

# LANDSCAPES OF THE BIBLE AND THEIR STORY.

BEING  
ILLUSTRATIONS OF PLACES, SITES, AND CITIES IN EGYPT  
AND THE HOLY LAND,  
AND  
DESCRIPTIONS OF THE SCENES DEPICTED.

WITH AN  
INTRODUCTION BY H. B. TRISTRAM, D.D., LL.D., F.R.S.  
(*Canon of Durham.*)



EYRE AND SPOTTISWOODE,  
*Printers to the King's most Excellent Majesty,*  
LONDON—GREAT NEW STREET, FLEET STREET, E.C.  
EDINBURGH, GLASGOW, MELBOURNE, SYDNEY,  
AND NEW YORK.



## INTRODUCTION.

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**T**HE Roman poet has told us that the mind is less vividly impressed through the ear than through the eye. Now the facts of history, the lives and deeds of men, require no pictorial illustration to enable us to grasp them. But no description, however vivid, however accurate, can convey to the mind the conception of a scene with the realism of an actual picture. It was, therefore, a happy inspiration of His Majesty's Printers to incorporate in an edition of the Bible views photographed on the spot, and reproduced with the local colouring, of the places which have been the theatre of the greatest events in the history of the Chosen People of God and of Christianity, and to issue the views and descriptions in a separate volume for those who desire to have them without adding to their store of Bibles.

Picture Bibles and illustrated Bibles we have had in abundance from the early days of horn-books, but they have not included faithful reproductions of scenery such as these. Illustrations of the Bible have been for the most part fanciful and, too often, grotesque idealizations of Scriptural characters and events, which do but give to the young false impressions that may never be eradicated. We recall the favourite picture Bible of our childhood, where Abraham appears in buskins and a broad roundhead shirt collar, while Sarah, in a Dutch bonnet and apron, is busy before a kitchen range: where Jephthah's daughter meets her father under a Greek

portico, and the Gileadite warrior is clad in chain armour with Roman helmet and ostrich feathers: or David in the wilderness, in a cloak of royal ermine, meets Abigail.

Even one of the greatest historical pictures of our own day offends the critical eye by representing our Lord in front of a mass of prickly pear, an exotic plant introduced into the Levant from America. But in the present series of illustrations everything is true to nature and to fact, true alike in outline and in colouring. There is only one scene in the whole collection with which I am not personally familiar, the summit of Mount Hor; and I can say with confidence that, sharp and even startling in its contrasts as the local colouring often is, I can find none that is at all exaggerated.

We shall not easily find a more truthful reproduction of the ethereal atmosphere of Egypt than is given in the view of the Obelisk of On (Heliopolis), where carefully tilled fields yield their crops on the site of a perished city and its obliterated temple. At Elim we may be sure that we are looking on the identical landscape, unchanged, which cheered the children of Israel under the leadership of Moses at the end of their first day's march in the wilderness. The Dead Sea reposes in the same weird and lifeless calm as when David looked down on it from the cliffs of Engedi, where the "wild goat" gambols still. The fiery glow of the quivering atmosphere on the cliffs and peaks of Sinai and Hor was as unrelieved by a speck of verdure in the time of Moses and Aaron as it is to-day. The road from Jerusalem to Jericho was always dreary and lonely, and so it remains. But it is not in many cases that these pictures of the present reproduce the past, while they attest its records. Great has been the change which has come over the land, a change due solely to the destructive agency of man, direct or indirect. We are told that the climate has changed. But why? Simply because the country has



been denuded of timber. When Israel entered the Land of Promise the primeval forest had given place to the olive and the fig. Most of the lower hills had been cleared of wood and had been carefully terraced and clothed with olive groves; wells had been sunk through the limestone; cisterns had everywhere been excavated and cemented, and little channels intercepted and turned into them every drop of rain. This system of cultivation by irrigated terraces survived till the fall of Jerusalem. The devastation commenced by Titus was continued by one wave of invaders after another. The olive and other trees were rapidly cut down. With their disappearance the clouds ceased to drop their fatness in spring. The torrents of winter washed down the soil pulverized by the summer heat and no longer supported by roots of trees nor by the terraces now neglected and crumbling, until the hillsides were laid bare to the native rock and could carry little or no vegetation; and so, save in a few favoured spots, they have remained to this day. The view of Tabor illustrates this. Even within recent times it was forest-clad, and so late as fifty years ago, I saw it crowned and dotted over its sides with clumps of trees, while a deer found covert on its northern slopes. We see what it is now; and the same is true of Carmel—a forest only thirty years ago—now almost as bare and barren as Tabor.

Turn again to Beer-sheba. What a tale of centuries do those flutings of the well-kerb record! And there was a time when yonder hills that are in the distance were all clad with vineyards, and when wells and cisterns honeycombed their sides; and where stood busy towns like Eboda with its eighty dried up wells. Now there is not a human dwelling within fifty miles. On the other hand Old Dan, Jericho, and Capernaum, are vivid commentaries on the Arab proverb "Water is life." Deserted for ages by man, they teem with life, for their fountains never fail.

Turning from Nature to the works of man, the views comprising the Pool of Hebron and the Village of Cana probably reproduce a typical city and village in the days of the kings of Judah, for domestic architecture in Palestine has undergone no change. Two pictures illustrate the domestic life of Palestine and the East generally, namely, Ploughing with a Yoke of Oxen, and, Women Grinding Corn. The costumes, the plough, the mill, all are to-day just such as were depicted on the walls of Egyptian temples 3,000 years ago. I must draw attention to the view of the great Mound called Tell el-Hesy, sombre and unattractive, on a spur of the Judæan Highlands pushed forward into the now desolate plain of Philistia. Little did I dream, as I camped a few years ago on this site of ancient Lachish, that we were standing over a stratified history of Palestine from the days of the Amorites to the rise of the Roman Empire.

I cannot but anticipate that to any Bible student the events and scenes of Sacred history will become more vivid and real by the aid of these fifty pictures, and of the descriptions which draw attention to the natural features and the Biblical associations in each case.

H. B. TRISTRAM.

*The College,  
Durham.*

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Landscapes of the Bible  
and their Story.



*Eyre & Spottiswoode, Lith.*

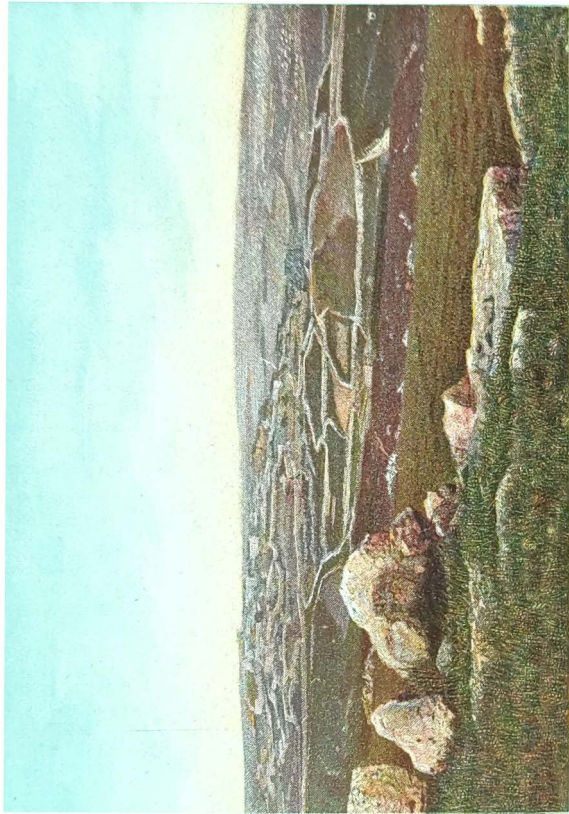
**SHECHEM (NABLOUS)**

## S H E C H E M.

The central mass of the mountains of Western Palestine as viewed from the Mediterranean or from the other side of Jordan is broken by a single transverse pass, and just where that opening pierces the watershed the summits of Mount Ebal to the N. and Gerizim to the S. indicate the valley in which Shechem lies ensconced between them and nestling under Gerizim, as shown in the illustration.

Shechem being thus placed in the main thoroughfare between east and west south of the Plain of Esdraelon (which see), it is not surprising that it was the first recorded resting-place and sanctuary of Abram when he entered Canaan, or of Jacob when he returned from Padan-aram with his "two bands," or the place in which Joshua, in pursuance of the command of Moses, celebrated the national conquest of Canaan, or the national capital in which all Israel met to make Rehoboam king. Indeed, until David made Jerusalem the national capital, and Omri founded Samaria in the same pass, no place except, perhaps, Hebron, the capital of Judah, could compare with Shechem in importance and in wealth of national associations, whether secular or religious.

Its natural gifts were no less exceptional than its position. In the surrounding district of Mount Ephraim, from three miles N. of Bethel to the edge of the Plain of Esdraelon, the waterless, forbidding, rocky plateau breaks down in gradual terraces, and expands into broad valleys and basin-like plains, all well-watered and full of verdure. But the vale of Shechem and the plain *El Mukhna* at its mouth to the eastward, occupying the water-parting between the sea and Jordan, exceed all in abundance of water and fertility of soil. A traveller by the great N. road along the watershed from Hebron descends into a wide plain without fences, one mass of corn out of which start up olive trees. Northward, far away, is caught the first glimpse of snowy Hermon. Up the opening between the ranges of Gerizim and Ebal, which run from west to east, lies, not seen from the plain, the modern town of *Nablous* (the ancient Shechem probably lay nearer to the opening) on the most beautiful site, perhaps the only very beautiful spot, in Central Palestine—a valley green with grass or grey with olive-gardens sloping down on each side, vocal with fresh springs rushing down in all directions—no wilderness, no thickets, yet always verdure, always the shade of the olive grove. And here only, in Palestine, is the climate moist enough for atmospheric tints of grey or pale blue, so that a lovely bluish haze prevails.



*Eyre & Spoddis, Bethel, Lith.*

**BETHEL**



## BETHEL, AND "THE HILL COUNTRY,"

Anciently called Luz, now *Beitin*, is an important site on the central route which, following the watershed of south-western Palestine between the Jordan and the Mediterranean, connects Shechem with Beer-sheba by way of Jerusalem, Bethlehem, and Hebron along the rocky and barren plateau. This plateau is elevated from 2,000 to 3,000 feet above the Mediterranean and extends from five miles south of Hebron northwards to three miles north of Bethel, *i.e.* ten miles north of Jerusalem; both of its flanks are deeply furrowed by the ravines which the streams have worn in their descent from the watershed, but the eastern flank the more deeply, because of the additional fall of 1,200 feet below the Mediterranean due to the depression of the valley of the Jordan and the Dead Sea. North of Jerusalem, in the territory of Benjamin, the heads of these ravines often overlap, thus narrowing the plateau to a mere backbone not more than six miles wide. These ravines, or the ridges between them, form the passes up to the highland, and a pair of these passes, namely, "the passage of Michmash" (*Wady-es-Suweinit*) from the Jordan and Dead Sea and the western pass of Bethhoron from the open valley of Ajalon in the Philistine plain, provides the principal route across the highland near Ai, south-east of Bethel. Another pair converges on Bethel itself, namely, a pass from the plain of Sharon on the west and another from the central fords of Jordan, opposite Mount Ephraim, on the east.

Thus Abram, when, after leaving the valley of Shechem, he made his second sanctuary on a hill between Ai and Bethel (Gen. 12. 8), occupied a most commanding position for defence or traffic, and one whence he would overlook "the cities of the plain." At Abram's sanctuary, probably, Jacob, on his way from Beer-sheba to Padan-aram, put up his votive pillar and named the place Bethel, *i.e.* *House of God*. At Bethel the Ark was first set up after the conquest of Canaan, and Israel used to assemble there, as the religious centre of the Twelve Tribes, to seek counsel of God in the time of the Judges; Samuel went thither on circuit as judge; and there Jeroboam set up one of his two golden calves and established the "king's sanctuary" (A.V. chapel), which the prophet from Judah denounced and King Josiah destroyed. And here, "in the midst of the house of Israel," the prophet Amos foretold the death of Jeroboam II. by the sword and the captivity abroad of the Northern Kingdom. Its golden calf probably passed into the treasury of the king of Assyria, and we hear of Bethel no more. Elijah, on his last journey to Jericho, and Elisha, after Elijah's translation, visited a school of the prophets there. The site is now, as the illustration shows, a bare, rocky moorland, desolate in the last degree, and a perfect type of the whole plateau of which it forms part, with the exception of such fertile spots as Bethlehem and the district of Hebron.



*Eyre & Spottiswoode, Lith.*

**HEBRON**

## HEBRON.

Hebron, called Mamre apparently after the Amorite confederate of Abraham (Gen. 14. 24) and Kirjath-Arba, *i.e.* the city of Arba, by the sons of Anak (Josh. 14. 15), whom Caleb dispossessed (Judg. 1. 10, 26), was one of the most ancient cities in Western Asia (Num. 13. 22). The old town stood on a low ridge, now olive-clad, to the W., opposite the present town which is named *El Khalil* (Arabic for "the friend," *i.e.* of God, Abraham's proud title, Isa. 41. 8; Jas. 2. 23), and lies in the narrow part of a valley descending from the N.W. near the culmination of the hill-country of Judah, 3,000 feet and upwards above the Mediterranean, and on the great route of the watershed (see Bethel), about half way between Jerusalem and Beersheba. The plateau, generally broken and barren and for the most part a stony, featureless moorland, here exhibits remarkable fertility. A wide and beautiful upland valley is divided into fields of corn, gardens of fig trees and cherry trees, and vineyards famous through all ages (*e.g.* Eschol. Num. 13. 23), with olive groves on its western slope. In a deep and wide recess in the hills rise the houses of the town dominated by the two minarets of the Mosque, conspicuous in the illustration, which is reputed to cover the site of the Cave of Machpelah.

Five miles south of Hebron the plateau begins to lower southwards in broad undulations, and the great valley of Hebron (*Wady el Khalil*) bisects these—still fertile where water exists, and notable for wheat-fields in the broader and for terrace-cultivation in the narrower valleys—winding with a gentle descent southwestwards as far as Beersheba (which see); then, turning sharply westward, it passes down, under the name of *Wady es Seba*, through the former Philistine kingdom of Gerar (Gen. 20. 1 & 26. 12, 24) to Gaza and the Mediterranean. This region, called in Hebrew "The Negeb," *i.e.* the Dry or Parched land (A.V. the South), is intermediate in character between the district of Hebron and the mountainous and more arid wilderness of Paran (Gen. 21. 21, &c.) south of Beersheba. All the neighbourhood of Hebron was the allotment of Caleb, the faithful spy who made good by his faith and by his sword in his 80th year his report to Moses (Num. 12. 30), and it was therefore named "The South of Caleb."

South-east of the town and on the edge of the wilderness of Judah, at *Tel Ziph*, the Ziph of David's "fittings," is a notable depression forming a district nine miles long by three miles wide, and so fertile as to be likened to the upland agricultural districts of Aberdeenshire; here were situated the Maon in which Nabal the churl of "the house of Caleb" lived, and the Carmel in which he had possessions. The story of Achsah, Caleb's daughter, aptly illustrates the nature of the Negeb; "Thou hast given me," she says to Caleb, "the land of the South; give me also springs of water" (Josh. 15. 16-19).

The shepherds descend in spring from the tableland to excellent pasturages along the edge of the wildernesses of Judah and Beersheba under the protection of the Bedawin; similarly, the flocks and herds of David's friends around Hebron were protected by him and his band from the marauding Amalekites (see 1 Sam. 25. 15, 16 & 30. 26-31).

Hebron, from its comparative inaccessibility and defensibility, became the natural capital of Judah till Jerusalem supplanted it as the capital of the nation; here David was crowned and reigned 7½ years and Absalom was crowned. Joshua made it a city of the priests and a city of refuge, and it was fortified by Rehobam as a frontier city.



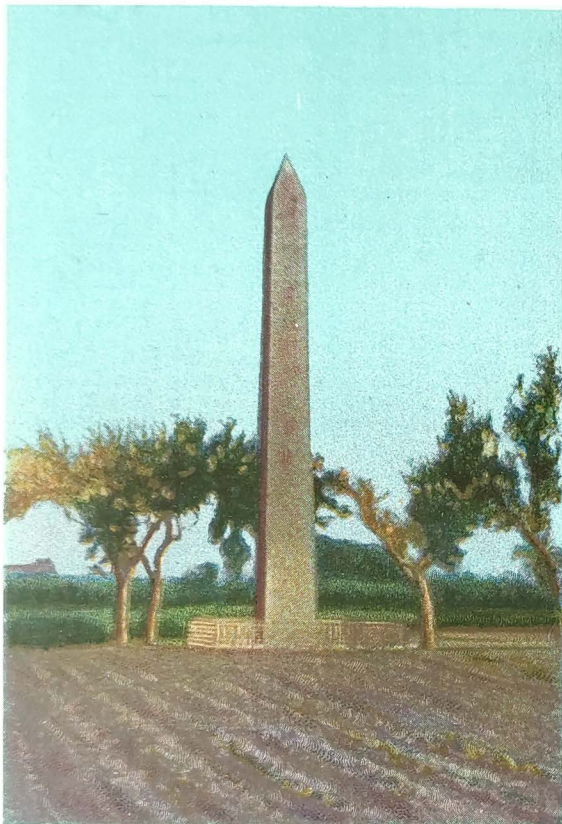
*Eyre & Spottiswoode, Lith.*

**WELL AT BEERSHEBA (LOOKING NORTH)**

## BEER-SHEBA, AND "THE SOUTH,"

Now called *Beir-es-Seba*, consists of seven wells in two groups; the two largest are adjacent, and the chief appears in the illustration surrounded by marble troughs placed at a convenient distance; the kerb stones of this well are scored with 143 flutings, of which the shallowest is four inches deep. The expanse of steppe bounded by the hills of Judah, shown in the picture, makes this landscape a characteristic specimen of this part of the Negeb, called in the Authorised Version "The South of Judah," as it now is and as it was in the times described in the Book of Genesis. It is a centre of pastoral life and a centre of travel—both of which depend on the presence of water—and it illustrates the saying that, in the East, the most permanent landmarks and those upon which the historian can most confidently build, are the paths and the wells. The depressions in the steppe still contain large unfenced fields of rudely cultivated wheat and barley; so that the well and its surroundings suggest Abraham and Isaac (who passed most of his life here) living in their striped tents amid their cattle and flocks, and growing corn enough for their wants. We can imagine the camels of some wayfarers from Egypt by "the way of Shur," or from Gaza and the Philistine kingdom of Gerar to the south-west, or from Shechem and Bethel on the north, grouped around the drinking troughs, or flocks of sheep waiting whilst the maidens draw water from the well in their pitchers to pour into the troughs. We can imagine the great caravan of Jacob and his sons with their families and their numerous flocks and herds resting in sight of these wells whilst the Patriarch visited the altar of his father and grandfather, perhaps beneath the grove of tamarisks planted by Abraham, and sought God's guidance as to whether he should leave the Land of Promise to go down into Egypt in the wagons which Joseph had sent. We can see Hagar bearing her son Ishmael and a bottle of water on "the way to Shur," or Elijah in his Arab mantle of wool starting off alone for Horeb, leaving his confidential servant here.

But of the old town which was the southernmost city of the Hebrew nation and of the kingdom of Judah, which was the seat of justice, or rather of the injustice, of Samuel's sons, and of the sanctuary in which the idolatrous "Way of Beer-sheba" was practised in the time of Jeroboam II., king of Israel, there survives nothing recognisable. The extension of settled life at Beer-sheba and along the steppe farther south towards the wilderness of Paran, at times considerable, to judge by the ruins of towns and terrace-walls for agriculture and vineyards, must always have depended on the degree of security from the incursions of the marauding Amalekites, Arabians, or Idumeans from the deserts around—a security which only a great warrior like David, a strong king like Uzziah (2 Chr. 26. 10), or a government like that of Rome, could give.



*Eyre & Spottiswoode, Lith.*

OBELISK AT ON

## THE OBELISK AT ON (HELIOPOLIS).

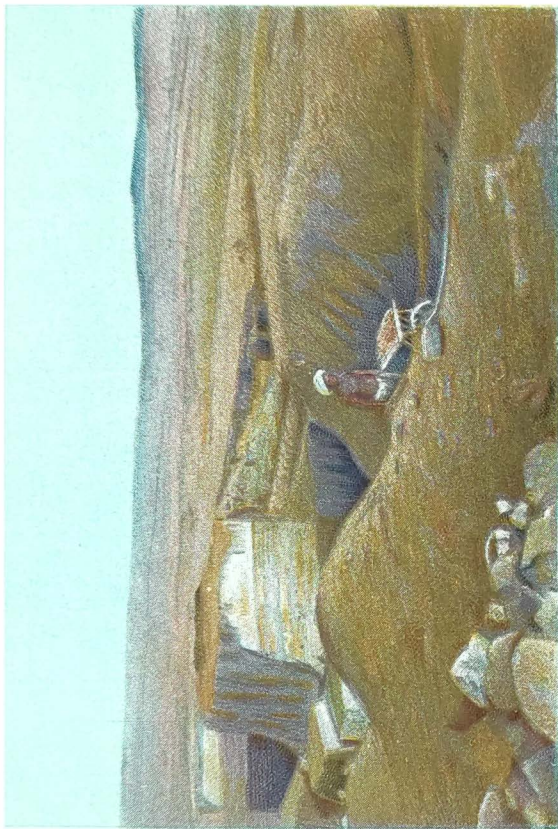
This monolith is the oldest Egyptian obelisk known, and the only obelisk in Lower Egypt, *i.e.* S. of Memphis (Cairo), left standing on its original site. It was one of a pair dedicated by Useratesen I., king of Upper and Lower Egypt, son of Amenemhat I., the first king of the 12th Dynasty of Egyptian kings, who set it up in front of the ancient temple to Ra, *i.e.* the Sun, which his father had re-built.

It is of red granite of Syene (Ezek. 29. 10 & 30. 6), the modern *Assouan* at the foot of the first cataract, 600 miles south, and rises 66 feet above fields of corn and clover near the edge of the desert, 1½ hour's drive N.E. of Cairo. It has recently been excavated 10 feet to expose the foundations and the entire inscription, hitherto buried in mud from the Nile—accumulations during centuries of annual inundation sufficient to entomb all ordinary remains of the temple and of the public buildings of the adjoining city, of which it is practically the monument. A few blocks of granite bearing the name or portrait of Rameses II. (the Great) and a large mound of rubbish sprinkled with broken pottery, about 4,000 feet square and surrounded by a massive wall of sun-dried brick, alone represent the site of the ancient temple and city. The Ptolemies, who re-built or restored the other chief sanctuaries of Egypt, sacrificed On to beautify Alexandria.

Other obelisks (they were originally set up in pairs) were removed to Alexandria by the Ptolemies and Augustus and thence by others in later centuries to Rome, Constantinople, London, and New York; such are the sole relics of the famous city and of its temple, the most ancient and venerated seat of religion and learning in all Egypt.

On, in hieroglyphic Anu, seems to have been the home of the obelisk. Three obelisks were erected here to Ra by Shepses-Kaf, a king of the 4th Dynasty (cir. 3740 B.C.), and he endowed a priesthood for the services connected with them; Pepi I., of the 6th Dynasty, set up another. And Jeremiah (43. 13) speaks generally of the "images" (*marginally*, statues or standing images; R.V. pillars) of Beth-shemesh, *i.e.* the Greek Heliopolis—both the Hebrew and Greek being literal translations of the sacred or temple name of the city, "Per-ra," *i.e.* the *House of the Sun*—alluding doubtless to its obelisks as characteristic of On. Indeed, the obelisks set up later by the Theban 18th and 19th dynasties, especially at Luxor (whence one was removed to Paris) and at Karnak, seem to have been but imitations of these. Obelisks were the emblem of the Creator and of the Sun as His greatest representative. They were erected as the symbol of the great God of heaven and earth, and On was the most ancient and important centre of sun-worship in Egypt. Even in its decline, its temple was second only as regards size and richness of endowment to the national temples at Thebes (Luxor and Karnak). Here Moses may have studied the learning of the Egyptians. And though doubtless Cambyses and his Persian hordes mutilated and pillaged it with the other cities of Egypt, they seem to have spared the temple and university, for Herodotus visited them about B.C. 430, and Plato is said in his search after knowledge to have resided here 13 years. Joseph's father-in-law, Poti-pherah, in Egyptian Pete-pre, *i.e.* he whom the *Sun-god Ra has given*, was probably the high-priest. Ezekiel (30. 17) calls On "Aven," *i.e.* idolatry, by "a punning change of the vocalization permissible in Hebrew"—a change the more contemptuous because of the sacerdotal and doctrinal pre-eminence of the temple and of its staff.





*Eyre & Spottiswoode, Lith.*

PITHOM (TELL-EL-MASKHUTA)



## PITHOM, THE STORE CITY, IN THE LAND OF GOSHEN.

The Pharaoh *who knew not Joseph* oppressed the people of Israel, perhaps on account of their association in former times with the Hyksos invaders (cf. Gen. 46. 34), and imposed upon them the task of building *treasure-cities*. Such cities were required by the two great kings of the 19th dynasty, Seti I. and Rameses II., for two purposes—to store the tribute brought home from the Asiatic wars, and to form commissariat stores for the large armies going to and returning from Syria. They are similar to the *cities of store* built by order of Solomon (1 Kings 9. 19). The name of Rameses came into prominence with the 19th dynasty; but the monarch who made it celebrated by his long reign of sixty-seven years and his brilliant wars was Rameses II., and it is this monarch who is now generally identified with the Pharaoh of the Oppression.

Such an identification was indicated by the fact of one of these store-cities being named Raamses, *i.e.* Rameses, a designation unknown to the royal personages of an earlier period. The site of Rameses has not yet been found. But in the *Wady Tumilat*, near to the famous site of *Tell el-Kebir*, excavations were conducted by M. Naville in the mound of *Tell el-Maskhuta*, which resulted in the recovery of bricks and inscriptions showing that this was the site of an ancient city whose name was Pithom or *Pa Tum*, *i.e.* "the City of Tum or Tmu" (the god of the setting sun), and that the city was founded by Rameses II. A Greek inscription testifies that the ancient name was Heroopolis, or the city of Ero; a name perhaps derived from the old Egyptian *Ar* (Ari, Aru), "a store-house."

The exploration of the city area showed that it consisted almost entirely of store-houses, massive buildings with walls 22 feet thick. Like the Egyptian granaries represented in the paintings, the only opening was at the top, where the corn was poured in. The whole was constructed of brickwork, and in the large store-houses were compartments formed by walls from 8 to 10 feet thick, built of bricks made *without straw*. In these bricks without straw we may see the work of Israel in bondage, in accordance with the Biblical statement that the Pharaoh refused straw.—*Light from the East*.\*

Besides these granaries, M. Naville discovered a temple, some private houses, the walls of the city, and divers inscriptions; and he proved that the city and temple had been built by Rameses II. Taking this discovery in connexion with Exod. 1. 11, the site of Pithom was determined, and Rameses II. identified with the Pharaoh of the Oppression.

Generally, the city was found to be a square enclosure of about 55,000 square yards; the Temple of Tum, apparently unfinished, stood in its S.W. angle.

In the illustration part of the site of Pithom and the method of its excavation are shown.

\* By Rev. C. J. Bull, M.A. Fyre & Spottiswoode. Price 15s.



*Eyre & Spottiswoode, Lith.*

ANCIENT SUEZ CANAL. KARNAK (THEBES)

## CANAL IN THE LAND OF GOSHEN.

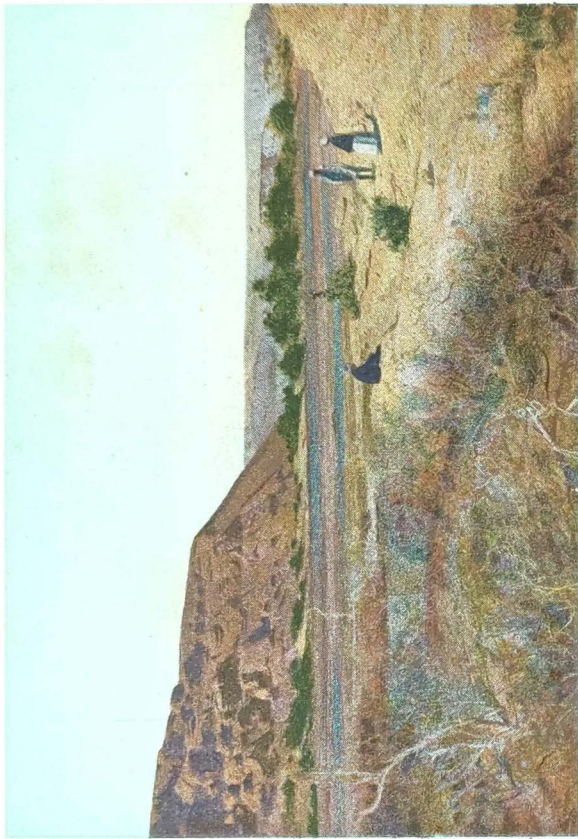
This great work had been forgotten; indeed many scholars doubted if it had ever been completed, though mentioned by ancient authors. A plan of the canal, engraved on the wall of the Temple at Karnak by the Pharaoh Seti I., the first notable king of the 19th Dynasty, is reproduced in the illustration; the canal appears to be full of crocodiles, as if to show that its water was not salt. Seti only claims to have used and not to have made the canal, so we infer that it existed before the 14th cent. B.C.

But when, as part of the works involved in the making of the Suez Canal, a sweet water channel was being made to supply water to the workers in the desert and to their town Ismailia, on Lake Timsah, *i.e.* Crocodile Lake, about midway along the canal, and to the towns at the two termini, Port Saïd and Suez,—the engineers of M. Lesseps came upon the ancient course of a navigable canal of the Pharaohs which connected the Nile with the Red Sea. It seems to have been about 50 yards wide and 16 to 17½ feet deep, and the somewhat steep banks are still strengthened in places with masonry.

This was doubtless the canal of Seti I. and of Necho, for Herodotus (ii. 158) records that the ancient canal of Necho left the Nile a little above Bubastis, the Pi-beseth of Ezekiel (30. 17), now *Tell Basta*, near the railway junction of Zagazig, and that it passed by Patumos, which has been identified with the Pithom of Exod. i. 11. Necho abandoned the work because an oracle warned him that it would only help his enemies. Darius completed it a century later and the Ptolemies improved it. Strabo says that it entered the Bitter Lakes, *i.e.* the depression south of Lake Timsah, now part of the Suez Canal, and changed their character, and that it passed on to the Red Sea. Later, in the first century A.D., it fell into disrepair, and Trajan seems to have restored it, as did the Moslem conqueror of Egypt about A.D. 650. It was abandoned in the 8th century. The modern sweet-water canal was made largely along the line of this old canal, and actually skirts the ruins of *Tell el-Maskhuta*, recently identified with Pithom (which see). Indeed, any such canal must pass along the fertile *Wady Tumilat*, which runs east from the Delta between hills of sandy desert for 30 out of the 50 miles intervening between Ismailia and Zagazig. This wady is a part at least of the Land of Goshen, where the children of Israel grew from groups of pastoral tribes into a mighty nation, and along this wady the multitude of Hebrews must have marched with flocks and herds on its exodus from Egypt.

The old canal irrigated and fertilized the adjacent country, and shortly the modern work will do likewise. The sweet-water channel is being extended by the British engineers into a wide canal, large enough to supply water of the Nile to the whole district, and in a few years the Land of Goshen may recover its ancient fertility. As fast as our engineers supply water, fellaheen, *i.e.* Egyptian peasantry, are ready to undertake its reclamation. Several seasons are needed to wash the accumulated salts out of the alluvial soil; in the meantime no taxes are charged, and rent is only collected after a crop has been raised.—See *Pyramids and Progress*, p. 7.\*

\* By John Ward, F.S.A. Eyre & Spottiswoode. Price 7s. 6d.



*Figure 8. Spottiswoode, Lith.*

ELIM

## ELIM.

The site of Elim (Exod. 15. 27), the oasis of 70 palm trees in the wilderness of Shur where the Israelites encamped beside the waters of twelve springs after their first waterless (but for Marah) and disheartening marches from the Red Sea, is disputed.

The successive torrent beds which might have contained the oasis, and the country of which they form part, cannot be described better than in the words of Dean Stanley, the accuracy of which can be verified by reference to the present illustration of the one with which Elim is generally identified, *Wady Ghüründel*.

"We were undoubtedly on the track of the Israelites, and we saw the spring, which most travellers believe to be Marah, and the two valleys, one of which must almost certainly, both perhaps, be Elim. The general scenery is either immense plains, or latterly a succession of water-courses, that specially of Ghüründel, exactly like the dry bed of a Spanish river. These gullies gradually bring you into the heart of strange black and white mountains, the ranges of which overhang the Red Sea above the hot wells of Pharaoh, where, according to the Arab traditions of these parts, Pharaoh literally breathed his last. For the most part the Desert was absolutely bare, but *Wady Ghüründel* and *Wady Useit*, the two rivals for Elim, are fringed with trees and shrubs, the first vegetation we have met in the Desert. These are so peculiar and so interesting that I must describe each. First, there are the wild palms, successors of the 'threescore and ten.' Not like those of Egypt or of pictures, but either dwarf—that is, trunkless—or else with savage hairy trunks and branches all dishevelled. Then there are the feathery tamarisks, here assuming gnarled boughs and hoary heads, worthy of their venerable situation, on whose leaves is found what the Arabs call 'manna.' Thirdly, there is the wild acacia, the same as we had often seen in Egypt, but this also tangled by its desert growth into a thicket—the tree of the Burning Bush and the shittim-wood of the Tabernacle.

"Another day, we passed a third claimant to the title of Elim, the *Wady Taiyibeh*, palms and tamarisks, venerable as before; then down one of those river-beds, between vast cliffs white on the one side, and on the other of a black calcined colour, between which burst upon us once more the deep blue waters of the Red Sea, bright with their white foam. Above the blue sea rose the white marbled terraces, then blackened by the passage of the vast multitude. High above those terraces ranged the brown cliffs of the Desert, streaked here and there with the purple bands which now first began to display themselves." This was almost undoubtedly Israel's next encampment after Elim, that "by the Red Sea" (Num. 33. 10).

*Wady Ghüründel*, of which the wooded fringe, "pleasing but not luxuriant," is seen in the picture, is reached on the third day from Suez—after two monotonous days, during which the Khamseen wind may nearly smother the traveller with dust. But the light-coloured limestone hills landward gradually become more picturesque and the *Jebel Ghüründel* shows its curious slopes like "petrified cushions." The *Wady* is similarly wooded far down towards the sea, and affords slightly brackish but drinkable water. There is even a rivulet, especially after rain; signs also exist of a larger water-supply formerly and of a more abundant vegetation.



*Eyre & Spottiswoode, Lith.*

**SINAI—PLAIN OF THE ASSEMBLAGE**

## SINAI.

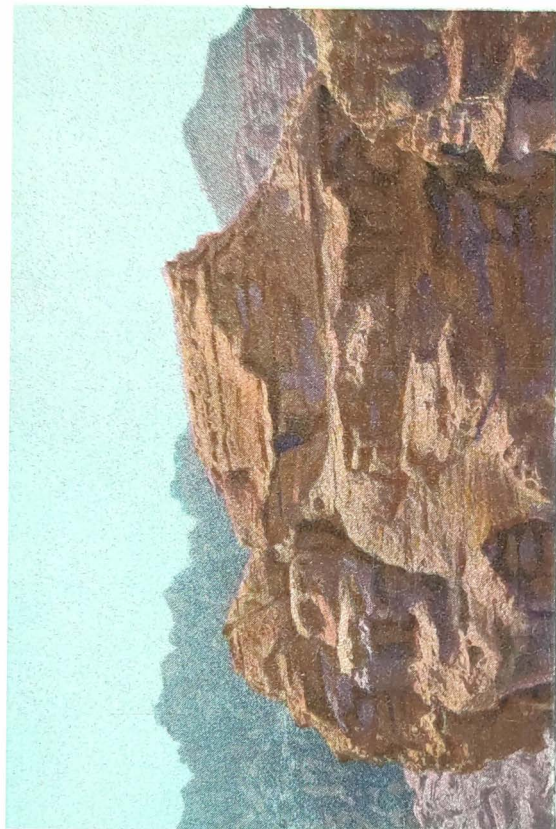
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The Plain *Er-Ráha*, the supposed site of the assembling of the children of Israel to receive the Law, is shown in the illustration; behind it are the barren cliffs of Sinai—in form suggesting an amphitheatre. This plain is approached through the defile, 2½ hours long, of *Nukb Háwy*, the “Pass of the Wind,” of which the watershed is 4,930 feet above the sea. “We came,” says Dean Stanley, “to the foot of a stair of rock like that by which we had mounted to the cluster of *Serbál*, and by which we were to mount again into the second and highest stage of the great mountain labyrinth. Its entrance is formed by the white alluvial formations before-mentioned (see *Elim*), as if left by the great streams of the central mountains when they first burst forth to feed the lower plains and valleys of the *Wády Feirán*; this being the opening into the dark range we had seen in the distance from the top of *Serbál*. The pass itself is what would be elsewhere a roaring torrent, like the pass of St. Gothard. It is amidst masses of rock, a thread of a stream just visible, and here and there forming clear pools shrouded with palms.

“We reached the head of the pass; and far in the bosom of the mountains before us I saw the well-known shapes of the cliffs which form the front of Sinai (*Ras Sufsáfeh*, four miles away). At each successive advance these cliffs disengaged themselves from the intervening and surrounding hills, and at last they stood out—I should rather say the columnar mass which they form stood out—alone against the sky. On each side the infinite complications of twisted and jagged mountains fell away from it. On each side the sky encompassed it round, as though it were alone in the wilderness. And to this giant mass we approached through a wide valley, a long continued plain, which, enclosed as it was between two precipitous mountain ranges of black and yellow granite, and having always at its end this prodigious mountain block, I could compare to nothing else than the immense avenue—the ‘dromos,’ as it is technically called—through which the approach was made to the great Egyptian temples.”

The awful and lengthened approach, as to some natural sanctuary, must have been the fittest preparation for the scene of the giving of the Law. The low line of mounds at the foot of the cliff exactly answers to the “bounds” which were to keep the people off from “touching the Mount.” The plain itself is not broken and uneven and narrowly shut in, like almost all others in the range, but presents a long retiring sweep, against which the people could “remove and stand afar off.” The cliff, rising like a huge altar in front of the whole congregation, and visible against the sky in lonely grandeur from end to end of the whole plain, is the very image of “the mount that might be touched,” and from which the “voice” of God might be heard far and wide over the stillness of the plain below, widened at that point to its utmost extent by the confluence of all the neighbouring valleys. Here, beyond all other parts of the Peninsula of Sinai, is the “secret place,” withdrawn, as if in the “end of the world,” from all the stir and confusion of earthly things.





*Egve & Spottiswoode, Lith.*

**MOUNT HOR**



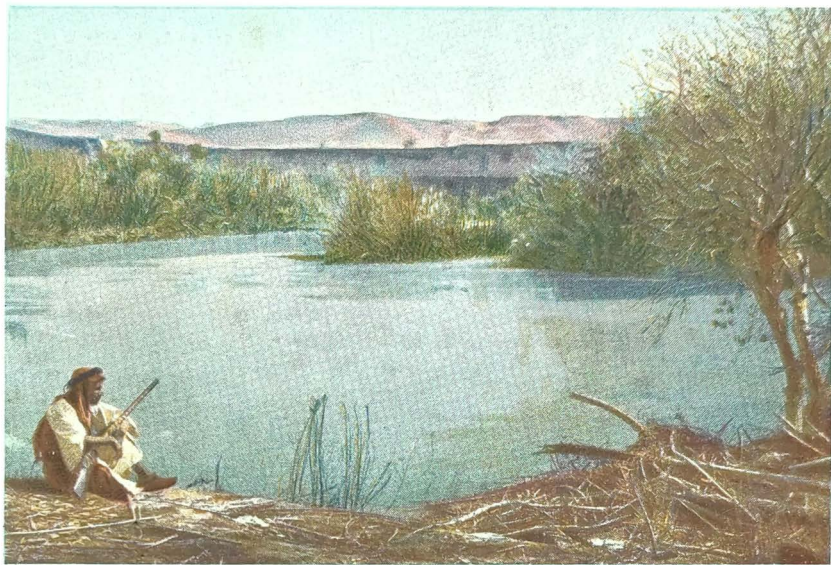
## MOUNT HOR, IN EDMOM.

Mount Hor, now *Jebel Haroun*, i.e. Aaron's Mount, is one of the very few spots mentioned in the Wanderings of Israel that are identified. It is a conspicuous peak "in the edge of Edom" (Num. 33, 37), in the mountain wall of the *Arabah*, i.e. the desert-valley—along which Israel marched from Kadesh "by way of the Red Sea" to "compass" Edom—which bounds Mount Seir on the east from near the Dead Sea to the eastern arm of the Red Sea. Its western face—of horizontal tiers of sandstone—rises precipitously from a level plain of granite called "Aaron's plain"—a suitable place for a large encampment. Thence the little white "tomb of Aaron" is clearly seen, so that the ceremony of the transfer of the High Priesthood to Aaron's son Eleazar could have been performed, and Aaron himself might have been said to die, aloft "in the sight (Heb. eyes) of all the congregation" (Num. 20, 27).

The present illustration is taken from the other side, from *Ed-Deir*, one of the most remarkable of the rock-hewn temples of Nabathæan Petra, and shows the higher of the two characteristic peaks of Mount Hor. "It rises, like a huge castellated building," from a natural platform upon which stands a Mahometan chapel, built from the relics of some earlier and more costly building, over the supposed grave. The more jagged and loftier mountains in the back-ground which shut out Petra seem to be the crest of the whole mass—described as "a chaotic sea of which the waves were petrified."

Mount Seir, i.e. "rugged," is a well-defined region of mountain about 100 miles long by 20 miles wide; its special characteristic being "its red bald-headed sandstone rocks intersected not by valleys but by deep seams." Nowhere, says an eyewitness, is the extraordinary colouring, to which even the rock-architecture of Petra owes so much, more striking than along the ascent from Petra by *Ed-Deir* to Aaron's tomb. "The rock sometimes presented a deep, sometimes a paler blue, and sometimes was occasionally streaked with red, or shaded off to lilac or purple; sometimes a salmon colour was veined in waved lines and circles, with crimson and even scarlet, so as to resemble exactly the colour of raw meat; in other places there are vivid stripes of yellow or bright orange, and in some parts all the different colours were ranged side by side in parallel strata; there are portions, also, with paler tints, and some quite white."

The prospect on both sides of Mount Hor may be described, in the words of Dean Stanley chiefly, as follows:—We saw all the main points of the view which was to Aaron what Pisgah was to be to his brother. He looked over the valley of the *Arabah* countersected by its hundred watercourses, and beyond, over the white mountains of the wilderness which Israel had so long traversed; and at the northern edge of it there must have been visible the heights, *the mountain of the Amorites*, through which Israel had vainly attempted to force a direct entrance into the Promised Land (Deut. 1, 20, 41-44). This was the western view. Close around him on the east were the rugged mountains of Edom, and far along the horizon, adjoining the plateau of Arabia, were the wide downs of Eastern Edom, passage through which had been denied by the wild tribes of Esau, who hunted over their long slopes. On the north lay the mysterious Dead Sea gleaming from the depths of its profound basin. A dreary moment and a dreary scene—such it must have seemed to the aged priest . . . The peculiarity of the view is the combination of wide extension with the scarcity of marked features. But the survey of the desert on one side, and the mountains of Edom on the other, is complete.



*Eyre & Spottiswoode, Lith.*

THE RIVER JORDAN

*Photo: Photochrom Co., Ltd.*

## JORDAN AND THE PLAINS OF MOAB.

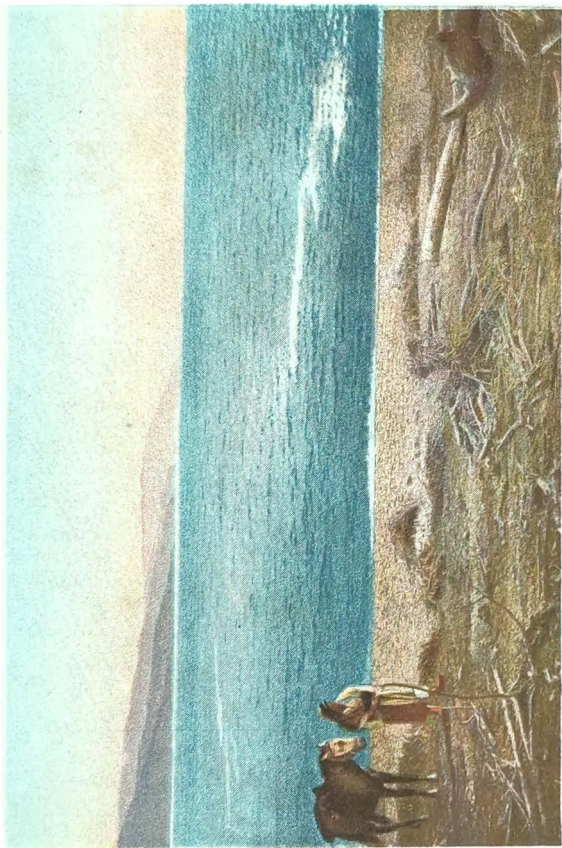
Except for the oases by Jericho and the trees and jungle which, like a green serpent, mark the sunken channel of the Jordan which is shown in the picture, the Circle of Jordan is now a barren wilderness which looks as if it had not yet recovered from the effects of a sudden inundation. A few rich patches of wheat and barley and a dozen isolated palms alone indicate cultivation and the possibilities of fertility amid the wide expanse of malarious marsh or of clayey soil encrusted with gypsum and strata of salt.

Neglect of irrigation and of cultivation is the cause of this change, and this neglect is due chiefly to Turkish misgovernment. Shelter and concentrated sunshine make the climate subtropical; in winter, the temperature never falls below that of an European summer, while in summer it is so high that all vegetation that is not well watered dries up. Subtropical, and even tropical, plants live here and, if irrigated, would multiply and flourish as in a forcing house.

But of the palms from which ancient Jericho obtained its name of "The City of Palm Trees" a few only survive in the gorge of the Kelt, while of the medicinal balsam, its chief source of fame and wealth, no straggler survives in the oases and their maze of wild and thorny shrubbery which, where penetrable, tear the explorer's clothes to rags; even the sycamore of Zachæus is represented by two very aged trees only. In Roman times, the palm grove was 8 miles long and 3 miles wide—the palm flourishing most along the river Jordan—and the dates of Jericho were reputed the best in the world.

The present illustration shows the stream of the Jordan flowing through its belt of jungle and trees, generally impenetrable. The trees consist chiefly of a sort of poplar evergreen, sycamore, and several deciduous trees peculiar to the locality, of white poplar, willow, &c. The undergrowth is principally tamarisk and cane, *i.e.* "the reed shaken with the wind" (Matt. 11, 7). One of the rare openings in the belt shows "the plains of Moab," the site of Israel's encampment at Abel Shittim, *i.e.* meadow of acacias (Num. 33, 49), before crossing the Jordan, and the mountains of Moab, or Abarim, beyond this part of the Circle of Jordan east of the river, in the distance.

The actual bed of the river is about 30 to 40 feet below the surrounding plain, the bare banks on either side being "furrowed and ploughed by barren nullahs and thirsty ravines," and the eastern being the higher. The river rises above this bed and overflows a wider and older channel in winter and again in March, when the snows melting on Hermon swell the stream. The water is turbid and even muddy, and of a coffee-brown, and the current has numerous eddies, being very rapid—but the stream is narrow, averaging about 30 yards in ordinary times and 40 to 50 yards when in flood. The pilgrims' bathing-place is thus described: "Above and below, an impenetrable tangle of forest shut in the river on both sides, the limbs of the trees hanging over and their branches dipping into the water. Here a little open glade was left and a small clearing of a few yards on the opposite side. The stream was about 15 feet deep, rushing with tremendous force." But when the pilgrims bathe, at the Greek Easter, on the Monday in Passion week, "the bathers keep within the shelter of the bank, where the water is about 4 feet in depth, though with a bottom of very deep mud."



*Eyre & Spottiswoode, Lith.*

**THE DEAD SEA**

*Photo: Photodchrom Co., Ltd.*

## THE DEAD SEA.

The Dead Sea, called in the Bible "the Salt Sea" and "the Eastern Sea," and by the Greeks and Romans "Lake of Asphalt" or "the Dead Sea," and by the Arabs *Bahr Lut*, i.e. "Lake of Lot," is 47 miles long by  $9\frac{1}{2}$  miles at its greatest breadth. Precipitous mountains flank it in parallel ranges on either side, leaving often little or no shore, being the continuation of the walls of the Jordan-valley which, after receding outwards like an amphitheatre north of the lake, again run north and south. Of the great oblong opening thus formed, the northern part is occupied by the plains west and east of Jordan (which see), and the southern part contains the basin of the Dead Sea. At its south-west extremity rises *Jebel Usdum*, an isolated mound-like range of pure rock-salt 7 miles long and nearly 600 feet high, about 400 or 450 feet of the upper part being chalky limestone and clay. From it an important trade in salt has always been carried on, Hebron, Bethlehem, and Jerusalem in particular, being supplied thence. This range of salt contributes much, the inflowing streams, largely saline from the nitrous soil through which they pass, contribute also, to produce the unparalleled saltiness of the Dead Sea, and the combined result is increased by evaporation, the Lake having no outlet. At the south of the Lake is a waterless plain along which marauding companies (cp. 2 Chr. 20. 2), but no ordinary caravans, would pass from Edom by way of Engedi (which see) into the highland of Judah; and herabouts was "the vale of Siddim" and its "slime pits," i.e. pits of bitumen and asphalt (Gen. 14. 3, 10).

The south end of the Dead Sea is shallow, averaging about 10 feet, but the level of the lake varies from 12 to 20 feet with the season. The north end, however, is, at its deepest, i.e. at the north-east corner, about as deep again as the level of the lake is below that of the Mediterranean (strictly, 1,311 feet out of 2,603 feet), the depression of its bed, which is the continuation of the fissure of the valley of the Jordan, being the deepest known in the surface of the earth. In this gulf the Jordan loses itself, the inflow being balanced by the evaporation. The shore is lined with driftwood brought down by the Jordan, the varying level of the lake being marked by "trunks of trees, utterly devoid of bark, grim and gaunt, a disorderly array of skeleton forms, a very large proportion being palms, many with their roots entire; the whole of this driftwood is so saturated with brine that it will scarcely burn, and burns with a faint blue flame."

But regarded as an object in the landscape the Lake is not repulsive; it is even beautiful. A haze due to the evaporation usually overhangs it, but, when seen from afar, the colour is beautifully blue in the sunshine. The mountains of Moab, on the east, are famous for atmospheric tones of violet-blue, and, when the western sun falls on them, for their brilliant red. Moreover, wherever fountains or torrents provide sweet water, oases of tropical verdure variegate the shore. The abyss, or the lake itself, is a chief item in the views from Jerusalem and the south-west highlands, e.g. from Bethel, Bethlehem, Tekoa, and the heights above Hebron, and the wall-like edge of the corresponding plateau of Moab was aptly named by the Hebrews *Mount Abarim*, or the Mountains of "the Other Side." The gorges on this side are full of verdure, including the palm which flourishes there, and the plain to the south-east is one of the richest and most luxuriant spots round about the Lake.



*Eyre & Spettiswoode, Lith.*

JERICO—CIRCLE OF JORDAN

## THE PLAIN OF JORDAN BY JERICHO.

The illustration shows the north-west part of "The Plain (or Circle, Heb. *Ciccar*) of Jordan" viewed from the south of the wretched hamlet which, although it preserves the name of Jericho in its name *Eriha*, is  $1\frac{1}{2}$  mile south-east of the site of ancient Jericho, and about the same distance east of the site of Roman Jericho on the *Wady el Kelt* and Jerusalem road. *Eriha* is about 6 miles from either the Dead Sea or the River Jordan. In the right centre of the view, the opening behind a lofty projecting ridge is the mouth of the torrent along which the chief route by way of Michmash, Ai, and Bethel begins to climb the plateau of Benjamin. To the extreme right is *Tellaylat Jiljulieh*, a number of artificial mounds  $1\frac{1}{2}$  mile to the east of *Eriha*, supposed to be the site of the Gilgal of Joshua and of Samuel.

Towards the south end of the Jordan valley, the mountains recede on either side leaving a plain 12 to 14 miles wide and forming an amphitheatre to the north of it. The Jordan divides this plain into the "Plain of the Valley of Jericho" on the west, and "the plains of Moab" on the east. Both these are alluvial and naturally very fertile, and the latter contains by far the largest and richest oasis in the whole Valley of the Jordan; but a belt of barren soil impregnated with salt and covered with efflorescence of sulphur separates them from the beach of the Dead Sea.

The Circle (A.V. Plain) of Jordan is first mentioned in the Bible when Lot viewed it from the heights near Bethel and observed that it was "well watered everywhere even as the garden of the Lord, like the land of Egypt," as far as Zoar or Bela, the least of the five wealthy Canaanite "cities of the plain." The area so described cannot now be defined, and the probable site of those cities is quite unknown; but two perennial springs supplemented by the torrent *el Kelt*, all three of which issue from the limestone mountains on the west upon the plain about 750 feet above the level of the Dead Sea, suffice to irrigate with sweet water the whole of the plain which slopes 250 feet to *Eriha* and 200 feet more to the bed of the Jordan.

The *Wady el Kelt* in crossing the plain to join the Jordan passes *Eriha*, about  $1\frac{1}{2}$  mile north-west of which the *Ain Sultan*, or fountain of Elisha, issues as a warm rivulet (72 deg. Fahr.) between turfey sides overshadowed by well-grown thorn-trees and forms a bright green oasis of several square miles. About three miles farther N.N.W., the *Ain Duk* gushes out in lesser volume but copiously, cold and clear, and, being conducted almost to *Ain Sultan* in a cane-shaded channel, fertilises another tract of several square miles, which constitutes a second great oasis of forest-scrub and of thorn-trees about 20 to 30 feet high. Similar verdure marks the course of the *Wady el Kelt*, and the remains of aqueducts, &c. indicate that the site of Roman Jericho, where Herod had his palace and died, was on this torrent near the mountains. *Telles Sultan*, near *Ain Sultan*, is almost certainly the site of the Jericho of the Old Testament.

Jericho is a centre of routes, especially those which cross Jordan to Moab or to Heshbon and Ramoth in Gilad and "the way of the Plain" of 2 Sam. 18. 23, which followed the Jordan to Bethshan and to its source at Casarea Philippi. Hence it became the Roman station for collecting tax and custom, Zacchaeus being the collector.





*Eyre & Spottiswoode, Lith.*

**MOUNT GERIZIM**



## MOUNT GERIZIM.

Gerizim, the long rocky ridge which forms the south side of the Vale of Shechem (which see), presents a contrast so complete to the similar ridge of Ebal, which forms the other side, that the observer feels the appropriateness of the pronouncement of the blessings from Gerizim and of the curses from Ebal at the national promulgation of the Law prescribed by Moses (Josh. 8. 30-33). This face of Mount Ebal is bare, bleak, and stony, though not without verdure, whereas Gerizim shares largely—as the illustration shows—the luxuriant vegetation of the Vale. In spring, Gerizim is “dimpled with clustering fruit-trees of ever-varying shades of green, and powdered with pearly blossom.” The reason is simple. Gerizim facing north escapes the fiercest sun-rays, and as the strata dip towards the north, its drainage contributes to the abundant and perennial waters of the Vale, while that of Ebal is discharged on its farther side. From this slope of Gerizim Jotham rebuked the treacherous and ungrateful Shechemites, and the vegetation around him, the olive, the fig, the vine, and the bramble, may have prompted his parable (Judg. 9. 7-20).

The schismatic temple of the Samaritans stood on the crest of Gerizim, and our Lord may have pointed to its ruins as He told the woman of Samaria of the coming time when “neither in *this mountain* nor yet at Jerusalem should the true worshippers worship the Father” (see Jacob’s Well). Gerizim was the true centre and key of the little nationality which is now represented by a tiny religious sect. The Samaritans still maintain that Gerizim is that “one of the mountains in the land of Moriah” where Abraham’s faith was tested by the offering of Isaac, and the scene of Abraham’s meeting with Melchisedek; they still quote Deut. 27. 4 from their own Pentateuch, in which “Gerizim” takes the place of the “Ebal” of the Hebrew text, to prove that Gerizim was the site of Joshua’s altar of great stones bearing the words of the Law inscribed in plaster (Josh. 8. 30-33), and claim that its crest, and not the Temple-rock at Jerusalem, was the first and central shrine in the Land of Promise of the Chosen People and of the Law given to Moses.

The smooth sheet of rock on the top of the mountain, with the cave beside it, probably a “high place” of primæval primitive worship, was an obvious site for such a national temple, and here it stood, perhaps from the time of Nehemiah, until the Maccabee John Hyrcanus razed it to the ground (cir. 110 B.C.). Of this temple not a vestige remains, but it is possible that some foundations—probably of a fortified church resembling that of the Dome of the Rock at Jerusalem and of the same date—recently excavated, may stand on the site.

Gerizim for over 2,000 years has remained the Samaritan holy place; hither pilgrimages have been made “three times a year at the feast of unleavened bread, the feast of weeks, and at the feast of tabernacles,” and here sacrifices have been celebrated uninterruptedly at the Passover year by year; towards “this mountain” the Samaritan turns in prayer wherever he may be. The place of sacrifice where the Samaritans regularly kill, offer, and eat the Paschal lambs according to the Mosaic Law is merely a slight excavation in the side of the mount below the crest; heaps of ashes cover the pits where the bones of the sacrifices are buried. This is the only spot on earth in which the Mosaic Passover is still celebrated—not, however, by families apart as in the Jewish ritual, but by the whole community in common.



*Eyre & Spottiswoode, Lith.*

**OLD DAN**

## OLD DAN.

### THE LOWER SOURCE OF JORDAN AT *TELL EL KADI*.

"The westernmost source of Jordan is at the foot of a green eminence overgrown with shrubs. From its N.W. corner a magnificent spring bursts forth into a wide crystal pool, sending forth at once a wide crystal river through the valley." So Dean Stanley describes the subject of the illustration.

The eminence is called *Tell el Kadi*, and as "Kadi" is Arabic, as "Dau" is Hebrew, for "judge," the name seems to preserve the memory of the Danite colony which supplanted the Sidonian (Phœnician) colony of Leshem or Laish as recorded in Judges. Tradition runs to the same effect, and consequently the shapeless ruins concealed in the almost impenetrable thickets of reeds, oleanders, and oaks are held to mark the site of the city of Dan, the northern boundary of the Hebrew nation and the northern sanctuary of Jeroboam, which was conquered by Benhadad, king of Syria (1 Kin. 15. 20), and was probably captured, despoiled, and its inhabitants carried captive by Tiglath-pileser when he conquered the cities of the north and east of the kingdom of Israel (2 Kin. 15. 29) and inaugurated the system of the Hebrew Captivities.

The wide plain of the upper section of Jordan in which the three sources of the river meet, namely, the stream of the Hasbany from the north and the two fountains of Jordan from the east (see Hermon), bears out the description of Laish given in Judges. Sequestered within the mountain barrier formed by all Lebanon and by half Anti-Lebanon it is "secure"; it is a large and very good, rich land and a place of abundance, being sheltered and well-watered;—the slopes are still a long succession of oliveyards and of glades studded with oaks, and the fountains and their rivulets are overhung with oleanders, honeysuckle, clematis, and wild roses, and overshadowed by planes and sycamores.

The spring itself, which is like a large bubbling basin, is the amplest in Syria, and is, perhaps, the largest single fountain known. Full-grown at its birth, with a volume twice as great as the upper fountain near Banias, and thrice as great as that of the Hasbany, it dashes forth as a river, 500 feet above the level of the Mediterranean, through a thicket of oleanders.

It receives as it winds round the hill another burst of many rills creeping out from underneath the roots of a venerable holm-oak and a terebinth, the latter probably the largest in Syria, and the oak more comely than the so-called Oak of Abraham at "Mamre which is Hebron." Such is all that remains of "Old Dan"; but it is said that the worship of Jeroboam's calf of gold may be traced to this day in the secret rites of the Nosairi and Druse sects in the vicinity.



*Eyre & Spottiswoode, Lith.*

MOUNT HERMON

## MOUNT HERMON.

It is not Lebanon, but Mount Hermon—the culmination (although an out-lier at the south end) of the chain of Anti-Lebanon which runs parallel with Lebanon to the east—that is the special and constant feature and landmark in the various prospects of Western Palestine from Shechem northwards. Hermon appears afar as a long, rounded summit, covered with snow in winter and streaked with it even in summer, its exceptional isolation and its snow cap making up for the absence of characteristic peaks and points. Its Amorite name Shenir or Seuir, *i.e.* breastplate, and its Sidonian name Sirion, *i.e.* the glitterer, only a little less aptly, describe the oval, white dome as seen in the far distance, while its Bible name Hermon, *i.e.* lofty peak, or Sion, *i.e.* the lofty one (Deut. 4.28), and its Arabic name *Jebel es Sheyk*, *i.e.* the chief mountain, describe its dominant character (*cf.* Ps. 89. 12) in the landscape.

Hermon is about 20 miles long and really has three summits, of which two exceed 9,000 feet above the sea. By its elevation as well as by its snows it condenses the almost tropical moisture arising from the well-watered slopes and the swamps in the basin of the upper Jordan at its western foot, so that it becomes a great collector of clouds and depositor of dew (Ps. 133. 8; *cf.* Lk. 9. 34). The melting of its snows makes Jordan to overflow its banks in spring, and generally the mountain seems to be associated in the Bible with the dew and streams so precious in arid Palestine.

The drainage of Hermon forms the river Jordan, the headwaters, strictly speaking, being the Hasbany, a stream which rises on its northern edge and joins the already-united streams from its two other chief sources, the fountains of Jordan on the west flank of the mountain. The three streams water abundantly the long undulating plain which Hermon overlooks, and as it broadens downwards from its hill-encircled head this plain increases in richness of soil and of cultivation till it almost resembles the plain of Gennesareth in luxuriance.

Though often mentioned as the northern barrier of the Holy Land, Hermon is connected by name with no historical event in either Testament. Its sacredness in the eyes of the surrounding Syro-Phœnician tribes may have fitted it for the name of "The Holy Mount" (2 Pet. 1. 18), for the whole mountain was girdled with temples and Jerome mentions a sanctuary on its summit. But high up on its southern slopes there must be many a point where the Disciples of Jesus the Christ could be taken "apart by themselves" (Mk. 9. 2); and here only in Palestine is snow always in sight to suggest the comparison with the celestial splendour; here only in Palestine do the clouds gather daily about the shoulders of a mountain so that the little group, to the alarm of the Disciples to whom it was a novel and mysterious experience, might on any ordinary day have found a cloud overshadowing them and descending until they had "entered into the cloud."

Indeed, the modern view, based upon these physical peculiarities and upon the historical record, is that some part of this mountain was the scene of the Transfiguration of The Christ.



*Eyre & Spottiswoode, Lith.*

THE PLAIN OF ESDRAELON (PART)

## THE PLAIN OF ESDRAELON.

Although a principal geographical feature of Palestine—piercing from N.W. to S.E. its highland west of Jordan, and connecting the Mediterranean coast with the Jordan-valley—this “trough” is mentioned only as a pasture ground for the invading nomads from the East (Judg. 7. 1 with 6. 3, 4), or in connexion with certain natural positions of military importance like Mounts Tabor and Gilboa (Judg. 4. 6, 14 & 8. 18 and 1 Sam. 31. 1), or with a few towns along the thoroughfares between the Euphrates and the Nile that traverse it, and especially with Jezreel and Bethshan. It was the war path of armies, and around Taanach and Megiddo—which stood beside the exits of the chief passes of Manasseh, E. of Mount Carmel, from Sharon, the N. part of the plain of the sea coast—the battles of invader and defender, of Assyria and Egypt, were fought.

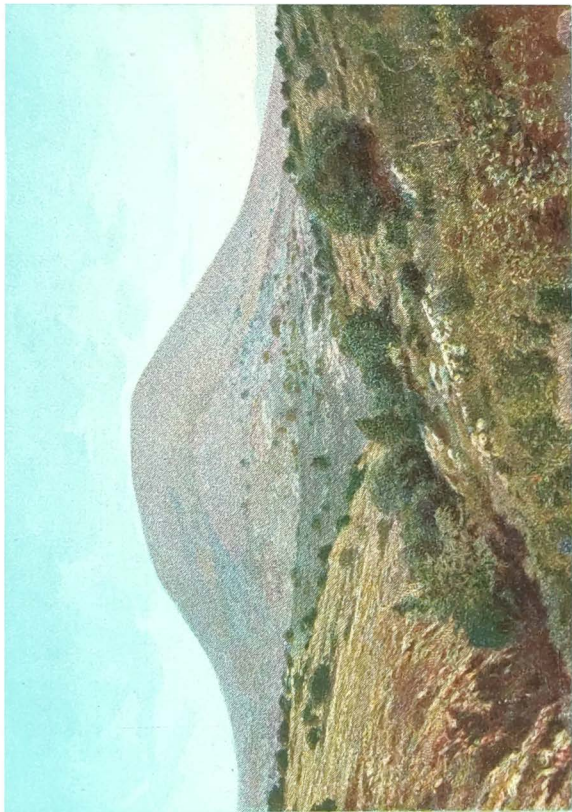
The plain is really the basin of the Kishon which drains into the Mediterranean by a narrow glen 100 yards wide between Mount Carmel on the S. and the hills of Galilee on the N. It is a triangle—with a watershed about 24 miles from the sea, running N. and S. from Mount Tabor past Mount Gilboa to Engannim on the ascent into the hill country of Samaria, S. of Gilboa. The N. side, and the E. side along the watershed, measure about 15 miles, and the S. side from Carmel to Engannim about 20 miles. It consists of a swampy, fertile expanse of loose and foundrous loam, very tiring to horses, low lying and with little fall (the watershed being only 200 feet above the Mediterranean), through which the Kishon flows, sunken in a muddy trench. It is “a free, wild prairie of coarse grass and the thisty herbs that camels love,” treeless and green, now appropriately named *Merj-ibn-Amir*, i.e. “the meadow of Amir,” or, “of the Prince.” Some corn is grown in favourable spots, as the illustration shows. The Kishon being liable to sudden floods and its fords treacherous (cp. Judg. 5. 21, 22), traffic passed either N. of the plain along the parallel valleys of Lower Galilee or along the S. edge (later the boundary between Samaria and Galilee), and eastward chiefly by the more southerly of the two arms which, divided by “the Hill of Moreh” beside the watershed, connect it with the Jordan-valley (see Tabor). A third arm between Mount Gilboa and the hill country at Engannim has no outlet to Jordan.

The central arm was “the valley of Jezreel.” Its green floor slopes three miles to the fortified town of Bethshan and thence descends abruptly 300 feet by terraces into a rich plain six to seven miles wide in the valley of Jordan (320 feet below sea level). Its strength and command of the great routes made Bethshan, then called Scythopolis, the chief of the leagued cities of the Decapolis. Hence the great route eastward led across the Jordan S. of the Lake of Galilee.

The Plain of Esdraelon was famous for the victories of Barak and Gideon and for the defeat and death of Saul and of Josiah. Along its S. edge, Ahab, preceded by Elijah, hastened to Jezreel in his chariot lest the coming rain should stop his progress. Up the vale of Jezreel Jehu drove his chariot in sight of Ahab's watchmen. And here the military strength of the N. kingdom was broken by the king of Assyria (Hos. 1. 5), Salmanser IV.

Jezreel, Ahab's summer residence and Naboth's home, stood on the last headland of the S.E. end of Mount Gilboa at the entrance of the valley of Jezreel, seven miles N. of Engannim (now *Jenin*). Its site, now the village of *Zerin*, is 200 feet above the plain.





*Eyre & Spottiswoode, Lith.*

**MOUNT TABOR**



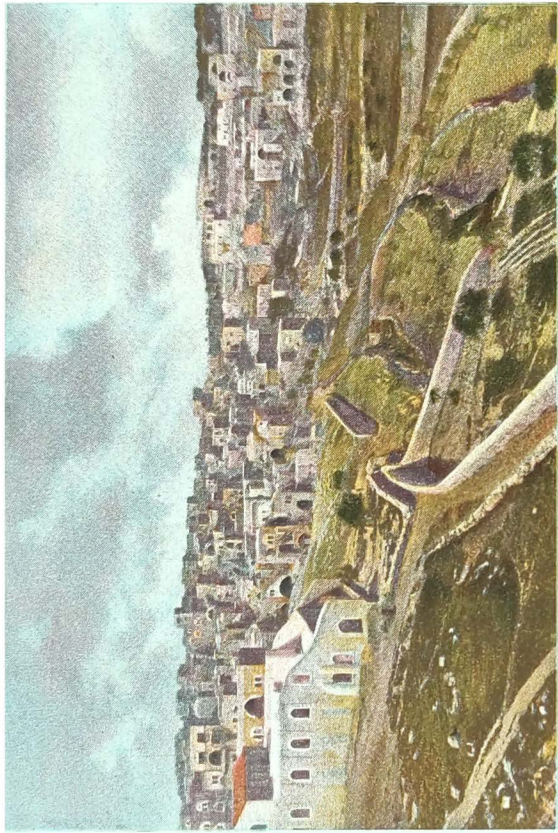
## MOUNT TABOR

Overlooks the Plain of Esdraelon from the N.E., and commands "the strong corner" where the main route from Tiberias, after an ascent by a narrow torrent-bed to the plateau W. of the Sea of Galilee, descends towards the northern arm or bay of the Plain of Esdraelon by the glen which partly cuts off the Mount from the hills of Galilee by Nazareth.

Tabor, as the illustration shows, is an isolated cone of no great height, and is more or less covered with wood. It rises about 1,300 feet above its base in the plain (2,018 feet above the Mediterranean), and is well clad with forest, chiefly of oaks, to the north; although now only sparsely dotted with shrub-like trees to the south it was evidently more wooded formerly. Its isolation, however, made it conspicuous enough to be coupled even with Hermon, which rises up behind it to the N.E. (Ps. 89. 12), and its verdure justified a comparison with the richly-wooded ridge of Carmel (Jer. 46. 18) which overlooks the Plain of Esdraelon from the opposite angle.

The summit is a flattened platform strewn with ruins; and many cisterns and an abundance of water are found there. For Tabor has always been a fortified position. Here Barak mustered the warriors of Zebulun and Naphtali (Tabor was on the frontier of Issachar and Zebulun) by command of the prophetess Deborah; hence he descended to attack Sisera, who had advanced with 900 chariots of iron from Harosheth of the Gentiles on the glen of the outlet of the river Kishon under Carmel, his headquarters, and defeated him in the plain—aided by a sudden storm that made the plain of the Kishon impassable for chariot and horse, so that Sisera "lighted down off his chariot and fled away on his feet" across the plain to the tent of Heber the Kenite on the hills of Galilee (see Esdraelon). And here Zeba and Zalmunna, the chiefs of Midian, seem to have slain the brethren of Gideon (Judg. 8. 18).

Tabor is not mentioned in the New Testament, and the view that it was the scene of the Transfiguration of the Christ is now abandoned (see Hermon).



*Eyre & Spottiswoode, Lith.*

**BETHLEHEM**

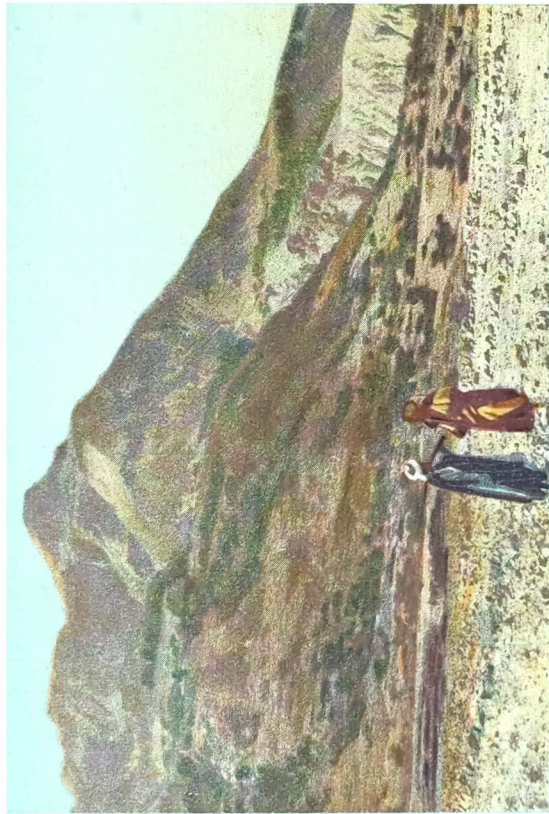
## BETHLEHEM

Was anciently called Ephrath, which means "fruitful." Ephrath, or Ephrat(h)ah, was one of the oldest cities in Palestine, for it is mentioned first in connexion with Jacob's return from Padan-aram to Kirjath-arba (Mamre, Hebron), and the natives are still called Ephrathites in the Book of Ruth which illustrates its domestic history and its connexion with Moab. After the Israelite conquest it was named Bethlehem-(in)-Judah; Bethlehem means *House of Bread*, the new name also embodying an allusion to the fertility of the site, which is as exceptional as that of Hebron, but on a lesser scale. It is situated on a rocky ridge beside the central route along the watershed from Bethel to Beersheba (see Bethel), but the slopes of the ridge are frequently covered by terrace-gardens of olives, figs, and vines, and the plain is devoted to cornfields as in the days of Boaz and Ruth, and the hills to flocks as in the days of David's boyhood. In the rich glens near by the vine flourishes, and, as at Hebron, wine is made.

The wilderness of Judah adjacent on the east would have been familiar to David during his early life as a shepherd, and doubtless largely influenced his character. Following a humble, perhaps a despised, calling in this wilderness amid the wild beasts, like the prophet Amos later, who was a herdman of the neighbouring Tekoa, a good shepherd would learn self-sacrifice and self-reliance, whilst the solitude would prompt reflection, and the isolation and danger would develop his faith and trust in God. Such a life would inspire the 23rd Psalm.

Across this wilderness, a pass leads to Bethlehem by way of Tekoa from the Oasis of *Ain Feshkah*, ten miles south of Jericho. A narrow pass leads westward to Shochoh and the valley of Elah (*Wady es Sunt*), and by it David probably descended to pay that visit to the army which led to his becoming Israel's champion and slaying Goliath. Indeed, the routes converging on Bethlehem were of sufficient importance for a klan or caravanserai there to be the starting point of caravans for Egypt; hence Jeremiah was taken into Egypt, and it was the starting point thither of Joseph and Mary with the Child Jesus.

Bethlehem always remained a humble village, although it had been David's birthplace and the home of his family; Micah speaks of it as too little to be reckoned amongst the towns of Judah, and it is only in connexion with David and with David's greater Son that it came eventually into notice. The "inn" in which our Lord was born there would probably, like that of Chimham mentioned by Jeremiah (chap. 41. 17), be a square building, open inside, with arches on its four sides for the animals, and with rooms above the arches for the merchants and their goods. In such an "inn" He might well have received the homage and gifts of the Wise Men from the East, who would rest there as fellow travellers.



*Eyre & Spottiswoode, Lith.*

ENGEDI

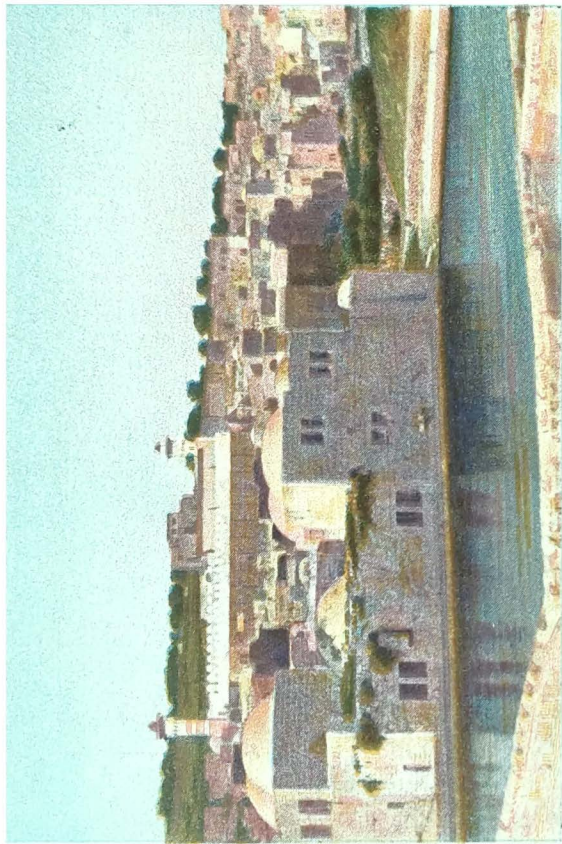
## ENGEDI AND THE WILDERNESS OF JUDAH.

Engedi, now *Ain-Jidy*, i.e. "the fountain of the kid," the modern Arabic name having the same meaning as the ancient Hebrew, is the name of the only perennial outflow of fresh water on the west side of the Dead Sea. About midway along the salt and desolate shore, a river of verdure descends from the precipitous mountain-wall, and expands into a broad fan of vegetation, of which Josephus said that in his time it was large and fertile enough to maintain an army. This green slope and oasis are produced by a stream which issues nearly two feet broad from some boulders on the shelf at the foot of a cliff 300 feet above, and descending in a semi-circular recess of about  $1\frac{1}{2}$  mile in extent which has been scooped out of the mountain side, bounds from rock to rock in tiny falls till it reaches the shore.

The traveller approaching from below passes into a little embayed plain and through "gardens of cucumber and melons, small fields of wheat and a scattered orchard, to a brake of reeds and high bushes, with a few great trees." He hears the unwonted sound of water from the three streams into which the fall has separated, and he sees the terraces—with their tanks, cisterns, and beautifully wrought water-channels—made formerly for the culture of the vine. Masses of petrified palm trees, with fronds and fruit, in the limestone gorges opening on to the plain suggest the ancient name of the town of Engedi, a town older than Hebron, viz. : Hazezon Tamar, i.e. "*Hazezon* (or the cutting) *of the palm*" (Gen. 14. 7; 2 Chr. 20. 2). For Engedi produced the same rarities as the larger oasis of Jericho (balsam, &c.), and the "campañire" of Cant. 1. 14 grew in its vineyards. This oasis is the starting-point of a rocky mule-path, at first a mere stairway built out upon or hewn in the rock, that connects the south and west shores of the Dead Sea with Hebron—the shore to the northward being barred by a promontory of mountain (passable only by expert climbers) called *Ras es Feshkah*—just as the oasis of *Ain Feshkah* beyond the promontory, and that of Jericho, 10 miles farther to the N.E., are starting-points of routes to Bethlehem, Jerusalem, and Bethel.

Engedi, especially as connected with Hebron, would be one of David's refuges, and here, in a cavern amongst "the rocks of the wild goats," i.e. the cliffs frequented by the Syrian ibex, David spared Saul's life. The wilderness of Judah, between Engedi and Hebron, was called Jeshimon, or "the Waste," the Hebrew word meaning "desolation"; the eastern side, forming about one-third of the whole width, is a waterless and almost shrubless "chaos of crags, corries, and precipices," i.e. from the cliffs which overhang the shore of the Dead Sea to the rolling hills and waterless upland vales which form two-thirds of the distance before the cultivated lands of Maon and Ziph are reached, S.E. of Hebron. This wilderness is about 15 miles wide on an average, and flanking the plateau of Judah during its whole length, i.e. for about 35 miles, formed the eastern frontier of the tribe. Here David wandered as shepherd and outlaw, and here John the Baptist and our Lord found solitude "with the wild beasts" (Mk. 1. 13).

Another path, less steep, leads up to the highland and to Bethlehem across the wilderness near Tekoa; it is still used for riding and for pack-animals. This was doubtless the route adopted by Moab, Ammon, and their allies when they invaded Judah from Engedi by the ascent of *Ziz* in Jehoshaphat's reign.



*Eyre & Spottiswoode, Lith.*

MOSQUE AND POOL AT HEBRON

## MOSQUE & POOL AT HEBRON.

The Mosque which is the dominant feature of Hebron has a twofold interest. It covers the Cave of Machpelah and contains some of the oldest masonry in the Holy Land.

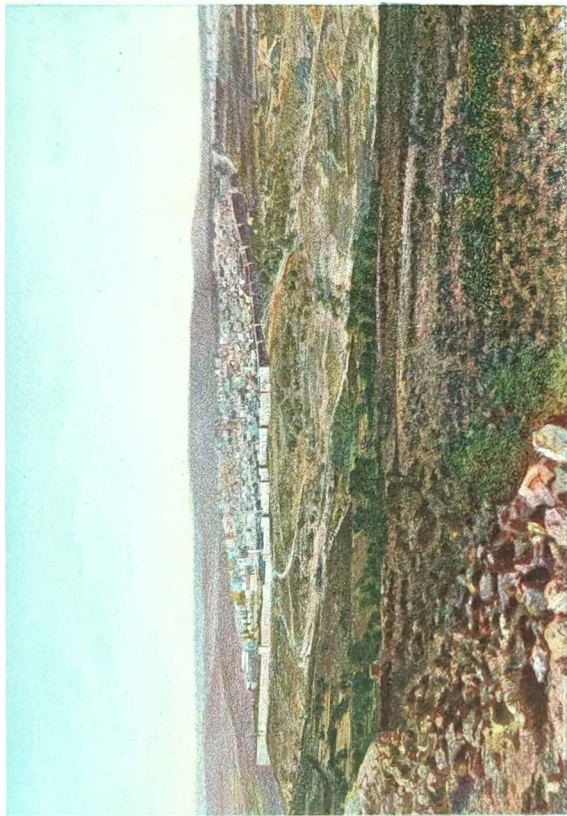
A cave beneath the Sanctuary or perhaps the hill behind it should contain the actual remains of Abraham and Sarah, of Isaac and Rebekah, and of Leah and of Jacob—who was embalmed in Egypt and whose mummy may be as well preserved as those of the Pharaohs discovered recently near Thebes. This cave, with the field outside, was the only possession of Abraham in Canaan, an earnest of his inheritance in the Land of Promise whilst the very terms of its conveyance to him by "the sons of Heth" proclaimed him a stranger and a sojourner there (cf. Acts 7. 5). No one has yet been allowed to see the cave, and only a favoured few have entered the Mosque which occupies the S. part of the enclosure.

The *Haram* or "Sacred Enclosure" is 197 feet long and 111 feet broad. Its dark-grey walls are 8 ft. 6 in. thick and rise to a height of 50 to 60 feet and their smooth surface is unbroken except by two small entrances; the masonry of the lower 40 feet is original and uniform in character, 15 feet being below the floor of the Mosque and 25 feet above it;—the remainder, including the minarets at the N.W. and S.E. angles, is modern Arabic work. The ancient wall, moreover, is divided throughout its length by pilasters about 2 ft. 6 in. wide (thickening the walls to 9 ft. 4 in.) and five feet apart; two similar pilasters have been discovered at the N.W. angle of the Haram at Jerusalem. The stone is grey limestone akin to marble. The masonry is practically identical with the oldest parts of the Haram at Jerusalem, and especially with the wall at the Wailing Place and with Robinson's Arch (which see). The individual stones are exceedingly large, the longest stone visible being 24 ft. 8 in. long and the courses averaging 3 ft. 7 in. in height, and they are all "drafted"—but the sunken margin is less deep and the surface is much more finely worked than those of the best examples of the corresponding masonry at Jerusalem. Generally, this Haram seems to have been a copy of that of the Temple, but on a smaller scale, having been built up from below to obtain a level platform. Josephus speaks of it as "all of fine stone and admirably wrought." "This venerable structure," says the late Dr. Grove, "is quite affecting in its hoary colour and in the archaic forms of its masonry." "Smooth and polished like marble . . . the design is patriarchal in its magnificent simplicity" (says Dr. Tristram). The date of this Haram must therefore be not earlier than that of the oldest work that now meets the eye in the substructures of the Temples of Solomon and of Herod. But whether this architecture is Herodian or pre-Herodian, and perhaps of the period of the kings of Judah or even of Solomon himself, authorities cannot agree. There are no records, but Jewish tradition refers it to Solomon or even to David; the tombs of the Patriarchs are not mentioned except in Genesis.

The Pool is one of two great tanks of stone, of which the northern is reputed to be that at which (2 Sam. 4. 12) David hanged the murderers of his rival Ishbosheth, and so taught his contemporaries a higher morality.

Mention is made of such tanks at Gibeon (2 Sam. 2. 13), at Samaria (1 Kin. 22. 38), and at Jerusalem (see Siloam). As in India, they were the only resource in a dry season, so that their drying up was a calamity (Isa. 42. 15).





*Eyre & Spottiswoode, Lith.*

**JERUSALEM FROM N.E. (SCOPUS)**



## JERUSALEM.

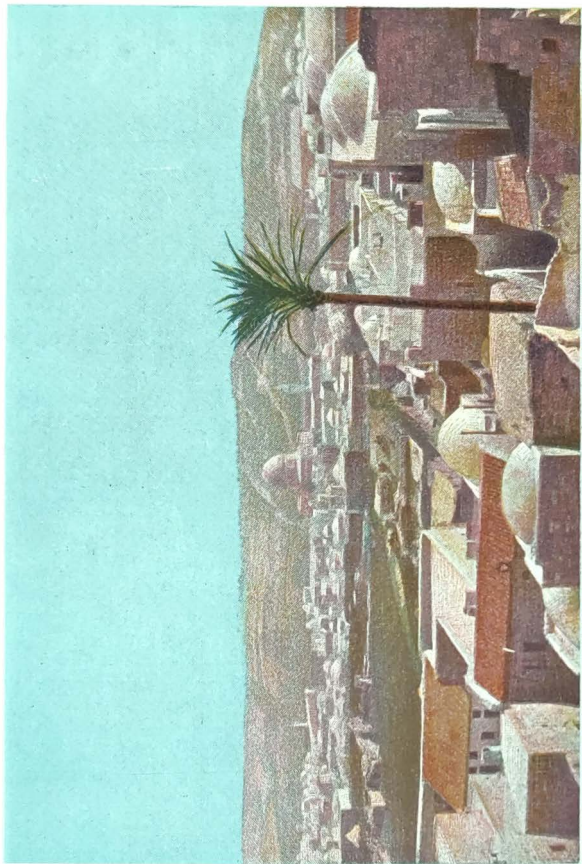
Photographs of modern Jerusalem can only illustrate generally the natural site of the ancient city, and its fortifications including the lofty platform for the Temple, built up from the ground probably first by Solomon and rebuilt and extended by Herod the Great; all else has changed since Gospel days. Eleven sieges and the razing of the Hebrew capital by the Romans have filled its valleys with the wreck of its buildings. But probably no older work than Herod's met the eyes of our Lord's disciples.

The panoramic view of Jerusalem from the N.E. given here, is taken from the ridge called Scopus, *i.e.* *watch-tower*, a western projection of Olivet, where Titus, the final captor and destroyer of the ancient city, fixed his headquarters. It shows the modern city placed on a mountain spur projecting from the main watershed of Western Palestine (see Bethel) and sloping south-east towards the junction of two ravines which, converging as they descend—the western (Hinnom) first eastward and then southward,  $1\frac{1}{2}$  mile, and the eastern and deeper (Kidron)  $1\frac{1}{2}$  mile—embrace the spur on all sides except the north and north-west. The city forms an irregular square about  $2\frac{1}{2}$  miles in circuit enclosed by an ancient (mediæval) wall, which is, in fact,  $38\frac{1}{2}$  feet high and has 34 towers. On the east and west, this wall crowns the edge of the ravines which, though their sides next the city are now slopes of accumulated soil and debris 40 to 50 feet deep, originally served as fosses or dry moats of great depth, and made the walls inaccessible.

The ancient city occupied the remainder of the spur to the south up to the very edge of the site, and was similarly protected; the two ravines strengthened by scarps, *i.e.* by cutting the rock perpendicularly downwards, and by walls, rendered Jerusalem impregnable before the invention of gunpowder, except on the north and north-west, and here it was fortified with all the skill available from time to time, the fortifications being founded on the native rock and protected by fosses hewn in it. The city also extended considerably northward over the plateau; the present north wall perhaps stands nearly on the site of the "second" or encircling wall of Biblical times, but the line of that wall has not yet been determined.

In the illustration we look partly down and partly across the eastern ravine (Kidron) upon the eastern wall which faces the Mount of Olives. The further half of this wall, from a road which is seen winding up to it (the road from Bethany or Jericho) as far as the south corner, forms the east side of the Temple-platform, an irregular quadrangle measuring on this side 518 yards, on the south 309 yards, on the west 536 yards, and on the north 351 yards, having been built up on three sides to a level only 10 feet less than the summit of the spur on this side, and the projecting rocks at the north-west angle having been cut away. From this enclosure of about 32 acres—ruddy brown except when green after the spring rains, and dotted with smaller buildings, with olive trees and cypresses—rises to a height of 120 feet in all the dome of the Mosque, erected by the Khalif Omar to cover the rocky knoll which probably contained the breezy threshing-floor of Araunah and which is now "the sacred rock" of the Moslem; hence the title, "Dome of the Rock."

For miles around the hill country lies outspread—some ridges overlooking the city (Ps. 125. 1, 2), *e.g.* the Mount of Olives by 73 feet.



*Eyre & Spottiswoode, Lith.*

JERUSALEM FROM MOUNT ZION

## JERUSALEM FROM MOUNT ZION.

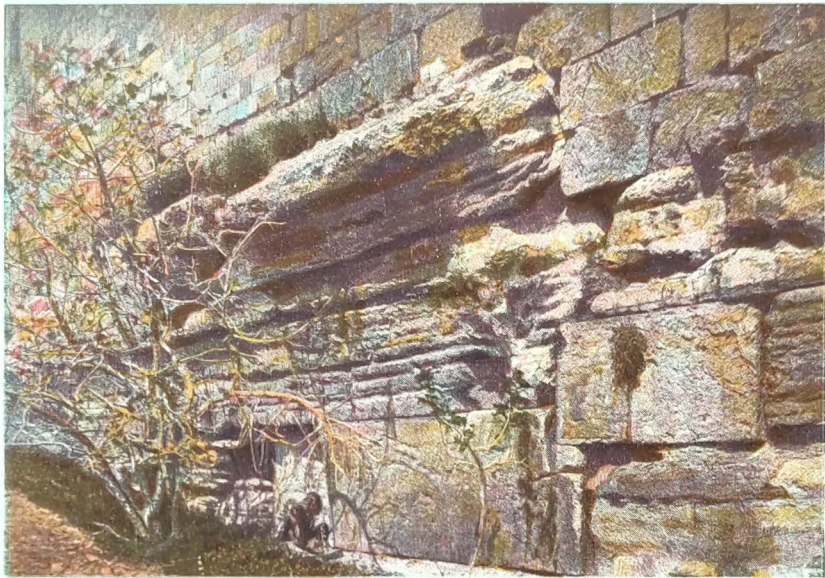
Tacitus describes Jerusalem when besieged by Titus as built on two lofty ridges, and strong enough had it been only a fenced city on the plain but as specially protected by natural and artificial cliffs as well as by fortifications comprising towers of 60 feet on the crags and of 120 feet in the hollows, a tower called Antonia being conspicuous, and by a temple—a very remarkable fortress in itself, even its enclosing colonnades forming a splendid rampart. He adds that the city was amply supplied with water from a perennial spring and with rain-water stored in open pools and in underground cisterns hewn in the mountain.

Recent excavations confirmed this account and supplemented it, for a central ravine has been traced from near the N. or Damascus gate southward to the valley of Kidron at the Pool of Siloam, which divides the spur into two ridges. Moreover, the eastern ridge, that of the Temple (called Moriah in 2 Chr. 3, 1 only), is partly pierced north-eastward by a narrow branch just N. of the Temple-platform, and the western ridge is divided into two quarters by a wide and deep recess which leaves only a narrow isthmus of rock between its head and the ravine of Hinnom. All these ravines are choked with rubbish often from 40 to 50 feet in depth, the western branch being barely discernible on the surface near the Jaffa Gate; this latter is the Tyropœon valley of Josephus (see Robinson's Arch). The central valley is sometimes called the Hasmonæan, for distinction.

The southern of these two quarters contained the highest elevation and the key of the whole site (115 feet above the Temple-platform); it had a very steep slope to the north and a precipice to the north-east. This is the modern Zion, and here doubtless stood Jebus and the "fort" in which David resided whilst he was building "The City of David." The Hasmonæan prince Simon cut down the crest, and with the material filled up the upper part of the central ravine to connect this S.W. quarter with the Temple; for the same purpose a viaduct crossed the ravine lower down, either at Wilson's Arch or at Robinson's Arch close to the S.W. angle of the Temple-platform. On this bridge, says Josephus, the Jews held a parley with Titus after he had stormed the Temple, but, refusing to yield, retreated into the "upper city," *i.e.* the S.W. quarter, destroying the bridge behind them.

In the illustration we look eastward from the modern Zion near the Jaffa gate across the city (a large open space partly planted with cactus hedges is conspicuous) over the buried Tyropœon Valley to the Mosque of Omar on the Temple-platform, behind which lies Gethsemane, and across the ravine of Kidron to the Mount of Olives. On the hillside may be traced the two roads to Bethany, of which the northern passes over the Mount by Bethphage and the southern winds round its shoulder, the latter being probably *the descent of the Mount of Olives*, by which Jesus made His last and triumphal entry into Jerusalem.

The red-tiled roofs mark the progress of modern building. The native houses have domes rising from the flat roof, surrounded frequently by a parapet (*cf.* Deut. 22, 8); even the flat roofs have domes within them, indeed a genuine dwelling house in Jerusalem consists of a number of separate apartments, each with an entrance and a dome-shaped roof of its own, approached by staircases and passages open to the air. The rainfall is everywhere carefully led away to cisterns in the court which forms a central point of each group of rooms. Chimneys are scarce, owing to the use of charcoal.



*Eyre & Spottiswoode, Lith.*

JERUSALEM—ROBINSON'S ARCH

## JERUSALEM : ROBINSON'S ARCH.

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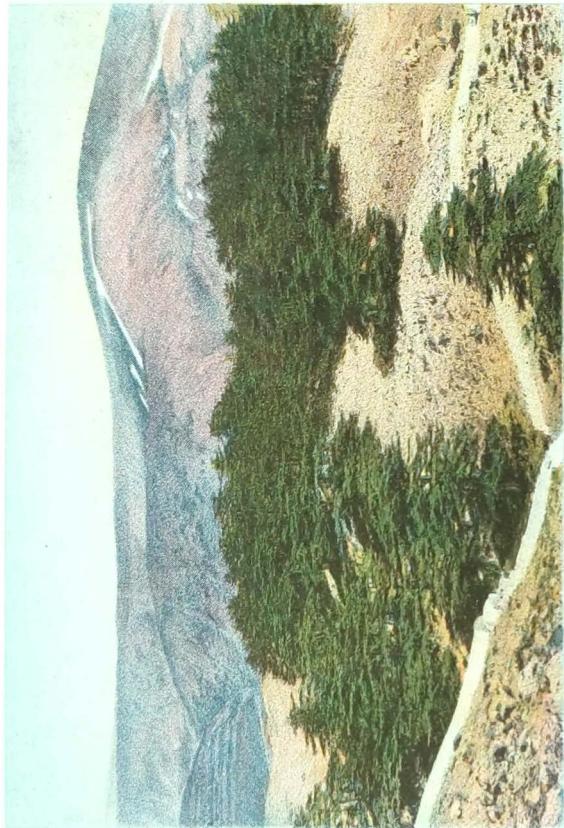
The Rev. Dr. ROBINSON thus describes his discovery of this very important relic of Hebrew antiquity, which he referred "back to the days of Solomon, or rather of his successors, who, according to Josephus, built up here immense walls, 'immovable for all time'":—

"During our first visit to the S.W. corner of the area of the mosque that now covers the site of the Temple of Solomon, we observed several of the large stones jutting out from the western wall, which at first sight seemed to be the effect of a bursting of the wall from some mighty shock or earthquake. The courses of these immense stones occupy their original position; their external surface is hewn to a regular curve, and, being fitted one upon another, they form the commencement or foot of an immense arch, which once sprung out from this western wall in a direction towards Mount Zion, across the valley of the Tyropæon.

"Its southern side is 39 English feet distant from the S.W. corner of the area, and the arch itself measures 51 feet along the wall. Three courses of its stones still remain, of which one is 5 feet 4 inches thick and the others not much less. One of the stones is 20½ feet long, and the rest in like proportion. The part of the curve or arch which remains is, of course, but a fragment, but of this fragment the chord measures 12 feet 6 inches. The distance from this point across the valley to the precipitous natural rock of Zion we measured as exactly as the intervening field of prickly pear would permit, and found it to be 350 feet, or about 116 yards. This gives the proximate length of the ancient bridge. We sought carefully along the brow of Zion for traces of its western termination, but without success. That quarter is now covered with mean houses and filth. The bridge was doubtless broken down in the general destruction of the city, and was in later ages forgotten. The spot is approached only through narrow and crooked lanes."

The arch is shown in the illustration. It is part of the oldest surviving masonry of the Temple-platform, being built of colossal stones, and apparently of the same age as the adjoining wall. Each stone is drafted and dressed as nowhere else except at Hebron, where the enclosure of the Mosque is built of very large blocks, all drafted and hewn smooth. The arch, therefore, is probably not older than the time of Herod, to whom the S.W. corner is attributed.

About 13½ yards W. of the wall, Warren found the corresponding pier, and about 42 feet below the present surface of the ground he found a pavement on which lie the vaulting stones of the fallen arch; he discovered also, 22 feet below the pavement, vaulting stones of a still earlier arch. But he failed to find any sign of a second arch; so that, although this arch is generally regarded as the beginning of a viaduct in two spans from the Upper City to the Temple across the Tyropæon valley, some authorities regard it as being the Staircase Gate of Josephus [*Ant.* xv. 11. 5.], the entrance to the Royal Portico, and place the viaduct further N. in the same wall, at Wilson's arch, opposite the Jaffa Gate.



*Eyre & Spottiswoode, Lith.*

**CEDARS IN LEBANON**

*Photo: Photochrom Co., Ltd.*

## CEDARS IN LEBANON.

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The snowy dome of Lebanon rising 10,000 ft. almost directly from the sea adds greatly to the beauty of the harbour of Beyrout, and its precipitous flank seaward is picturesque with wild ravines or is interesting because built up with an almost endless succession of cultivated terraces, but its eastward slopes are grand only from their vastness. They are as bare, rounded, and waterworn as the part shown in the illustration and as monotonous as the parallel snow-streaked range of Anti-Lebanon, which, including Hermon (which see), has the same rounded featureless aspect.

The forests which should have veiled the rocky surface from the snow-level downwards, and should have preserved its covering of soil, have perished through waste and neglect; the charcoal burner has been allowed to burn the trees and the goats have browsed on their young successors. The fame of the cedar groves of Lebanon is due to the scarcity of the pine tribe on its shoulders as well as to the beauty and size of the individual trees.

In the illustration, we look down upon the famous "Besherri" grove of Cedars in Lebanon, the most remarkable of several groves—larger in extent but consisting of smaller trees—that still survive in less accessible recesses of this range. It stands 6,300 ft. above the Mediterranean and contains 397 trees, some exceeding 80 ft. in height, including seven patriarchs, of which the largest is 47 ft. round. It was enclosed in a wall by Midhat Pasha and from 200 to 300 young trees are now growing up on its outskirts.

The cedar is indigenous also in the Amanus Range to the north of Lebanon and in its continuation, the Taurus Mountains of Cilicia, in Cyprus, and in the Atlas Mountains, N. of the Sahara. The trees, where they have room, spread out their branches horizontally, as in our English gardens and parks; the cedar is thus the king of trees. Where the wood is closer and more forest-like, they grow like other conifers; in Mount Amanus, for instance, they reach 100 ft. in height, and would furnish masts for small ships (Ezek. 27. 5), pillars of any height and of large size, beams, and boards. The wood is close-grained, hard, and splits easily; it serves admirably for wainscoting or carving, and takes a high polish; it is extremely durable, being proof against fungi and insects, and is attractive by its fragrance and colour. Indeed all the allusions to the tree in Scripture are literally correct and not merely poetical. Timber of cedar in Lebanon was assigned by Cyrus for the restoration of the Temple at Jerusalem (Ezra 3. 7), and the Inscriptions show that Nebuchadnezzar, the great builder of Babylon, fetched cedar timber thence. The head of the vegetable kingdom (1 Kin. 4. 33) furnished a royal timber.





*Eyre & Spottiswoode, Lith.*

**SAMARIA**



## SAMARIA.

Down the green and well-watered valley which leads westward from Shechem and about seven miles from the modern *Nablûs*, where a bend in the valley and an incoming glen form a wide basin, rises a round hill 330 feet high with steep but accessible sides and a long flat top, isolated and surrounded by gently sloping hills on three sides. On the fourth side it looks down the valley for eight miles, and then looks out upon the Mediterranean, 23 miles away, over a low range of hills. The nearest hills are far enough off for the hill to be an impregnable site before the invention of gunpowder, but near enough and high enough to overlook a city built upon its summit (*cf.* Amos 3. 9).

Such was the hill of Shemer which Omri, the founder of the dynasty destined to be overthrown by Jehu, selected to supersede the beautiful but indefensible Tîrzah, and on which he built the fortified town of Samaria, which, embellished by Ahab, became the famous capital of the N. kingdom and, after the Captivity of the Ten Tribes, gave its name to a district and eventually to a principality. Finally, Herod, the Idumæan ruler of the Jews under the Romans, developed it as a pagan counterpoise to Jerusalem, and receiving it with a kingdom over the Jews from the Emperor Augustus, rebuilt it elaborately in the Græco-Roman style of the day, and, dedicating in it a temple to his patron, called the city Sebaste (the Greek of Augusta), whence the Arabic name *Sebastiyeh* which its remains still bear.

*Sebastiyeh* is on the side, not on the top, of the hill, around the old Crusader church of St. John, the ruins of which occupy the centre of the illustration. Farther west and higher up, long streets of columns, some fallen, some broken, others half-buried, but very many standing perfect, show the extent and splendour of the city of Herod, who seems to have encircled the hill with a street of stone columns. Gateways and a ruined triumphal arch are also standing. The gaunt columns rise out of the little terraced field, and the vines clamber up the sides of the hill. Of the Israelite or older city no traces remain, unless, perhaps, the reservoir by the old church be the *pool of Samaria*, in which the blood was washed from Ahab's chariot after the fatal day of Ramoth Gilead.

The site confirmed by its history the foresight of Omri. The position "combined in an union not elsewhere found in Palestine, strength, beauty, and fertility" (*cp.* Isa. 7. 9 & 28. 1, 4). It twice successfully resisted a blockade by the Syrians, and even the Assyrians only succeeded in taking it after a siege of three years.



*Eyre & Spottiswoode, Lith.*

DAMASCUS—DISTANT VIEW FROM THE HILLS

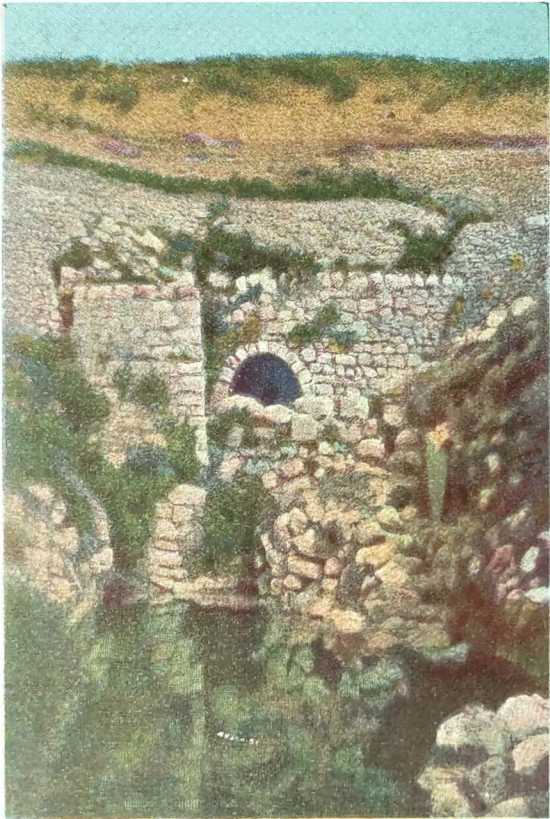
*Photo: Frith & Co.*

## DAMASCUS : THE GENERAL VIEW.

Herodotus said that "Egypt is the gift of the Nile." Similarly, Damascus may be said to be the gift of the "Abana and Pharpar" (2 Kin. 5. 12). The city occupies, as the illustration shows, the centre of a great oasis created by irrigation from the "rivers of Damascus." Naaman's contemptuous comparison was well founded, for the depression and consequent uselessness of Jordan for the most practical of purposes in the East, viz. irrigation of land suffering from an excess of sun-power, is recorded in its Arab name, *Esh-she'ra*, "the watering-place," i.e. a mere drinking-place, as is the general sterility of the valley in its native name, the *Arabah*, i.e. "The Desert."

Dr. Tristram, in *Pathways of Palestine*, thus describes the approach to Damascus from the rocky ridges of Anti-Libanus above the Abana (now *Barada*):—Near the crest we wind through a deep cutting, worn in the soft limestone by the traffic of ages, and on a sudden turn the view of Damascus, embowered in its vast forest of fruit orchards standing in the centre of the waste, bursts upon us. Soon the sudden gush of perfume, chiefly of orange blossom, wafted through the air is almost overpowering. It is only floating at a certain height; for as we descend the hill we quickly lose it. And now the change from the rocky desert to the wilderness of gardens is instantaneous. Tall mud walls extend in every direction under the trees, and rich flowing streams from the Barada everywhere bubble through the orchards which are alive with the song of birds and the hum of bees. The boughs of the apricot trees bend down under strings of ripe golden fruit, and the lanes are strewn with these "apples of gold" fallen from the pale silvery foliage ("pictures of silver," Prov. 25. 11). Walnut, peach, plum, pomegranate, olive, and especially orange trees, crowd the maze through which we wind for an hour. We enter the city along an open space by the river side. A grand old fig-sycamore, which claims to be one of the largest trees in the world, stretches its boughs on the other side of the road, and from among its roots gushes forth a plenteous spring, almost the only independent fountain in Damascus. We have reached the centre of the oasis, the centre of the oldest city in the world.

Damascus, as an oasis at the end of the Syrian desert or midway between the Euphrates and Palestine, must always have been a resting place of caravans and of travellers passing between Egypt and Assyria, Babylon, or Persia. It had important manufactures. Hence its vitality notwithstanding its defencelessness. But long and varied as is the history of Damascus, little light can be thrown on it by the existing remains. Of the Damascus of the days of Abraham to that of the Babylonish captivity not a vestige remains. Nothing can be found of the Damascus where the treasury and harem of Darius were captured, which was the gage of battle between the Seleucids and the Ptolemies, where the Arabian Aretas and Armenian Tigranes successively reigned, where Metellus conquered and Pompey sat in state. The only traces on the spot are the many coins, especially of the Seleucids, which are continually found here. The Damascus that we see is—if we except a few fragments of columns, some Roman arches, and the great Mosque—only the city of the Omayyades, who transferred hither the seat of the Kalfat from Medina. But it is still as it always has been, "the emerald of the desert."



*Eyre & Spottiswoode, Lith.*

POOL OF SILOAM

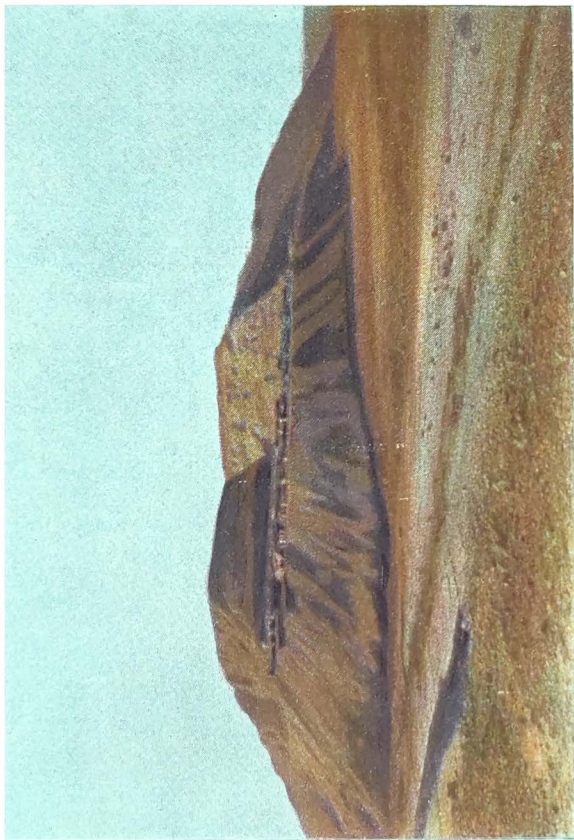
## SILOAM AND JERUSALEM'S WATER-SUPPLY.

Jerusalem was truly reputed "full of water inside but waterless outside." Its water other than the rainfall collected in cisterns (see Zion) is mentioned, when Ahaz was expecting a siege by allied Israel and Syria, thus: Isa. 7. 3 & 36, 2, "The conduit of the upper pool in the highway of the fuller's field"; and Isa. 8. 6, "The waters of Shiloah that go softly"; and when Hezekiah was preparing for a siege by Sennacherib, thus: Isa. 22. 9, 11, "Ye gathered together the waters of the lower pool . . . Ye made also a ditch (R.V. reservoir) between the two walls for the water of the old pool"; and 2 Kin. 20. 20, "He made a (R.V. the) pool and a (R.V. the) conduit, and brought water into the city"; and 2 Chr. 32. 4, "They stopped all the fountains and the brook which ran (R.V. flowed, A.V. marg. over-flowed) through the midst of the land," and *ibid.* v. 30, "Hezekiah stopped the upper watercourse (R.V. springs of waters) of Gihon and brought it (R.V. them) straight down to (R.V. on) the west side of the city of David."

The discovery in 1881 of a tunnel from the Fount of the Virgin to the Pool of Siloam, and of another underground aqueduct from the same, trending westward, has compelled a reconsideration of the old identifications; and authorities now agree in placing the Upper Pool of Gihon at the Virgin's Fount, in the Kidron Valley, under the E. slope of Ophel, *i.e.* the S. end of the E. ridge (see Jerusalem & 1 Kin. 1. 9), and the Lower Pool at Siloam, which is near the mouth of the Tyropæon and just above the king's garden. The former identification is supported by the meaning of the word Gihon, *i.e.* "a gushing" spring, the Virgin's Fount being the only true spring in or adjoining Jerusalem. It is called in Joshua (15. 7) *En-rogel*, "The fuller's spring" (or perhaps "the spring of the water channel"). It was 400 yards outside the wall. The tunnel is 1,658 feet in length, winding considerably; and at 450 feet from the spring is a shaft by which water could be drawn within the city. About 20 feet from its lower end, partly in the water, a long inscription records the making of the tunnel, how the workmen commenced at either end, and met, having passed each other a few feet. It is the only true Hebrew text yet found, but from the form of the characters all authorities agree in referring it to the times of Ahaz or Hezekiah.

It would appear that in the time of Ahaz the spring overflowed in a stream down the Valley of the Kidron, and that the two great pools for rain water, the Upper and the Lower, were connected by a rock conduit, still existing. Hezekiah seems to have determined to form a communication from the city to the spring, and to close up the outlet by which the water escaping down the valley might be useful to an enemy, so he constructed a new pool at the spring, the cave-pool of the Virgin's Fountain, and cut the shaft above-mentioned "to bring water into the city," and excavated and continued the Siloam aqueduct beyond that pool westwards on the slope of the hill of the Upper City.

The Pool of Siloam is shown in the illustration; its ruins are hung with Caper plant (= hyssop) and maidenhair fern. It was near (Neh. 3. 15) but not included in the city wall, for the Romans used it before taking the city (Jos. Wars, v. 9. 4). From the pool of the spring, a rock-hewn cave only 6 feet wide, the water pours into the outer reservoir, 52 feet long by 18 feet wide. Warren found an aqueduct leading underground from it to the well *Bir Eynab* (sometimes called erroneously *En-rogel*) 600 yards lower down the Kidron Valley, which would have had the effect contemplated by Hezekiah, "Why should the kings of Assyria come, and find much water?"



*Eyre & Spottiswoode, Lith.*

**TELL EL-HESY "A Mound of many Cities"**

## MOUND OF TELL EL-HESY, THE SITE OF THE ANCIENT LACHISH.

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The mound of *Tell el-Hesy* is situated a short distance north-east of Gaza. In 1888 digging was commenced here by Dr. Flinders Petrie on behalf of the Palestine Exploration Fund, and has been subsequently continued by Mr. W. Bliss, who named it "a mound of many cities." The exploration led to the identification of the site as that of Lachish, and this has been subsequently confirmed by the discovery of an inscribed cuneiform letter to one of the governors of Lachish.

The excavations, carried downwards 60 feet from the top of the Tell, *i.e.* heap, to the rocky platform of the original site (60 feet above the stream), revealed a regular series of ruined cities one above the other, eight or nine in number. The uppermost of these ruined cities belongs to the later Jewish period, representing the city destroyed by Nebuchadnezzar, below which were the ruins of the city besieged by Sennacherib in B.C. 701. Below this, again, were the ruins of an older town, probably of the age of the Judges; and at a still greater depth the yet older settlement of the pre-Israelite age of the Amorites. The ruins of this portion were very carefully explored, and show that the Amorite city was a fortress of great strength, *walled up to heaven* (Deut. 1. 28). The walls were over 20 feet thick and built of mud-bricks sun-dried. When such buildings fell into ruins the roofs and upper portions of the walls resolved themselves into a mass of crumbling earth which effectually protected and preserved the lower portion of the houses, as well as all but the most fragile of their contents. On these "heaps" (*cf.* Jer. 30. 18) of rubbish the subsequent inhabitants built their new city; and so as city after city fell into decay it made a foundation for its successor, and buried its own records to be unearthed by explorers. Petrie estimated the average rate of accumulation on this site at five feet per century. In the centre of this portion Mr. Bliss found the remains of the residence of the governor, with a kind of primitive barrack before it.

In one of the excavated chambers of this building was found a small clay tablet in shape and style of writing resembling those found at Tell el-Amarna. This tablet is most important, as it shows that the cuneiform writing was in common use in Palestine about B.C. 1400; a century before the conquest by the Israelites. — *Light from the East.*\*

\* By Rev. C. J. Ball, M.A. Eyre & Spottiswoode. Price 15s.





*Eyre & Spottiswoode, Lith.*

**COLOSSAL STATUE OF RAMESES II., MEMPHIS**



## MEMPHIS (NOPH).

In the illustration, a colossal statue of Rameses II., the Pharaoh of the Oppression, is seen prostrate on its back in a palm grove. The site is about 14 miles south of Cairo, on the west bank of the Nile.

The statue is one of a pair which that great king and conqueror and builder dedicated to the Egyptian god Ptah and erected in front of his temple at Memphis, after victories in Lybia and the east of Africa.

It is a monolith of granite and is 25 feet long, exclusive of the crown, 6 feet long, which was fitted into a square hole in the head, beside which it now lies. To see the features, one must climb on to the breast. The king's name is cut in the shoulders and breast and in the girdle and bracelet, and the dedication on a pillar on the back.

The other statue is a monolith of fine limestone, and was found in 1820 lying on its face in a pool of water. It was presented by Muhammed Ali to the British nation; but was not removed owing to its great size. (Its length is 38 ft. 6 in., its girth 27 ft., and its weight 100 tons.) The feet have not been found. A cast of the head is in the British Museum. This magnificent statue is admittedly a masterpiece of portrait-statuary, the art in which the ancient Egyptians were pre-eminent. The monolith, originally about 40 feet high, being protected by a shed, cannot now be photographed. It is figured in *Light from the East*, p. 103.\*

These statues mark the only fixed spot in ancient Memphis, namely, the Temple of Ptah, *i.e.* the creator, or former of the world, who was the patron-god of the city, its sacred or temple name being Ha(t)-ka-ptah, *i.e.* "the abode (or temple) of the likeness of god Ptah." The temple was built by Mena, whom Herodotus calls Menes, the earliest historical Pharaoh who ruled over both kingdoms of Egypt. Mena banked out the Nile by a dyke, which Herodotus saw, of 100 stadia (nearly 12 miles) in length, completely altering the course of the Nile to obtain a site for a new capital surrounded by the river in this commanding locality. For here, at the apex or south angle of the Delta, on the border of the two kingdoms, the parallel ridges that wall in the Valley of the Nile nearly meet, so that Memphis was, as Cairo is, the key to all Egypt.

It seems that most kings liked to build a new palace, and that new towns or suburbs of the perishable mud-brick houses of their subjects rose around the royal residence, until the sites of Memphis, old and new, extended over several miles (more than 17 according to Diodorus) of the valley—at most 3 miles wide—along the rocky and sandy desert on the west and its fringe of groups of pyramids, each a royal tomb.

Of the public buildings of Memphis nothing now survives; indeed, but for the vast Necropolis to the west no one would imagine that one of the most famous and most populous capitals of antiquity had stood here. Memphis served the builders of Old Cairo on the bank of the Nile opposite the northernmost part of its site, as an almost inexhaustible quarry; the well-hewn blocks from the venerable palaces and temples being used to build palaces, castles, and mosques for the Moslem conqueror. We cannot but recall the prophecies of Hosea (9, 6; Heb. Moph), of Isaiah (19, 10), Jeremiah (2, 16 & 44, 1 & 46, 14, 19), and of Ezekiel (30, 13-16), as to conquests of Memphis, which they all call Noph, by the Assyrian kings, by Nebuchadnezzar, and perhaps by the Persian Cambyses, and contrast the intention of builders who built to defy war and time, with the ultimate obliteration of all their works except the sepulchres (*cp.* Job 3, 11; Ps. 49, 11).

\* By Rev. C. J. Ball, M.A. Eyre & Spottiswoode. Price 15s.



*Eyre & Spottiswoode, Lith.*

THEBES (LUXOR)

## THEBES (LUXOR).

This capital of the Egyptian empire was known to the Hebrew writers by the name of No, or No-Amon, the Ni'u of the Assyrian inscriptions. The city, previously the capital of Upper Egypt (*i.e.* south of the Delta and of the district of Memphis, which see), the Biblical Pathros (Patu-risi, *i.e.* the south land, Egyptian Pe-to-res), rose to grandeur during the period of the 18th and 19th Dynasties, especially under Thothmes III. and Rameses II., who, greatly enriched by the spoils and tributes resulting from their careers of foreign conquest, made lavish gifts and extensive additions to the great buildings of the Temple of Amun. The passages in Scripture referring to this city (Nahum 3, 8; Jer. 46, 25) are of importance, as showing the interest with which the Hebrew prophets followed the political movements of the time.

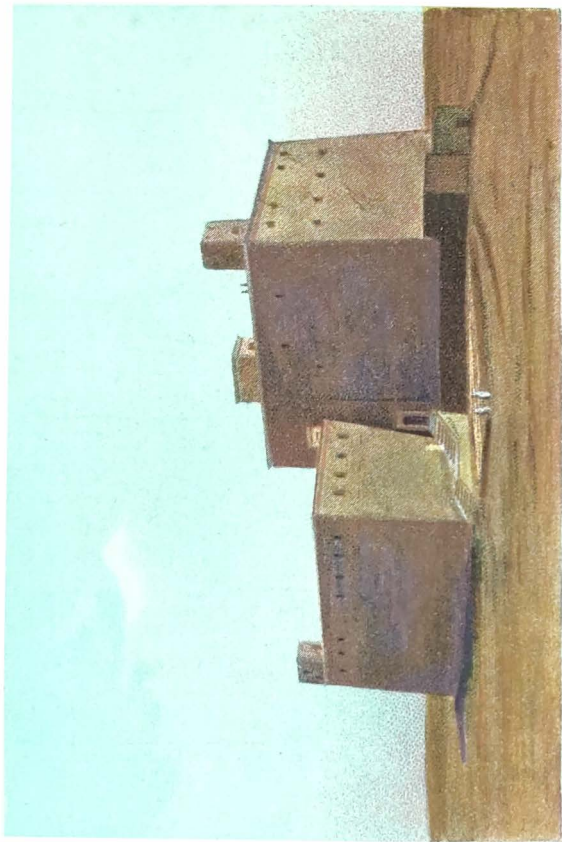
The god Amen or Amun, *i.e.* "the hidden one," the Ammon of the Greeks, was the chief god of the Theban pantheon, and from the rise of the 18th Dynasty was regarded as the national god of all Egypt. Hence the denunciations of the Prophets Nahum and Jeremiah against the god and his city. Amun, or Amun-Ra (see Ou) as he is also called, along with his consort Mât or Mât (*i.e.* Mother) and Chonsu (=Sumerian Enzu, from Ganzu, Gunzu, a title of the moon-god), formed the divine Triad of Thebes, to which the magnificent temples of Luxor were erected.

Ancient Thebes stood on both banks of the Nile, on a level alluvial plain about 10 miles in diameter, formed by the outward semi-circular sweep of each of the ridges of limestone which usually narrow the river-bed. Its temples—still stupendous though few, scattered and in ruins—justify what Homer wrote of the extent and vast wealth of "hundred-gated Thebes"; they show that the city extended about two miles north and south and about four miles east and west. The temples of Luxor and Karnak now represent Eastern Thebes.

The illustration shows the Temple of Luxor extended along the river bank and partially cleared of the native houses of sun-dried brick with which it was covered. As built by Amenophis III. of the 18th Dynasty on the site of an older sanctuary and dedicated to the Triad of Thebes, it measured 207 yards in length by 60 yards at its widest. Rameses II., the greatest builder of all the Pharaohs, added to it the large colonnaded court and pylon, or gate, on the left of the picture, thus increasing its length to 284 yards. The external sculptures of the pylon refer to the victories, especially over the Hittites, granted by Amun to this king, and include a poem, the so-called Epic of Pentaur, which describes the victory at the Hittite Kadesh on Orontes, which is depicted in two scenes that are reproduced in *The King's Printers' Illustrated Teacher's Bible*.\*

The "clustered-papyrus" columns of the colonnade of Amenhotep, 58 yards long, which rises on the right of the picture, represent a much better period of art than the more massive "papyrus" columns of Rameses.

\* Edited by Rev. C. J. Ball, M.A. Eyre & Spottiswoode. Prices from 2s. 6d.



*Eyre & Spottiswoode, Lith.*

FORT OF TAHPANHES

## “PHARAOH'S HOUSE IN TAHPANHES.”

(JER. 43. 9.)

Tahpanhes was identified in 1886 by Dr. Flinders Petrie with the ruins of *Defenneh* on the N.E. frontier of Egypt, and *Defenneh* with the “Taphne of the Septuagint and the Daphnæ of the Greeks,” a large body of whose countrymen (cp. *ch.* 46. 21, *her hired men*; *Herod.* ii. 30. 154) had been settled there as mercenary troops in two camps, one on either side of the Pelusian Nile, nine miles from Pelusium (Sin), by Psammitichus I., the founder of the 26th Dynasty. The plain of Daphnæ being bounded by water, except on the south where it faces the Syrian road, was selected for a frontier fort at least as early as the time of *Rameses II.* (see *Herod.* ii. 107, and Pithom). Thus it was in the very stronghold on which Pharaoh relied to bar the progress of an invader from the N. and E. that Jeremiah foretells the occupation of Egypt by Nebuchadrezzar, and the ease with which he will conquer it and execute the judgment of Jehovah upon the gods of Egypt, by burning their temples and by destroying their images, &c., or by carrying them to Babylon, so demonstrating their impotence. *Comp. ch.* 46. 13-28.

At *Defenneh* Dr. Petrie discovered a ruin within the circumscribed site of the ancient cantonment, and heard to his surprise that it was called *Kasr el Bint el Yehudi*, or “The Palace of the daughter of Judah,” a name unparalleled elsewhere in Egypt, and one which suggests that Pharaoh Hophra assigned this palace-fort (which, as the foundation deposits prove, was undoubtedly founded by his great-grandfather Psammitichus I.) as an asylum for the daughters of his dethroned ally Zedekiah, whom the “captains” had brought away from Judah with Jeremiah (*ch.* 43. 6). The picture shows Dr. Petrie's restoration of this palace-fort of which he excavated the ruins. He unearthed all the lower part, including about half of the doorway, and from the ground-plan thus obtained and from a model that he discovered he has reconstructed the building. Dr. Petrie unearthed also at the far end of a high causeway leading to the entrance into the building, “a great open-air platform of brickwork”; this he identifies with the “*brick-kiln*,” or rather “pavement” (*R.V. marg. square*; *R.V. brickwork*), which is at the entry of Pharaoh's house in *Tahpanhes*. Two figures in front of it mark its place and extent.

Such a platform is now seen outside all great houses and most small ones in Egypt, and is called a *mastaba*; but it is generally of mud only, beaten hard, edged with bricks, and kept swept. On the *mastaba* the inhabitants seat themselves for converse, or, in the case of a great man, to receive friends and drink coffee, and here the multifarious open-air business of such a climate is done. This brick platform therefore would be a public place of assembly, for mustering soldiers, for large levees, to receive tribute and stores, to unload goods, &c., and a place to meet persons who would not be admitted within the palace or fort. It would be the obvious place for Jeremiah's symbolic ceremony and declaration in the presence of the assembled chiefs of the caravan, who were probably awaiting a permit to sojourn there or to go farther into Egypt, and for Nebuchadrezzar to sit in state or for judgment. Plumptre compares the Gabbatha or Pavement (*John* 19. 13) on which Pilate's judgment seat was placed. Nebuchadrezzar is depicted as a judge executing justice for Jehovah.—From Wood's *Hebrew Monarchy*.\*

\*The Hebrew Monarchy; Its History and Purpose. By Rev. A. Wood, M.A. Eyre & Spottiswoode. Price 21s., or in 3 vols., 7s. 6d. each



*Eyre & Spottiswoode, Lith.*

ON-TREE AND WELL OF THE VIRGIN

## THE TREE AND WELL OF THE VIRGIN, NEAR ON.

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About half a mile from the obelisk which marks the site of the ancient and renowned Temple of the Sun at On or Heliopolis, is a spring, or rather a well fed by springs, of which the water is sweet, all others in the neighbourhood being brackish. This exceptional virtue would be a sufficient foundation for its veneration in pagan times, especially as the spring lay near the main route from Syria and the East to Memphis—for centuries the capital and the heart of the kingdom of Lower Egypt—and would be as well known as it was welcome. Its modern Arabic name, *Ain esh Shems*, i.e. "the fountain of the Sun," points to this, and it is interesting to find that a pious Ethiopian king, Piankhi, who has recorded that when he invaded Egypt and captured Memphis (thus founding the 23rd Egyptian Dynasty) he performed divers ceremonies at On, describes it as a spring "in which Ra was wont to wash his face" (see On).

The Christian legend runs that Joseph and Mary rested at this well during their flight with the Holy Child into Egypt, under an acacia tree, of which the ancient sycamore shown in the illustration is the successor; the well is hidden behind the foliage on the left. The present tree was planted after A.D. 1672 to replace one which died in 1665. A double water-wheel, or *sakiyeh*, created a little oasis around it, including orange gardens. "The whole was surrounded by hedges of roses, and a rich verdure abounded everywhere. The bullocks, driven by a picturesque old Arab, patiently labouring at the wheel, the musical cadence of the rude mechanism, the bright stream of pure crystal water issuing from the chain of brown earthen pots, then the rivulets refreshing the surrounding gardens and giving health all round—the scene was one of idyllic beauty."—*Pyramids and Progress*, p. 84.\*

\* By John Ward, F.S.A. Eyre & Spottiswoode. Price 7s. 6d.



*Eyre & Spottiswoode, Lith.*

NAZARETH



## NAZARETH.

Nazareth, now *En Násirah*, reposes in a basin facing south about 1,000 feet above the sea amongst the hills of Lower Galilee, near the N. edge of the Plain of Esdraelou. Traces of buildings behind the present town indicate that the humble village of N. T. times occupied a somewhat higher site than that shown in the illustration.

Nazareth has of late become the chief commercial meeting-point of the Bedawi sheeppasters and carriers from the deserts beyond Jordan with the merchants of Acre and of Haiffa by Carmel, and has grown into a thriving town; its inhabitants are Christians. The illustration, therefore, has a special interest, because the photograph of which it is a reproduction was taken before this development had taken place. The reader of the Bible desires to picture to himself the probable appearance of Nazareth when it was the unnoticed home of Jesus, the son of Joseph the carpenter and of Mary his wife.

The view suggests the surroundings and the simple life of the inhabitants. On the left is the remnant of a very ancient fig-tree; a path—paths and wells are, in the East, the most unchangeable features of a locality—leads to the little town, passing on the right groups of old olive trees and then curving below terraced vineyards on the slope, out of which rise, one above another, the “towers” of the husbandmen containing the winepress, the vats, &c. The lands about the town are exceptionally bare and rocky, Lower Galilee being generally abundantly watered and wooded, especially with olive trees, and exuberantly fertile. Here the limestone breaks out not less naked and dusty than in Judæa itself. Nazareth has a single spring, but it is a copious one which is led underground by a conduit of great antiquity to the well called the Well of Mary. Hither, without doubt, must the Virgin Mary have come daily to draw water, bearing her tall piteher on her shoulder and, perhaps, leading with the other hand her infant Child. Within the little amphitheatre of the hill and over its ridges must Jesus have wandered during His boyhood. From the little town He must have followed the paths to the neighbouring villages like Cuna, and finally, doubtless, He descended by the well-worn route past Mount Tabor (2½ hours), and through the glen which leads to the plateau above the Sea of Galilee and the gorge which descends to it (2 hours), on His way to settle in His missionary home at Capernaum.

From the hills to the south His eyes must have ranged over the Plain of Esdraelou westward to Mount Carmel and over the hills eastward to the hills of Gilead, or north-eastward to Hermon, a prospect of 30 miles in three directions, Himself in seclusion while the tide of life passed along the routes between east and west, between the Mediterranean and the Decapolis, across the plain at His feet or along the parallel valleys of Lower Galilee to the north.

Nazareth, unknown to the Old Testament and hardly known to the New, seems by its site to court obscurity, and this seclusion may have been one reason why Joseph on his return from Egypt made it his home, little thinking how his infant son was destined to hallow and to immortalize the little town of which a Galilean neighbour contemptuously asked “*Can there any good thing come out of Nazareth?*”



*Eyre & Spottiswoode, Lith.*

CANA OF GALILEE

## CANA OF GALILEE.

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It is much disputed whether this place is to be identified with *Kefr Kenna*, a spring near some ruins, about 4 miles N.E. of Nazareth on the route to the city of Tiberias, or with *Kanat el Jelil*, some ruins on the route from Nazareth to Acre. The references to it in the Gospels merely say that Cana was on higher ground than Capernaum and was in Galilee. Either site would satisfy these requirements, and tradition supports each almost equally. *Jelil* is the Arabic equivalent of the Hebrew Galil, i.e. Galilee, so that the latter claimant has the greater support from etymology.

But Tristram argues that while *Kanat* is a day's journey from Nazareth across the hills, and lies in another district unconnected with Nazareth, *Kenna* is only one-third of that distance off and lies on the well-worn highway from Nazareth to the busy shores of the Sea of Galilee at Tiberias, a highway with branches to the land of Gennesaret at its S. end at *Mejdel* (see Magdala) and to its S.W. corner down the *Wady el Hamâm*.

The illustration shows *Kefr Kenna*, with the hills of Galilee in the distance. It has the additional interest of furnishing an example of the perishable houses of sun-dried clay which are the usual habitations of the poorer classes throughout the East. How these humble, windowless dwellings have helped to preserve so many foundation-walls and other relics of the past which the spade of the modern explorer is continually bringing to light has been explained under "Tell el-Hesi," the ancient Lachish. The village is half ruinous, as most Eastern villages are, and the flat roofs are broken by booths (cp. Lev. 23, 42) of supple boughs of oleander interlaced with a few twigs, in which the natives spend the hot nights of summer.

Cana is mentioned in the Bible as the scene of the first miracle of Jesus, the turning of water into wine (John 2, 1-11), as the native place of His disciple Nathanael (John 21, 2, compare 1, 45), and as the place where the nobleman from Capernaum won by his faith the cure of the fever of his son (John 4, 46-53) whilst he lay dangerously ill at home.



*Eyre & Spottiswoode, Lith.*

JACOB'S WELL

## JACOB'S WELL.

The illustration shows "the Well of Jacob" in the rich plain now called *El Mukhna*, at the east entrance of the Vale of Shechem, and about half-an-hour from the modern town (*Nablús*). On the skyline of Mount Gerizim in the distance may be discerned the dome of a little Mohammedan shrine which marks the site of the schismatic Samaritan Temple. Near the well is the alleged tomb of Joseph, who was buried "in Shechem in the parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of silver" (Josh. 24. 32). Jacob seems to have given to Joseph, as the double portion of the first-born son of his favourite Rachel (Gen. 48. 22), "one portion (or rather, ridge, lit. 'a back,' an allusion to the name of Shechem, which means 'back') above his brethren," and the tradition in our Lord's time associated this "parcel" with Jacob's Well beside the road to Jerusalem through Samaria (John 4. 4-6).

The identification of this well in the fork of the great north road with Jacob's Well is absolutely undisputed, therefore doubtless near by is not only the tomb of Joseph, but the site of the Oak (or terebinth, A.V. plain) of Moreh, Abram's first camp and sanctuary in Canaan (Gen. 12. 6; Dent. 11. 29, 30), perhaps the same oak under which Jacob "hid," i.e. buried, the idolatrous objects that his household had brought from Padan-aram (Gen. 35. 4) and Joshua commemorated a similar covenant to serve the one true God only (Josh. 24. 26, 27). The well marks at least the site of Jacob's tent "before," i.e. to the east of, Shechem, and of his altar named *El elohe Israel*, i.e. dedicated to God the God of Israel (Gen. 33. 18-20). It is 75 feet deep, though partly filled up, and 7½ feet in diameter, and is lined with masonry above, the lower part being seemingly hewn out of the solid rock—a wonderful and costly work for its age which would enable Jacob to live outside the narrow vale and independent of its 22 springs, many perennial. Perhaps the experience of his father and grandfather made Jacob thus characteristically cautious (Gen. 21. 25-30 & 26. 18-33).

Here we can with certainty place the scene of John 4. Beside this well sat our Lord whilst His disciples were gone up the valley to buy food; the corn in the plain was green and would not whiten for harvest for many weeks; the Samaritan woman came to draw water, like Rebekah, Rachel, or Zipporah, anticipating only the usual episodes of "the places of drawing water" (Judg. 5. 11), but she, a member of the race proscribed and despised by the privileged Jew, is the first to hear the revelation of the freedom of the Gospel, of a worship independent of race and sanctuary, and of the coming harvest of the Gentile world. Pointing perhaps to the site of the ruined temple on Gerizim (*this mountain*) our Lord revealed first to her His Messiahship—with its consequences hitherto undreamed of—"I that speak unto thee am He."



*Eyre & Spottiswoode, Lith.*

SITE OF CAPERNAUM

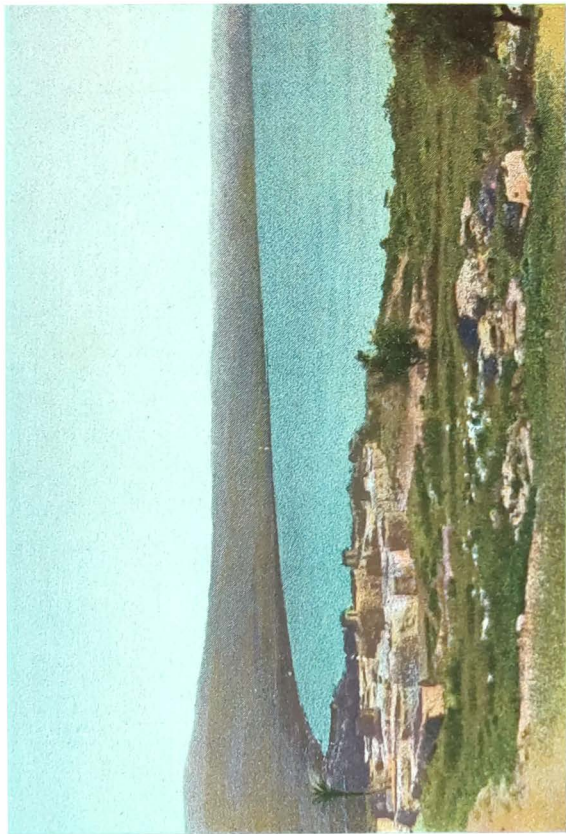
## CAPERNAUM (*TELL HUM*).

*Capernaum*, the missionary "home" (Mark 2. 1, Gk.) of our Lord after His rejection at Nazareth, called in Matt. 9. 1 "his own city," was situated according to the Gospel record in or near the Plain of Gennesaret (see Magdala) and on the shore of the Lake of Galilee (John 6. 17-21; Matt. 4. 13). Josephus adds that the great fountain of Capernaum irrigated the Plain and harboured a peculiar fish, the coracinus; to this description two existing fountains answer, namely, *Ain et Tin*, i.e. "the fountain of the Fig Tree," on the N. boundary of Gennesaret, near *Khan Minyeh*, and *Ain et Tabigah*, just beyond this boundary, from which a modern aqueduct leads the water round the promontory into the Plain.

No Biblical site is more keenly disputed than the site of Capernaum, early tradition and modern evidence being pretty evenly balanced in favour of two places. Tradition points to *Khan Minyeh* (see Magdala) and also to *Tell Hum*, i.e. "the black mound," the name of some ruins on the shore outside the Plain of Gennesaret, about halfway between *Khan Minyeh* and the inflow of the Jordan into the lake where Bethsaida Julius stood. These ruins consist of heaps of blocks of white limestone verging upon marble and of black basalt, which recent investigation associates with the remains of an ancient building discovered by Sir Charles Wilson, apparently a Jewish synagogue.

The illustration shows *Tell Hum*. The black and white blocks cover a little low promontory and are veiled in water-loving shrubs and palms. Behind these were found fragments of massive walls of masonry upon a very large scale, and stones sharply chiselled and not water-worn, representing the foundations of an oblong building 75 feet long by 56 feet wide, and the pedestals of 28 pillars, arranged in four rows of seven each, which probably carried its roof. It is tempting to regard these ruins as the relics of the synagogue in which our Lord delivered His discourse on "the bread of life" (John 6), and even as that presented to Capernaum by the Roman centurion out of "love" for the Jewish nation (Luke 7. 5). A synagogue of such dimensions and materials would be the principal building of a town, and it is argued that the extent of these ruins points to the existence here formerly of a place of sufficient importance to be identified with Capernaum, with its custom house and Roman garrison (Matt. 8. 5).

Capernaum is unknown to history except through the Gospels. Here Peter and Andrew, fishermen from Bethsaida, the city of Philip also, had settled to pursue their trade. The fisheries, especially at the head of the lake, were so productive that they maintained an independent and even wealthy population; indeed, the pickled fish of Galilee was known throughout the Roman, i.e. the civilized, world. Jesus met the two fishermen on the shore, and responding to His call they left their all and became His disciples (Matt. 4. 19). At or near Capernaum Jesus wrought most of His wonderful works and delivered most of His discourses, and unbelieving and unrepentant Capernaum incurred a proportional condemnation (Matt. 11. 23; Luke 10. 15).



*Eyre & Spottiswoode, Jeth.*

**MAGDALA**



## MAGDALA AND THE LAND OF GENNESARET.

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A well-defined embayed plain,  $2\frac{1}{2}$  to 3 miles long by 1 mile wide, called by the Arabs *El Ghuweir* (or the little Ghor, i.e. depressed bed of Jordan), is almost certainly the *land of Gennesaret*. It extends along the N.W. shore of the Lake of Galilee from the town on the left of our picture, *El Mejdal*—which is the Magdala of Matt. 15. 39 unless "Magadan" be the true reading—to a headland of red and yellow cliffs which projects into the lake behind the pool and papyrus-grown marsh of the great fountain *Ain et Tin*, and near *Khan Mingeh* (?=Capernaum). The illustration comprises this plain.

The shore is a narrow silvery beach formed by myriads of triturated fresh-water shells, good for walking or for boats; oleanders grow up through it to the water's edge. Landward, the mountains of Galilee slope upward to a height of 1,000 feet and then rise to 4,500 feet above the lake; they are pierced by three ravines, viz. the tremendous gorges of *Wady el Hamam* in the S.W. angle and of *Wady el Amud* in the N.W. angle of the plain, and by another more open ravine midway. All send down to the lake perennial streams that were formerly distributed by aqueducts over the whole plain. Two springs, the *Ain Mudacurah*, i.e. "round spring," and the *Ain et Tin* above-mentioned contributed also to make this plain as well watered as the plain of Jordan (Gen. 13. 10). Between mountain and shore lies outspread a district which for climate and fertility rivals, though depressed only 680 feet below the Mediterranean, the oases of Jericho. The differences of elevation and absence of frost permit every variety of tree, from the hardy walnut to the sub-tropical palm, to flourish here, and Josephus speaks of the plain (in A.D. 70) as an earthly paradise where eternal spring reigned and the choicest fruits abounded. But now, except a few palms, there is little sign of cultivation; the *land of Gennesaret* is a wilderness—but strikingly beautiful.

Gennesaret is mentioned in connexion with the fishermen's boats only. Our Lord stands on the shore and the gathering crowds oblige Him to preach from Simon's boat, or He lands and is surrounded by supplicants for assistance. The miraculous draught of fishes was made here; fish still swarm, but the fishermen and their great trade are no more. Gennesaret and its capital (so to speak), Capernaum, were the focus of the busy life of Galilee. The great caravan route from Damascus to the Mediterranean, the famous "Via Maris," which St. Matthew identified with *the Way of the Sea of Galilee* (9. 1), passed along its western shore. Routes converged upon the land of Gennesaret from the S.W. (see Nazareth) and from the N. and N.W. The junction of the latter at *Khan Mingeh*, an inn of the time of Saladin, is a chief reason for identifying these ruins with Capernaum (see Tell Hum). But those eddies and currents of human intercourse upon which our Lord cast the bread of His teaching and example are now practically non-existent.



*Eyre & Spottiswoode, Lith.*

PLOUGHING WITH YOKE OF OXEN

## PLOUGHING WITH A YOKE OF OXEN.

(JER. 51. 23.)

This picture illustrates the time-honoured method of attaching the cattle to the yoke and the yoke to the beam of the plough.

The ploughman's right hand is on the single handle of the plough; in his left hand he holds the goad with which he manages the pair. This is a stout stick or staff about eight feet in length, and has a spike at one end, which is applied to the animals as a spur—the "pricks" of Acts 9. 5; at the other end it has a chisel-shaped blade or spud, six inches broad, for scraping the plough; it is mentioned in 1 Sam. 13. 21, and Shamgar found it a good substitute for a spear (Judg. 3. 31).

The yoke, which keeps the cattle apart and enables them to draw, consists of two parts: (1) the bar, which is laid across the necks of the draught animals, the ends being tied tightly with cords or withs to their horns—and (2) the *bonds* or *bands*, i.e. a pair of half oval wooden hoops or of leather straps which hang down from the bar and serve as a collar to go round their necks and keep them in place; some-



times pieces of wood are used (as figured).

The following is the picture of a plough which Canon Tristram saw

in actual use. As usual, the implement was home-made and chiefly of wood; the wearing parts being of iron, as in ancient time (cp. Isa. 2. 4), would be bought in the town. It has no "breast," i.e. the long

piece of iron curved like a wave to turn over the furrow-slice or soil lifted by the share, nor a "coulter" (Lat. *cutter*), i.e. a perpendicular knife attached to the plough-beam in front of the share (although the Hebrews used such in Saul's time, 1 Sam. 13. 20, 21) to cut loose the furrow-slice. The "coulter" is, in the Hebrew, the "*ploeshare*" of Isa. 2. 4 to be forged from swords at the Millennium. The "*slipe*" or *glider*, i.e. the flat-bottomed oblong piece which enters the share and backs it up, is of wood. The "*share*" or *cutter* is a solid iron point which, by burrowing under the surface of the ground, opens and breaks it into clods (cp. Isa. 28. 24).

A few allusions may be added. Of the Exodus, as Israel's deliverance from the bondage of Egypt, Jehovah says, "*I have broken the bands* (R.V. bars) *of your yoke and made you go upright*"; a *yoke of iron* (instead of wood) represents extreme oppression (Deut. 28. 48; cp. Jer. 28. 13, 14); the "*yoke*" of Christ's teaching is "*easy*" (Matt. 11. 29. 30), whereas the Mosale Law is a "*yoke of bondage*," (Gal. 5. 1; Acts 15. 10). Our Lord rebukes the vacillation of the would-be disciple, and claims a decision without reserve, a complete and unhesitating devotion (Lk. 9. 62). "*Be not unequally yoked with unbelievers*" (2 Cor. 6. 14) suggests the merciful provision of Moses' Law, which forbade the yoking an ox and an ass together (Deut. 22. 10).





*Eyre & Spottiswoode, Lith.*

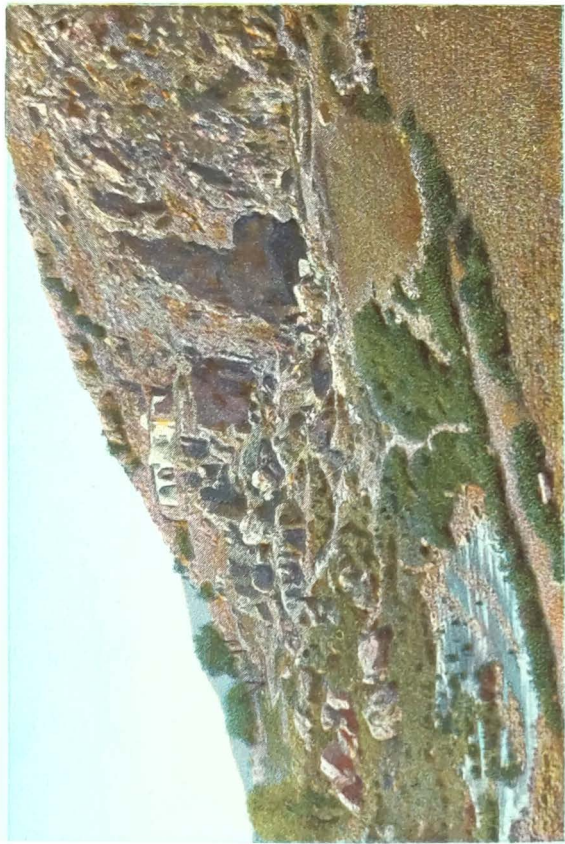
**WOMEN GRINDING CORN**

## WOMEN GRINDING CORN.

The preparation of meal to make leavened or unleavened bread is frequently mentioned in Scripture, reference being made to the process and to the mill. It was the daily and usually the earliest task of the women, especially of the female slaves of the household, to grind corn enough for the day's consumption, hence the sound of the mill was the first sign that the household was astir, and its absence indicated an empty house, a desolated home. For instance, Jeremiah (25. 10, 11) wrote, "*I (Jehovah) will take from them the sound of the millstones and the light of the candle, and this whole land shall be a desolation.*" Similarly, a house that is coming to an end is one in which "*the grinders cease because they are few*" or "*the sound of the grinding is low*" (Eccles. 12. 3, 4). The work was quite unworthy of a male (Lam. 5. 13), for it was the duty of *the maid-servant* (Exod. 11. 5), indeed of the lowest slave, the drudge of the household, and was very laborious, therefore the blinded hero Samson was set to "*grind (meal) in the prison house*" (Judg. 16. 21), and Isaiah (47. 1, 2) in proclaiming Babylon's doom bids with bitter irony *the virgin daughter of Babylon, hitherto tender and delicate, come down from her throne and sit in the dust on the ground, take the millstones and grind meal.*

The picture shows "*two women grinding at the mill,*" a handmill or quern of two stones 18 to 24 inches in diameter. The "upper" is turned upon the "nether" and fixed millstone by an upright handle in the outer margin, which the two women pull and push alternately, as a cross-cut saw is used. The upper stone (and the harder; cp. Job 41. 24) rotates about a wooden pivot fixed in the centre of the lower;—the opening in the upper stone for the pivot is funnel-shaped atop to receive the corn which each woman throws in, as required, with her disengaged hand. The flour issuing from between the stones is usually caught on a sheepskin placed under the mill. In all probability the modern handmill does not differ from those of Biblical times and therefore it may be assumed that then, as now, the ordinary household mills were worked by one or two women and larger ones by three and even by four women. The *millstone* of Matt. 18. 6 would be one of a mill so large as to be worked by an ass. It was with the *upper millstone* of a handmill that a woman slew Abimelech (Judg. 9. 53).

The exemption under the Law of Moses of either millstone from seizure for debt by a creditor is explained in Deut. 24. 6—"it is a man's life," i.e. if deprived of the use of the mill the householder and his family must starve. Our Lord's illustration (Matt. 24. 41) of the unexpectedness and suddenness with which the destruction of the Temple at Jerusalem and His own ultimate manifestation, or Second Coming, should take place, namely, "*Two women shall be grinding at the mill, the one shall be taken and the other left,*" gains in distinctness when we see the pair at work. The two women shall be taken completely by surprise whilst engaged in their daily task, and although closely coupled by their companionship in that task, the fate of one of the pair shall be absolutely different from that of the other.



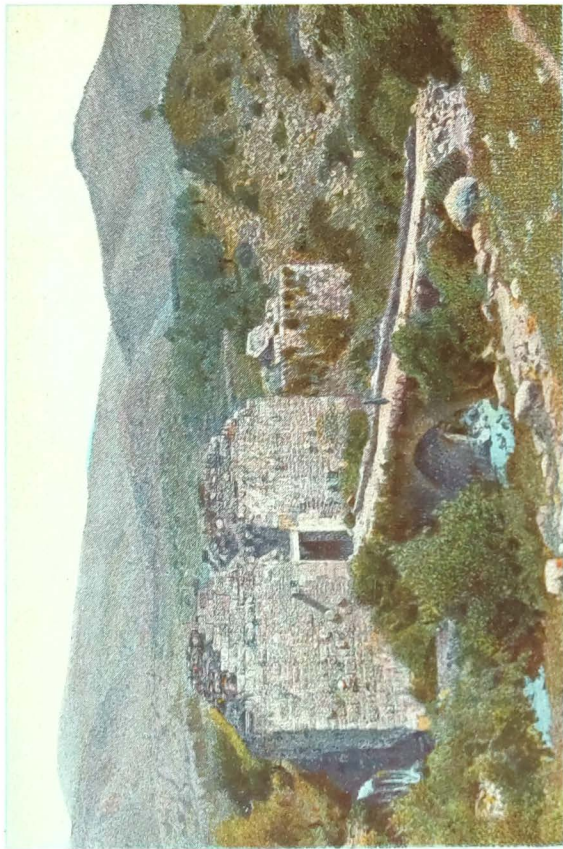
*Fyre & Spottiswoode, Lith.*

PRINCIPAL SOURCE OF THE JORDAN

## THE UPPER SOURCE OF JORDAN NEAR BANIAS.

At the foot of a precipitous cliff of compact limestone about 80 feet high, of which the natural buff colour has reddened in the process of immemorial weathering, is a large, natural cavern. Its mouth is choked by pieces of rock, apparently fallen from the arch and sides, mixed with fragments of ancient buildings, and out of the heap bursts forth as an abundant stream the higher and easternmost fountain of Jordan. Minor rivulets also issue from the heap, and converge to form a torrent which rushes downwards through oleander bushes and poplar trees to join the larger stream from the other fountain at Tell el Kadi or Old Dan (which see). Such a fountain seems always to have been regarded with superstitious reverence, and four votive niches in the face of the cliff and the remains of Greek inscriptions show that this cavern furnished a natural sanctuary to the Greeks of the Macedonian kingdom of Antioch who settled hereabouts, doubtless because of its resemblance to the grottos which in their own country were inseparably associated with the worship of Pan, the god of the country and especially of woods and of shepherds. They adopted the cavern, and named it a *Pansion*, or sanctuary of Pan, and the neighbouring town and its district came to be called, after the one *Panelon* within the limits of Palestine, *Panens*, of which the modern name of the neighbouring village *Banias* is a corruption and a survival.

The Romans, for whom Syrian superstitions seem to have had an especial attraction, adopted the sanctuary and the cult, and Herod the Great built over the spring a temple to Augustus Cæsar, his patron, as a token of gratitude for the concession of the district in which this *Panelon* was included. Close by, his son Herod Philip built a city dedicated to Tiberius Cæsar (see *Banias*).



*Lyce & Spottiswoode, Lith.*

**CÆSAREA PHILIPPI (BANIAS)**



## BANIAS.

The ruins of *Banias* are beautifully situated in a nook of Hermon 1,150 feet above the sea. Tall cliffs of limestone rise to the north and the south, a rugged torrent of basalt descends on the south, and on the west front a gentle wooded slope lies outspread. The N. and W. walls of the most conspicuous ruin, the citadel, are washed by the stream from the Upper Source of Jordan (which see). And everywhere around is a wild medley of falling waters, of mulberry trees and fig trees, of vines in festoons amid bubbling fountains, of reeds and rocks and ruins, and of the mingled music of songbirds and of water. The teeming vegetation is extended downwards by the irrigation of the fields on the slopes and on the plain.

The ruins are not remarkable except for their situation, which Stanley likens to the famous Tivoli near Rome. The best preserved ruin is seen in the illustration. It is the Roman bridge which leads over the impetuous stream to a gateway in the citadel, within which (a quadrangle of about four acres) the modern village of Banias, comprising about 40 houses, is huddled up into a corner. But this is the site of *Cæsarea Philippi*, where Philip the Tetrarch, who inherited the district of Paneas from his father Herod the Great, built his villas and palaces, dedicating his new city to the reigning Cæsar, Tiberius, his patron. The name Philippi was added afterwards, not only to commemorate the founder but to distinguish this *Cæsarea* from the port created by Herod the Great to maintain his communications with Rome and the Emperor of the World.

But the neighbourhood of *Cæsarea Philippi* has a peculiar interest in connexion with the life of Christ. We are not told that Jesus visited the city itself, but only that He spent an undefined period in "the parts of *Cæsarea Philippi*." We gather that this corner of the Holy Land was the northernmost limit of the journeys of our Lord during His withdrawal from public teaching after the crisis of His earthly life, when, by His refusal to be proclaimed as king and by His teaching in the synagogue at Capernaum, He had alienated those who had clung to carnal views of the Messiahship, and when—no longer followed by eager crowds—He had devoted himself chiefly to instructing the Apostles. To them, when near *Cæsarea Philippi*, He reveals His impending sufferings at Jerusalem, His death, and resurrection.

Six days later, this revelation is repeated by Moses and Elijah in the hearing of Peter and James and John, the three Apostles who were selected to behold their Master glorified, being taken up into "a high mountain apart" for the purpose, which "mountain" can hardly have been other than Mount Hermon (which see). *Cæsarea Philippi* is therefore associated with the beginning of the end of our Lord's life on earth. Here He revealed to His Apostles that His mission was well nigh fulfilled; here was set, at the Transfiguration, that wondrous seal to the doctrines of the resurrection of the body and of His Godhead. Here he set His face for the last time to go up to Jerusalem, fully knowing what should befall Him there.



*Eyre & Spottiswoode, Lith.*

ROAD FROM JERUSALEM TO JERICO

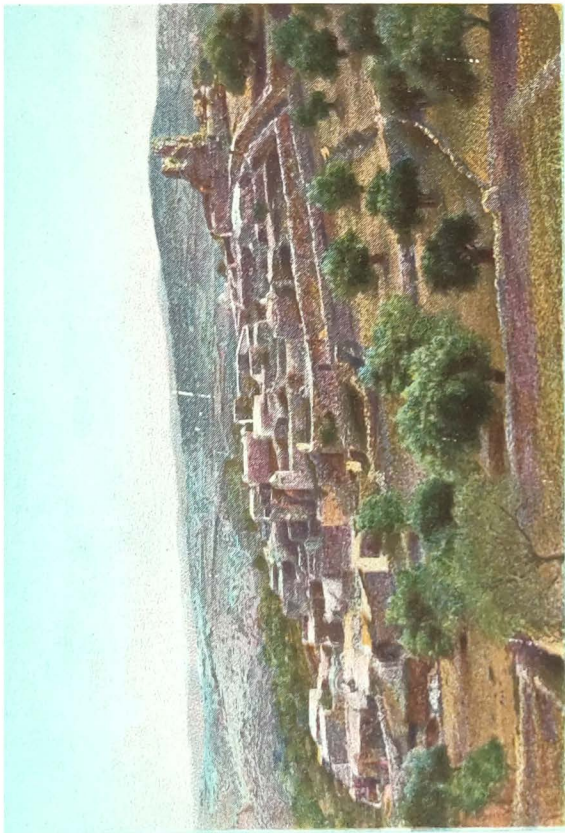
## THE ROAD FROM JERUSALEM TO JERICHO.

The road from Jerusalem to Jericho, six hours' ride, crosses the ravine of Kidron and ascends the Mount of Olives, passing round its southern base over the shoulder behind which Bethany lies hid.

Thence it passes down "the rocky staircase which for several hundred feet serves as a road" and affords a glimpse of the Dead Sea lying 3,600 feet below, and winds downwards through an uninhabited district of desert rocks and ever-descending valleys *i.e.* across the wilderness of Judah (see Engedi), until at more than half way, a thread of verdure at the bottom of a deep glen which marks the floor of the narrow gorge of the *Wady Kelt*—its course cut through tremendous precipices—is seen on one side. Then, more or less skirting that gorge, the road descends until the Dead Sea comes into sight, far below, and the vast plain of Jordan lies outstretched as far as the hills of Moab, which enclose it to the east.

A well-known traveller describes the road more in detail, and the view thence over the valley of the Jordan, as follows:—"After three hours' ride through the depressions of winter torrents which rake the sides of innumerable round-topped hills crowded one behind another, a true wilderness, with the sides of the limestone ranges clad with no shrubs larger than a bush of sage or of thyme, where not a human habitation, not a sign of life, meets the eye for twenty miles, the scenery changes rapidly to the grand and savage. Instead of limping among the gravels and boulders of winter torrents the traveller skirts the tremendous gorge of the Wady Kelt, until it opens suddenly at a turn of the path about two miles before reaching the plain (of Jordan) in front of a precipice perhaps 500 feet high. The road winds from the top of the gorge down the face of the hill in full view of a bright green forest (*i.e.* the Oasis of Jericho) and of a long brown expanse beyond it, the desolate plain which divides the oasis from the Jordan, whose course is indicated by a depression marked by a dull green line of trees. Beyond this, but a little higher, rise the plains of Moab or Shittim (see Jericho), green and wooded as they retire from the river, and above these stands out clear and sharp the long even range of Moab, forming the edge of the lofty plateau, a continuation of that of Western Palestine, the Mount Abartim (*i.e.* the mountains 'on the Other Side') of Numb. 27. 12. To the right is the calm Dead Sea."

' This route has always been the ordinary, because the natural as well as the shortest between Jerusalem and the Jordan valley, and it was the usual route of pilgrims from "over Jordan," whether natives of "Perea," as the transjordanic possessions of Israel were named in N. T. times, or Galileans who wished to avoid passing through Samaria. It was by this route that Jesus "*set His face steadfastly*" to go up to meet His death at Jerusalem. To quote a recent observer:—"When taken upwards, a more hot and heavy way it is impossible to conceive—between blistered limestone rocks and in front the bare hills piled high, without shadow or verdure. There is no water (except a spring known as the Apostles' Well) from Jericho till you reach the roots of the Mount of Olives." It has always been a robbers' road.



*Eyre & Spottiswoode, Lith.*

BETHANY

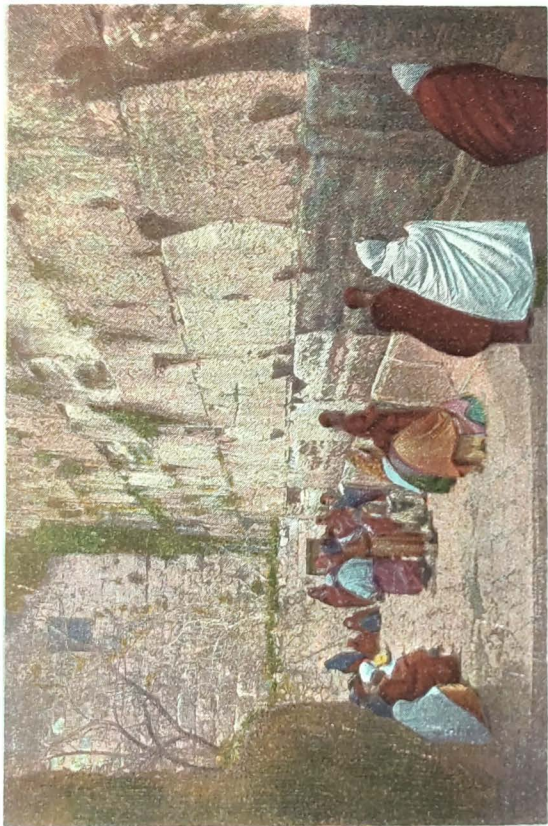
## BETHANY.

Now *El 'Azariyeh*, i.e. Lazarus town, a little hamlet perched on a broken rocky site scooped out of a shoulder of the Mount of Olives, but on the east slope and cut off by the crest of the Mount from any view of Jerusalem. The hamlet is now "a labyrinth of narrow lanes and ruinous walls; a shrivelled and decaying place" (Tristram), and its neighbourhood is far less fertile than of old, having relapsed towards the general barrenness of the hill country of Judah. There are now no cultivated lands or gardens worthy of the name, and no relics survive of the palms from which the crowd tore branches to make a carpet for the great Prophet from Galilee to ride over on His triumphal entry into Jerusalem; Bethany means "house of dates." But vestiges remain of extensive terrace-cultivation by which even bare mountain slopes can be made to "blossom like the rose."

Bethany lies on the road to Jericho, about two miles from Jerusalem and about half a mile beyond the top of "the ascent of the Mount of Olives." Along this "ascent" David, preceded by his faithful body-guard and followed by his household, all weeping with their king, went up to join "the way of the wilderness" i.e. to Jericho, when he abandoned Jerusalem rather than resist Absalom and shed the blood of his ungrateful subjects. And at the top he would probably look back to take what might prove to be a last look on the national and religious capital which he had made. At about the same spot, after the multitude had escorted Jesus along the half-mile out of Bethany, the procession of rejoicing disciples must have reached the beginning of "the descent of the Mount of Olives," and here Jerusalem would come into view across the valley of the Kidron, and the sight of its strength and magnificence would call forth their enthusiasm as recorded by St. Luke (19. 37-40).

A modern traveller writes: "This is the one approach to Jerusalem that is really grand—all others are affecting but disappointing. The traveller bursts at once on the two great ravines which cut the Holy City off from the surrounding tableland so that it seems to rise out of a great abyss: then only has he a complete view of the mosque of Omar on its lofty platform of marble. This platform, built up sheer from the bottom of the Kidron valley, is that of the Jewish Temple, restored and rebuilt by Herod the Great (John 2. 20), and from what the view is now we can imagine the greater impressiveness of the Jerusalem of Solomon and of Herod." At about the same spot also Jesus wept over Jerusalem—self-destroyed.

Bethany is only known to Bible history as our Lord's quiet Judean home, especially during His last week on earth when He went thence by day to teach in the Temple, and as the scene of the raising of Lazarus from the dead. But near by, out of sight of both Bethany and Jerusalem, "on the wild uplands which immediately overhang the village" (R.V. *over against Bethany*, Luke 24. 50), the risen Jesus finally withdrew from the eyes of His disciples, "in a seclusion which perhaps could nowhere else be found so near the stir of a mighty city." "He was taken up; and a cloud received him out of their sight" (Acts 1. 9).



*Eyre & Spottiswoode, Lith.*

**JERUSALEM—JEWS' WAILING PLACE**

*Photo: Photoduprom Co., Ltd.*

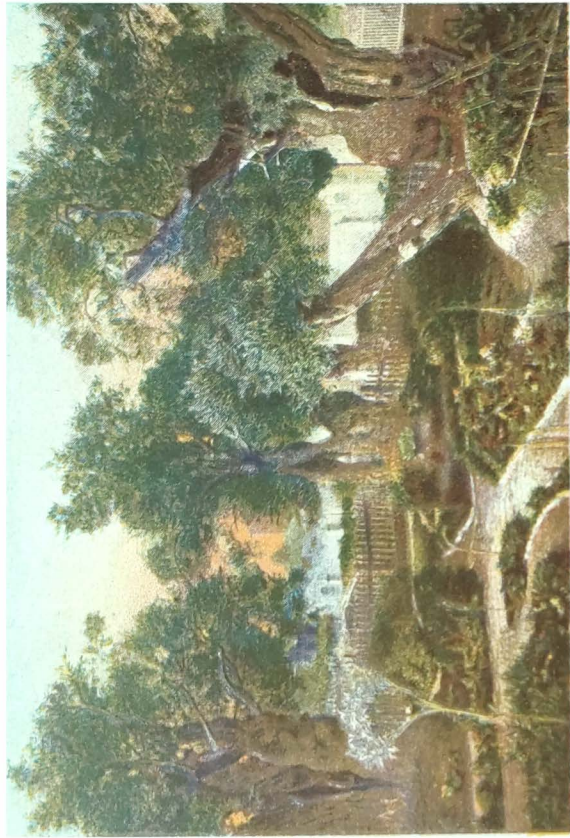
## JERUSALEM: THE JEWS' WAILING PLACE AND ANCIENT MASONRY.

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The illustration shows the only part of the outside wall of the Harâm or platform of the Mosque of Omar which the Jews are allowed to approach, and here, in the narrow lane, they gather every Friday or on Jewish festivals to mourn the taking away of their "place and nation" (cp. John 11. 48). Their mourning, especially the kind of Litany which they chant, recalls the mourning over the destruction of the Jerusalem of David and of the Temple of Solomon which is expressed in the elegies that constitute the Book of Lamentations. They weep and wail, they pray, sing psalms, and quote the prophecies of Isaiah, and they kiss the stones of the celebrated wall. The men often sit here for hours, many of them barefooted, reading their well-thumbed Hebrew prayer-books. The place is part of the western wall, about midway between Wilson's Arch and Robinson's Arch, and the masonry here depicted is a good specimen of the oldest in the Harâm, *i.e.* the drafted work usually attributed to the period of Herod the Great. No remains of earlier work are known.

This masonry is distinguished by the large size of the stones used and by their being "drafted," *i.e.* the face of each stone is sunk slightly along its outer margin to a width of two to four inches, and the remainder of the outer side is sometimes left rough or only slightly hewn, but it is sometimes "dressed," *i.e.* planed smooth. The stones are fitted together, no mortar being used, with such wonderful accuracy that not even the blade of a knife can be inserted between them. The undressed blocks are usually found underground at from 35 to 55 feet below the present surface, and probably were not intended to be seen above ground. This peculiar masonry is found elsewhere only in the external wall of the Harâm of the Mosque at Hebron (which see), where, however, the drafting is less deep, in Robinson's Arch (which see), and in a palace of the Hasmonean prince Hyrcanus at Tyrus in Gilead, built B.C. 176.

The wall is exposed here for a length of 52 yards, and it is 56 feet high. The nine lowest courses consist of huge blocks of stone, of which some only are drafted. Above these are 15 courses of smaller stones. Some of the largest blocks are of vast size; one is 16 feet, another is 13 feet long. In other parts of the wall the blocks are even more colossal, especially on the south, where, according to Josephus, Herod added most to the platform of the Temple. At the S.W. corner is a stone 27½ feet long, and another near by measures 26 feet long by 2½ feet high; in the south wall there is a "master-course" 7 feet high which runs for 600 feet from the S.E. corner, where some blocks are from 16 feet to 22 feet long and 3 feet thick, and the wall is 74 feet high. The E. wall—of which only the substructures underground are of great antiquity, the masonry above the surface being comparatively modern—was found at about midway to go down from 28 to 38 feet, and at the N.E. corner the wall was excavated to its foundation on the rock 116 feet below the present surface. Here there is one stone 30 feet long. Such facts explain the Apostles' words of admiration, "*Behold, what manner of stones and what buildings are here.*" Only at the Temple of the Sun at Baalbek, in the Mid-Lebanon Valley, are such blocks surpassed.



*Eyre & Spottiswoode, Lith.*

## GARDEN OF GETHSEMANE

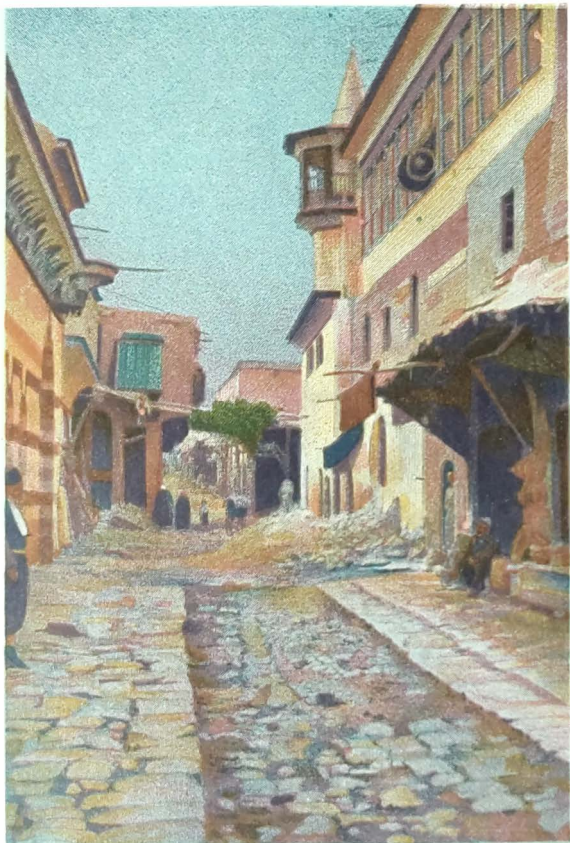
*Photo: Photochrom Co., Ltd.*



## THE GARDEN OF GETHSEMANE.

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" A few words, and perhaps the fewer the better, must be devoted to the Garden of Gethsemane. That the tradition reaches back to the age of Constantine is certain. How far it agrees with the slight indications of its position in the Gospel narrative will be judged by the impressions of each individual traveller. Some will think it too public; others will see an argument in its favour from its close proximity to the Brook Kidron; none, probably, will be disposed to receive the traditional sites which surround it, the grotto of the Agony, the rocky bank of the three Apostles, the "terra damnata" of the Betrayal. But, in spite of all the doubts that can be raised against their antiquity or the genuineness of their site, the eight aged olive trees, if only by their manifest difference from all others on the mountain, have always struck even the most indifferent observers. They are now indeed less striking in the modern garden enclosure built round them by the Franciscan monks than when they stood free and unprotected on the rough hill-side; but they will remain, so long as their already protracted life is spared, the most venerable of their race on the surface of the earth; their gnarled trunks and scanty foliage will always be regarded as the most affecting of the sacred memorials in or about Jerusalem; the most nearly approaching to the everlasting hills themselves in the force with which they carry us back to the events of the Gospel history."—From Stanley's *Sinai and Palestine*.



*Eyre & Spottiswoode, Lith.*

DAMASCUS—"STREET CALLED STRAIGHT"

## DAMASCUS

### AND "THE STREET CALLED STRAIGHT."

In Damascus nothing has yet changed; it remains the most typical specimen of an Oriental city west of Persia. The dazzling effect of the first view of gardens and minarets is forgotten when the city itself is found to be a collection of tortuous streets paved with filth, of miserable exteriors masking sumptuous palaces, of shabby but rich and bustling bazaars, of repulsive smells and piteous ruins.

Damascus claims to be the most ancient city of the world, yet no relics of its past meet the eye; careful search however discovers enough to prove its antiquity. In particular, the lines of the thoroughfares do not seem to have ever been diverted. The street called "Straight" winds in a series of irregular curves, as it has ever done; part of it appears in the illustration. Perhaps in Græco-Roman times it had a colonnade. Here and there we may detect a tall column, now utilised in the front wall of a mean house which has supplanted some grand temple or façade of which it was once a portion. Then an old Roman arch, more than half buried (for the modern buildings rest on many feet of débris and rubbish), forms the entrance under which we stoop to enter one of the many bazaars which run out from the main street, while houses are built upon the gateway. The street runs as far as the *Bab Shurky*, the east gate, unchanged since the days of the Seleucids, for the Roman portal with its two side portals still remains, though half ruined and dilapidated. The central arch has been broken and walled up, and the northern portal now forms the only exit. The Jewish quarter still adjoins this street, which runs from west to east and has always been one of the longest in Damascus.

In the city-walls, the old Greek and Roman work can be recognised by its massive style and marked contrast with the paltry Saracenic additions and battlements, crumbling in decay. Many houses actually stand on the wall and have projecting windows like that by which St. Paul was let down "in a basket."

The most interesting existing building of Damascus is the Great Mosque, which, according to tradition, stands on the site of the Temple of Rimmon (2 Kin. 5. 18). It was certainly a chief heathen temple during the Greek and Roman period; and as the Romans were more apt to adopt than to abolish local sanctuaries (see Banias), it is very possible that the great centre of Damascene worship remained unchanged.

The true charm of Damascus, beyond its historical associations and its natural beauty, is that here, as nowhere else, Oriental life, fashion, and handicrafts may be studied at leisure. Sombre and plain as are their fronts, the houses of the wealthy Damascenes are, for beauty and sumptuous decoration, unsurpassed elsewhere in the East. The visitor enters into a courtyard surrounded with offices and servants' apartments. Thence another passage leads to a much larger inner court paved with rich marbles, its sides panelled with the choicest tiles, the manufacture of which is a lost art. Trees, shrubs, and creepers completely screen the visitor from the sun, and the air is loaded with the perfume of orange and rose. In the centre a fountain pours its ceaseless stream into the great marble basin. The reception room, always facing north, is open in front towards this roofless conservatory. The rooms on the other three sides are closed, and right round the upper story runs the deep verandah of the harem.



*Eyre A. Spottiswoode, Lith.*

ATHENS (MARS' HILL)

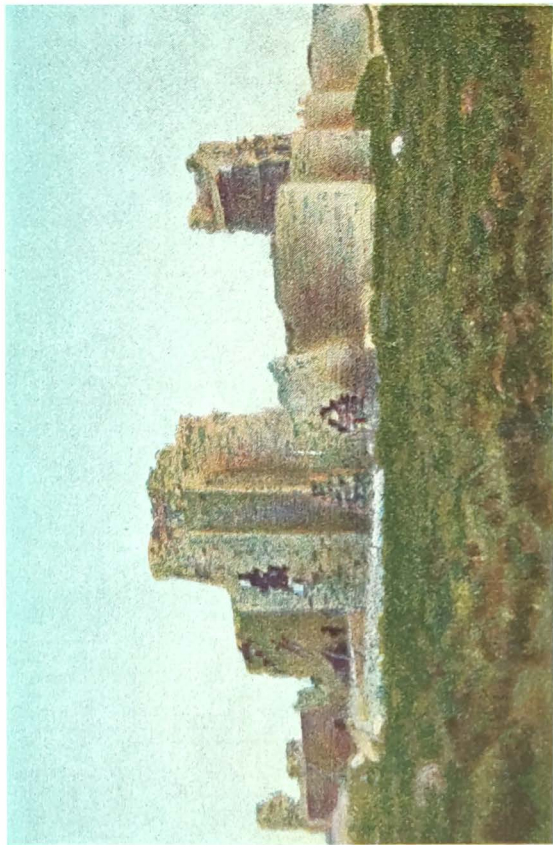
## ATHENS (MARS' HILL).

Athens was still in St. Paul's time the intellectual capital of the world. It was *par excellence* the university city, the home of professors, lecturers, and students in rhetoric, philosophy, and art. The city, as St. Paul saw it in A.D. 52, has formed the subject of more than one elaborate description. It will suffice here to quote a brief description of a visit paid to it by a contemporary of St. Paul, the notorious heathen philosopher and magician, Apollonius of Tyana. We are told by Philostratus that he "having come to anchor in the Piræus, went up from the harbour to the city. Advancing onward, he met several of the philosophers. In his first conversation, finding the Athenians much devoted to religion, he discoursed on sacred subjects. This was at Athens, where also altars of unknown divinities are set up." As Conybeare and Howson remark on this passage, "if a summary of the contents of the seventeenth chapter of the Acts had been required, it could not have been more conveniently expressed." The actual scene of St. Paul's speech was *the Areopagus* (i.e. *Hill of Mars*): cf. Acts 17, 19, 22.

The *Hill of Mars* lies nearly due west of the Acropolis, and south of the valley which formed the Athenian agora (= *forum*, or public place). It is a commanding eminence, and must have afforded in St. Paul's time a splendid view of the architectural masterpieces of ancient Athens. The summit of this hill was also one of the most sacred places in the city. As the seat of the venerable *Court of the Areopagus*, it was "the spot where the Athenian elders had judged the god Ares (Mars) and the hero Orestes, where the goddess Athena had presided in the highest court of her chosen people, and where still judgment on the most grave cases of homicide was solemnly pronounced" (Ramsay). Here St. Paul was led by the curious crowd of philosophers from the agora below, up the sixteen stone steps cut in the rock, which still remain. The scene, however, described in Acts 17 is not a trial. Every attempt to explain it as such has (as Prof. Ramsay points out) failed. Why, then, was the Apostle taken before the Council? The latest English authority on St. Paul (Prof. W. M. Ramsay) says: "It is clear that Paul appeared to the philosophers as one of the many ambitious teachers who came to Athens hoping to find fame and fortune at the great centre of education. Now certain powers were vested in the Council of Areopagus to appoint or invite lecturers at Athens, and to exercise some general control over the lecturers in the interests of public order and morality. . . . The scene described in vv. 18-34 seems to prove that the recognised lecturers could take a strange lecturer before the Areopagus, and require him to give an account of his teaching and pass a test as to its character.

"When they took him to the court to satisfy the supreme university tribunal of his qualifications, they probably entertained some hope that he would be overawed before that august body, or that his teaching might not pass muster, as being of unsettling tendency (for no body is so conservative as a university court)."

On this famous site are to be seen to-day the ruins of a small church dedicated to St. Dionysius the Areopagite, and commemorating his conversion here by St. Paul (Acts 17, 34).



*Eyre & Spottiswood, Lith.*

**RUINS AT TYRE**

## RUINS AT TYRE.

Phœnicia (Acts 21. 2, or *the parts of Tyre and Sidon*, probably means the plain of the sea-coast north of "the Ladder of Tyre," a stair-like pathway which winds round the White Cape six miles south of Tyre at about 200 to 300 feet above the waves) to a stream two miles north of Sidon. This plain is widest near Tyre, the slopes of Lebanon being here five miles distant; elsewhere it averages a mile in width, but narrows northward to a mere passage at its natural boundary, the Cape of the Dog-river (*Nahr-el Kelb*), six miles north of Beyrout.

Practically closed landward by Lebanon, the only road being along the sands of the sea-shore, this plain was an ideal home for early commerce, and, as the caravan roads naturally converged upon their territories, Zidon the parent city ("Great Zidon," Josh. 11. 8) and Tyre its colony became in turn the focus of the over-land traffic of Western Asia and of Egypt and of the over-sea trade of the Mediterranean and of the Atlantic through Tarshish. Each city stood on a low rocky promontory. Behind the rich plain, on which stood the dependent towns (*daughters in the field*, Ezek. 26. 6), rise steep and rocky hills richly cultivated in terraces and studded with villages; behind again rises the precipitous and pathless range of Lebanon.

Besides the Zidonian colony of Laish (see Old Dan), we read of Hiram, king of Tyre, the ally of David and Solomon, who sent to them carpenters and masons, and cedars and fir trees, and hewn stones great and costly, for their palaces and for the Temple—who sent also a namesake, an artist in bronze, to Solomon, and assisted him to send expeditions by sea to Tarshish (the West) and to Ophir (the East); King Hiram took payment in breadstuffs, which illustrates the statement in Acts 12. 20, that Tyre and Sidon were "nourished" by Herod's "country." Ahab's marriage with Jezebel, daughter of Eth-baal, king of the Zidonians (probably of Tyre), doubtless developed in Israel not only Phœnician Baal-worship but the corrupting luxury which the Hebrew prophets denounced. In the reign of Jeroboam II., Amos (1. 9) denounces Tyre's traffic in Hebrew slaves. Ezekiel denounces Tyre for rejoicing at Jerusalem's fall as the removal of a commercial rival, and fore-tells her destruction by Nebuchadrezzar under the figure of the shipwreck of one of her merchantmen laden with the products or manufactures of all the lands with which she traded.

A desolate ridge of land—heaped up by the sea upon the causeway by means of which Alexander the Great captured the island-city which had resisted Nebuchadrezzar during a siege of 13 years—now connects the site of "the renowned city of seafaring men" with the plain of the coast, and a few fishing boats represent the navy of her "whose merchants were princes." For half a mile the sea flows, a foot or two deep, over flat rocks, one mass of broken columns seemingly pitched pell-mell into it; "great waters cover her," she is "the top of a rock . . . to spread nets upon." Her northern port is reduced to insignificance and the southern is obliterated by silt from the sea and by rubbish from the land; the neck of the peninsula, a thistle-grown waste, entombs the foundation of three successive cities founded on Alexander's causeway. The noblest relic is shown in the illustration; it is the ruins of the old Cathedral, once the finest Christian building in Syria, built by the successors of those "disciples" at Tyre who, after Paul's sojourn of seven days, repented on the shore the pathetic leavetaking of the church at Ephesus (Acts 21. 4-6; cf. 20. 36-38).



*Eyre & Spottiswoode, Lith.*

VIEW OF THE ROMAN FORUM



## THE ROMAN FORUM.


The *Forum* proper, known as the *Forum Romanum* (and in later times the *Campo Vaccino*), lay between the Capitol and the Palatine. It was the oldest of the Roman *Fora*, the number of which largely increased during the Empire (thus, *eg.* there grew up successively the *Fora* of Augustus, Vespasian, Nerva, and Trojan, all in the neighbourhood of the old *Forum Romanum*). All these spaces were in imperial times surrounded with magnificent buildings, and studded with monuments. Even to-day, in spite of the devastating vandalism of the Renaissance and afterwards, the Forum is the centre of a district teeming with classical remains. The history of the *Forum Romanum* is practically the history of Rome. In the N. T. period the era of development was already well advanced owing to the efforts of Cæsar, Augustus, and Tiberius.

The Forum is naturally thought of as the great national centre for the transaction of state business, and especially of judicial proceedings. But "we must not picture the Forum to ourselves as being always a grave and solemn place, only fit for legal discussions, for criminal prosecutions, popular indignation meetings, and so forth. The Forum could be also a gay and festive place. Religious ceremonies and pageants occasionally took place in it; sacrifices were offered on temporary altars; statues of gods moved round in processions amid the smoke of incense and the singing of hymns; military reviews, hunting scenes, gladiatorial fights, and games of every description were scenes in the drama of this great stage. Thousands of citizens would sometimes sit down in it at political or funeral banquets" (Lanciani).

It is natural to recall the scene which was witnessed here at the famous triumph of Titus and Vespasian (A.D. 71). Not only were the trophies of fallen Jerusalem—including the sacred vessels of the Temple, the golden candlestick, and the rolls of the Law, as well as 700 unhappy Jewish captives—then exposed to the gaze of the idle Roman crowd, but representations of the fierce battles that had been fought in Palestine were exhibited. Bas-reliefs of this tragic scene are still extant on the famous *Arch of Titus*, which, however, is not situated in the Forum itself, but at a point some little distance south, on the *Sacra Via*; it is seen in the picture at the extreme right. St. Paul was tried twice in Rome, *viz.*: in A.D. 61 and in 68, when he was condemned to death. On both occasions the trial was probably held in one of the basilicas or halls of justice adjoining the Forum (though Nero often conducted such proceedings personally in the Imperial Palace on the Palatine).

It is interesting to recall the fact that at the time of St. Paul's first visit to the imperial city (A.D. 60-61) a large Jewish colony (*cf.* Acts 28, 17 f.)—which under Augustus had been allotted a special district on the other side of the Tiber—had for long been settled there. The first considerable immigration seems to have taken place soon after Pompey's capture of Jerusalem in B.C. 63. Numbers of Jews were then sold as slaves, but proved so troublesome to their masters that many of them were in the fullest and most complete way manumitted, and thus became freed-men (*libertini*; *cf.* Acts 6, 9) with the rights of Roman citizenship, a privilege shared by all their descendants.

In the foreground stand the ruins of the *Temple of Saturn*, and to the right the floor of the *Basilica Julia*. Looking from the *Temple of Saturn* in the direction of the *Arch of Titus* the aspect is S.W.



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