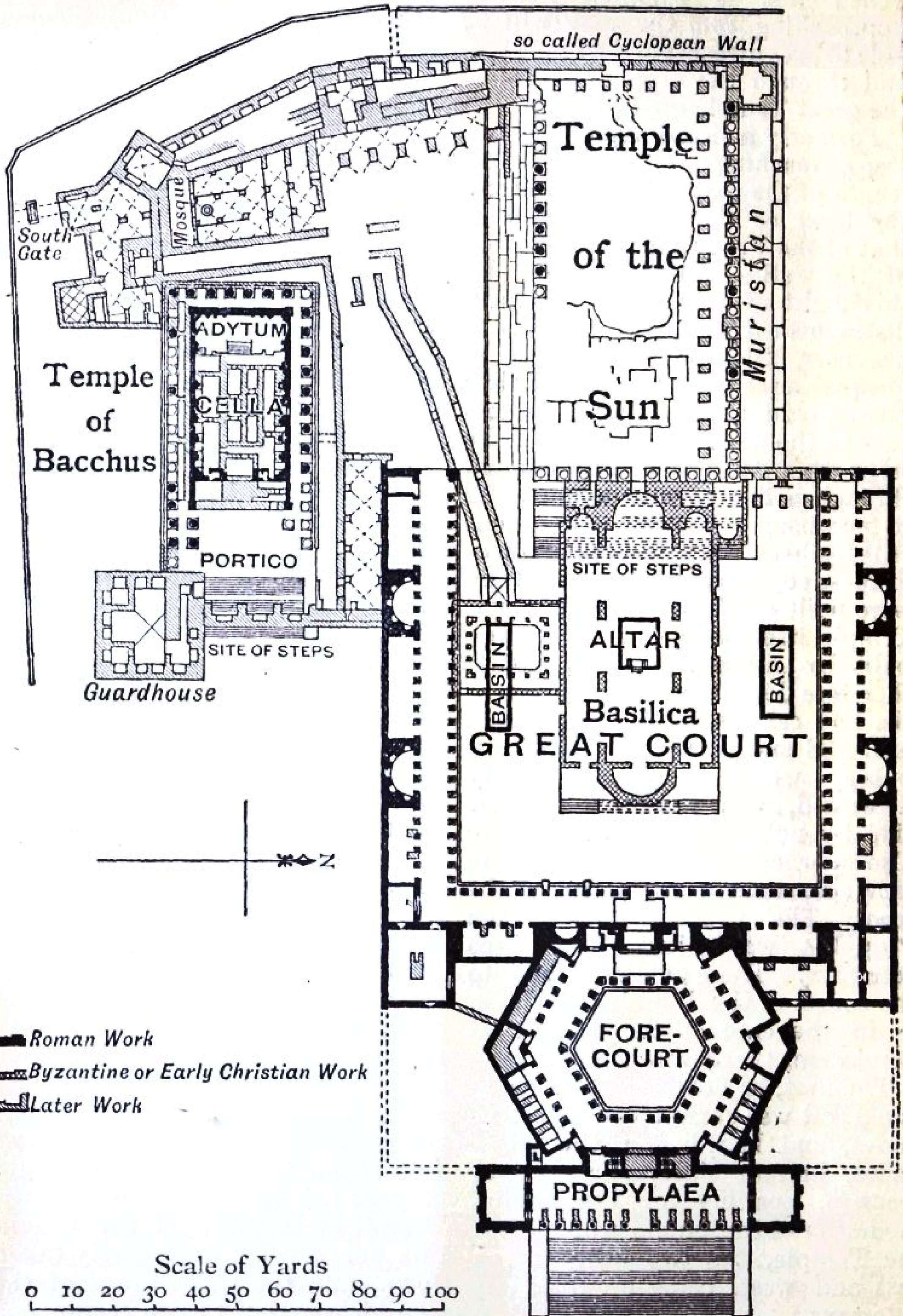
To the north and south of the altar outside the basilica stand two water basins, the southern one being built over by a Byzantine or Arabic swimming bath. The walls enclosing these basins are low, and adorned at short intervals with reliefs representing sea-lions, bulls, sea-horses, strings of flowers, etc. Along these basins runs a water-course hewn in the floor. Westward from the altar a great flight of steps led up to the front of the Temple of the Sun; in the Byzantine period they were partly taken down, and the three apses of the Church were built upon them.

But the great feature of the Temple of the Sun must have been its stupendous and sublime **Peripteral Temple**, in the Court to the west of the altar, of which the **Six Columns**, which are the

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BAALBEC.

Ground Plan of the Temple of the Sun and of the Temple of Bacchus.



Reduced by permission from the plan of Baalbec in the Jahrbuch des Kaiserlichen Deutschen Archäologischen Instituts, 1901-2.

Emery Walker sc.

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most conspicuous objects in the ruins of Baalbek, from whatever point they may be viewed, are all that now remains intact from the ravages of time, weather, earthquakes, and the hand of man. The *Cella* itself has completely disappeared, only very deep-lying portions of the excavations have been discovered. Everything else was taken away for the building of the Christian Church, and, more especially, of the Arabic fortress; but the handsome *Peristyle* of 54 columns, "19 on each side and 10 at each end," can still be clearly traced, many of the substantial bases of these mighty columns still remaining *in situ*.

The standing columns are nearly 90 ft. in height, from the bottom of the bases to the top of the entablature, the shafts themselves being about 65 ft. They are not monoliths, but are constructed in three portions, which are clamped together by iron bars fitting into hollow sockets cut into the faces of the several portions. The style of decoration is Corinthian of rather a debased order of art, though it cannot be denied that the general effect of the 6 standing columns is sublime in the extreme, and sufficient to give a slight idea of the magnificence of the whole temple when all the 54 columns were upright and entire. The Temple of the Sun, including the whole area from the broad steps leading up to the propylæa at the east end to the western boundary on the so-called Cyclopean wall, was, when perfect, one of the largest and most magnificent temples ever designed or erected by man. Southwards from the 6 columns, the terrace which once surrounded the temple is, as in the north (see above), again wanting. It was, like the fourth course on the western side, built of colossal stones, of which several have been excavated; and it was doubtless intended to lay still more colossal stones, like those of the Trilithon, upon them. But it is obvious that this was never done, and that the terrace outside remained unfinished. Upon what is left of the terrace lie splendid specimens of the cornice of the temple.

The Temple of Bacchus

stands a short distance south of the Temple of the Sun, the inner wall of its portico being in an almost direct line with the western wall of the Great Court. There do not appear to have been courts in front of this temple, as in that of the Sun, but it was, like the former, approached by a grand flight of steps at its eastern end. As is the case with almost every Oriental and ancient temple, the entrance of each of these temples is at the east, and the sanctuary at the west, end. The Temple of Bacchus is, perhaps, the finest ancient building in Syria and Palestine in anything like a good state of preservation. Like that of the Sun, it was a Peripteral temple; *i.e.*, it was surrounded on all sides by columns, 10 feet distant from the wall of the *cella*. The portico itself was adorned with 2 rows of columns, the outside columns on either side being fluted. There were 8 columns in a row at either end, and 15 at either side, showing that this, like its companion, the Temple of the Sun, was of Roman rather than of Greek architecture. Greek temples almost invariably have on each side one *more* than double the number of the columns at each end; whilst Roman temples have one *less* than double. For example, the Parthenon at Athens has 8 columns in a row at the ends, and 17 at the sides, and the Theseum has 6 and 13 columns respectively; whereas the Temple of Concord at Rome had 6 at the ends and 11 at the sides, and that of Jupiter Stator had 8 and 15 respectively. This, one of the main distinctions between the proportions of the forms of the Greek and Roman temples, is interesting and impor-

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tant; and it often assists in determining the national character of an ancient ruined temple.

The effect of the various earthquakes which have occurred at Baalbek upon the columns of the Temple of Bacchus is very curious, and illustrates the general direction in which the force of the shocks has been generally felt the most severely. For on the north side the row is almost intact, even the ceiling above the corridor being very nearly perfect; whilst at the west end, about half the columns are left standing and the other half have been more or less overthrown; and on the south side, scarcely one column has escaped destruction. The devastation at the eastern end is the greatest, not a single column remains here; and a careful examination of the whole shows that the south has been the most exposed to, and the north the most sheltered from, the violence of the convulsions of nature. The solitary column on the south side, which, though dislodged from its base, remains supported in a slanting position by the wall of the cella, deserves notice.

The *Entrance Doorway* to the temple at the eastern end must have been exquisitely beautiful when perfect, the carving on its lintel and sideposts still revealing great skill and taste in adornment. Observe that the doors are ornamented, partly with wheat-ears and poppies, partly with vines and ivy, the symbols of Bacchus. The central stone of the lintel had, in an earthquake in former times, slipped down some 2 metres; the German architects have now raised it and fixed it in its original position. It is the most magnificent door which antiquity has bequeathed to us. The roof of the temple has entirely disappeared, and the dividing-wall between the *Naos* and the *Adytum* is also overthrown. The beautiful double row of niches on the north and south walls will attract attention, the lower row being surmounted by semicircular arches and the upper row by triangular architraves. A lofty staircase leads to the *adytum*. Above, in the middle of the staircase, upon the adytum, are two reliefs in a very perished condition. They represented scenes from the life of Bacchus. On the left, the figure of the god, leaning against a tree, is easily discernible; and to this god the entire temple would be dedicated. A colossal statue, possibly of Bacchus, once stood against the west wall of the adytum, and the places where it was fastened to the wall are still clearly visible. Beneath the adytum is a secret chamber or crypt, similar to those found in old Christian churches. On the north side of the entrance gate a rather dilapidated stone staircase, in the hollow of a square pilaster, leads up to the level of the former roof of the temple. From the top of this staircase, which requires care in ascending, a fine view can be obtained over the area of the two temples, and the village surroundings of Baalbek.

A *Saracenic Guardhouse*, with an Arabesque doorway, stands immediately facing the Temple of Bacchus. Inside is a rather fine vaulted square chamber with loopholed recesses. This building probably dates, as in the case of the other Arabic walls, from about the 13th century A.D.

Other interesting portions of these Arabic fortifications are to be seen beside the guard-house, built upon the front steps of the Temple of Bacchus; and still more to the west of the temple there is a small mosque, not far from the south entrance to the Arabic fortress.

Some little distance to the S.-E. of the village stands a half-ruined circular building, of the same Corinthian order and elaborate style of decoration as those temples which we have just described. Its picturesque beauty is still very striking. It was surrounded by 6 columns, surmounted by massive blocks of stone resting partly on the columns

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ENVIRONS OF DAMASCUS

Scale; 1:506,880

Eng. 0 2 4 6 8 10 Miles

0 2 4 6 8 10 12 14 16 Kilometres

Railway from Beyrout

Ain Fijeh

R. Abana or Barada

Sta.

Wady

Dimâs

Hameh

Dummar

Salahiyeh

Burzeh

Jeb Kasiûn

Kubbet eh Nasr

Jobar

to Palmyra

Nahr Yezîd

Nahr Barada

Bahret el Ateibeh

Ateibeh

DAMASCUS

(Dimeshk esh-Sham)

Sahara

Wâdy Subbûrah

Rasheiya

Dareya

Katana

PLAIN OF DAMASCUS

Mt. Hermon

Nahr el Awaj

Barbar

Kefr Hauwar

R. Pharpar

Kisweh

Jebel Manta

Nejha

Bahret el Hijaneh

Beit Jenn

Wâdy Jennâni

DERB EL HAJ (Pilgrims Rd. to Mecca)

R. TO HAMA

Stanford's Geograph.l Estab.t

London: Macmillan & Co., Ltd.

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and partly on the walls of the building, and had in front a row of 4 columns, which have disappeared. This is known as the **Shrine of Venus**, but there is no proof of its having been so named; in the Byzantine days it was used as a Christian church, as is evident from the crosses cut into and embossed upon the interior stone wall.

Not far from this graceful relic of antiquity is the **Ruined Mosque**, which, with its quadruple aisles of pillars and arches, evidently taken at random from the ruins of the Acropolis, is quite well worthy of the visitor's attention. It was burnt down some two or three centuries ago, and has never been rebuilt since.

Should time permit, a very delightful walk under a shady avenue may be taken to the *Ras el 'Ain*, a copious spring (see p. 109). The water, which wells abundantly from the earth, is caught in a large basin or reservoir, adjoining which are two ruined mosques dating from the end of the 13th century A.D.

Those who have time to spare can take the farther railway journey to Ras Baalbek, identified by some as *Conna*. There are some ruins of churches, but nothing of striking interest.

Baalbek to Damascus by Rail, 5¼ *hrs.*

Returning by rail, we leave Baalbek at 10.50, and reach Rayâk at 12, and, after lunching, resume our journey to Damascus. The line very shortly enters a narrow ravine in the Anti-Lebanon, known as the *Wâdy Yahfufa*. The picturesque village which gives its name to the *wâdy* is reached in 36 minutes, after which the valley grows wilder, and we pass between lofty cliffs almost sheer above us on each side. We then turn south again, and traverse an open fertile valley in the heart of the **Anti-Lebanon.** At *Zerghâya* we cross the watershed (4498 ft.), and descend at a fairly rapid pace. The mountains to our left are wild and impressive. A richly cultivated district is now reached, in the midst of which nestles the large village of *Zebedâni*, famous in Damascus for its apples and quinces. To our left, and over a thousand feet up, is the little village of *Blûdan*, the chief health resort of the English residents of Damascus during the summer. Almost directly in front lies **Mount Hermon.** In the S.-W. corner of the plain in front of us, just at the foot of the hills, the fountain known as *'Ain Barada* rises in a large open pool. This, with, in the early part of the year, other small fountains in the marshy plain below us, gives rise to the River Barada, the famous **Abana** of Scripture. We soon catch sight of the stream itself, winding through meadowland on our right; and after passing the signal-station of *El Tikkeyeh*, we cross it, and, once again turning east, plunge down the winding *Wâdy Barada*. A steep descent, past one or two waterfalls, high above the verdure of the river course, and we sight a bridge crossing the river, and notice numerous remains of antiquity, a rock-cut road, an aqueduct, and tombs, just before we plunge through a small tunnel and cutting, and reach the station *Sûk Wâdy Barada*. The remains we hastily caught sight of are those of the ancient *Abila*, the capital of the district **Abilene** (St. Luke iii. 1). It is evident the place was one of great importance, and the site is well worth a visit. Perhaps most striking to the casual visitor are the Latin inscriptions on the side of the before-mentioned rock-cut road, in which occur the names of Marcus Aurelius and Lucius Verus (A.D. 161–169). The ancient name Abila is preserved in the name *Nebi Habil*, called sometimes the "Tomb of Abel," given to a Wely on the hill high above the station. The line continues down the valley past *Dîr*

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Kanâtn to the famous *'Ain Figeh*, the larger source of the Barada. "Figeh" is probably the Arabic corruption of the Greek πηγή — a fountain. This great source is well worth a visit—the waters gush out a full-fledged river; but the picturesqueness of the site has been recently quite spoilt by the erection of a modern café upon the ruins of the ancient Temple to *Pan*. We have many beautiful glimpses of the river as we pass on to *El Jedêdeh*, and then to *El Hanié*, where once more we cross the carriage road from Beyrout. Road, railway, and river are shut in close within the narrow valley bed as we reach the little village of *Dummar*, with its suburban houses; we pass more villas, summer residences of *Effendis* of Damascus, and see the aqueducts of the river appearing to rise, as we descend, on the valley sides to the right and left. After several sharp curves we suddenly leave the high cliff walls and find ourselves on the open, richly fertile plain; Damascus soon becomes visible in the evening light to our left front; we pass the modern Barracks, and find ourselves in the very unfinished and primitive railway station known as **Damascus-Baramké**. This is the station for the hotels, but the terminus of the line is at the other end of the city—the **Meidan**.

SECTION 26.

DAMASCUS.

Hotels.—See "HOTEL LIST."

Churches.—*Anglican*, in connection with the London Jews' Society—Chaplain, Rev. J. Segall. *Presbyterian*, Irish Presbyterian Mission—Rev. J. G. Phillips.

Bank.—*Imperial Ottoman*, near the Greek Bazaar.

Bazaars. — *B. Asfar, Habra Brothers, Dimitri Tarazi, M. Araouani, Nassan & Co.*, etc., for all kinds of Oriental goods.

British Consul.—W. S. Richards, Esq.

American Consular Agent.—N. Meshaka, Esq.

On a bare and lofty hill, northwest of Damascus, and immediately overlooking its broad and fertile plain, there stands a ruined old Moslem shrine, called *Kubbet en-Nasr*, or the "Dome of Victory." The hill is known as **Jebel Kasiun**; and, according to the Moslem traditions, Abraham, the "father of the faithful," first received upon this hill the divine revelation of the *Unity of the Godhead*, whilst he was on his way from *Ur of the Chaldees* to Canaan. Hence the mountain is very sacred in the eyes of the Moslems, the more so because the prophet Mohammed himself is said to have made a pilgrimage to it in honour and memory of Abraham's revelation. From the summit of this hill he took his first and only view of the city and plain of Damascus; and the Kubbet en-Nasr was erected to mark the spot from which he obtained this view. The Arab historian tells us that Mohammed remained riveted to the spot for several hours, gazing with speechless wonder and delight at the vision of beauty and splendour which lay outspread before him, and that then, with a sigh, he turned away, refusing to go any nearer to Damascus; "For," said he, "if I once set my foot on such an earthly paradise, I shall have no desire left for the paradise of the hereafter; and man can only enter into paradise once."

Damascus is picturesquely and appropriately called by the Orientals, "*The Pearl set in Emeralds*," and anyone, viewing it from Mohammed's post of observation, will at once appreciate the significance of the title. In shape it is oval, though towards the south it is elongated by the straight street of the *Meidan* (see below), so that some people have compared it to a hand-mirror, others to a tennis racquet, the Meidan being in either case the

for all kinds of Oriental goods.
Doctor Dr. F. Mackinnon.
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DAMASCUS
(Dimeshk esh-Sham)

EL AMARA
Moslem Cemetery
Gardens
Dr Mc Kinnon's Hospital
To Aleppo and Palmyra
To Jôbar
From Beyrout
R. Abana (Barada)
Victoria Hotel
Hotel D'Orient
Criminal Court
Post & Telegraph Offices
Damascus Pal. Hotel
Café Dimitri
Police Offices
SQUARE
Rev. J. Segall
BÂB EL-FEREJ
BÂB EL-FARÂDIS
BÂB ES-SALÂM
Nahr Barada
Canal
Tekîyyeh
Serai
Horse Market
Citadel
Pigeon Towers
Great Mosque
BÂB TÛMA
Moslem Cemetery
Barracks
Palace
Roman Aqueduct
Imperial Ottoman Bank
Goldsmiths' Bazaar
MOSLEM QUARTER
CHRISTIAN Ho. of Ananias QUARTER
Khan Assad Pasha
Beramkeh Station
N.B. Passengers for Damascus alight at Beramkeh Sta.n
RAILWAY
Jamia es-Sinâniyeh
B. EL-MIDHAT
Bazaar
STRAGHI STREET
(Derb el-Mustakim)
Syrian Ch.
BÂB ESH-SHERKEH (Eastern Gate)
JEWISH QUARTER
Old City Wall
BÂB ES-SAGHÎR
BÂB KISÂN (Closed)
Tomb of St George
N.
From Kefr Soûseh
MEIDAN
Pilgrims road to Mecca
Moslem Cemetery
Christian Cemetery
Gardens
Scale; 1:25,860
½ English Mile
½ Kilometre

1.05

London: Macmillan & Co., Ltd.
Stanford's Geog.l Estab.t, London.

handle. Its colour is pearly grey, owing to the particular plaster with which the walls and roofs of its houses are for the most part covered; and its buildings are crowded so closely together that they look like one concrete, solid mass. This is surrounded on all sides by a glorious belt of verdure, owing to its myriads of trees, which in the spring and early summer are arrayed in a bright emerald hue, making the "Emerald Setting" to the Pearl. Damascus is also sometimes called the "Immortal City," and its inhabitants claim that it is the *Oldest City in the World*. Whilst hardly presuming to make quite such a sweeping assertion as that, we are nevertheless prepared to assert that Damascus is, undoubtedly, the oldest city of renown which has maintained unimpaired its continuity of existence, beauty, and prosperity from the days of its first foundation, in the earliest ages of human history, down to the present time. Rome proudly arrogates to herself the title of the "Eternal City," but Damascus is more justly entitled to the claim. Long ages before Rome was born, Damascus was just as populous, thriving, and beautiful as she is at the present day. When Abraham engaged the services of Eliezer of Damascus, nearly 4000 years ago, if he in truth visited that city, as historical tradition relates, he saw in all probability almost identically the same types of costume, countenance, and character, the same bazaar scenes, the same modes and methods of bargaining, the same habits and customs of daily life, as are witnessed by the modern European or American traveller. The cause of this immortality of life and prosperity is simply the presence of those two rivers, *Abana* and *Pharpar*, of which Naaman the Syrian so proudly and so justly boasted (2 Kings v. 12). But for them there never could have been any city or plain of Damascus at all, for all would have been a dreary, uninhabitable desert. In fact, Damascus itself stands on an oasis, for it cannot be approached from any quarter (unless, indeed, it be the S.-W.) without crossing at least some portion of the desert.

The **Pharpar**, now called *Nahr el-Awaj*, does not actually pass through Damascus itself, since its nearest point, at *Nejha*, is 7 miles south of the city, but it contributes some of its waters, by means of aqueducts, to fructify the Plain of Damascus, and without doubt in olden days did so much more extensively. Its head-waters rise, one in the eastern slopes of Mount Hermon, a little above *Beit Jenn* (see p. 105), where it is called *Nahr Jennâni*, and the other almost in the heart of Hermon, near the village of *'Arny*. The two heads join at the village of *S'as'a*, and the mountain stream becomes a slow, muddy, little river, with an extraordinarily winding course. The principal place on its banks is *Kisweh*, the first stage out of Damascus on the great *Haj* road to *Mecca*, and a station on the Haurân railway to *Mezarib*. Like the Abana (see below), the Pharpar, having accomplished its work, finally loses itself in a spongy, sandy morass, to the east of which stretches the barren desert, though frequently in summer its waters are used up before the marsh is reached. The Pharpar, or Awaj, may be considered the boundary line between the Damascus district and the land of Bashan; or, in other words, it is the northern limit of *Eastern Palestine*.

The **Abana**, or *Barada* as it is now called, is, however, after all, the main glory and life-giver of Damascus. It rises at the S.-W. corner of the Plain of Zebedani (p. 133), in a large, deep pool, swarming with fish, and thence runs as a full-fledged river, from 20 to 30 feet wide and from 3 to 4 feet deep. Hence it goes rushing along, in a long series of cascades and waterfalls, always fresh and cold even

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in the height of summer (hence its name *Barada*, "*Cold*"), casting out branches in all directions, and permeating every nook and corner of the city; so that literally there is scarcely a street, bazaar, courtyard, khan, or dwelling-house which has not its marble or stone fountain, constantly filled with running water, supplied directly by the Abana itself. Having thus benefited, enriched, and blessed the crowded and populous city, the life-giving stream, with its innumerable offshoots, traverses the plain in an easterly direction for another 14 miles; and then ends ingloriously in the extensive, shallow, marshy lakes known as *Bahret el-Ateibeh*, from a small village near their northern limits. The southern lake into which the Pharpar empties itself is called *Bahret Hijâneh*.

The **Plain of Damascus** is probably as fruitful, luxuriant, and well-wooded as any area of its size in the whole world. It is said by the natives that one may take a ride on horseback of 6 hours a day, every day for 4 months in succession, through the shady lanes, the villages, gardens, orchards, and groves of the plain of Damascus, without ever taking the same route twice. So thickly populated is the plain that, in addition to the 180,000 inhabitants of the city itself, there are no fewer than 106 villages in the suburbs and on the plain, many of them of a very fair size, and some attaining the proportions of small towns; although the whole plain does not contain more than 128 square miles.

Of these, the largest and most important are as follows: **Salahîyeh**, a flourishing suburb of 7000 inhabitants to the N.-W. of the city, and immediately at the foot of the *Jebel Kasiûn*, where Mohammed's shrine is situated; *Dareya*, about 4 miles to the S.-W. of Damascus, on the ancient caravan road to Jerusalem; *Kisweh*, on the Pharpar, mentioned above (see p. 135): *Dûmah*, 6 miles from the city, on the highroad to **Palmyra**; and *Jobar*, 2½ miles to the N.-E. of *Bâb Tûma*, where is an ancient but recently much restored *Synagogue*, much reverenced by the Jews of Damascus, erected on the spot where ancient tradition says that Hazael was anointed King of Syria by Elijah (1 Kings xix. 15). In a cave under this synagogue sick people, particularly lunatics, are placed that they may be healed by the prophet Elijah—*El Khudder*, as he is called by the Jews and Moslems of Damascus to-day.

The plain of Damascus abounds in silver poplar-trees, the straight trunks of which are employed as frameworks for the walls and roofs of the native houses; and amongst fruit trees the most abundant are apricots, walnuts, plums, and pomegranates. Damsons, which derived their name from the locality [being the short for *Damascenes*], are not now to be found in any great quantities. Vines are, however, plentifully cultivated in the mountains near at hand, and the famous *Damask* roses are still grown in great luxuriance. Myrtles are plentiful around Salahîyeh. Owing to the elevation of the plain, 2250 ft. above the level of the sea, the winters are frequently cold, and the spring is late; consequently, the ordinary tourist who visits Damascus generally during the months of March and April does not enjoy the full beauty of the verdure and fruit blossoms, which are in the height of their perfection during May and June.

Damascus, the European form of *Dimeshk esh-Sham*, its full Oriental name, is generally known by the natives simply as *Esh-Sham*, the country of Syria and Palestine being called after it, **Belad esh-Sham**. The city has always borne, and justly so, a reputation for its activity in commerce, trade, and every branch of industry. Its silk looms have for ages been famous for the excellence of their productions; its swords were of so pre-eminent a quality that the "Dama-

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scene blades" were household words amongst all nations of antiquity (though the manufacture of these special weapons was removed by Timur the Tartar to Samarkand at the commencement of the 15th century A.D.); its fame for the manufacture of the finest linen is still preserved in the "damask" table-cloth, whilst its equal proficiency in the production of heavier fabrics is perpetuated in the name of "damask" curtains; its exquisitely beautiful and intricate furniture of cedar-wood, inlaid with ivory, mother-of-pearl, and tortoise-shell, was eagerly sought after even in the days of David, Solomon, and Ahab; the skill of its artisans in all sorts of metal work, gold, silver, wrought-iron, and brass, is immemorial; whilst, as we have already said, the fertility of its orchards and flower gardens finds expression in the very name of the "damson" and the "damask rose." Even at the present time, when the inventions of modern science have so completely revolutionised and improved the arts of European and American industries, Damascus, conserving as it does the traditions of the past, is easily able in its particular branches to hold its own, as any intelligent visitor to its bazaars is able from experience to testify.

One great cause that has tended to produce and foster this spirit of activity, for which Damascus has always been so renowned, is its geographical position on the verge of the desert and on the great high-road between the heart of Asia and the Phœnician ports of the Mediterranean Sea. In the golden days of Assyria and Babylonia, huge caravans of camels laden with merchandise passed and re-passed the great Syrian desert between Nineveh, Babylon, and the other mighty cities in the valleys of the Euphrates and Tigris, and the busy emporium of commerce at Damascus. Persia and India, Turkestan and Mongolia, vied with each other in securing for their merchants a successful and lucrative market in this active centre of business, whither came also from the west, to exchange with them their articles of manufacture and produce, the traders of Tyre and Sidon, of Greece and Egypt. Nineveh and Babylon have passed away, Tyre and Sidon have sunk into insignificance and obscurity, Greece retains but a shadow of her ancient glory, Egypt is but now emerging from the eclipse of centuries, Rome has risen, flourished and waned, the civilisations of Europe and America have supplanted those of Africa and Asia, the "old order" has changed, "giving place to the new"; yet, amid all the vicissitudes of fortune in East and West, Damascus the Immortal has maintained even to the present day an extraordinary share of commercial activity.

It has been well said, "happy is that people who have no history"; and in one sense Damascus is an example of the truth of this aphorism. For, from a military and political aspect, the annals of this city have but little of note to show, in comparison with those of other cities, ancient or modern, which have rivalled her in renown. In all her long career, so far as history relates, Damascus was never able to stand a prolonged siege. She has from time to time exchanged her masters; but, in general, she has done so without suffering the loss of her citizens' blood. Fierce and sanguinary wars have raged around her, but they have seldom reached her very gates. The earliest records of military campaigns in connection with Damascus are those conflicts which occurred at frequent intervals between Syria and Israel, throughout the reigns of the kings of the latter country. The scene of these conflicts invariably occurred either in or upon the confines of the kingdom of Israel, and Damascus herself never suffered from them (see 1 Kings xv. 18–20, xx. 1–34, xxii. 2–36; 2 Kings v. 1–3, vi. 8–33, vii. 1–16, viii. 28, 29, xii. 17, 18,

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xiii. 3–5, 14–25, xvi. 5, 6). Tiglath-Pileser, King of Assyria, captured Damascus, apparently without any great siege; and very soon afterwards it was as flourishing as ever. Alexander the Great obtained possession of it without any fighting; and after him Ptolemy, and then Antiochus, occupied it peaceably. The Seleucidæ were dispossessed by Aretas, King of Arabia, who in his turn was compelled to hand the city over to Tigranes, King of Armenia. The latter king having been defeated by the Romans, Damascus became the capital of a Roman province; and, under the ægis of the mighty empire, it continued to flourish and prosper. During the earlier centuries of Christianity, Damascus contributed no mean share to the growth and spread of that religion, and one of the most splendid and illustrious cathedrals of Christendom was erected here by Arcadius, the son of Theodosius, in the commencement of the 5th century A.D. (see p. 141). Two centuries later, Damascus passed into the hands of the Moslems, under the famous general, *Abu Obeidah*, with scarcely any attempt at resistance. The ancient capital of Syria appeared from the very first to be a congenial soil for the planting of the Moslem religion and race, for under their sway it has continued its prosperous career with, if possible, even greater lustre than in previous ages; and the blight which in so many other territories and cities has followed upon the introduction of the Moslem rule has never been conspicuous in this favoured Oriental city. Although held successively by Arabs, Turks, Mongols under Timur, and again, as to-day, by Ottoman Turks, it has never left Moslem hands. Louis VII of France made a crusade to capture it, but came to grief among the gardens and had to retreat.

The one foul blot on the fair fame of Damascus is the cold-blooded massacre of 6000 Christian inhabitants of the city by their Moslem fellow-citizens in the month of July 1860. About that time a deadly feud between the Druses and Maronites of the Lebanon district had culminated in an open conflict, in which many thousands on both sides perished; and the Moslems of Damascus, who have always been notorious for their fanatical hatred of Christianity, seized the opportunity of the disturbed condition of the region to wreak their malice upon the unoffending native Christians of the city. Some acute observers, acquainted with the internal condition of Damascus, are of opinion that the bad blood is as strong as ever between the partisans of the two religions in the city, and that it would need but a very tiny spark to set the angry sentiment into a flame once more. Let us hope that the introduction of European civilisation with the advent of the railway will tend to modify the Oriental stubbornness of religious hatred, and that no such outrage or disaster will ever again defile the "Pearl set in Emeralds."

Of the 180,000 inhabitants of Damascus, nearly 120,000 are Moslems, and 7000 are Jews, the remainder being Christians, with the exception of a few Druse families. The adherents of the Greek Church far outnumber those of all other Christian sects, the Greek Orthodox being rather more numerous than the Greek Catholics. The number of Protestants is small, though there are several Protestant missions. The British-Syrian Mission maintains 3 girls' schools, the principal one of which, St. Paul's School, in the Christian quarter, is well worth a visit. There is also an Irish Presbyterian Mission with a considerable native church in the city, a large girls' boarding-school, and many schools and small congregations in the district. The Edinburgh Medical Mission maintains a fine medical mission on unsectarian lines, with two doctors and a handsome hospital,—the Victoria Hospital,—

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half a mile outside *Bâb Tuma*. The Church of England Mission to the Jews (L.J.S.) is in charge of the Rev. J. Segall, who holds a Sunday morning service at 10 o'clock in a handsomely furnished little chapel in the boys' school, a little to the N. of Straight Street. The Latins have several schools, kept by the Jesuits, Lazarists, and Franciscans; and the *Sœurs de Charité* have a fairly well attended girls' school. But the cause of education, on the whole, cannot be said to flourish in Damascus. It is still too conservative of old traditions, too thoroughly Oriental in its instincts and its genius, to take kindly or rapidly to the innovating efforts of a progressive European civilisation.

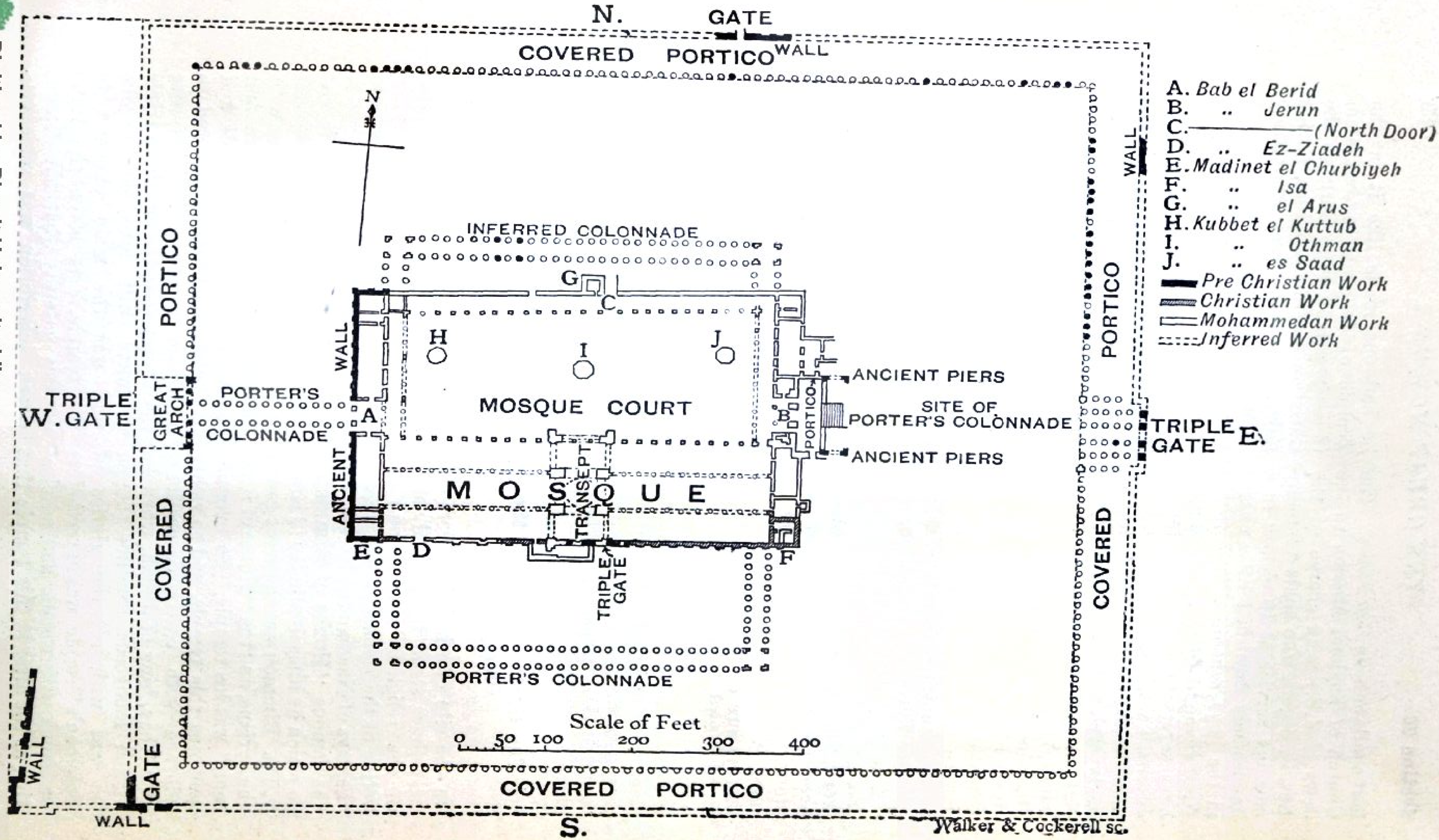
The majority of the houses and bazaars are built of wooden framework, filled in with lath and plaster; even when the lower storey is of stone, usually black and extremely hard volcanic rock, the upper storeys are of unbaked bricks and wood; and, as a natural consequence, in a city whose edifices are constructed of such flimsy and temporary materials, there are very few remains of antiquity to be found in Damascus. The chief of these are centred around

The Great Mosque of the Omeiyades,

on the site of which has from earliest times stood the central shrine of the religious worship and devotion of the Damascenes. Here in the days of Naaman the Syrian, was the famous "**House of Rimmon**," to which he himself alluded (2 Kings v. 18). Rimmon was the great god of the Syrians, and the "House of Rimmon" was his temple. So magnificent was this temple, and so richly adorned with costly decorations, that Ahaz, king of Judah, when he visited Damascus, familiar though he was with all the glories of Solomon's Temple, was nevertheless so struck with wonder and admiration at the altar in this temple that he had one made like it in the Temple of Jehovah in Jerusalem (2 Kings xvi. 10–13). Early in the Christian era this building, having fallen into ruins, was completely destroyed, and on its site a very splendid **Roman temple**, dedicated to Jupiter, was built. Considerable remains of this great work may be seen scattered around the area of the present mosque. There is little remaining of the pre-Roman temple, but the west wall of the present mosque can be attributed to that period with a tolerable amount of certainty. About 400 feet to the south-west of this is a portion of masonry, standing to a considerable height, which is of the same character, and may be the remains of the enclosure walls of the original pre-Roman temple area. Recent explorations by Mr. A. C. Dickie for the Palestine Exploration Fund have proved the Roman temple enclosure to have been of much greater dimensions than has hitherto been imagined, and there are many evidences to favour the theory that it followed the lines of the existing buildings. This vast temenos encloses an area equal to about one-fourteenth of the whole city of Damascus, and measured 1200 feet east to west by 1000 feet north to south. Close walls with inner colonnades surrounded the enclosure, and four gateways have been found in the outer walls. That on the west, hitherto supposed to be the remains of a gate of a palace lying to the west of the temple, is now identified as the inner gate of a great entrance to the temple enclosure, and a gateway discovered to the east lies in a direct line with the main axis. The northern and southern gateways are small and comparatively unimportant, and to a certain extent go to disprove the theory that the southern triple gateway built into the mosque wall was the main entrance to the temple. It is on the lintel of this gateway that the famous Greek inscription was some cen-

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Walker & Cockerell sc.

The Great Mosque at Damascus.

By permission of the Palestine Exploration Fund.

turies later carved, "Thy Kingdom, O Christ, is an everlasting Kingdom, and Thy dominion endureth throughout all generations." The existence of the east and west gateways suggests a similar orientation to the temple, more especially as remains of four massive Roman piers exist on either side of the steps leading up to the *Bab Jarûn*. Many of the columns of the temenos can be seen, built into the walls of the houses facing the streets on the east and north of the mosque, and are well worth a visit from those who find interest in the remains of an architectural effort which is unsurpassed in Syria. To view the inscription on the south gateway, visitors must ascend to the roofs of the bazaars to the south of and outside the mosque, but the gateway may be seen from a small room, which may be entered through a door (by favour of the *sheikh* of the mosque) near the pulpit inside. The remains of the great entrance near the *Bâb el Berîd* are best seen from the western minaret. The greater portion of the temple was demolished by Arcadius, the son of Theodosius, who, in the commencement of the 5th century A.D., erected on its site a glorious Christian Cathedral, which was for two centuries one of the most famous of all the churches of Christendom. In the middle of the 7th century A.D. the Moslems seized the building, and after for a short time sharing it with the Christians,—taking the east end only,—they in the time of the *Khalif Walid* entirely reconstructed it and converted it into a Mohammedan Mosque, enriching it with costly tiles and mosaics, as well as with untold decorations of priceless value. This superb Mosque was more or less completely destroyed by fire in A.D. 1069, and again in 1400. On October 1893, through the carelessness of a workman who was repairing the lead roof, a rafter was set on fire, and the whole place gutted. Only one row of columns survived, and these had to be taken down when the repairs were made. Among other things that disappeared at this time was one of the four original copies of the Koran—whether it was stolen or burnt none can say. Another interesting object which was destroyed was a lovely shrine, which stood between two pillars, and was known as the **Shrine of John the Baptist**, from a very old tradition that when the disciples of the Baptist buried his body in Samaria (see p. 83) they brought his head to Damascus, and buried it beneath the spot on which the shrine was erected. The *head of John the Baptist*, beneath the now rebuilt shrine, is *said* to have been preserved; but if any head was ever there, it probably perished in previous fires. Since this fire the Moslems have spared no effort to restore their great mosque to its former grandeur, with, it must be admitted, considerable success. The beautiful coloured windows can, however, never be replaced.

Notwithstanding the irreparable disaster caused by the fire, the Mosque and its Court are well worth a visit. In the middle of the fine spacious open Court to the north of the Mosque stands the handsome marble *Fountain of Ablution*, called *Kubbet en-Naufara*; and at the western end of the Court is a remarkable erection standing on columns. It is called *Kubbet el-Khasneh*, or the "**Dome of the Treasury.**" Inside were recently found some extremely ancient parchment manuscripts. These have been handed over by the Government to a competent German scholar, who is reporting on them. Another domed erection is at the eastern end of the Court, and is called *Kubbet es-Saat*, or the "*Dome of the Hours.*"

The **Cloisters** are very handsome, especially that on the north side, which is crowned by the *Bride's Minaret* (*Meidanet el'Arûs*), a very elegant and beautiful specimen of Oriental architecture, though the

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origin of its name has been lost in oblivion. There are two other minarets attached to the Mosque, called respectively the *Western Minaret* (*Meidanet el Ghurbiyeh*) and the *Minaret of Jesus* (*Meidanet Isa*). Up the former of these travellers are usually conducted for the sake of the interesting and extensive view to be obtained from its galleries. This should on no account be omitted, as a better idea of the city and its environs can be obtained from this than from any other point. The foundation walls of this minaret are considered to be Græco-Syrian.

The entrance to the Mosque is generally obtained from the *Booksellers' Bazaar*, where can be seen the remains of the old **Roman temple of Jupiter** (see above). The doorway into the Court at this point is called *Bâb el-Berîd*, and that at the farther or eastern end is known as *Bâb Jarûn*. Both are extremely handsome pieces of workmanship, but both were more or less damaged by the great fire of 1893.

Just outside the precincts of the Mosque on the north is the **Tomb of Saladin**, or, as his name really was, *Salah ed-Dîn*, the great Saracenic hero of the Second Crusade. The golden wreath presented by the German Emperor will be noticed affixed to the tomb. Not far from this is the

Citadel, a very fine and massive stone fortress erected originally by *Nûr ed-din*, in the middle of the 12th century A.D.; but rebuilt and enlarged by the Sultan *Melik-el-Ashraf* in the earlier part of the 13th century. European visitors are not allowed inside the citadel.

Perhaps the most interesting relic of antiquity in Damascus to Bible students is the *Derb el-Mustakîm*, or **Street called Straight** (Acts ix. 11), which runs through the heart of the city from a lovely Mosque called *Jamia es-Sinânîyeh*, to the *Bâb esh-Sherki*, or **Eastern Gate** of Damascus. Though this street is still the broadest and principal thoroughfare in the city, its breadth is only a fraction of what it was in the time of St. Paul. This will be seen very clearly if we go to the Eastern Gate and examine it from the outside. We can see the remains of the *Three Arches* forming the gateway, viz., the broad arch in the centre which opened into the carriage road, and the smaller arches on either side opening to the footpaths. It will be noticed that the central and southern archways are now closed up, and the road and pathway in a line with them through the city have disappeared, the space being covered with houses, so that the present Straight Street is merely what was the *Northern Footway* of the street in ancient times. On either side of the roadway ran a magnificent **Colonnade** like those at Samaria (see p. 83), at Palmyra, and at Gerash. This colonnade no longer exists, but isolated columns or fragments of columns are to be seen by those who know where to look for them, built into the walls and courtyards of houses, but actually standing *in situ* on the line of the original street. When in its full glory the *Straight Street* of Damascus must, indeed, have been a splendid and magnificent thoroughfare.

As one enters the city through the *Bâb esh-Sherki*, and passes down the street, one comes after a few yards to a small lane branching off to the right. In this lane is the so-called

House of Ananias, said to have been the dwelling-place of the Christian disciple of that name who was commissioned to recover Saul of his blindness, and to baptize him in the name of the Lord (Acts ix. 10). The room, which is now fitted up as a Latin chapel, is undoubtedly ancient, and may *possibly* have been

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in existence in St. Paul's time; but there is really nothing to indicate its genuineness as the home of Ananias, and the probability is strongly against it.

A short distance to the south of the Bâb esh-Sherki, and on the outside of the city, stands a projecting buttress of the city walls with a house above it built on the wall. This is the place pointed out to the travellers as the spot where *St. Paul was let down from the wall in a basket* (Acts ix. 25). If not the identical spot, it was no doubt in the angle of such a projection that the Apostle would secure his escape, being thus sheltered from the prying eyes of the spies who were set to watch for him.

Not far from this place, and still outside the walls of Damascus, are the numerous *Cemeteries* belonging to the different races and religions. In the Christian cemetery is the *Tomb of St. George*, not the patron saint of England, but, according to tradition, a Christian of that name who assisted St. Paul to escape from Damascus. The **Moslem Cemetery** is very interesting, since it contains the tombs of some of the great warriors in the armies of the Prophet and his immediate successors; and prominent above all others in interest is the **Tomb of Fatima**, Mohammed's daughter, from whose union with *Ali*, the fourth Khalif, all the numerous lineal descendants of the prophet have sprung.

For those who have time, it is interesting to trace the city walls and gates. They are protected along most of their circumference by a moat, which on the north side is filled by the waters of the Barada. On the south there are two gates, *Bâb Kisân*—long walled-up—and *Bâb es-Saghîr*, probably Roman work. On the west the walls are quite built into the houses, and the gates have been destroyed; but to the north the walls and gates are double, and the latter are known as *Bâb el Ferej*, *Bâb el Farâdîs* (the Gate of Paradise), *Bâb es-Salâm* (the Gate of Peace), and *Bâb Tûmâ* (the Gate of Thomas). All these gates have interesting histories connected with their names, and there is no more picturesque walk in the city than that along the roads running parallel with these walls and connecting these gates.

THE BAZAARS.

Purchasers of goods in Damascus are recommended to have their purchases sent direct home, in order to avoid great trouble and expense in getting them clear of the customs at Beyrout. The purchaser should pay only a deposit on the goods, the remainder being paid on their receipt.

It is beside our purpose to enter into a detailed account of all these intricate and busy scenes of Damascene life; but we will briefly indicate the principal bazaars, in the order in which the visitors will come upon them, from either of the leading hotels.

First stands the great open **Square**, with the much-diminished Abana, or Barada, running beneath it. On the south side is the **Serai**, or set of Government offices. The east side is occupied by the *Police Offices* and the *Café Dimitri*, whilst on the north stand the *Criminal Court* and the **Post and Telegraph Offices**. In the centre of the square is a fountain with trees. In the north-east corner of the square, between the Post Office and the Café Dimitri, is one of the principal entrances into the Bazaars. The other is at the south-east corner, between the Police Offices and the Serai. The former leads into the **Horse Market**, another open square, where at certain seasons a very busy and animated scene is to be witnessed. Close to this is a smaller square with an enormous *Plane tree*, said to be the largest in the world, in the hollow of which for long resided a *dervish*, a Moslem saint,

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and afterwards there was for a time a small shop. Then we come to the **Saddlers' Bazaar,** where, among the gorgeous saddles and equestrian accoutrements, the visitors may pick up some characteristic trifles in the shape of Oriental bits, stirrups, girths, belts, camel and donkey trappings, and the like. Through this bazaar we emerge into the main street, leading out of the S.-E. corner of the great square (see above). We now pass along the crowded and noisy **Coppersmiths' Bazaar**, and on our right we pass the **Old Clothes Bazaar,** or *Sûk el-Kimeineh*.

Just beyond this is the entrance to the extensive **Military Barracks**, where is a fine, open, parade-ground. On the left side of the street, nearly opposite to this, we come to the handsome and newly restored **Greek Bazaar**, or *Sûk er-Rûmeh*, which is, in reality, the principal shopping thoroughfare, at any rate for European visitors. Here are collected all the old curiosity shops, where every kind of Oriental fancy article can be procured. The fascination of this bazaar is beyond all description. Beyond this busy mart we come to another modern restoration called *Sûk el-Hamidîyeh*, or the "Bazaar of Abdul Hamid," named after the present Sultan of Turkey. Here one can procure every delicacy in the way of Oriental confectionery. There is a respectable ice-cream shop on the right-hand side as we go. From this bazaar we enter the **Cotton Merchants' Bazaar**, where drapery in all its branches is on sale. Thence to the **Booksellers' Bazaar**, mentioned above in connection with the Great Mosque (see p. 139). Close by is the **Shoemakers' Bazaar,** where Oriental slippers may be purchased by the score. In addition to these are the **Cloth Bazaar**, the **Silk Bazaar**, the **Gold and Silver-Smiths' Bazaar,** the **Vegetable Bazaar**, and innumerable others, chief among which is the **Long Bazaar**, called in Arabic *Sûk el-Tawîleh*, the broadest and most comfortable of all, forming in reality the western portion of the *Derb el-Mustakîm*, or Straight Street (see p. 142).

Nothing can exceed the bustling activity, the incessant din of innumerable voices, the shrill piercing cry of the street-vendors, the gay colouring of costume in endless variety of hue and shade, the good-humoured light-heartedness of the ceaseless mob, and the general air of childlike enjoyment of life which everywhere permeates the bazaars of Damascus. Strolling listlessly along its streets, bargaining at its stalls, watching the endless kaleidoscope of its ever-changing scenes, one gradually realises how fully Damascus deserves its great renown among the lands of the Orient.

Fascinating, picturesque, and enchanting at all times, Damascus reaches its climax of activity, bustle, fascination, and charm once every year, namely, on the day of the departure of the thousands of Moslem pilgrims for the great *Haj*, or Sacred Pilgrimage to Mecca, which leaves the city by the long street, called the **Meidan,** leading to the south, by the *Bawabbet Allah*, or "Gate of God," and forming the well-known "handle" to the mirror, frying-pan, or spoon, to which Damascus in its shape is so often compared (see p. 134). **"The Starting of the Haj"** is a sight which should be witnessed by every traveller in Palestine who can arrange to be at Damascus on the day when the great event occurs, even though it has lost much of its former grandeur now that the railway runs into the *Haurân*. The ceremony which takes place is the despatch of the *Mahmal*, containing the covering for the *Ka'abah*, or sacred stone at Mecca. The actual pilgrimage does not leave the railhead—hitherto at Mezarib—until some weeks later.

From Damascus there are many

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very interesting tours, the principal of which are the following :—

To Palmyra.

This journey may be made by railway *viâ* Baalbec to Homs, and thence by carriage in three days. Small parties may go without camp equipment.

First Day . .	To Furkolos,	6 hrs.
Second ,, . .	To 'Ain el Beda,	9 ,,
Third ,, . .	To Palmyra,	4½ ,,

If made on horseback from Damascus with camp equipment the stages would be :—

First Day	To Kutafieh,	7 hrs. (village).
Second ,,	To Nabk,	7 ,, ,,
Third ,,	To Huwareen,	7 ,, ,,
Fourth ,,	To Karyatên,	2½ ,, ,,
Fifth ,,	To Kasr il hair,	7½ ,, (desert).
Sixth ,,	To 'Ain el Beda,	7 hrs. (desert, military guard-house).
Seventh ,,	To Palmyra,	4½ hrs. (village).

To Aleppo, Antioch, and Alexandretta.

By rail to Hamah	1 day.
By carriage to Aleppo	1 ,,
On horseback to Antioch,	2 days (18 hrs.).
By carriage to Alexandretta .	10 hrs.

To the Hauran.

There are two routes to the Hauran: one by the **Damascus–Mecca railway**, which runs to the east of the Jordan and the Dead Sea; the other by **the French railway** to Mezarib, by which latter railway it is possible for anyone who has a day to spare, to spend a few hours in this fascinating region. *Sunamein*, the ancient Aere, is a fine specimen of what were once called the "Giant Cities of Bashan." The train leaves the Meidan station at 6.30 a.m., reaching Sumamein at 8.45; leaves Sumamein at 2.15 p.m., reaching Damascus at 5 in the evening. These routes, however, lie outside the scope of the present work, and cannot be fully described here.

The total length of the French Hauran railway (Damascus–Mezarib) is 100 kilometres, or 62 English miles. The stations on this line are given below, with the distances in English miles on the left and the altitude in English feet on the right.

	Damascus Meidan .	2278
32	Sumamein . .	1786
50	Sheikh Meskine .	1490
62	Mezarib . . .	

The Damascus–Mecca railway is now open for traffic as far as Ma'an, to the S.E. of the Dead Sea, 476 kilometres from Damascus. The line to this point was opened on 29th August 1904,—the Sultan's birthday,—and is still being pushed on with energy. The total distance from Damascus to Mecca is 1800 kilometres.

END OF PART III.

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BOOKS, ETC., UPON SYRIA AND PALESTINE.

I. Topography.

For identification of sites and general topographical information, the following are among the best authorities :—

Palestine Exploration Fund Memoirs, 4 volumes.
Tent Work in Palestine, by Conder.
Biblical Researches, by Robinson.
The Land and the Book, by Thomson.
The Holy Land and the Bible, by Geikie.
The Historical Geography of the Holy Land, by George Adam Smith.
Map of Palestine, by J. G. Bartholomew and Prof. G. A. Smith.
Five Years in Damascus, by Porter.

II. Archæology.

For archæological explorations and discussions, we recommend the following :—

Quarterly Statements of the Palestine Exploration Fund.
Special Papers of the Palestine Exploration Memoirs.
Underground Jerusalem, by Sir C. Warren.
The Recovery of Jerusalem, by Sir C. Wilson.
Syrian Stone Lore, by Conder.
History of Architecture, by Fergusson.
Syrie Centrale, by De Vogüé. } French.
Mission en Phénicie, by Renan. }
Erdkunde, by Ritter. German.

III. Geology, Botany, and Natural History.

The Flora and Fauna of Palestine, in the *Palestine Exploration Memoirs.*
The Geology of Palestine, in the *Palestine Exploration Memoirs.*
Geologie de la Palestine, by Lartet. French.
The Wild Flowers of Palestine, by Mrs. Zeller.
The Flora of Syria, Palestine, and Sinai, by Dr. Post.

IV. Travels in Palestine.

Eothen, by Kinglake.
Sinai and Palestine, by Dean Stanley.
The Land of Israel, by Canon Tristram.
The Land of Gilead, by L. Oliphant.
Rob Roy on the Jordan, by Macgregor.

V. Manners and Customs of Palestine.

Haifa, or Life in Modern Palestine, by L. Oliphant.
The Inner Life of Syria, by Lady Burton.
Eastern Customs in Bible Lands, by Canon Tristram.
Saïd the Fisherman, by M. Picthall.

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