

made a sensible addition to the waters of the Hieromax, where it joined that river only a few yards below.

As we found, that by gradual immersion the heat of the water could be borne, one of our old Arabs, Abu-Fatheel, and the Albanian Mohammed stripped and bathed in the upper basin, but described it as hotter than the hottest cistern of a modern Turkish bath. As I was lifted off my horse, while Mr. Bankes had his feet washed, I was glad to follow his example, and to bathe my bruised leg therein under the hope of some relief.

Though the Roman edifice that accommodated here both the victim of luxury, and the less sensual invalid, was now deserted and destroyed, the fountain which furnished its healing waters to the bath is still visited in search of restoration to health, by those who suffer an interruption of the enjoyment of that blessing; and though among them there are none perhaps sufficiently wealthy to build temples to Hygeia, yet none seem to have departed without leaving some humble offering, either propitiatory or grateful, as in front of the southern wall are about a thousand relics of hair, and nails, and teeth, and rags of every kind and colour, deposited by Arab visitors of the present day.

Josephus, in his account of the building of Tiberias, at the Lake of Gennesareth, says, that there were warm baths at a little distance from it, in a village called Emmaus.* These were distinct from the hot baths at Tiberias itself, which are mentioned in another place,†; but whether the hot spring here on the banks of the Hieromax was one of those that belonged to Emmaus, we could not determine, though its vicinity to Tiberias led us to suppose that it was. ‡

There appear, indeed, to have been several places of this name,

Antiq. of the Jews, b. xviii. c. 2. s. 3.

† Jewish Wars, b. ii. c. 21. s. 6.

‡ Ἐμμαοῦς. Ubi thermæ sunt, prope Tiberiada. Jos. Ant. 238. — Reland. Palæst. Illust. l. iii. de urbibus et vicis Palæstinæ, p. 560.

and situated in different parts of Palestine.* In the march of Vespasian's army, after passing from Cæsarea to Antipatris, and from thence to Lydda and Jamnia, he came to Emmaus. This was evidently in their neighbourhood, and to the westward of the Jordan; for, after returning again to the same place from an excursion into Idumæa, the army came *down* from thence to Neapolis or Siehem, and from thence to Jericho.† This may probably be the same with that Emmaus, which Titus assigned to the eight hundred of his veterans, whom he dismissed honourably from the army, and gave this place to them for their habitation, when he ordered all the rest of Judea to be exposed to sale.‡ It is there said to be distant from Jerusalem threescore furlongs, or little more than six miles, which is too near for the Emmaus by the Lake of Tiberias. § There was still another city of this name, which was the place of the government of Julius Africanus, in the beginning of the third century, and which he then procured to be rebuilt, after which rebuilding, it was called Nicopolis, or the City of Victory. || The village of Emmaus, mentioned by St. Luke, is evidently the same with that assigned to the soldiers of Titus, since both of them are stated to be at the same distance of threescore furlongs from Jerusalem, and might have been the Emmaus at which Vespasian's army halted, but could not be that which was celebrated for its baths near the Lake of Tiberias. There were no remains near the bath described, which indicated a ruined town, nor could we trace

Vide Reland. l. ii. c. 6. "de intervallis locorum in sacro codice notatis, situ Emmauntis; Bethaniæ, aliisque." p. 425 ad 430; and again in l. iii. de urbibus et vicis Palæstinæ, — "Tria loca sunt nomine Emmauntis nota in Palæstina; 1. Urbs hæc, Nicopolis dicta postea. 2. Vicus in Evangelio Lucæ memoratus. 3. Locus vicinus Tiberiadi, qui à thermis nomen videtur traxisse." p. 758.

† Jewish Wars, b. iv. c. 8. s. 1.

‡ Jewish Wars, b. vii. c. 7. s. 6.

§ Emmaus, ἐμμαούς; timens consilium, vel matris augentis consilium, seu populus abjectus. D. nomen castelli distantis ab Jerusalem stadiis 60. Luc. xxiv. 13. Onomasticum Sacrum, p. 115.

|| Emmaus — notabilem victoriâ Maccabæi, et facto Servatoris quo se discipulis duobus aperuit, eo ipse die, quo à mortuis surrexerat. (Luc. xxiv. 13.) Postea, hoc oppidum dicta Nicopolis. Cluverius, l. v. c. 20.

any resemblance of names, or hear of any traditions to assist our decision on this point.

We recrossed the Hieromax before sunset, and returned to the camp, when I was again obliged to be lifted from my horse and borne to the tent, where our reception was as kind as we could have desired.

We were forcibly struck here with some features of difference between the Arabs of this tribe and those which we had lately passed through, and with some peculiarities in the accompaniments of their camp, that seemed to us deserving of notice. Among their animals was neither a horse, a camel, a sheep, nor a goat, all of which are seen in the smallest party of Bedouins; while there was a fine herd of bullocks, and about twenty young calves, neither of which we had yet seen in either of the tribes with whom we had sought shelter or refreshment on our way. Dogs were numerous here; but these are common to all classes, whether they live in tents or in villages.

The Arabs themselves were remarkable for a flatness of feature that approached to the African, though their colour was not so dark as that of our own guides, whose features were of a long and prominent cast. Among their women we saw several with positively crisped hair, and noticed a black slave-girl of about ten years of age. The boys, however were still more remarkable, as their faces were in some instances sufficiently Chinese to have deceived me; if they had been introduced to me as such: they had the olive complexion, the lengthened eye-brow, the sunken and half-closed eye, separated by a broad distance, and the nose almost flat between them; lips not remarkably full, but projecting upper teeth; and, in short, a cast of countenance altogether different from any thing we had before seen in the country.

We endeavoured to learn the name of this tribe, but could only find that it was called Beni Sheikh Mohammed, from the name of its chief; and that they continued always on the banks of the

Hieromax, or near the Hami, which is the name equally given to the river, and to the hot springs near it.*

The source of this river was described to us as being three days' journey off, in the direction of Bosra, and they called the place Shelall; but whether implying thereby a cataract or rapids, as that word does on the Nile, we could not clearly understand.

After an humble but excellent supper of bread and oil for our guides, and a bowl of curdled sour milk for ourselves, we lay down to repose. Our party was thrice disturbed, however, during the night by the barking of the dogs, the encroachment of the buffaloes on our tent, and by the young calves within it.

4th. I passed a very restless night from the agonizing pain which I suffered in my foot, now swollen to an enormous size about the ankle; and this so incapacitated me from proceeding on my intended route to Damascus alone, that it was decided by all our party as indispensable, that I should accompany it to Nazareth, for the benefit of some medical application in the convent, and for repose.

We accordingly prepared to depart at sunrise, and I being lifted on my horse, we set out and continued at a slow pace on our journey. We now ascended the north-west angle of the hills on which Oom Kais stands, and continued over the brow of others to the westward, having from their summit the view of a fine valley ploughed for cultivation, on the south-west edge of the lake of Tiberias.

The sky was dark and cloudy, and the wind, though from the southward, colder than any we had yet felt in Palestine; so that we were glad to descend from the bare summits of these bleak hills, to enjoy a warmer air and shelter below.

Reaching their feet, we crossed the double stream of the Hieromax, and observed here, on looking back, that the dark masses of

* Hāmi, حامى, signifies warm, particularly as applied to water, in the modern Arabic; and its connection might, no doubt, be traced with Hammam and Emmaus, two words of the same import in the Arabic and Hebrew tongues.

rock, over which it found its course, resembled a stream of cooled lava, when contrasted with the lighter soil by which it was edged on both sides. The stones of its bed here were equally porous with those we had seen above; the ground also showed small patches of sulphur in many places, and we were of opinion that the hot springs we had visited yesterday, the lakes of Cæsarea and Tiberias, the stone already described, the sulphureous and infertile nature of the plain of Jericho in many parts, and the whole phenomena observed of the Dead Sea, were sufficient indications of a volcanic effect, perhaps on the whole range of the long valley from near the sources of the Jordan to beyond the point of its issue in the Great Asphaltic Lake.

We continued our way from hence across a fine plain of, at least, three miles in breadth, covered with a light red soil, and apparently highly fertile; and directing our course due west, we reached, in about three hours from the time of our setting out, the stream of the Jordan. It was here about one hundred and twenty feet broad, barely fordable by the horses, and having a current of about two knots per hour; resembling in all these particulars that portion of the Hieromax, which we had crossed yesterday to visit the hot springs and the Roman bath; the double arm of that stream forded this morning being much inferior.

Near the place of our recrossing the Jordan, which appeared to be about two or three miles from the point of its outlet from the Tiberian Lake, we observed some old ruins on an elevated mound, which appeared to us like a castle or some post of military defence. Our guides called it Jissera-el-Shereeah *, and said that beneath it was once a bridge for crossing the river, some remains of which were still to be seen. We were extremely desirous of turning aside to examine this spot, which stood on the eastern bank; but

* جسر لا شريعة, literally, the bridge of the Shereeah. This last word, which signifies "any place where beasts drink," is the name by which the Jordan is mostly called by all the Arabs who encamp near it.

the Arabs were in such a state of constant alarm, that we could not prevail on them to halt for a moment.

After fording the Jordan, we began almost immediately to ascend another line of bare and stoney hills, leaving a village in ruins on our left, about half-way up it. On the summit, we found the cold excessive, and the whole atmosphere was now so darkened with the mist brought by the strong southern wind which blew, that we could barely trace the winding course of the river in the plain below. We could see nothing of its boundaries to the south, and could but just distinguish the place of the lake behind us, and a fine ploughed plain in a hollow on our right.

On descending over the western side of these hills, we had the Mount of Tabor immediately before us, and a waving ground, partly barren and partly cultivated, between us and its foot, extending perhaps from six to nine miles in length. In our way across this tract, we passed the village of Sereen, consisting of about thirty or forty dwellings, and near it saw half a dozen Bedonins' tents pitched. Further on, we passed a second village, somewhat larger, called Cafr Sabt, near which we were accosted by some suspicious characters on horseback, but passed on without further molestation.

At length we approached Mount Tabor, the eastern foot of which was highly cultivated, and its steep sides were richly clothed with woods, while on its summit some portions of the ruined buildings there were visible from below.

Leaving the mountain itself on our left, we passed through a narrow ravine, well clothed with oak and olive trees, and joined here a party of soldiers, going from Damascus to some place on the coast. From this valley, where several coveys of partridges were sprung, and where the wooded scenery was an agreeable relief to the barrenness of that which we had passed over in our morning ride, we entered on the great plain of Esdraelon.

Though the rains had fallen twice since my first passing it, not a blade of verdure was seen throughout its wide extent; and its

dull brown surface, here and there interspersed with rising ridges of grey rocks, and bounded on both sides with bare and stoney hills, seemed to us the very reverse of beautiful; so much ~~had~~ the magnificent scenery of the country east of the Jordan destroyed our relish for less grand and less picturesque views.

We continued along the northern edge of this plain of Esdraelon for about an hour, until we reached a small village, called by its inhabitants Belled-Eksall. It stood on one of those low ridges of rock which are seen here and there throughout the plain, and the sight of a large sarcophagus, on its highest part, induced us to turn aside for a moment to examine it more closely. We found ourselves amid sepulchres similar to those we had seen on the morning of yesterday, but more perfect. Besides the sarcophagus which had first attracted our notice, and which was of rude execution and unusually large in all its dimensions, we saw subterranean vaults, descended to by circular openings, like the mouths of wells, and apparently capacious below, none of which we could stay to enter. The most marked feature of the place, however, was the many graves cut down into the rock, exactly in the way in which our modern graves are dug in the earth. These were covered with rude blocks of stone, sufficiently large to overlap the edge of the grave on all sides, and of a height or thickness equal to the depth of the grave itself, varying from two to four feet. There were in all, perhaps, twenty of these covered sepulchres still perfect; and, in one, whose closing-block had been so moved aside as to leave an opening through which the interior of the grave could be seen, a human skull remained perfect, possessing no visible peculiarity of form, but being apparently of the same size as those of the present race.

These were unquestionably the works of a very early age, and might, perhaps, have been the sepulchres of those heroes who fell in the great battle between Barak and Sisera, which ended in the defeat of the latter, upon this celebrated plain, of which Mount

Tabor and the river Kishon form such prominent features* ; or of those Jews, of whom ten thousand were slain in a battle with Gabinus, near to Mount Tabor, during the Roman wars here. †

This village of Eksall is probably that of Xaloth, which is made one of the boundaries of the Lower Galilee, and whose name it still very nearly retains. In his description of Galilee, Samaria, and Judea, the Jewish historian says, "As for that Galilee which is called the Lower, it extends, in length, from Tiberias to Zabulon, and, of the maritime places, Ptolemais is its neighbour : its breadth is from the village called Xaloth, which lies in the Great Plain, as far as Bersabe, from which beginning also is taken the breadth of the Upper Galilee, as far as the village Baca, which divides the land of the Tyrians from it ; its length is also from Meroth to Thellah, a village near to Jordan. ‡

The situation of this village of Eksall, on the edge of the great plain of Esdraelon, corresponds very accurately with that given to Xaloth, and its name may be traced, with but little variation beyond that which is common to names passing from one language to another ; while the sepulchres here described sufficiently indicate it to be a place of great antiquity. §

From this village of Eksall, which is about an hour's distance from the foot of Tabor north-westerly, we began to ascend the rugged hills which form the eastern boundary of Esdraelon on our right ; and from the steepness of the ascent, and the rocky nature of the path, it took us a full hour to gain the summit : all our party alighting from their horses except myself, who could not place my wounded foot on the ground.

When we had reached the top of the hill, which we computed to be about seven hundred feet above the level of the plain below, we found ourselves on the brink of an extensive hollow, like a

* Judges, iv. 13, 14.

† Jewish Wars, b. i. c. 8. s. 7.

‡ Wars of the Jews, b. iii. c. 3. s. 1.

§ Reland de Palæstinæ nominibus, situ, terminis, partitione, &c. l. 1. c. 55. p. 367. ; and lib. iii. de urbibus et vicis Palæstinæ, in voce Ζαλώθ, p. 1062.

shallow bason, or the crater of a volcano, in shape, and the town of Nazareth before us in this hollow, to the north-east, seated on the southern side of a steep hill, and hemmed in on all sides by rising ground. Our descent from hence was gentle; and in half an hour, after passing through cultivated land and some green turf for pasture, we entered the town, which now appeared to us large, respectable, opulent, and well peopled, after the many smaller villages we had recently passed through on our way.

Our reception at the convent was full of kindness and respectful attention, though the superior himself was absent on a visit to Acre. I was lifted from my horse, and borne up stairs by the servants; and after passing an hour with the friars in mutual enquiry, had a medical application prepared for my wound, and gladly retired to my chamber for repose.

11th. For the whole of the last week I had been confined to the convent, the state of my foot rendering it impossible for me to proceed on my journey; and my time, during this interval, was chiefly employed in arranging the notes of our journey from Geraza to this place, and in prosecuting my studies of the vulgar Arabic, from aids furnished me by the *Padré* Curator of the convent.

Mr. Bankes quitted us this morning, on an excursion to Acre, Mount Carmel, and Cesarea, and I was therefore left quite alone. As a first exercise, however, I ventured to mount my horse to-day, and took a short ride to the Mountain of the Precipitation, as it is called, from a belief that it is the one from which the enraged Nazareens sought to precipitate our Saviour.

The road towards it lies over a tolerably level space for nearly a mile, in a southern direction, and it then becomes necessary to dismount and go on foot over a very rugged road, descending into a deep ravine, between two hills. After a quarter of an hour's scramble we turned up on the right, and ascending the southern point of the hill, we came first to an altar in a recess hewn out of the rock. This was held sacred, as being the spot where Jesus dined with his disciples. There are, close by this, two large cir-

cular cisterns for preserving rain-water, each well stuccoed on the inside ; and, besides these, there are several portions of buildings, all said to be the remains of a religious establishment founded there by Santa Helena.

• Immediately over this spot, and on the edge of a precipice about thirty feet in height, are two large flat stones, set up on their edges close to the brink. In the centre, and scattered over different parts of one of them, are several round marks, like the deep imprint of fingers in wax, and these are insisted on to be the marks of Christ's grasp when he clung to the stone, and thereby escaped being thrown headlong down.

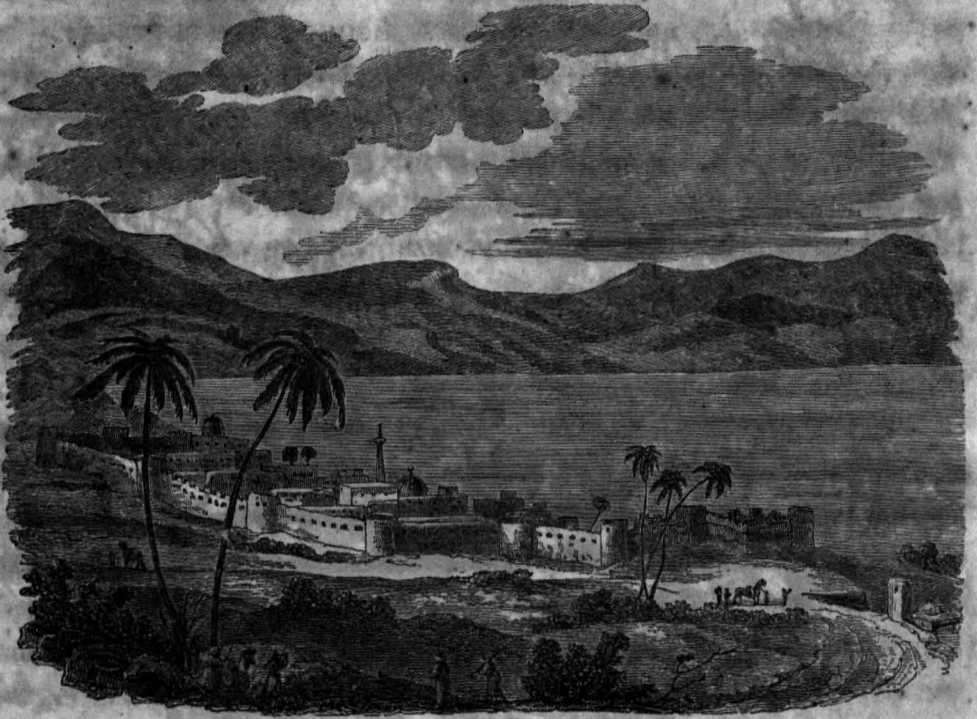
This is among one of the most bungling of the absurd traditions which prevail in this land of miracles. St. Luke represents the Jews as thrusting Jesus out of the synagogue in which he taught, and leading him to the brow of the hill whereon their city was built, that they might cast him down headlong ; but he, passing through the midst of them, went his way.* Nothing is more inconsistent, therefore, than to fix on this spot, as it is nearly two miles distant from the synagogue which they still shew in the present town, is almost inaccessible from the steep and rocky nature of the road, and is decidedly not on a hill on which Nazareth could ever have been built ; nor is the statement of Christ's clinging to a stone for safety, more in harmony with the sentence which describes his escape.

But this variance with the very scriptures on which they profess to found all their faith, might easily pass among a people who seldom read them, were it not that the ten great marks reckoned up in different parts of the stone as the impression of the ten fingers of the Messiah, are so disposed that they could not have been made at once by any possible position of the human hand, and are too clumsily executed and arranged to deceive even the most superficial observer.

The view from this precipice commands the whole breadth of the plain of Esdraelon to the south, and while it shows the range of Carmel in the distance toward the sea-shore, it looks over also upon Hermon, at the foot of which is the village of Nain, where Jesus raised the widow's son. Mount Tabor and the sepulchres of Eksall are not visible from hence, being shut in by the eastern hills; but a number of small settlements are seen scattered over the plain.

On our return, I felt refreshed by the air and occupation of the ride; but I found my foot still too tender to be used without extreme caution, and suffered even from the slight exercise of this excursion.

I was determined, however, to prosecute my journey with all possible speed, and began, accordingly, to prepare for my departure to-morrow. From the best information which I could collect, the road by Tiberias to Damascus was recommended as the safest and shortest, and this, therefore, I proposed to pursue, taking only the precaution to provide myself with a person acquainted with the bye-paths and high-ways, and leaving the rest to fortune.



CHAPTER XXV.

FROM NAZARETH TO TIBERIAS.

FEBRUARY 12th. Under the conduct of a guide from the town, we quitted Nazareth at an early hour, and ascended the hills to the eastward of it. Our road was stoney and rugged for the first two hours, when we were chiefly on hilly ground, and in the early part of it, we had a commanding view of the plain of Esdraelon and Mount Tabor, with the village of Eksall appearing through an opening in the hills.

At nine we passed under the village of Ain Mahhil, leaving it

on the left, and having Tabor immediately opposite to it, about two miles on our right. The village is small, and inhabited entirely by Mohammedans ; it is situated on the brow of a hill, and the villagers are, more generally, shepherds than cultivators, though both classes are to be found there. In the vale below, the country is woody, having the oak, now bare, some few olive-trees, and the wild carob, bearing the same name among the Arabs. We saw here a land-tortoise of a small size, weighing from three to four pounds.

At ten, we passed another small village, called Oom-el-Jebeal, leaving it also on our left. This village is seated at the foot of a hill, and is both smaller and meaner than the last, and its inhabitants are Mohammedans.

From hence our course inclined a little to the southward of east, until we reached Sook-el-Khan *, which we entered an hour before noon. This place is frequented for its weekly bazar on the Monday of the Christians, and, as every description of commodity in use among the people of the country is then collected here for sale, crowds of purchasers are attracted from all quarters. During the six other days of the week, it is entirely deserted, and not a creature remains even to guard the place. There are still existing here the remains of a Saracen fort in good preservation, and a khan or caravansera of the same age, but in a more ruined state: the former of these is of a square form, with circular towers at the angles and in the centre of each wall, and is about a hundred paces in extent on each of its sides. The latter is more extensive, besides having other buildings attached to it. Over the door of entrance is an Arabic inscription, and within are arched piazzas, little shops, private rooms, &c., with one good well of water in the centre.

We found assembled on the outside of these buildings, from four to five thousand persons, as well as numerous herds of cattle,

* سوق لا خان literally, the market or fair of the caravansera.

Arab horsemen, Bedouins on foot, Fellaheen, or peasantry, from the neighbourhood, women, and even children, were all mingled together in the gay confusion of a European fair. We turned into the Khan to water our horses, and halted for half an hour in the shade, as the heat was oppressive, the thermometer being at 92°, and the whole country parched by the long drought. We met here a young Nazarene, who had been the early play-fellow of our guide from the same place, and in the course of the interview between these two, it appeared that the former, though born of Christian parents, had become a Mohammedan from choice; it was added, that instances of a similar change were frequent, but that the fact of a Mohammedan becoming a Christian had never been heard of here. The reason is evident: temporal advantages are on the side of the former, and these, being certain and present, generally weigh more with this class of mankind than spiritual blessings, which appear to them uncertain and remote.

The whole of our road from Nazareth to Sook-el-Khan had been more or less rugged and hilly, but on our departure from hence, we entered on a fertile plain. In our way across this, we met a party of Jews on asses, coming from Tiberias to the great public market, and conceiving me, from my Turkish dress and white turban, to be a Mohammedan, they all dismounted and passed by us on foot. These persecuted people are held in such opprobrium here, that it is forbidden to them to pass a mussulman mounted, while Christians are suffered to do so either on mules or asses, though to them it is also forbidden to ride on horseback without the express permission of the Pasha.

Throughout this rising plain, we perceived large quantities of the black porous stone which we had observed near the hot springs on the banks of the Nahr-el-Hami, east of the Jordan; the soil, however, was a light reddish earth, and its whole surface was cracked by excessive drought, and plentifully covered with thistles.

We passed by the shaft of a white marble column on the road, and soon after noon reached the village of Cafr Sabt. This is al-

together built of the black porous stone already spoken of, great part of which appears to have been well-hewn blocks, as if the remains of former and better edifices. We saw here the pedestal of a white marble column, and several large stones used as architraves and portals to door-ways, but no other vestiges of antiquity. Though we had been riding over a gently-rising plain all the way from Sook-el-Khan thus far, we found this village seated on the edge of a steep hill, facing to the eastward, with a deep valley below, and another rising slope going up to the eastward from its base, on a lower level than that which we had passed.

In our descent from this hill, we halted at a large watering-place to drink; but though the spring was ordinarily sufficient for the supply of the whole village above, it now scarcely yielded its water but by distinct drops. We found a solitary female here watching her pitcher as it slowly filled, and spinning at her distaff in the mean time. She kindly supplied our wants from her own scanty store, and about half a mile further on, we came to the watering-place of the cattle. Several herds were assembled at this place, and water for them was so scarce, that there remained no hope of our being able to procure any for our own animals; so that, to avoid altercations, we passed on.

On reaching the foot of this hill, and beginning to ascend the eastern slope, we saw several flocks of ghazelles, consisting each of from four to six in number. The whole of the country seemed so burnt up by the unseasonable heat, and want of rain, that neither for them, nor for the flocks of the shepherds, was there a blade of verdure to be seen.

After ascending slowly for about two hours, we reached the summit of this slope, and came suddenly in sight of the lake and town of Tiberias. We found ourselves again on the brow of a steep hill facing to the eastward, and forming the western boundary of the hollow in which the lake is contained. The view from hence is grand and interesting. To the south, inclining easterly, the vale of the Jordan was distinctly open; to the south-west the

rounded top of Tabor rose above the intervening hills; to the north, the lofty Libanus, the Gebel-el-Thelj* or Gebel-el-Sheikh† of the Arabs, reared its snow-clad head; while the bare and yellow mountains of the eastern shore served but to give a brighter blue to the scarcely ruffled waters of the lake below. The town from hence has a more completely Moorish appearance, from its high walls and circular towers, than any other I had yet seen in Palestine. The waters, on whose western edge it stands, were as still as those of the Dead Sea, from being confined in a deep basin, and hemmed closely in by opposite ranges of hills. The scenery around possessed many features of grandeur, though destitute of wood and verdure; and the whole, indeed, was such as to render our momentary halt there agreeable in the extreme.

On descending the hill, we observed a cistern for water, its spring being now dry; and while the muezzin‡ was calling to the prayers of El Assr, from the gallery of the mosque within the town, we entered it by the gate of the western wall. Taking a southern course through the town, we were conducted to the house of the Catholic priest, and alighted there to halt for the night.

We found the Abuna § himself occupied in opening pods of cotton in the outer court; while about twenty children were bawling, rather than reading Arabic in a small dark room behind him. The mat, on which the father sat, being sufficiently large to contain us both, I seated myself beside him; but, whether from religious pride or any other motive, I knew not, he neither rose, nor gave me any of the accustomed forms of salutation. The first question which he asked me, on my being seated, was, whether I was a Christian, and how I made the sign of the cross. I replied,

* جبل لا شليج, the Mountain of Snow.

† جبل لا شيخ, the Mountain of the Chief.

‡ موزون, the public crier who announces the hour of prayer.

§ أبونا, literally, "Our Father." This is the name generally given to Christian pastors throughout the Holy Land, by those who speak of them in Arabic.

that I was an Englishman on my way to Damascus, and had thought that he would be glad to entertain me for a night on that consideration alone; but added, that if he felt any scruples at harbouring an heretic, in which light the English are considered by all the Christians of the East, I should most willingly withdraw to seek some other shelter. His son then hinted to him in a loose way, that though the English did not bow to the Pope, they were excellent people to deal with, for they travelled all the world over to get the hidden treasures of ruined cities, and always paid twice as much as the people of any other nation for any service rendered to them. This seemed to reconcile the father so completely to my stay, that throughout the whole of the evening nothing was talked of but the English, their wealth, their wisdom, and proficiency in the black art, and the certainty of their being the greatest in this world, whatever fate they might be doomed to in the next.

Being desirous of supping on the fish of the lake, a person had been dispatched on the instant after our arrival to procure some; but after a search of two hours, he returned without being able to find any. This fine piece of water abounds with a great variety of excellent fish; but from the poverty, and one must add, the ignorance and the indolence of the people who live on its borders, there is not a boat or a raft, either large or small, throughout its whole extent. Some three years since, a boat did exist here, but this being broken up from decay, has never been replaced; so that the few fish which are now and then taken, are caught by lines from the shore, nets never being used.

The conduct of the southern Arabs on the shores of the Yemen forms a striking contrast in this particular to that of their brethren in the north. Along all the shores of Arabia Felix are small rafts called catamarans, composed only of four or five rude logs of wood lashed together, on which fishermen go out for several miles against a strong wind and boisterous sea, and remain often a whole day and night half-immersed in water to procure supplies of fish

for the market ; while here, where the lake is scarcely ever ruffled by a wind of any violence, where the water is shallow, the shelter good, and the fish abundant near the shore, the means of procuring supplies of food from thence are uncertain and neglected.

When the sun had set, we retired into an inner room, which the whole of the family inhabited, including the Abuna and his wife, the elder son Yusuf, his wife Martha, and the infant child Ibrahim, with two grown boys, younger sons of the old man. The whole of the space appropriated to this number, was about ten feet long, by six broad ; and in the same enclosure, on a lower level, was a stall for two cows, and a little place apart for three pigs. Besides this, were to be seen above little balconies, like large breeding-cages for birds, which appeared to be store-rooms or lockers for provisions. The whole compass of the outer walls which inclosed all these departments, was not a square of more than twelve feet at the utmost. The roof was flat, and composed of branches of wood laid across rude beams, and covered by mortar, which formed the terrace above. The only ornament seen within, was the cross, daubed in red upon the walls, and repeated at every interval of space not otherwise occupied ; and even over the stall of the oxen and the trough of the hogs, this holy emblem was conspicuously portrayed.

The hour of supper arrived, and a bowl of boiled wheat and dūrra with oil was produced for the family. I was turning up my sleeves to wash my hands in preparation for the meal, when the old man asked me, whether we had no provisions in our sack. I replied, that we had only taken sufficient for the day, and had finished it at Sook-el-Khan, being assured by the friars at Nazareth that we should find every thing we could desire here. He then said, “ you must purchase supper for yourselves.” I replied, that we would not willingly intrude on his stock, and had therefore sought to purchase fish at first ; but that since none could be procured, we should content ourselves with whatever might be found. Four eggs were then produced from a cupboard in the house ; but

before they were broken, eight paras were demanded of me for them. I desired that their number might be doubled, and the remaining eight paras were also asked for before they were produced. Six paras were then claimed for oil to fry them in, though this was poured out of the same jar from which the lamp was filled, and they seemed to think that they had laid us under great obligations to their hospitality in merely furnishing us with bread and shelter.

All this was so contrary to the behaviour of Arabs in general, and so directly opposite to that of the Mohammedans, and of the Bedouins in particular, that we were forcibly struck with it; nor could even the evident poverty of this religious chief account sufficiently for it; since among the very poorest of the classes named, the same warm hospitality is found as among the richest, varying only in its extent according to their several means. We made a hearty supper, however, and the old Abuna himself, after finishing his portion of the family bowl, came without ceremony to begin a new meal at our mess, of which he took at least an equal share.

A number of visits were paid in the evening by heads of Christian families, and the topic of conversation was the heretical peculiarities of the English, and their lamentable ignorance of the true religion. Some insisted that none of them believed in the existence of a God; others thought it was still worse that they did not bow to the Pope; many seemed to know that they did not hold the Virgin Mary in esteem, and that the crucifix was not worn by them; and all believed that there were neither churches, priests, fasts, festivals, nor public prayers throughout the country, but that every one followed the devices of his own heart without restraint.

It would have been as easy to have moved a mountain, as to have changed opinions like these; and the task of informing the very ignorant is often an ungrateful one. I barely replied with truth, therefore, to their questions; and, even in doing this, I made more enemies than friends, since it necessarily implied a contradiction of what they before held to be true.

Before the retirement of the party, we talked of our road to Damascus, and it was the opinion of all, that there was danger in every route which could be taken to that city. This was a subject on which their authority was of some value, and therefore worth consulting them on. By the latest advices from Sham, it appeared that the division of parties grew rather higher every day there, and that the roads in the neighbourhood were therefore infested, and robberies committed on them with impunity. On the sea-coast it was said to be worse, on account of the domineering insolence of the soldiery, who were now indeed all masters of their own particular districts. Besides the original usurper of the pashalick of Sham, who still continued at Damascus, and the pretensions of Suliman of Acre thereto, it was said that one Ali Pasha, who had been the Capudan Pasha of the Turks, was on his way from Stamboul, to take possession of the city by order of the Sultan. A general belief prevailed also that Toussoun Pasha, the eldest son of Mohammed Ali in Egypt, had designs this way, since he was now at the Sublime Porte, as conqueror of the Wahabees, and deliverer of the Prophet's tomb; and it was thought that the city of Damascus, which is one of the gates of pilgrimage, would be given to him as a recompense.

Such was the state of things, at the present moment, and the hope of its amelioration was but faint and distant. It was recommended to me, however, to take from hence two armed men as an escort, and attempt the journey by an unfrequented road, where the danger was thought to be less, from there being less chance of plunder, and consequently fewer adventurers. An arrangement of this nature was so generally approved of, that before we slept, two men were found, who engaged to depart with us in the morning.



CHAPTER XXVI.

JOURNEY ALONG THE LAKE OF TIBERIAS.

FEBRUARY 13th. Having paid for the food of our horses, and purchased some bread of our host for the way, we prepared to mount, when the old grey-bearded Abuna demanded of us a backshish*, for our entertainment: although we had already paid for every article consumed by us, a few paras were then given to him,

* *بخشش*, backshish, though represented as a word of Persian origin, is in use through most parts of Arabia, to denote a gift or a reward.

which he accepted with evident avidity, and at sunrise we departed from his dwelling.

Leaving Tiberias, by the same gate at which we entered, we pursued our course to the northward, along the western edge of the lake. The ground rises here, so that the north-west angle of the town stands on a hill, while all the rest of it is low. We observed some fragments of a wall, which might have been part of the inclosure of the ancient city, and if so must have been at its northern extremity, as just beyond it are a number of old tombs, apparently of higher antiquity than the present town.

In about an hour after quitting Tiberias we came to the remains of some ancient baths, close to the water's edge. Of these there were three in number, the only portion of each remaining being a large circular cistern, in which the visitors must have bathed openly, as there is no appearance of any covered building ever having been constructed over them. They were all nearly of the same size; the one around the edge of which I walked being eighty paces in circumference, and from twelve to fifteen feet deep. Each of these were distant from the other about one hundred yards, ranging along the beach of the lake, and each was supplied by a separate spring, rising also near the sea. The water was in all of them beautifully transparent, of a slightly sulphureous taste, and of a light-green colour, as at the bath near Oom Kais; but the heat of the stream here was scarcely greater than that of the atmosphere, as the thermometer in the air stood at 84° , and when immersed in water rose to 86° . The first of these circular cisterns had a stone bench or pathway running round its interior, for the accommodation of the bathers, and the last had a similar work on the outside; in the latter a number of small black fish were seen swimming*. Each of the baths was supplied by a small aqueduct

* Pliny mentions a fountain in Armenia, that had black fishes in it, of which whoever ate died suddenly. Nat. Hist. b. xxxi. c. 2.

from its separate spring, and there were appearances of a semi-circular wall having inclosed them all within one area.

Leaving this spot, we continued our way along the lake, and about nine o'clock, came to a small village called Migdal, where a few Mohammedan families reside. This is seated near the edge of the lake, beneath a range of high cliffs, in which small grottoes are seen; and besides the few dwellings of the present inhabitants, there are the remains of an old square tower, and some larger buildings of rude construction, and apparently great antiquity. * This place is, no doubt, the Magdala of the Gospel, to the coasts of which Jesus was conveyed by ship, after his feeding the multitude on a mountain nigh unto the sea of Galilee †, and the Migdal of the earlier Scriptures. ‡

From this we entered upon a more extended plain, the hills retiring from the lake on the left; and continuing our course in a straight line across it, so as to leave the beach at some little distance on our right, we reached, in half an hour, a place called Khan-el-Munney. There are remains of a large Saracen khan, or caravansera, here, from which the place derives its name; and near the same spot we observed several large mill-stones, now broken.

Passing on, in a more easterly direction, we ascended over a little promontory, around which there was no road by the beach, and remarked the remains of a narrow paved way. Close by this, on the hill on our left, we were shewn what is considered to be the site of Gennesareth, but we could trace no remains of any buildings on the spot. It was here, too, our guides said, that the

* Migdal signifies "a tower," in Hebrew, and, as such, is given as an affix to many scriptural names, as may be seen in Reland, l. iii. p. 897, 898. It is in speaking of the tower of Eder, beyond which Jacob spread his tent, (Gen. xxxv. 21.) and which was thought to be near to Bethlehem, that he notices another place of the same name near the lake of Tiberias: — "Fit et mentio loci Migdal Eder in vita R. Simeonis Ben Chalaphtha: quamvis ille locus videatur prope mare Tiberiadis situs fuisse, ubi מגדל נדר Μαγδαλα Γαδαρων Lightfootus constituit à Gadaris dicta. Lib. iii. de urbibus, p. 898.

† Matt. xv. 29.

‡ Joshua, xix. 38.

legion of devils entered into the swine, who ran violently down a steep place into the sea. * The voyages of Jesus and his disciples by ship across this lake, are so vaguely described that it is exceedingly difficult to understand them clearly. From St. Mark, who first relates this story, the scene appears to have been on the *eastern* side of the lake, as far as can be gathered from the context. After his withdrawing himself with his disciples to the sea, where great multitudes from Galilee followed him †, and requested that a small ship should wait on him, because of the multitude, lest they should throng him ‡, Jesus is first described to have gone up into a mountain, where he ordained the twelve Apostles §, and afterwards to have entered into a ship, and sat on the sea, while the whole multitude was by the sea on the || land. And the same day, when the even was come, he saith unto them, "Let us pass over unto the *other side*." ¶ And they came over unto the other side of the sea, unto the country of the Gadarenès. And when he was come out of the ship, immediately there met him out of the tombs, a man with an unclean spirit, &c." **

St. Luke, who is more explicit in all his details, says expressly, after describing the passage of Jesus and his disciples across the lake, "And they arrived at the country of the Gadarenes, which is *over against* Galilee." †† He says also, "then the whole multitude of the country of the Gadarenes ‡‡ round about, besought him to depart from them, for they were taken with great fear; and he went up into the ship and returned back again." §§ St. Mark also adds, that the man thus freed from the legion of devils, departed and began to publish in Decapolis how great things Jesus had done for him, and all men did marvel. "And when Jesus was passed over again by ship unto the other side,

* St. Mark, v. 13.

† Ibid. iii. 7.

‡ Ibid. iii. 9.

§ Ibid. iii. 13.

|| Ibid. iv. 1.

¶ Ibid. iv. 35.

** Ibid. v. 12.

†† St. Luke, viii. 26.

‡‡ St. Matthew calls it the country of the Gergesenes, viii. 28.

§§ St. Luke, viii. 37.

much people gathered unto him, and he was nigh unto the sea," &c. * The country of the Decapolis is known to have been on the *east* of this lake, and that of the Gadarenes, which appears, from the testimony of both these writers, to have been the scene of the miracles in question, must have been on the *east* also, to be *over against* Galilee, as St. Luke describes it; so that the fixing on the spot near Gennesareth could have been suggested by no other consideration, than that it was the steepest place on the *west* side of the lake leading immediately down into the sea, and that it was more convenient to possess holy ground on *this* side than the *other*, where the dominion of the Bedouins renders religious visits difficult, if not impossible.

The waters of this lake lie in a deep basin, surrounded on all sides with lofty hills, excepting only the narrow entrance and outlets of the Jordan at each extreme; for which reason, long-continued tempests from any one quarter are unknown here; and this lake, like the Dead Sea, with which it communicates, is, for the same reason, never violently agitated for any length of time. The same local features, however, render it occasionally subject to whirlwinds, squalls, and sudden gusts from the hollow of the mountains, which, as in every other similar basin, are of momentary duration, and the most furious gust is instantly succeeded by a calm.†

From the supposed site of Gennesareth, we continued our way along the edge of the lake in nearly an eastern direction, and in about half an hour, reached a place called Tahhbahh, where only one Arab family resides, at a corn-mill near the water. There are several hot springs here, of the same nature as those at El Hami, below Oom Kais, but still more copious. Around them are re-

* St. Luke, v. 20, 21.

† "And they launched forth. But as they sailed, Jesus fell asleep, and there came down a storm of wind on the lake, and they were filled with water, and were in jeopardy. And they came to him and awoke him, and said, Master, Master, we perish. Then he arose, and rebuked the wind and the raging of the water, and there was a calm." — St. Luke, viii. 23.

mains of four large baths, each supplied by its own separate spring, and each having an aqueduct for carrying off its superfluous waters into the lake, from the edge of which they are distant about three hundred yards.

The most perfect of these baths is an open octangular basin of excellent masonry, stuccoed on the inside, being one hundred and five paces in circumference, and about twenty-five feet in depth. We descended to it by a narrow flight of ten stone steps, which lead to a platform about twelve feet square, and elevated considerably above the bottom of the bath, so that the bathers might go from thence into deeper water below. This large basin is now nearly filled with tall reeds, growing up from the bottom; but its aqueduct, which is still perfect, and arched near the end, carries down a full and rapid stream to turn the mill erected at its further end. On the sides of this aqueduct are seen incrustations similar to those described on the aqueduct of Tyre, leading from the cisterns of Solomon at Ras-el-ayn, and occasioned, no doubt, by the same cause. The whole of the work, both of the baths and its aqueduct, appears to be Roman; and it is executed with the care and solidity which generally marks the architectural labours of that people. At a short distance beyond this, to the eastward, is a small circular building called Hemmam-el-Aioobe, or the Bath of Job, but it is apparently of the same age as those near it.

It was almost noon when we reached Tal-hhewn, a station of Arabs, where we alighted to refresh: this place is said to have been formerly called Caphernaom, but at present it is known only by the name of Tal-hhewn, or Tal-hhewm, as it is differently pronounced. It is seated close upon the edge of the lake, having the town of Tiberias to bear exactly S.S.W. by compass, distant apparently from nine to twelve miles in a straight line; the vale of Jericho, wide open, bearing S. by W. from twelve to fifteen miles from its upper edge; an ancient castle, called El-Hussan, in the mountains S. E. by S., from eight to ten miles; and the en-

trance of the Jordan, from the northward, E. N. E., from four to five miles.

The description which Josephus has left us of this lake is like all the other pictures drawn by him, admirably faithful in the detail of local features. "Now this lake of Gennesareth, is so called from the country adjoining to it. Its breadth is forty furlongs, and its length one hundred and forty; its waters are sweet, and very agreeable for drinking, for they are finer than the thick waters of other fens; the lake is also pure, and on every side ends directly at the shores, and at the sand; and it is also of a temperate nature when you draw it up, and of a more gentle nature than river or fountain water, and yet always cooler than one could expect in so diffuse a place as this is. Now, when this water is kept in the open air, it is as cold as that snow which the country people are accustomed to make by night in summer. There are several kinds of fish in it, different both to the taste and the sight from those elsewhere." *

All these features are drawn with an accuracy that could only have been attained by one resident in the country; the size is still nearly the same, the borders of the lake still end at the beach, or the sands, at the feet of the mountains which environ it. Its waters are still as sweet and temperate as ever, and the lake abounds with great numbers of fish of various sizes and kinds.

In more early times, the sea of Galilee, or lake of Gennesareth, was called the sea of Chinnereth, from a city of that name seated on it, belonging to the children of Naphtali †, and the edge of this sea on the other side Jordan, eastward, was made the western boundary of the portion of Gad, who occupied all the cities of Gilead, and half the land of the children of Ammon. ‡ Gennesareth is most probably the original name of this sea of Chinnereth, gradually corrupted; Galilee was the name given to the lake from

* Josephus, Wars of the Jews, l. iii. c. 13. s. 7.

† Judges, xix. 35.

‡ Joshua, xiii. 24. to 27.

its situation on the eastern borders of that division of Palestine; and Tiberias, which is its most modern name, must have been bestowed on it after the building of that city by Herod. This last, both the town and the lake still retain, under the Arabic form of Tabareeah; and the present inhabitants, like the earliest ones, call their water a *sea*, and reckon it and the Dead Sea, to the south of them, to be the two largest known, except the great ocean. Diodorus Siculus, in his account of the marvellous properties of the Lake Asphaltes, fails not to remark the great singularity of the bitterness of its waters; though there are, as he says, great rivers whose waters are exceedingly sweet, which empty themselves into it*; and this may be strictly said of the Zerkah, the Hieromax, and the Jordan, the two last of which empty themselves first into the lake of Tiberias, and then go by the southern channel of the Jordan, through the valley of Jéricho, into the Dead Sea. †

The appearance of the lake, as seen from this point of view at Capernaum, is still grand; its greatest length runs nearly north and south, from twelve to fifteen miles, and its breadth seems to be, in general, from six to nine miles. ‡ The barren aspect of the mountains on each side, and the total absence of wood, give, however, a cast of dullness to the picture; and this is increased to melancholy by the dead calm of its waters, and the silence which reigns throughout its whole extent, where not a boat or vessel of any kind is to be found.

There were fleets of some force on the lake of Tiberias during

* Diod. Sic. l. ii. c. 4., and l. xix. c. 6.

† It is for this reason that the Dead Sea is called in Scripture, the Salt Sea, at the south end of Jordan. — Josh. xviii. 19.; Deut. xv. 5.

‡ Abulfeda, in describing the lake of Tiberias, says, طوله اثني عشر ميلا وعرضها ستة اميلا, "The length of it is twelve miles, and the breadth of it is six miles." He farther describes its situation, في الغور, in the *deep valley*. This name of El Ghoor, is given to the whole of the valley, or low country, from the Dead Sea through the plain of Jordan, all the way up to the Gebel-el-Thelj, the Shenir of the Scriptures, north of this lake of Tiberias.

the wars of the Jews with the Romans, and very bloody battles were fought between them. The ships were, no doubt, as large as the common vessels then in use on the shores of the Mediterranean Sea; and, as has been observed by Whiston, those that sailed on this sea of Galilee are always called by Josephus *Νηες* and *Πλοια*, and *Σκαφη*, i. e. plainly, ships; and this, he adds, should not be rendered boats, as it is often done.*

Tal-hhewn, though now only a station of Bedouins, appears to have been the site of some considerable settlement, as ruined buildings, hewn stones, broken pottery, &c., are scattered around here over a wide space.† The foundations of a large and magnificent edifice are still to be traced here, though there remains not sufficient of the building itself, to decide whether it was a temple or a palace. It appears to have had its greatest length from north to south, and thus presented a narrow front towards the lake. The northern end of the building is sixty-five paces in length; and, as the foundation of the eastern wall appears to extend from hence down close to the sea, it must have been nearly four times that measurement, or two hundred paces in extent. Within this space are seen large blocks of sculptured stone, in friezes, cornices, mouldings, &c., and among them two masses which looked like pannels of some sculptured wall. I conceived them at first to have been stone doors, but they were too thick for that purpose, and had no appearance of pivots for hinges; nor could they have been sarcophagi, as they were both perfectly solid.

The sculpture seems to have been originally fine, but is now much defaced by time. The block was nine spans long, four and a half spans wide, and two spans thick in its present state, and lay on its edge against other hewn stones.

Among the singularities we noticed here, were double pedestals,

* Whiston's Josephus, Life, sec. 32. in a note.

† Tal is, in Hebrew, "a ruinous heap." See Packhurst, in voce *תלה*; and in modern Arabic it has mostly that signification, though sometimes applied to small hillocks generally.

double shafts, and double capitals, attached to each other in one solid mass, having been perhaps thus used at the angles of colonnades. There were at least twenty pedestals of columns within this area occupying their original places, besides many others overturned and removed, and all the capitals we saw were of the Corinthian order and of a large size.

Near to this edifice, and close upon the edge of the lake, are the walls of a solid building, evidently constructed with fragments of the adjacent ruins, as there are seen in it shafts of pillars worked into the masonry, as well as pieces of sculptured stones intermingled with plain ones. This small building is vaulted within, though the Arabs have raised a flat terrace on its roof, and a poor family, with their cattle, now use the whole for their dwelling.

To the north-east of this spot, about two hundred yards, are the remains of a small domestic bath, the square, cistern, and channels for supplying it with water, being still perfect; and close by is a portion of the dwelling to which it was probably attached, with a narrow winding stair-case on one of its sides. The blocks of the great edifice are exceedingly large; and these, as well as the materials of the smaller buildings and the fragments scattered around in every direction, are chiefly of the black porous stone, which abounds throughout the western shores of the lake. Some masses of coarse white marble are seen, however, in the centre of the large ruin, and some subterraneous work appears to have been constructed there of that substance. The whole has an air of great antiquity, both from its outward appearance and its almost complete destruction, but the style of the architecture is evidently Roman.

The name of Capharnaom, which is said to have been the one borne by this city anciently, is unquestionably meant for the Capernaum of the Scriptures.* That this was a place of some wealth

* Capernaum idem est quod vicus Naum, i. e. כפר נחום Capharnachum. Reland. l. iii. de urbibus et vicis Palæstinæ, p. 682.

and consequence, may be inferred from the address to it by Christ, when he began to upbraid the cities, wherein most of his mighty works were done, because they repented not. "Woe unto thee, Chorazin! Woe unto thee, Bethsaida! And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell!"* It was also seated on the shores of the lake of Tiberias: for, after the feeding of the five thousand on a mountain near that place, Jesus entered into a ship, and went over the sea toward Capernaum †; and the multitude having lost him, after his walking on the sea to overtake the boat in which his disciples were, they also took shipping and came to Capernaum seeking him. ‡ This, in name and position, corresponds with the Caphar Nahum of the present day. The other name of Tal-hewn may be thought to have some affinity with that of Dalmanutha, a name given in the Gospel, seemingly to Capernaum itself, or the country about it at least; as St. Mark, in his Gospel, after describing the feeding of the four thousand, says, "And straitway he entered into a ship with his disciples, and came into the parts of Dalmanutha."§ As has been before remarked, it is a matter of some difficulty to fix on the site of many of the towns of this lake with any precision, more particularly Chorazin, Bethsaida, Gennesareth, and Capernaum. The city of Tiberias was unequivocally on the *west*, where the present town of Tabareeah stands; and we have the testimony of Pliny, that Julius ¶ and Hippos were on the *east*, and Tarichæa on the *southern* shores of the lake ¶; so that the others were probably toward the *north*, and Capernaum or Dalmanutha, here at

* St. Matthew, xi. 20. to 23. and St. Luke x. 13. to 15.

† St. John, vi. 17.

‡ Ibid. vi. 24.

§ St. Mark, viii. 10.

¶ From Josephus, it appears, that Bethsaida and Julius were the same; for he says, in recounting the works of Herod, "He also advanced the village Bethsaida, situate at the Lake of Gennesareth, to the dignity of a city, both by the number of inhabitants it contained, and its other grandeur, and called it by the name of Julius, the same name with Cæsar's daughter." Ant. of the Jews, l. xviii. c. 2. s. 1.

¶ Pliny, Nat. Hist. l. v. c. 15.

the ruins called Caphar Nahoam and Tal-hewn, which agrees with all the authorities for its position. *

While I was occupied in taking a hasty survey of these remains, and our guides were enjoying their noon-meal with the Bedouins settled amid these ruins, a small party of travellers arrived from the northward, and halted here for the same purpose as ourselves. On my return to the spot where they were all assembled, I found them warmly engaged in conversation on the news from Damascus, and the dangers of the road. These men, it appeared, were residents of Tiberias who had set out from their own homes two days before to go to Damascus, in order to make some purchases, for which they had taken a sufficient sum of money with them. They were originally six in number and all armed, and they had travelled in safety as far as the Bir-yusef. † During their halt there, however, they were attacked by a party of superior numbers, among whom, they said, were several soldiers, but, as they believed, no Bedouins. The result was, that they were stripped both of their money and arms, and some of those who were well-dressed, had their clothes taken from them, but no lives were lost, though two of the party who at first made resistance, were so severely beaten, that they were obliged to leave them behind on the road. These men conjured us by every thing sacred not to proceed any farther, but to return with them to Tiberias, as we were certain of being plundered at best, and perhaps murdered also, if we happened to fall into the hands of more sanguinary enemies.

I would have ventured on the journey still, from a sense of duty

* Capernaum ad mare Galilæum, Decapoleos urbs primaria opibus et splendore, præ cæteris illustris, ad dextram sita erat in litore, secundo Jordane descenditibus, ubi is lacui se miscet. Ut vero Capernaum dextrum litus obsidebat, ita Chorazin tenebat lævum. Quæ urbes, quod ipse Servator iis prædixerat, hodie in ruinis jacent. Cluverius, l. v. c. 21. p. 369. — Of the signification of the name, it is said, “ Quod Agrum Pœnitentiæ, vel Villum Consolationis, aut Propitiationem Pœnitentis denotat.”

† بئر يوسف, the Well of Joseph. This is so called from its being supposed to be the well in which Joseph was hidden by his brethren, when they sold him to the Ishmaelites, Gen. xxvii. And it is singular enough, that the word يوسف, Yusef, signifies in Arabic, groaning or complaining.

rather than inclination, if I could have found my way alone ; but that was difficult, and our guides refused to advance a step further for the present, so that no alternative remained but to return by the way we came. We accordingly quitted Tal-hewn about an hour after noon, and followed the western shore of the lake on our way back. Our conversation on the road was entirely on the affair which had thus arrested our progress, and our new companions certainly felt terrified beyond description at the accident that had befallen them.

No new observations occurred to me on the route of return, except that we observed several shoals of fish in the lake from the heights above, and storks and diving-birds in large flocks on the shore. As we re-entered Tiberias from the northward, we had a commanding view of the interior of the town, from the rising ground on which its north-west angle stands ; and though that interior presents nothing of grandeur or beauty, the Moorish appearance of the walls and circular towers that enclosed it, gave the whole an interesting air. In passing, I had an opportunity of noticing also, that the small village of Sumuk, on the site of the ancient Tarichæa, bears from Tiberias nearly south by compass, distant four or five miles, though it is not visible from the town itself, from the intervention of a point of land over which we now saw it ; and that a village on the opposite shore, called Ghearbi-el Summara bears S. E. by S. about the same distance.

As I had already experienced how far the hospitality of the Christian priest extended, I felt disposed to seek another shelter for the night, and accordingly the guide, who had brought us from Nazareth, offered to take me to the house of his brother, who was settled here as a baker, and with whom he himself had passed the preceding evening. I very gladly accepted his offer, and separating from our pillaged companions at the gate, we proceeded straight to his dwelling. This man being a communicant of the Catholic church, was one of the Abuna's flock ; and, whether from desire to contrast his behaviour with that of his pastor, which was already

known to him, or from the impulse of pure good-nature, the reception and treatment we met with at his porch were of the warmest and most hospitable kind. Our horses were fed, an excellent supper prepared, a party of friends collected, tales of humour and adventure related, our pipes filled from his own sack, and coffee served to us by his wife, unveiled and dressed in the most alluring manner. At every pause, the brother of our guide was reproached for not having brought us on the preceding evening to the house, and the only reply he made was, that he knew the Abuna to be more able, and naturally supposed that he would be equally willing, to entertain us.

We continued to sit together until a late hour, it being past midnight before the party of visitors had dispersed, and even after that, the Abuna and his son came, professedly to inquire the cause of our return, but, as it afterwards appeared, to beg that we would not make an evil report of them to the convent at Nazareth.

A good bed, with coverlid, cushions, &c. being prepared for me on a raised bench in the room, the rest of the party, consisting of the husband, his brother, the wife, and a male relation of hers, stretched themselves out side by side on mats on the floor, and we thus all slept as openly as a family of children.



CHAPTER XXVII.

DESCRIPTION OF THE TOWN OF TIBERIAS.

FEBRUARY 14th. As it was now necessary that we should return to Nazareth to seek some more safe occasion of pursuing our journey, I rose early to make an excursion through the town before we set out, and visiting in the course of my rambles every part of it, was enabled, from what I saw, added to the information collected during my stay there on the two preceding evenings, to make the following observations.

The present town of Tabareeah *, as it is now called, is in the

* Spelt in Arabic, *تاباريع*, but in its original Greek form, *Tibērias*, to which this interpretation is given, “Bona visio, vel umbilicus, aut confractio.” Urbs

form of an irregular crescent, and is inclosed toward the land by a wall flanked with circular towers. It lies nearly north and south along the western edge of the lake, and has its eastern front opposed to the water, on the brink of which it stands, as some of the houses there are almost washed by the sea. Its southern wall approaches close to the beach; but the north-western angle of the northern wall, being seated on a rising ground, recedes some little distance from the water, and thus gives an irregular form to the inclosure. The whole does not appear a mile in circuit, and cannot contain more than five hundred separate dwellings, from the manner in which they are placed. There are two gates visible from without, one near the southern, and the other in the western wall, the latter of which is in one of the round towers, and is the only one now open; there are appearances also of the town having been surrounded by a ditch, but this is now filled up by cultivable soil.

To the northward of the town, is the road we passed over on our journey the day before; to the southward, the ruins of the ancient city, and a hot bath still frequented, as well as the burying-ground of the Mohammedans and the Jews; on the east, the broad expanse of the lake stretches over to the opposite shore; and on the west, it has a small space of plain fit for cultivation, from whence the land suddenly rises into the lofty hills which almost overhang the town.

The interior presents but few objects of interest besides the ordinary habitations, which are, in general, small and mean. There is a mosque, with a dome and minareh, now frequented, and another with an octangular tower, in ruins. The former of these is not far from the gate of entrance, the latter is nearer to the beach. There are also two synagogues of the Jews near the centre

Galilææ ad mare sita, quod ab ipse civitate appellatur Mare Tiberiadis. Joh. vi. 1. Hanc civitatem olim Cenereth appellatam. Herodes tetrarcha in honorem Tiberii Cæsaris condidit, et Tiberiadem vocavit. — *Onomasticum Sacrum*, p. 315.

of the town, both of them inferior to that of Jerusalem, though similar in design; and one Christian place of worship called the "House of Peter," near the northern quarter, close to the water's edge. The last, which has been thought by some to be the oldest place of Christian worship now extant in Palestine*, is a vaulted room about thirty feet by fifteen, and perhaps fifteen in height; it stands nearly east and west, having its door of entrance at the western front, and its altar immediately opposite, in a shallow recess. Over the door is one small window, and on each side four others, all arched and open. The masonry of the edifice is of an ordinary kind; the pavement within is similar to that used for streets in this country, and the whole is devoid of sculpture or other ornament, as far as I could perceive. In a court without the House of Peter, I observed, however, a block of stone, on which were the figures of two goats, and two lions, or tigers, coarsely executed; but whether this ever belonged to the building itself, no one could inform me. During my visit to this church, morning mass was performing by the Abuna, at whose house we had lodged; the congregation consisted of only eleven persons, young and old, and the furniture and decorations of the altar and the priest were exceedingly scanty and poor.

This edifice is thought by the people here, to have been the very house which Peter inhabited at the time of his being called from his boat to follow Christ. It was evidently constructed, however, for a place of worship, and, probably, at a period much posterior to the time of the Apostle whose name it bears, though it might have been erected on the spot which tradition had marked as the site of his more humble habitation: from hence, they say too, it was, that the boat pushed off into the lake, when the miraculous draught of fishes was drawn.

Besides the public buildings already specified, are the house of the Aga, on the rising ground near the northern quarter of the

* Quarterly Reviewers on Dr. Clarke's Travels.

town; a small, but good bazar, and two or three coffee-sheds. The ordinary dwellings of the inhabitants are such as are commonly seen in eastern villages, but are marked by a peculiarity which I witnessed here for the first time; on the terrace of almost every house, stands a small square inclosure of reeds, loosely covered with leaves. These, I learnt, were resorted to by the heads of families to sleep in during the summer months, when the heat of the nights is intolerable, from the low situation of the town, and the unfrequency of cooling breezes. At the present moment, indeed, we had the thermometer at 82° in the shade, an hour after sun-rise, and calm; while on the hills it was considerably less than at noon in the sun.

The whole population of Tabareeah does not exceed two thousand souls, according to the opinion of the best informed residents. Of these, about the half are Jews, many of whom are from Europe, particularly from Germany, Russia, and Poland*, and the rest are Mohammedans, exclusive of about twenty Christian families of the catholic communion. The military force here seldom exceeds twenty or thirty soldiers under the command of the Aga, and there are four old cannon mounted on different parts of the walls. Provisions are not abundant, and therefore are generally dear; and fish, when occasionally taken by a line from the shore, are sold to the Aga, or to some of the rich Jews, at an exorbitant price.

The origin of this city under its Roman name, mounts no higher than the age of Herod; and Josephus, in his Jewish Antiquities, touches thus slightly on its foundation. "Now Herod the tetrarch, who was in great favour with Tiberius, built a city of the same name with him, and called it Tiberias. He built it in the best

* In the time of Benjamin of Tudela, this place was in as great repute among the Jews as at present, and sepulture there was thought highly honourable. The hot baths of the neighbourhood were noticed by this traveller, and it would seem, from his account, that at that period there was a small salt lake called As Cloth Hapisga, lying between the lake of Gennesareth and the sea of Sodom, of which there are no traces at present. Bergeron's Collection.

part of Galilee, at the lake of Gennesareth ; there are warm baths at a little distance from it in a village named Emmaus.* The part of Galilee in which it lies, as bordering the lake, possesses great advantages, though they are not now used to the extent that they were in the days of this city's foundation. The word Emmaus, which is the Greek pronunciation of the Hebrew word Hammah, is said to signify a warm bath, and may have some affinity with the Arabic Hamman, and with the appellation of Hamé, given to the bath and hot springs at the mouth of the Hieromax.† As such, it would be a name equally appropriated to all the numerous warm springs and ruined baths on the borders of this lake, and we know indeed that it was a name which, perhaps, from its applicability to local features, was given to many different places in Palestine.‡

There is another circumstance mentioned by Josephus, which is worthy of notice. He says, that after having built this city in honour of Tiberius, Herod was obliged to use force in compelling people of condition to dwell in it, and to allure strangers and poor people thereto, by building them houses at his own expence, and giving them land also ; for he was sensible, says the historian, that to make this place a habitation, was to transgress the Jewish ancient laws, because many sepulchres were to be here taken away in order to make room for the city Tiberias ; whereas our laws pronounce that such inhabitants are unclean for seven days.§ From the first moment of my seeing the sepulchres on the rising ground to the northward of the present town, my impression was,

* Ant. Jud. b. xviii. c. 2. and 3.

† There was also a Beth-maus, probably one of the baths, only four furlongs from Tiberias. Life of Josephus, s. 12.

‡ The Hebrew names, Chama, Chamath, and Chamin, which the Greek and Vulgate write Emmaus, Amatha, Hamata, Amath, and Amathus, always signify such places as had these hot waters ; and of them we find several in Palestine, whose waters were famed for curing a variety of diseases, some by bathing, others by drinking. The superstitious Jews were such admirers of some of them, as to imagine that their virtue was miraculous, though Josephus owns it to be natural. Anc. Un. Hist. v. ii. b. i. c. 7. p. 434.

§ Ant. Jud. l. xviii. c. 2. s. 3.

as there mentioned, that they were of a very ancient kind, and, at least, of equal antiquity with the first foundation of the Herodian city itself. They were no doubt, therefore, a portion of the extensive burying-ground from which many sepulchres were to be taken away, in order to make room for the city, as Josephus here describes.

This was a city with which this historian must have been well acquainted, for in many of the most striking incidents of his life, as written by himself, Tiberias is mentioned as the scene, and the lake and its shores, was almost as much the theatre of the Jewish wars as any other part of Judea. In one place, he mentions his having himself taken the city four times. * By the persuasion of John of Gischala, whom he had given leave to make use of the hot baths of Tiberias for the recovery of his health, the inhabitants were induced to revolt from their fidelity to Josephus; and he, after fruitless efforts to regain their good will, effected a narrow escape by ship to Tarichea. † The stratagem by which he afterwards got the whole of the senate of Tiberias into his power, and forced Clitus, the author of the sedition, to cut off one of his own hands, may be numbered amongst the most ingenious of the whole war, fertile as it was in contriving to deceive ‡; and his commentator thinks it the finest that ever was invented and executed by any warrior whatever. §

In the further details of this historian's active part in the events of these times, we gather that there was a *proseucha*, or open place of public prayer, *within* the city of Tiberias, though such *proseuchæ*, as his commentator observes, were usually *without* the cities, as the synagogues or houses of prayer were *within* them. || Of this, however, we could find no unequivocal traces within the modern town, or among the ruins to the southward of it, though

* Life of Josephus, s. 15.

† Ibid, s. 18.

‡ Ibid, s. 3. 33, 34.

§ Whiston's Notes. Wars of the Jews, l. ii. c. 22. s. 10.

|| Whiston's Notes on Josephus.

in each there were many open spaces that might have been conjectured to mark the place of it. In the account of the same affair, which is given more at large in his entertaining history, the place where Josephus harangued the people of Tiberias, who had revolted, is called the *stadium*; but of this it was as difficult to fix the place at present, as it was to discover that of the *proseucha*.

We learn from the details of the war, that Tarichea was within a night's march of Tiberias *, and that it was of consideration enough to possess a hippodromos. † Pliny fixes this city on the south of the lake ‡; so that, under all these considerations, it probably stood near the present village of Sumuk; but we could obtain no account of that place, though so near to it, that would at all elucidate the question without our visiting the spot itself. §

The importance of Tiberias in the succeeding wars of the Saracens and Christians may be seen from the contests for its possession, described in the history of the Crusades; and after its frequent reductions and subsequent repairs, all that remains of it now may be considered as purely Mohammedan, at least all that is included within the modern walls; the sepulchres on the north, and the ruins on the south, being unquestionably of an earlier date.

After our ramble through the town, we set out on an excursion to the hot baths to the southward of it, our host promising to procure for us, if possible, during our absence, a dish of fish from the lake, on condition that we would turn in on our way back and partake of it, to which we assented. Leaving the town at the western gate, we pursued our course southerly along its wall, and came in half an hour to an old dome-topped building, called Setty Skené. We were about to enter into the outer court

* Joseph. Wars of the Jews, b. ii. c. 21. s. 6.

† Ibid. b. ii. c. 21. s. 3.

‡ Pliny Nat. Hist. b. v. c. 15.

§ Tiberiada et Tarichæas, distare stadiis 30. Reland, lib. iii. de urbibus et vicis Palæstinæ, p. 1038.

of this, where we saw an Arabic inscription on a tablet in the wall; but some Moslems, who were employed in interring a corpse on a high burying-ground near, perceiving that our guide was a Nazarene, hailed us aloud to let no Christian enter these hallowed precincts. We accordingly gave them an evasive answer, and passed on; learning, however, from this incident, that the place was even now revered, and was probably the tomb of some sheikh or saint of the Mohammedan faith.

From hence, pursuing our course still southerly, we came to some scattered ruins of the old city of Tiberias, among which we observed many foundations of buildings, some fragments of others still standing, and both grey and red granite columns, some portions of the latter being at least four feet in diameter; but among the whole we saw neither ornamented capitals nor sculptured stones of any kind, though the city is known to have been a considerable one. * *

In our way, we passed an old tree standing amid these ruins, and observed its branches to be hung with rags of every hue and colour, no doubt the offerings of those who either expected or had received benefit from the springs in the road to which it lay. Throughout the cliffs of the overhanging mountain, on the west, are rude grottoes at different heights; and opposite to the tree are two arched caves, one of them having a square door of entrance beneath the arch, and both of them being apparently executed with care. We had not time to examine them, though we conceived them to have been, most probably, ancient sepulchres.

In less than an hour after our leaving the town, we arrived at the baths. The present building, erected over the springs here, is small and mean, and is altogether the work of Mohammedans.

* Tiberias metropolis et terminus Decapoleos regionis, urbiunque ejus maxima, nomen ab Imp. Rom. Tiberio traxit; et ab ipsa vicinum mare Tiberiadis. Cluverius, l. v. c. 21. p. 369.

It is within a few yards of the edge of the lake, and contains a bath for males and a bath for females, each with their separate apartment annexed. Over the door of the former is an Arabic inscription; ascending to this door by a few steps, it leads to an outer room, with an open window, a hearth for preparing coffee, and a small closet for the use of the attendant. Within this is the bath itself, a square room of about eighteen or twenty feet, covered with a low dome, and having benches in recesses on each side. The cistern for containing the hot water is in the centre of this room, and is sunk below the pavement; it is a square of eight or nine feet only, and the spring rises to supply it through a small head of some animal; but this is so badly executed, that it is difficult to decide for what it was intended. My thermometer rose here instantly to 130° , which was its utmost limit; but the heat of the water was certainly greater. It was painful to the hand as it issued from the spout, and could only be borne gradually by those who bathed in the cistern.

There is here only an old man and a little boy to hold the horses and make coffee for the visitors; and those who bathe strip in the inner room and wash themselves in the cistern, without being furnished with cloths, carpets, cushions, or any of the usual comforts of a Turkish bath. The whole establishment, indeed, is of the poorest kind, and the sight of the interior is rather disgusting than inviting.

Ammianus Marcellinus, in his brief description of Palestine, after remarking the number of fine cities it contains, and observing that the whole region did not possess a navigable river, mentions, however, that there were a number of places within it which were celebrated for their natural hot springs, whose waters were considered favourable to the cure of many maladies, and of which this of Tiberias was then probably one of the most celebrated. *

At this bath, we met with a soldier whom they called Mo-

* Ammianus Marcellinus, l. xiv. c. 8.

hammed Mamlouk, and I learnt that he was a German by birth, having become a Mamlouk and Mohammedan when a boy. He was now the hasnadar or treasurer to the Agha of Tabareeah, and was so completely a Turk as to profess that he would not willingly return to his native country, even if he could do so under the most favourable circumstances. He spoke the Turkish and Arabic languages equally well; and it was in the latter that we conversed, as he had entirely forgotten his native tongue, though not more than thirty-five years of age.

Besides the spring which supplies the present baths, there are several others near it, all rising close to the edge of the lake, and all equally hot, finely transparent and slightly sulphureous, resembling exactly the spring at El-Hamé. There are also extensive ruins around; which are most probably the remains of Roman edifices, though that which has been taken for the remains of a theatre appears rather to have been the choir of an early Christian church. Among them all, there is nothing, however, either interesting or definite. We quitted this spot to return to the town, and in our way by the bath saw a party of Jewish women just coming out from the female apartment. Their conversation was in German; and, on enquiry, they said that they had come from Vienna with their husbands, to end their days in the land of their fathers. In our way back from hence we were met by a party of Moslems, who conceiving me, from my dress and white turban, to be of their faith, gave us the usual salute, which I returned without scruple; but our guide was so shocked at the interchange of forbidden salutations between a Christian and a Mohammedan, that he expressed his confidence in its ending in some unlucky accident to us. To avert this, however, from his own head, he took a large stone from the road, and after spitting on it, turned that part toward the north, repeating a short Arabic prayer at the same time. Besides the present incident, I had observed on several other occasions that, in this country, set forms of expressions are regarded as appropriate to men of different faiths, and even

different ranks in life, and that therefore nothing is more necessary for a traveller than to acquaint himself with those minute shades of difference; as they serve, like the watch-word of an army, to distinguish friends from foes, and any errors therein might produce the most alarming consequences.

Our route of return was along the beach of the lake, leaving the tree of relics and Setty Skené on our left. Vestiges of ancient buildings still continued to be seen, close to the water's edge; but nothing of architectural beauty or of grandeur presented itself to our notice.

On our way we met a Jewish funeral, attended by a party of about fifty persons, all males. A group of half a dozen walked before, but without any apparent regard to order, and all seemed engaged in humming indistinctly hymns, or prayers, or lamentations; for they might have been either, as far as we could distinguish by the tone and the manner of their utterance. The corpse followed, wrapped in linen, without a coffin, and slung on cords between two poles borne on men's shoulders, with its feet foremost. A funeral service was said over it at the grave, and it was sunk into its mother earth in peace.

On our return to the town, we found an early dinner of fish prepared for us, and thought it excellent; a person had been employed all the morning with his line expressly for the purpose of procuring them, and we very gladly rewarded his industry by a suitable present. We were joined at our meal by a man from Is-pahan, who had been settled here for some time as a merchant, and as he understood a little Hindoostanee, having been in several parts of India, we conversed together in that language, which to me was a very unexpected event in a town of Palestine.

It was past noon when we quitted Tabareeah, and in our way through the streets toward the gate, we met a Frank doctor in his European dress, who had come from Acre to bleed a rich Jew. The figure and costume of the man was in itself highly ridiculous, and this effect was increased by his being so intoxicated at this

early hour of the day, that he reeled from side to side, in constant danger of falling off his horse. Besides a musket, a sword, and a powder-pouch, he wore, slung around his neck, a small canteen for spirits, which accounted for the state in which we saw him. In his way through the town, he was followed by a crowd of children, and laughed at by the women and the men ; so that the Frank character was likely to gain nothing by such a disreputable exhibition.

For our return to Nazareth, we took a shorter route than that by which we came, according to the advice of our guide, though the distance seemed to me at least equal. Ascending the hill to the northwest, we passed several flocks of ghazelles, from six to eight in number in each of them, and after reaching the summit of the mountains there, enjoyed again a commanding view of the lake below. We found the heat, even here, oppressive, though it was tempered by a light air from the north-west. The surface of the water was still, however, like a mirror, and a dead calm reigned in the hollow basin beneath us. The lofty summit of Libanus, covered with an unbroken sheet of snow, was still a conspicuous object in the picture, and is seen, indeed, from almost every point of view below, excepting only near the northern edge of the lake. From this edge a series of hills rise one over the other, until the highest point of the third or fourth range, forms the foundation of the base of the Gebel-el-Thelj ; and, from observations which I had an opportunity of making, when seeing the summit of that mountain from the water-line of the sea's level, I should conceive it to be at least from ten to twelve thousand feet in elevation above that point, though perhaps not even half that height from its own base.

About two hours after our leaving Tabareeah, we passed a rocky spot, with heaps of stones scattered around, called "Khamisi Khabshaat," or the place of the "five loaves," from a belief that the five thousand were here fed with five loaves and two small fishes. *

By all the Evangelists, the scene of this miracle is said to have been a *desert place*, and by all of them it is stated that there was *much grass* there, on which the people were made to sit down in companies and in ranks. As Jesus is also represented by all of them to have departed by *ship* into this desert place, it seems probable that it was on the *east* of the lake. St. Luke, indeed, calls it a desert place, belonging to the city of Bethsaida*, whose site is given by Pliny, under the name of Julias, on the *east*.† St. John, after describing the works of Jesus at the pool of Bethesda at Jerusalem, and his discourse with the Jews in the temple there, says, “After these things, Jesus went *over* the sea of Galilee, which is the sea of Tiberias;” an expression which could only imply his passing from this to the opposite shore on the *east*. And in describing the *return* of the boat back again, *after* the people had been fed, St. Matthew says, “And when they were gone *over*, they came into the land of Gennesaret §;” which land of Gennesaret we distinctly know to have been on the *west*. St. Mark says, after describing the miraculous feeding, and the gathering up of the fragments, “And straightway he constrained his disciples to get into the ship, and go to the *other side*, before unto Bethsaida, while he sent away the people ||;” but adds “And when they had passed over, (on their return back,) they came unto the land of Gennesaret, and drew to the shore.” ¶ St. Luke mentions nothing of the *return*; but St. John says, “And when the even was now come, his disciples went down unto the sea, and entered into a ship, and went *over the sea*, toward Capernaum.” **

From most of these testimonies it would appear, therefore, that the scene of the feeding was on the *east* side of the sea, seeing that Gennesaret and Capernaum were on the *west* and the *north*. This supposition is strengthened by the following part of St. John's narration, who describes the wonder of the people at finding Jesus

* St. Luke, ix. 10.

† St. John, vi. 1.

¶ St. Mark, vi. 53.

‡ Pliny, Nat. Hist. b. v. c. 15.

§ St. Matt. xiv. 34.

** St. John, v. 16, 17.

|| St. Mark, vi. 45.

on the *other side* of the sea, believing him not to have entered into the *boat* with his disciples; since, if Gennesaret and the point from which they departed were on the *same* side of the sea, the passage from one to the other would have been as easy by *land* as by *water*, and would have excited no surprise. Besides this, it is said, "Howbeit, there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks."* Now the place here fixed on by tradition, and bearing the name of Khamsi Khabshaat, is nearer to Tiberias than to any other part of the sea, being nearly two hours from the edge of the lake in a westerly direction, and on the top of a high and rocky hill; so that it does not correspond with the local features of the place described in any one particular, and may be cited as another proof of the bungling ignorance of those blind guides, who so proudly call themselves the guardians of the holy places.†

From Khamsi Khabshaat we arrived, in about half an hour, opposite to Loobee, a considerable village, seated on the top of a high hill. We passed beneath it in the beaten track, leaving the village itself about a quarter of a mile on our left. It now grew

* St. John, vi. 23.

† I remember the anger which Chateaubriand expresses against those who dare to examine for a moment into the evidence on which such traditionary localities as these rest, and the implicit confidence with which he would have every one to believe all that might be told him by his spiritual superiors. He asks, "What would be thought of the man who should travel over Italy and Greece, and criticise Homer and Virgil at every step?" I should answer, "He would be thought a tasteless and fastidious pedant."—"Yet," says he, "it is thus that travellers go over the Holy Land, which, if only to be examined for such a purpose, is not worth the coming so far to see." But M. Chateaubriand will surely admit that there is a wide difference between the licence universally allowed in a mere poem, and the accuracy required in the Word of God and in those who call themselves the expounders of these writings, and the guardians of the scenes of his Son's miracles. We take up the Iliad and the Æneid as works of taste and genius, and read them as much for amusement as instruction. We take up the Bible as a work which we are taught to consider infallible, and whose contents must be believed; so that we examine all that can tend to its illustration, with more than ordinary rigour. As we know that truth must always gain by investigation, and shine forth with increased brightness, when the dark clouds of error with which human weakness has obscured it are in any degree removed.

dark, and the rest of our way was indistinct. We passed, however, several smaller villages, on our right ; and, just as the moon rose, we entered Kusr Kelna, the *Cana of Galilee*, where water was turned to wine at a marriage feast * ; and which was, at one time, the abode of Josephus, the historian †, and, at another, the headquarters of Vespasian's army. ‡ We halted here for a moment to refresh, and await the higher rising of the moon to light us on our way ; and in half an hour set forward again, going by El Misshed, and Arreyna, over hilly and rugged ground. It was about ten o'clock when we entered Nazareth ; but the doors of the convent were readily opened to us, and we were kindly received.

* St. John, ch. ii. throughout.

† Life of Josephus, s. 17. v. 1. p. 14.

‡ Wars of the Jews.



CHAPTER XXVIII.

BY THE PLAIN OF ESDRAELON TO JENEEN AND SANHOOD.

FEBRUARY 15th. The whole of the day was directed to enquiries about the best method of proceeding on my journey to the northward, when I learned that a caravan, with a large escort, would be departing from Nablous for Damascus on Saturday; and it was recommended to me to hasten thither, in order to join it, as the most secure mode of prosecuting my way. It was late at night when we learned this, but as there was still a hope of my being able to reach Nablous in time, I determined to set out on the following day.

The road even from hence to Nablous was thought to be so bad, that few people would attempt it without a caravan. By great exertion we procured, however, a man of that town, who was settled here, to accompany us thus far for fifteen piastres; and obtaining from Mr. Catafago a letter to his friend Hadjee Ahmed Gerar, the Chief of Sanhour, we left Nazareth about ten o'clock on our way thither.

Our course was directed to the southward, going in which direction for about half an hour, we began to descend the steep range of hills by which Nazareth is bounded on the south. Dismounting here, we reached the foot of it in another half-hour, and came out on the Plain of Esdraelon, very near to the ravine on the west side of which is the mountain of the precipitation, before described. At the foot of this hill were now some Bedouins' tents, and a few flocks grazing, but the soil and its produce was so burnt up by the long drought, that every species of animal suffered the want of food.

Continuing in a southerly direction across the plain, we reached at noon the small village of Mezra. This, from its being enclosed by walls with loop-holes in them, and having only one gate of entrance, appears to have been once a fortified post, though of the weakest kind. It is at present destitute of any other inhabitants than the herds of cattle which are driven within the enclosure for shelter during the night. Near its southern angle are two good wells which are still frequented, and we observed here several sarcophagi of a grey stone, of the common oblong form, extremely thick, and rather larger than the ordinary size. Though all of these were much broken and defaced by the action of the atmosphere, the sculpture on the side of one was still distinct, representing pillars, festoons, and wheels.

Continuing over the plain in the same direction, we passed at one o'clock, under the village of Fooqli, leaving it a little on our left. We observed here the fragment of a large building still remaining, whose wall seemed to be of Saracenic structure, and at

the wells without the village we saw two pent-roofed covers of sarcophagi; one of which was ornamented with sculpture, the raised corners being the same as those at Geraza, and at Gamala, except that here the edges of them were sculptured, and that all the covers at the two former cities, as far as we observed, were plain.

On the west of this village, about a mile, is Affouli, built like this on a rising ground, and containing only a few dwellings. On the east of it, about two miles, is the larger village of Noori, surrounded with olive-trees, and there are besides several other settlements in sight from hence, all inhabited by Mohammedans.

We now kept in a south-easterly direction, having shut in Mount Tabor, and passed Mount Hermon, which we kept on our left, and at three o'clock we reached the village of Zараheen. This is larger than either of the former, and is peopled also by Mohammedans. It is seated on the brow of a stony hill, facing to the north-east, and overlooking a valley into which the plain of Esdraelon seems to descend; and through the openings of which the mountains on the east of the Jordan are visible. It has a high modern building in the centre, like that at Shufammer, and perhaps about fifty dwellings around it. We saw here also several sarcophagi, both plain and sculptured, corresponding in size, form, and material, to those seen before.

To the east of this place, in a vale, is another village, and a smaller one is seen in the same direction on the peaked top of a high hill. Of these our guide knew not even the names; but all of them, he said, were peopled by Moslems.

At four o'clock we came to a ridge of stony ground, interrupting the general line of the plain, and passed another deserted village, called Makhaebly, leaving it on our right. It has a ruined mosque in its centre, and a white-washed tomb of some saint a little to the left of it. From hence we continued again in a southerly direction, over uneven, and generally stony ground, until at five we came in sight of Jeneen.

The approach to this town from the northward is interesting, as

it is seated at the southern edge of a small but fine plain, cut off from that of Esdraelon only by the stony ridge of low land just passed over. Behind it is a low range of grey hills, and in front some woods of olives give great relief to the picture. The minareh and dome of a mosque are seen rising above a mass of flat-roofed dwellings, and from the gallery of the former the call to evening-prayers was heard, as we entered the town. It does not appear to possess more than a hundred habitations in all, but it is furnished with a bazar and several coffee-sheds. The ruins of a large Gothic building are seen in the centre of the town near the mosque, and around it are several palm-trees, which, from their rarity here, struck me as more beautiful than I had ever thought them before.

Jeneen is governed by a Sheikh, who is tributary both to Acre and Damascus, as it is considered to be the frontier town between these two pashalics. It has, however, no military stationed there, and its inhabitants are all Mohammedans. Without the town, to the northward, are several saints' tombs, and in the hills to the southward are many rude grottoes. The range of hills, at the northern foot of which the town of Jeneen is seated, may be considered as the southern boundary of the great plain of Esdraelon, and as the limit between Galilee and Samaria; for between it and the range on which Nazareth stands, there are only a few interruptions of rising ground here and there, without any marked boundary. The whole of this extensive space is covered with a fine red soil, and had once several considerable settlements on it, as may be inferred from the sepulchres and sarcophagi at Eksall, at Mezra, at Fooli, and at Makhaebly, all seated on small eminences admirably suited for the situation of agricultural towns. It is now, however, lying waste, excepting only a few patches ploughed for cultivation towards its southern edge.

Jeneen, or Génin, is no doubt the *Ginea** of some writers, and

* *Tivala*. Vicus qui Samaritin a septentrione terminat, in campo situs. — Vide et vocem Geman. Illic loci situs est hodieque vicus Zjennin, vel ut alii scribunt Jennin.

the Geman* of Josephus, as he calls it, a village situate in the great plain of Samaria, it being the boundary between that province and Galilee; and he describes a fight which happened there between some Galilean Jews, who were going up to Jerusalem to the feast of tabernacles, and the Samaritans of Geman who opposed them. †

We passed on through Jeneen without halting, going by a narrow pass between stony hills to the south of the town. As the sun was now set, and the sky overcast, it grew too dark to observe any thing of the road beyond, except that it was rugged and bad. In about two hours after quitting Jeneen, we reached the village of Cabaat, where our entrance was so opposed by the dogs, that we were almost stunned with their barking. Some of the Mohammedan villagers seeing us journeying on our way at so late an hour, brought us bread and water while on horseback, without even being solicited to do so, and when we halted to accept it, both compliments and blessings were mutually interchanged.

Our road now improved, and about ten o'clock we reached the foot of a steep hill, on which the walled town of Sanhoor is built. We alighted and walked up to the gate, demanding admission for an English traveller on his way to Nablous, who brought a letter from Catafago at Nazareth, and sought protection from Hadjee Ahmed Gerar, the chief of the place. The terms of our demand were immediately communicated to the venerable pilgrim, and in a few minutes the gates were opened to us, and we were saluted and welcomed as strangers but yet as friends.

On being conducted to the chief, we found him sitting on a stone-bench in the court of his house, and surrounded by a circle of dependants, who seemed to think themselves honoured by being

dictus, et transeunt illum qui Ptolemaide Samariam, atque ita Hierosolymas, tendunt. Reland. l. iii. de urbibus et vicis Palæstinæ, p. 812.

* Γημαν. Vicus situs in magno campo Samaritidis. Ibid. p. 803.

† Joseph. Jewish Wars, b. ii. c. 12. s. 3.

admitted, like Mordecai of old, to sit at the king's gate. All rose at our entrance, a carpet and cushions were placed for me on the right hand of the master; our horses were fed, a supper provided, and every mark of hospitality and attention shown to us.

In the ardour of conversation with this seemingly estimable man, I had quite forgotten to deliver my letter to him, until our supper was finished, and he had presented me with his own Nargeel.* As soon as he received it, a young scribe was sent for, who read the contents of the epistle aloud, and all listened and applauded, for it was full of the most extravagant encomiums. It was gratifying to me, however, to consider, that such false representations of wisdom, talents, honour, and wealth, had no share in obtaining for me the kind reception given to our party; and happily, as the utmost had already been done, even such a letter could not draw more from our benevolent host.

Our conversation of the evening was chiefly on the state of Europe, on the countries I had visited, and those I hoped to see. As the chief had been himself twice at Mecca, making the journey from Damascus, I learned from him also some interesting particulars on that route, and we talked a great deal of those parts of Arabia which we had both seen, namely the ports of the Hedjaz. An excellent bed was prepared for me in a separate room, with clean sheets, and cushions covered with silk, and every arrangement was made for my comfort that I could possibly desire.

Among the party assembled around the fire in the court, (for the evening was bleak and cold,) was an old amateur of muskets and pistols, called Sheikh Ibrahim, who asked me a thousand questions about the names of the celebrated makers in the different capitals of Europe, and brought me at least twenty different pieces to examine. His passion for arms was so strong, that he had brought up his son as a gun-smith, though he himself had been

* *بارجیل*, the Persian name for a cocoa-nut, which, as that fruit is not a production of Arabia but of India, is adopted by the Arabs, and in this case applied to an apparatus for smoking, the body of which is made of a cocoa-nut shell.