GEOGRAPHY
AND NATURAL HISTORY
OF PALESTINE
BY THE
REV. DR. COX

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Source of the Jordan.

Fountain of Nazareth.

THE
GEOGRAPHY, TOPOGRAPHY,
AND
NATURAL HISTORY
OF
PALESTINE.

By F. A. COX, D.D., LL.D.

Illustrated by Engravings.

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P R E F A C E.

It is no less important to have *places* and *localities* distinctly fixed in the mind, than to be familiar with *events*. In truth, if the notions entertained of the former be imperfect or erroneous, the latter will become enveloped with a degree of dimness and uncertainty, which will prevent their retaining a very strong or permanent hold upon the memory. The *when* and the *where* are essential accompaniments to the facts of History. We cannot therefore be at too great pains in the study of Geography and Topography, as well as Chronology.

This consideration possesses additional force when we advert to the country of Palestine. Not only has it been the scene of those ordinary occurrences which produce changes of a more or less momentous nature upon the moral aspect of our globe, but it is emphatically the *Bible-Land*. There was the noblest of ecclesiastical edifices, the possession of the most extraordinary people, the dwelling-place of men the holiest and brightest ornaments of humanity, and, above all, the birth-place of CHRIST, the SON OF GOD and SAVIOUR OF THE WORLD.

With the Geography and Topography, in this little volume, is connected the Natural History of Palestine, which, though not

given with elaborateness and minuteness, such as a large treatise would have demanded, contains whatever is most desirable to be known, especially by juvenile readers. While saved the trouble of great research themselves, they will assuredly find in these pages much to fill the mind with useful knowledge, and, as it is earnestly hoped, to induce Scriptural inquiry.

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GEOGRAPHICAL AND TOPOGRAPHICAL ACCOUNT OF CANAAN.

CIRCUMSTANCES have contributed to affix a great variety of names to the country in which the Israelites settled. Its most ancient, and, perhaps, even still, its most frequent appellation, is that of *Canaan*, *Χαναάν*, כְּנָעַן, derived from the grandson of Noah, of that name, whose posterity were its inhabitants. *Palestine* (Palæstina Παλαιστίνη, from פְּלִשְׁתִּים, Φυλιστινῆς, Jud. xiii. 5, Philistiyim) is another title derived from the Philistines, whom the Greeks and the Romans called Palestines, who occupied that part of the land which bordered on the sea coasts, and were long the scourge of their Hebrew neighbours. After Canaan had been conquered by the Jews under Joshua, it was portioned out in twelve parts among eleven of the tribes descended from Jacob. From the tribe of Judah the most important of the twelve, which continued after the dispersion, and dwelt in the richest quarter, it obtained the epithet *Judæa*, after the period of the return from the Babylonish captivity. It has also been termed the *Land of Israel*, obviously from that people having subdued it, and the *Land of promise*, with reference to the remarkable promise of God to Abraham, which assigned this territory as in fee-simple to the descendants of that illustrious patriarch. It has derived the most honourable appellation of the *Holy land*, from its having become, by the instituted worship of God, his peculiar dwelling; and from its having been subsequently distinguished by the residence, actions, miracles, sufferings, and personal triumphs of the “holy child Jesus.” Profane historians have blended it with the countries of Syria, Cælo-Syria, Phœnicia, and other contiguous places, as forming in their estimation an insignificant portion of them, and it has been supposed, out of intentional contempt; but this, if it be indeed the fact, only evinces how ridiculous are the judgments, and how perverse the sentiments of mankind with regard to what is truly great and supremely honourable. The mighty scenes which have been transacted within the limits of the Holy Land country, are such as could derive no additional glory from any circumstance of an exterior

Various names.

Canaan.

Palestine.

Judæa.

Land of Israel.

Land of promise.

Holy Land.

nature, and would render even a barren wilderness, or a solitary rock, of more real consideration than the most extensive region upon the page of history.

The
boundaries.

The northern boundary of this celebrated country was formed by the mountains of Antilibanus, or the province of Phœnicia; on the south was Idumæa, having on the line of separation also a ridge of mountains; on the east, the lake Asphaltites, the river Jordan, the sea of Tiberias, and the Samochonite lake; on the west, the Mediterranean sea.¹ The extent has been variously computed, and if we reckon the utmost, it must appear comparatively small, when we recollect the descriptions we have of its population and natural opulence. These, however, are partly attributable to the care with which it was cultivated, and partly to the extraordinary blessing of Heaven upon its soil; for the general aspect of the country presents only barren hills with small intervening valleys. Palæstina, or Syria Palæstina, was sometimes considered by the ancients as a part of Phœnicie, which extended from Orthosias, near the mouth of the Eleutherus, in lat. 34° 42' N. to Pelusium, or rather Gaza, lat. 31° 26' N. excluding the desert between Syria and Egypt, a distance of nearly 200 geographical miles, while Palestine Proper, which may be considered as reaching from Sidon, in lat. 33° 34' N. to Gaza, is only 2° 8', or 128 geographical miles in length, and not more than 105 geographical miles in its greatest breadth.

Extent.

Fertility.

Profane writers corroborate the Mosaic account of its fertility. Hecataeus, an author of the time of Ptolemy I. mentions it as an excellent and fruitful province, well peopled. Pliny celebrates the course of the river Jordan, the palm trees, and other productions.² Some ancient writers, however, as Strabo, for instance, and some modern travellers, have expressed an opposite opinion, and even poured contempt upon this land, as full of barren mountains and woods; but if this testimony may be considered as enhancing the almost miracle of its natural capacities to sustain a large population, it does not contradict the fact of its extraordinary fertility in particular places; and even some of the writers themselves, especially Jerome, while he descants upon its rocky character in general, and upon the frequency of the drought that prevails there, remarks also upon its productiveness. The Jewish legislator gives a detailed

¹ As defined by Moses (Gen. x. 19.) Canaan was a triangle, having Zidon for its apex, and the country from Gaza eastward to the valley of the Arabah, near Kadish-barnea, for the base. This includes the lost cities of the plain south of the Dead Sea.

² Hecat. ap. Joseph, cont. app. p. 1049. Pliny, lib. 5, cap. 14, 15. Compare also Tacit. Hist. lib. 15, cap. 6.

account of its fruits, and its oil, wine, and other produce: it is said to have exceeded all other countries. So rich was the soil, that it required no manure to force or to sustain its vigour. The corn was both excellent in quality, and abundant in quantity.

Under the Roman domination Palestine was subdivided into six parts, three on the Western and as many on the Eastern side of the Jordan; the former being Galilæa, Samaria, and Judæa; the latter Ituræa, Peræa, and Moabitis. To the South and East of these was Idumæa, a mountainous, and, for the most part, desert country, long hostile, and at last only imperfectly subdued by the Jewish kings.¹ The Canaanites and their neighbours in Moab and Edom (Idumæa) were small, independent, pastoral communities, probably subject to a patriarchal monarchy. They seem to have successfully resisted the Israelites as long as they preserved that federal union by which they had previously maintained their independence; in some cases the Jews, in others the Canaanites, were driven into the mountains, while their adversaries occupied the valleys; but when the Jewish power was consolidated by the vigour and enterprise of David, the Philistines and other Canaanites to the West of the Jordan were on one hand humbled, if not reduced to a state of dependence, and the mountaineers to the East of that river, in Moab, Ammon, and Edom, were, on the other hand, either completely subdued, or so far disabled as never afterwards to become formidable to the Jews.

Roman
division of
Palestine.

Moab,
Edom,
Idumæa.

The corresponding subdivisions of Palestine, at these different periods, under the Canaanites, Jews, and Romans, will be seen at once in the following table:—

¹ Edom, the Idumæa of the Greeks and Romans, occupied all the habitable country between the Southern extremity of Judæa and the confines of Egypt and Arabia. Edom and Idumæa may be considered as identical; for it is very probable that Idúm was the ancient name subsequently pronounced Edom, and therefore thus expressed by the Masorites when they, in pointing the Hebrew text, endeavoured to preserve the pronunciation then prevalent.

CORRESPONDING DIVISIONS OF PALESTINE UNDER THE
(1) CANAANITES, (2) ISRAELITES, (3) ROMANS.

WEST OF THE JORDAN.				
1.		2.		3.
Hivites.		Asher.	Naphthali. Zebulun.	Galilæa.
Canaanites.	Perizzites. Girgashites. Jebusites.	Dan.	Issachar. Manasseh (half tribe.) Ephraim.	Samaria.
Amorites. Hittites.		Philistines.	Benjamin. Judah. Simeon.	Judæa.

EAST OF THE JORDAN.				
1.		2.		3.
Bashan.	Manasseh (half tribe.)	Ituræa.	Batanæa. Auranitis.	
Ammonites.	Gad.	Perea.	Galaaditis. Ammonitis.	
Moabites.	Reuben.	Moabitis.		

I. GALILEE.

Galilee, the northernmost of the subdivisions established under the Asamonean kings, and continued under the Romans, received its name probably from its being on the confines; Galil signifying, according to Kimkhí, on Joshua (xiii. 2), a "boundary." It extended from the southern border of Phœnice to the southern extremity of the Lake of Gennesareth, or Sea of Galilee. Accho, or Ptolemais, the 'Akkà of the Arabs, the Aciri of the modern Italians, and the Acre of English writers, was so near the confines as to be sometimes assigned to the territory of Tyre and sometimes to Galilee (Joseph. De Bell. Jud. iii. 4). It is a sea-port town, thirty miles below Tyre, and eight north of Mount Carmel. It was in the territory assigned to the tribe of Asher, the key of Syria, standing on an angular promontory jutting into the sea, and very strongly fortified. One of its northern districts was called Cabul (Kabúl) by Hiram, King of Tyre, to whom it was given by Solomon (1 Kings, ix. 13). Cæsarea Philippi was in the northern part of Galilee, near Mount Hermon. Anciently it was called Paneas (Πανεας), from a grotto sacred to Pan; a name now preserved in the modern appellation Baniâs. It is embosomed among mountains, and it stands upon a platform, or terrace, an hundred feet above an extensive plain. The ancient city was surrounded by water, and defended on all sides by natural ravines, except on the east. At present the plain towards the north-west, west and south-west, is covered with columns, capitals, and foundations, bearing testimony to its ancient size and magnificence.¹ Near this place, τὸ Πάνειον, were the easternmost sources of the Jordan. This is, no doubt, the source visited by Burckhardt, (Syr. p. 38,) and supposed by him to give rise to one of the tributaries of the Jordan. It is very near Baniyâs (Paneas). But this was supposed by the ancients to be the issue of a subterranean outlet from a small lake called Phiâla, 120 stadia (15 miles) north-east of Paneas, Πανεας, afterwards called Cæsarea Philippi. Its most ancient name was Dan (Gen. xiv. 14.) The river passing by it is at this day called Dan² on the spot. (Burckhardt, Syr. p. 42.) Its position on the northern boundary of the Jewish territory is evident from the proverbial expression, "from Dan to Beersheba." (Judg. xx. 1.) The Jordan, at a small distance below Paneas, passes

Galilee.

Accho,
'Akkà,
Ptolemais,
or Acre.Panium, or
Panëum.
Sources of
the Jordan.Baniyâs or
Paneas.

Phiâla.

Dan.

Course of
the Jordan.

¹ Thompson's Bib. Sacra, p. 187, 188.

² Buckhardt, who was occasionally misled by his ear, has perhaps misspelt this name; if Dán instead of Dhán, it is identical with the name found in Scripture.

through a larger lake called Haúleh, the ancient Samachonitis (Jos. De Bel. Jud. v. 6), and after running 120 stadia (15 miles) further, enters the Lake of Gennesareth (*i. e.* the Vale of Nazareth), otherwise called the Sea of Galilee, or Lake of Tiberias (now Tabariyeh), from a Roman town on its western side. After issuing from that lake, it flows nearly south, a very circuitous course, with a very rapid descent, till it enters the Lake Asphaltites, or Dead Sea. (Bahz Zoghar,¹ or Lút.)

The principal tributaries to the Jordan come from the Eastern mountains, and are, 1. The Hieromax, a corruption of Yarmúk (the Hebrew name still preserved by the Arabs), which rises in Auranitis (Haúran) and flows into the Jordan, about four geographical miles from the southernmost point of the Lake of Tiberias. 2. The Jabbok (Yabók, now Zerká), which separated the Amorites from the Gileadites. 3. Jazer, (Yá'-zer, Josh. xxi. 39), now Nahr Sír, probably from the Greek Jaser (Ἰασήρ, Euseb. Onomast. in voce), *i. e.* Yasír, as pronounced in the middle ages. Into the Lake Asphaltites flowed, 4. the Arnon (Zerká Mo'in), a stream formed by a number of mountain torrents, whence the expression used in Scripture (Numb. xxi. 15), "the stream of the brooks." It separated Moab from Edom. On the western side, the principal affluents of the Jordan are, 1. the river Sicheu (Wádíl-Mujeddeh), probably the brook Cherith. (1 Kings, xvii. 15). 2. A stream from Mount Ephraim (El Beidán); and, 3, the river of Jericho (El Kalíl).

On the coast, Achzib (Akzíb, Jos. xix. 29), or Ecchippa, nine miles north of Accho (Judg. i. 38), though within the limits of the tribe of Asher, was still possessed by the Canaanites, as were most, if not all, the cities on the coast: the Israelites being a pastoral people, not disposed to venture on the sea, and withheld, as it appears, by Providence from establishing themselves in places where they would have been drawn into a commerce with idolatrous and distant nations. Ptolemais, under the name of Acé, (Ἀκκη), was made a Roman colony under the Emperor Claudius. (Plin. Nat. Hist. v. 19.) Very near to it the river Belus (Rahmán or No'mán), which rises in Mount Carmel, enters the sea; the sand of that stream was considered as particularly useful in the manufacture of glass. Gaba, or Gamala (Joseph. De B. Jud. ii. 19. iii. 3). at the foot of Carmel (Heifá of the Jews, Haifá of the Arabs),

¹ Not Zo'rá, as in M. Jaubert's version of Idrísí (i. 360). It is much to be lamented that so little critical skill was exercised in the preparation of that version; Arden for Urduun, Erikhá for Rihá, and Zo'rá for Zoghar, would not have disfigured the work, had the translator possessed better MSS., or taken the trouble to consult other Asiatic geographers.

Eastern
tributaries.

Hieromax
or Jarmúk.

Jabbok or
Zerká.
Jaser or
Nahr Sir.

Arnon or
Zerká
Mo'in.

Western
tributaries:
Cherith, &c.

Sea-coast.
El Mujed-
deh.

Accho.

Ptolemais
or Ace.
Belus or
No'mán.

Gaba or
Gamala.
Heifa or
Khaifah.

was very near Accho on the southern boundary of Asher and Galilee, which Carmel separated from Issachar and Samaria. On the north-eastern confines, not far from Hamath, (Hamáh,) was Rehob. (Josh. xiii. 21.) Between Mount Hermon (Jebel-el-thelj) and Lebanon was the tribe of Naphtali, and its northernmost town seems to have been Baal Gad. (Josh. xi. 17.) Dan, anciently called Leshem, (Josh. xix. 47), or Laish, was in the tribe of Naphthali, and situated at the foot of Mount Lebanon. It was, according to Eusebius and Jerome, four Roman miles north-west of Paneas, on the Nahr Hasbání, in the valley now called Wádí Sísabán. Robinson places it at Tell-et-Kady. Some identify it, but wrongfully, with Paneas. Kadesh Naphtali (Judg. iv. 6), now Kades, about four miles further westwards, was a little to the west of Hazor, still called Hazúr. Harosheth of the Gentiles (Judg. iv. 2), the abode of Sisera, may be still traced in a site about two miles south-west of the Lake Merom (Haúleh).

Rehob.
Naphtali.
Baal Gad.
Laish.

Kadesh
Naphtali.
Hazor.
Harosheth.

Lower Galilee, which lay between Mount Carmel and the Lake of Gennesareth, contained a small portion of the tribe of Naphtali, the whole of Zebulon, and the northern confines of Issachar. It was separated by the lake from Gadara and Gaulonitis (now Jaulán). The lake was anciently called the Sea of Chinnereth (Numb. xxxiv. 11), from a town of that name, probably the same as Gennesareth, of which remains can be traced near Meniyeh at the north-western extremity of the lake, or, if Jerom be right, the same as Tiberias. This place was called Gennēsar, (Γεννησάρ), and by the Greeks the country round it Gennesaritis (Strabo, xvi. p. 755). From Tiberias on its south-west side it was called the Sea of Tiberias; and the Sea of Galilee is another name by which it is frequently mentioned in the New Testament. "Its width," says Josephus (iii. 35), "is 40 stadia, (five miles,) and its length 140 (17½ miles)." Pliny (Nat. Hist. v. 15) makes it one mile broader and a mile and a half shorter. In shape it is nearly oval. Its water, which is fresh and drinkable, abounds with fish.¹ The aromatic reed and rush, and the balsam of Judæa, mentioned by Strabo (*loc. cit.*) as the produce of its fertile shores, have not been found there in modern times, unless the *Calamus aromaticus* here named be the well-known aquatic plant: the balsam was probably a species of amyris successfully cultivated, but not indigenous, in Judæa. There were two cities bearing the name Bethsaida (house of hunting or fishing); one was a city near the desert of the same name in Galilee, on the western shore of the lake Gennesareth. It was the city in which Andrew and Peter followed their trade as fishermen. It was

Galilæa
Inferior.

Zebulon.

Lake of
Tiberias, or

Sea of
Galilee.

Bethsaida.

¹ See further particulars under Section "Lakes."

also the native place of Philip. Bethsaida frequently witnessed the miracles, and heard the preaching of our Saviour; and the stubborn unbelief of its inhabitants drew down from him a bitter denunciation of woe. (Matt. xi. 21.) The other town of the same name was on the east bank of Jordan, near which was the wilderness of Bethsaida. There were two Canas in Galilee,—one in the tribe of Asher, near Sidon; the other so remarkable as the place where our Saviour's first miracle was performed, near the northern extremity of the lake, a few miles west of Julias, (Betharamphtha, improved by Herod the Tetrarch, and named in honour of the wife of Tiberius,) close to the entrance of the Jordan, and about 17 or 18 miles north-east of Tiberias. According to Dr. Robinson, the place called Kep Kenna, six miles north-east of Nazareth, is not the spot where stood Cana of Galilee, as most travellers imagine, but that which is now called Kâna-el-Jelil, about seven miles north of Nazareth. Capernaum, (Kafa Nahúm,) on the borders of Zebulon and Naphtali, was probably near the present Tell Húm, on the edge of the lake, two or three miles west of the entrance of the Jordan. This city was about twenty miles north-east from Cana, where Christ often resided, and performed some of his most wonderful miracles. Its exact site, as we have intimated, is uncertain, though it was once the metropolis of Galilee. Dr. Wilson supposes it to have been at the head of the lake, about five miles west of the Jordan, where extensive ruins are found. Dr. Robinson considers it to have been on the spot now called Khan Minyeh, near the fountain called Ain-el-Tîn, north of Tiberias, and where, midway of the coast, the hills retire in a kind of arch, and form a small triangular plain, four miles in length, and two in breadth, and is the ancient land of Gennesareth. Near to Capernaum, and south of Mount Tabor, was the city of Nain, (Beauh,) remarkable as the scene of one of our Saviour's most wonderful miracles. (Luke, vii. 11—15.) It is now a Turkish village. About two miles from Capernaum, and near Cana, was Chorazin, (Matt. xi. 21,) the precise location of which is now unknown. The low land alongside the lake from the entrance of the Jordan to Tiberias, about four miles long and two and a half broad, was called the Land of Gennesar, or Gennesareth, and celebrated for its fertility and the mildness of its climate. (Joseph. Bel. Jud. iii. 35.) Not four miles to the south of Tiberias, on the shore of the lake, was Tarichææ, or Tarichæa, (El Meláhah,) from its salt fish, *τάριχος*, a well fortified and populous city, having upwards of 38,000 inhabitants when taken by Vespasian. Tiberias, (now Tabariyeh,) the last city on the western side of the lake, and in the most fertile part of

Cana.

Julias.
Betha-
ramphtha.
Capernaum.

Chorazin.

Land of
Gennesar.Tarichææ.
El Melahab.Tiberias.
Tabariyeh.

its shore, was built by Herod the Tetrarch, and so named in honour of his patron the Emperor Tiberius. Jerom (on Ezech. xlviii. 21) says that it was anciently called Chenereth; the Talmud (Meg. 5, col. 2) calls it Rakkath. (Josh. xix. 35.)

Rakkath.

[Town and Sea of Tiberias.]

Tiberias was once famed as a seat of Jewish learning. It is now the rendezvous of Jewish devotees, who flock thither (it being one of the four holy cities) in order to pass their days in praying for their own salvation, and that of their brethren, who remain in worldly pursuits. It has long been celebrated for its hot baths, one of which is too hot to bear the hand in it. The water issues from the ground, and the taste is exceedingly salt and bitter, and has a strong smell of sulphur. The city of Tiberias is nearly encircled with mountains, and is seated on the margin of the lake, which bears the same name. Herod Antipas, it is believed, erected the city on the site of an obscure town or village named Cinnereth, which formerly had given its name to the lake. (Joshua, xix. 35.) The Talmud, however, states, as already mentioned, that the town of Rakkath originally occupied its site. "Neither of these identifications," says Dr. Kitto, "seems to us open to much objection, although there appears no means of deciding which of them is entitled to preference." The name of Tiberias is frequently found in history; "it was the scene of some of the most memorable events recorded by Josephus, and was, next to Sepphoris, the most considerable city of Galilee. It had a university, and, after the fall of Jerusalem, was the residence of Jewish patriarchs, rabbins, and learned men, till the fourth century; after which it gradually declined till it was taken by the Saracens under Omar, in the seventh century. But from its reputed

Hot baths.

University.

sanctity, and the celebrity of its baths, it continued to flourish, and is mentioned in an itinerary of the eighth century, cited by Reland, as containing many churches and synagogues.”¹ The present town is called Tabariyeh or Tūbariyeh; it is walled, and of considerable magnitude, but overspread with ruins from the earthquake which, in 1837, destroyed so many of its inhabitants. Before the occurrence of that fearful calamity, the population was estimated at about 4000, but at present half that number is about the maximum. Tiberias is one of the four holy cities of the Talmud, the others being Safed, Hebron, and Jerusalem. Near this city was Hammath, probably Hamám Tabariyeh, “the Baths,” the Ammaus (Hammáúth) or Hot Waters of Josephus (Bel. Jud. iv. 2), about a mile to the south of Tiberias. Tiberias was 30 stadia ($3\frac{3}{4}$ miles) from Hippos, 60 stadia ($7\frac{1}{2}$ miles) from Gadara, and 120 stadia (15 miles) from Scythopolis. Two miles to the north of Tiberias was Magdala (in Hebrew, Migdol, now El Mejdol). The ruins of the bridge over the Jordan, which issues from the lake a little north-west of its southern extremity, are still visible.

Hammath.

Ammaus.

Migdol.
Magdala.
Pons Jordanis.Sepphoris.
Lower
Galilee.

The capital of Lower Galilee was Sepphoris (Σεπφωρις, Joseph. Bel. Jud. iii. 3). Tsephórím of the Talmud (Esach. ix. 6), a place of great strength by nature and art, fortified also by Herod the Tetrarch. It was in the middle of Galilee, nearly opposite to Mount Asamon (Joseph. Bel. Jud. ii. 18, 11) now Jebel Wáber. According to St. Jerom, it was called Diocæsarea by the Greeks. Its name is preserved in the Safúreh of the Arabs. About five miles south by east of Safúreh, is Nazareth (Nasarah), and about two miles east of each, Kaná (Cana), where Christ first manifested his divine power.

Diocæsarea.
Safóoreh.
Nazareth.
Nasarah.
Cana.

Nazareth, now known by the name Nassarah, or Nasarah, is from 50 to 70 miles north of Jerusalem, six or seven west-north-west of Mount Tabor, fifteen from the sea of Tiberias, near the parallel of its southern extremity, and north of the plain of Esdraelon, at the head of a valley which runs up from it. On all sides it is surrounded by hills of considerable elevation, in the midst of which it lies embosomed. It was anciently distinguished for its extreme wickedness; but can never cease to be celebrated as a place which gave an appellation to the Saviour as “Jesus of Nazareth,” and where he spent thirty years of his life.

“When we got to the Walé Nabí Ismáíl,” says Dr. Wilson, “on the top of the hill over Nazareth, we had on all sides of us a most glorious prospect. The sphere of observation is here as much enlarged as below it is contracted. To the north-west of us, overlooking a part of the country considerably wooded, we

¹ Mansford's Scripture Gazetteer.

had the bays of 'Akká and Haifá, with the clear blue expanse of the Mediterranean, or Great Sea of the Hebrews, spreading itself in the distance beyond. South of this, and striking to the south-east, we had the whole ridge of Carmel before us which, though much stripped of the glory of its olden forests,

Dr. Wilson's
remarks.

Nazareth.]

still presents striking memorials of that 'excellency' for which it was so distinguished. To the south and south-west of us, somewhat circular in its form, is seen here, bounded by the picturesque mountains of Samaria, the 'great plain,' the battle-field of the country both in ancient and modern times, and probably the real or typical site of the battle of Armageddon.

Dr. Wilson's
remarks.

To the east and south-east of us we had the little Hermon, which, though bold on its brow, has considerable vegetation on its shoulders; Mount Tabor standing apart in its own nobility, and, like nature's own pyramid, not commemorative of death, but instinct with life, and clothed with luxuriant verdure to its very summit; and the deep valley of the Jordan, and the sea of Tiberias, with the agreeable hills and mountains of Bashan and Golan on its eastern side. To the north, beyond the plain of El Battauf, we had the hills and mountains forming the continuation of the Lebanon; and to the north-west, those forming the termination of the Ante-Lebanon, with Jabel-ash-Sheikh, the true Hermon, the chief of all the mountains of the land, moistened with the copious dews which descend from his hoary locks. Many villages, including a considerable number mentioned in Scripture, were distinctly visible."

"Besides Jezreel, Jenin, Taanuck, Mezidde, and others, to which I have already alluded when passing over the great plain, we had before us, beginning with Safariyah, the Sephoris of Jewish history, called also Dio-Cæsarea, lying immediately beyond the rather bare hills of Nazareth, and turning to the right, Kana-el-Jalit, or Cana of Galilee, which was privileged to witness the beginning of our Lord's miracles; Safed, the famous sanctuary of Rabbinism, and supposed to be the 'city set upon a hill,' immediately before our Saviour and his disciples during the delivery of the sermon on the mount; Endor, the residence of the witch who is noticed in the history of Saul; Nein, or Nain, where the widow resided whose son was raised to life by our Lord. The associations of the scene were numerous and hallowed, independently of those immediately connected with Nazareth below."

Dr. Robinson's
observations.

We cannot forbear quoting also the language of Dr. Robinson. "Seating myself in the shade of the Wely, I remained for some hours upon this spot, lost in the contemplation of the wide prospect, and of the events connected with the scenes around. In the village below, the Saviour of the world had passed his childhood; and although we have few particulars of his life during those early years, yet there are certain features of nature which meet our eyes now just as they once met his.

"He must often have visited the fountain near which we had pitched our tents; his feet must frequently have wandered over the adjacent hills; and his eyes doubtless have gazed upon the splendid prospect from this very spot. Here the Prince of Peace looked down upon the great plain, where the din of battles so oft had rolled, and the garments of the warrior had been dyed in blood; and he looked out, too, upon that sea over which the swift ships were to bear the tidings of his salvation

to nations and to continents then unknown. How has the moral aspect of things been changed! Battles and bloodshed have indeed not ceased to desolate this unhappy country, and gross darkness now covers the people; but from this region a light went forth which has enlightened the world, and unveiled new climes; and now the rays of that light begin to be reflected back from distant isles and continents, to illuminate anew the darkened land where it first sprang up."

Five miles south-east of Sepphoris is Mount Tabor (Θαβωρ Mount Tabor. Jebel Toor. or *Irasupíon*, now Jebel Tur), a lofty, pap-shaped (*μαστοειδοῦς*, Polyb. v. 70), insulated mountain, 30 stadia (nearly four miles) in height, almost inaccessible on its north side, and having a level summit of 26 stadia (three miles), anciently surrounded by a wall. It was (Joseph. Bel. Jud. iv. 6), according to the Jews, 10 miles¹ south-west of Capernaum (Lightfoot, Chorog. Joann. ii.) Near the base of this mountain, on its north-western side, are the sources of Kishon (Kaisún, or Nahr-el-Mokatta'), and two miles southward, in the direction of Endor, (Handúreh) was Na'im (Naïn, Luke, viii. 11). Endor was in the tribe of Manasseh, four miles south of Tabor; and rather more than two miles west of Endor was Shunem (Sonna, or Kishon. Kysoun. Naim. Endor. Shunem), the site of which can still be traced. Shunem was a town in the tribe of Issachar, and seated on an eminence at the west end of Little Hermon, three miles north of Jezreel. It is associated with several important incidents of Jewish history (1 Sam. xxviii. 4; 1 Kings, i. 3; 2 Kings, viii. 1—6). It was the place where Elisha often tarried, and where he performed an extraordinary miracle (2 Kings, iv. 8—37. It was also called Sulem, and was, according to Jerom (de locis), five miles south-west of Tabor, and four miles from Zain. A very strong city in this neighbourhood, named Jotapata, was Jotapata. entirely ruined by Vespasian (Joseph. Bel. Jud. iii. 12). Japha, Japha. a very populous and powerful village, was very near it. Gabara Gabara. and Gischala seem to have been near the southern borders of Legio. Galilee. Legio (now El Lejjún, Abú-lfedá, p. 227) was near El Lejjoon. Aphek; Taanach (Jos. xvii. 11) north-west of Shúnem: Me- Taanach. giddo, near it and the river Kishon; and Gath Hephher (2 Kings, Megiddo. xiv. 25) in Zabulon, called by the Greeks Diocæsarea, two miles from Sephoris, was venerated on account of the sepulchre of the prophet Jonah (Jerom on Jonah). The stronghold called Zabulon, on the western borders, was not very far from Ptole- Zebulon. mais (Joseph. Bel. Jud. iii. 4), or Accho (now Acri). Mount Ptolemais. Carmel projects into the sea between Ace (Accho or Acri) and Accho. the tower of Strato (Turris Stratonis), afterwards Cæsarea Acre.

¹ At least 15 miles, if Capernaum be rightly placed near the north-west extremity of the lake.

- Mount Carmel. Turris Stratonis. Cæsarea. Kysarrié. Palæstina, now Kaïsáriyeh ; half way between which and Mount Carmel was Dora ($\Delta\omega\rho\alpha$). The cape terminating Mount Carmel was 120 stadia (15 miles) south-west of Ptolemais (Accho), and that chain of mountains was woody, and abounded in game. (Hieronym. in Esai. x. 18 ; Ælian, de Anim. v. 56). At Ec-
- Ecbatana. batana, a town on its flank, Cambyses died, and thus literally fulfilled the oracle, which declared that he should die at a place so named. Mount Hermon (Ps. lxxxiv. 13) is perhaps Jebel
- Mount Hermon. Jebel Da-ee. Dá'í, to the east of Endor, and south-east of Tabor ; but this is not the lofty mountain mentioned by the Psalmist. The "Brook," or torrent, "Kishon," which flows into the sea near
- Hepha. Cayfa. River Belus. Nooman. Hephher (Haífá) and the Belus or Nu'mán, which discharges its waters near Accho, are the principal streams in Galilee mentioned by the ancients.
- Mega-Pedion. Kishon. Bethshan Bysan, or Beesan. The Great Plain ($\mu\acute{\epsilon}\gamma\alpha\ \pi\epsilon\delta\acute{\iota}\omicron\nu$, Jos. Ant. xii. 12) lay between Galilee and Samaria, and was therefore sometimes included in the one, and sometimes in the other. It follows the course of the Kishon (Nahr el Mokatta'), which rises in Mount Gilboa (Jilbó'), a continuation of Carmel, approaching the Jordan near Bethshan (Baisan, Scythopolis). This plain is terminated westwards by the outskirts of Carmel, through which the river forces its way to the sea near Hepha (Haífá). That river was perhaps the common boundary of Galilee and Samaria. Asōchis, occasionally mentioned by Josephus, was in this part of Lower
- Asochis. Galilee.

II. SAMARIA.

- Samaria. Ginæa. Djenneen. Samaria ($\eta\ \Sigma\alpha\mu\alpha\rho\epsilon\iota\tau\iota\varsigma$, Jos. Bel. Jud. iii. 4) extended from the village of Ginæa (Jenín) to the district of Acrobatene, and consisted, like the rest of Palestine, of mountains intersected by fertile valleys. Its capital, Samaria ($\Sigma\alpha\mu\acute{\alpha}\rho\epsilon\iota\alpha$), the city from which this central province of the land of Canaan derived its name, was built on a hill situated about forty miles north from Jerusalem, and not far north-west from Nablouse (Shechem). It was purchased from Shemer (whence its name), named Shomerem after its possession, and fortified (1 Kings, xvi. 24) by Omri, king of Israel, B.C. 928. It withstood two sieges by Benhadad, king of Syria, and was utterly destroyed by Shalmanezzer, king of Assyria, in the reign of Hoshea, after a siege of three years (2 Kings, xvii. 1—6). This overthrow had been foretold by the prophet Micah (i. 6), and took place 210 years after its foundation (B.C. 718). The Cuthæan colonists, established there by the Assyrian kings, restored it so completely that it was a very strong city when taken and destroyed by John Hyrcanus (B.C. 131). It was rebuilt by

Gabinius, præfect of Syria (B.C. 58), and much enlarged by Herod the Great, who called it Sebaste (Augusta), in honour Sebaste.

[Ruins of Samaria.]

of Augustus (B.C. 24), who had given him the city. He surrounded it with a wall 20 stadia ($2\frac{1}{2}$ miles) in circumference, and settled 1000 inhabitants in it (Jos. Bel. Jud. i. 14). The ruins indicate its former magnificence, though now it is an insignificant village. The situation of Samaria is extremely fine, and strong by nature. It is on a hill, surrounded by a broad deep valley, which is encompassed by four other hills, cultivated in terraces to the top, and, like the valley, sown with grain, and planted with fig and olive trees. It exhibits the ruins of an ancient convent. Tirzah (1 Kings, xvi. 23) was the capital before the time of Omri. Three or four miles south-east of Samaria was Sichem (Sicisma, Sychem, or Sychar, now Nábulus), one of the oldest cities of Canaan. The name Sychar is Syriac, signifying drunkenness and falsehood, applied to it as a stigma by the Jews. It is known also by the name of Neapolis, but is now called Nablouse or Naplouse. It lies northerly from Jerusalem, at the distance of between 35 and 40 miles, between Mount Ebal on the north, and Gerizim on the south. Shechem, or Sichem, which was placed on a gentle declivity, as its name implies, was destroyed by Abimelech (Judg. ix. 45), rebuilt by Jeroboam (1 Kings, xii. 25), and restored

Tirzah.

Sichem.
Shechem.
Nabooloos.
Neapolis.

Mount Ebal.
Mount
Gerizim.
Mamortha.
Hadad
Rimmon.

by the Romans under the name of Neapolis, changed by the Arabs into Nábulus. It lies between two hills: Ebal one mile north-east, and Garizim (Jebel Hesan) one mile and a half south-west. On the latter stood the famous Temple intended to rival that at Jerusalem, built by Sanballat, in the time of Alexander (B.C. 331), and destroyed by John Hyrcanus 200 years afterwards. Mamortha, or Morthia, was one of the names of Sichem (Jos. Bel. Jud. iv. 26, Plin. Nat. Hist. v. 13, and a coin of Marcus Antoninus). Here Jeroboam fixed his royal residence, when he drew away the Ten Tribes from Rehoboam, and set up the kingdom of Israel (1 Kings, xii. 25). This city is associated with memorable events of the patriarchal ages (Gen xlix. 29—32; l. 13; Josh. xxiv. 1—32; Judg. ix. 46—49). It belonged to the tribe of Ephraim. It is, moreover, distinguished as the place of one of our Lord's most interesting discourses, the result of which was the conversion of several of the Samaritans (John, iv. 4—42). The modern town consists chiefly of two long streets parallel to the valley. The approach from the hills is extremely fine. It appears embosomed in the most beautiful bowers, half concealed by luxuriant gardens and stately groves of trees encircling the vale in which it stands. A mile from it, to the east, is the sepulchre of Joseph, in the parcel of ground given by Jacob to his son, and 300 paces south-east is Jacob's well, a perpendicular shaft, 75 feet in depth, and 9 in diameter, sunk in the solid rock, and still containing water. Its population is, according to Mr. Buckingham, about 10,000, who are chiefly Mahomedans. Dr. Clarke speaks of it as affording one of the finest views in the Holy Land. Another royal residence of Jeroboam's successors was Jezreel¹ (near Maximianopolis, anciently Hadad Rimmon), in the tribe of Manasseh, and on the borders of Issachar, in an extensive plain named from it.

Bethshean. Bethshean (Judg. i. 27) (*Βησθᾶν*, *house of quiet*), whence the tribe of Manasseh did not expel the Canaanites, afterwards

Scythopolis. Scythopolis, now Bísán or Baísan, near a stream bearing its name, and flowing into the Jordan about two miles north-east of it, was the first city south of Galilee. It was the largest of the ten united under the name of Decapolis (Jos. Bel. Jud. iii. 31). El Baísan or Beysan is a ruin exhibiting many traces of a high antiquity. The situation of this town was on the west of Jordan, 25 miles south of the sea of Tiberias. Anciently it seems to have belonged to the Philistines, who exposed the

¹ Now Zará'ein, about three miles north-east of Hadad Rimmon, according to Prof. Berghaus; the Jezreel, which was ten miles from Maximianopolis, according to the Jerusalem Itinerary (Reland, Palæst. p. 892), was Esdraelon.

body of Saul on its walls after his defeat and death at the battle of Gilboa (1 Sam. xxxi. 10). On the Jordan, eight miles south of it, was Ænon, near Salim (Mezár), where John baptized (Hieron. de loc. Ebraïc); and half way between them, Succoth (Sûkkót). Tappuah, or En Tappuah (the Spring of Tappuah), on the confines of Manasseh, but belonging to Ephraim, was near this part of the Jordan (Josh. xviii. 8). Taanath Shiloh (Josh. xvi. 6), in the tribe of Manasseh, was 10 miles east of Sichem on the way down to that river (Jerom.)

Ænon.
Salem.
Mezar.
Succoth.
EnTappuah.

On the coast, Dor (Δῶρα, Josh. xvii. 11), in the half tribe of Manasseh, was a few miles north of the mouth of the Cherseus, the boundary of Phœnice according to Ptolemy (Geogr. v. xv. p. 137), seven geographical miles south of the tower of Strato, which was an artificial harbour, adorned and named by Herod, Cæsarea, in honour of Augustus (Joseph. Bel. Jud. i. 16), now Kaisáriyeh. It was constituted the first Flavian colony by Vespasian, and is said by Pliny (Nat. Hist. v. 13) and Ptolemy (v. 16, p. 140) to be the northern boundary of Palestine, 189 miles from the confines of Arabia; but the sacred writers speak of Palestine as reaching to the borders of Tyre. After the destruction of Jerusalem, when Judea became a Roman province, this city became the capital of Palestine, as Antioch was head of Syria (Tacit. Hist. ii. 79). Apollonia, probably a Macedonian settlement, now Arsuf, was near the mouth of a stream called El Hadr, rather more than 15 geographical miles south of Cæsareā. It was one of the towns fortified by Gabinius (Jos. Bel. Jud. i. 6). Joppa (Ιόππη, in Hebrew Yáphó, now Yáfá) was 17 geographical miles further south, near a bend in the line of coast. Though possessing merely an insecure roadstead, it was anciently, as now, the port of Jerusalem. According to the Greek mythologists, it was the royal abode of Cepheus before the Deluge (Mela, i. 11); the rings on the neighbouring rock, moreover, and the bones of a sea-monster on the shore, were shown as monuments of the delivery of Andromeda by Perseus (Plin. Nat. Hist. v. 13). It is doubtful whether it lay within the tribe of Dan, but it was probably on its northern border (Josh. xix. 46). Joppa is situated between Cæsarea and Gaza. It stands on a rocky, oblong hill, the houses and streets rising one above another in tiers, 30 or 40 miles north-west of Jerusalem. To this place Jonah repaired in his vain attempt to escape the presence of the Lord. It was remarkable as the residence of Cornelius, the first Gentile convert to whom Peter was sent. In later times it became distinguished in the history of the crusaders, and most recently in the Egyptian expedition of Napoleon Buonaparte. Sharon (Sarōnas), the plain between Cæsarea and Joppa, but

Taanath
Shiloh.

Coast.
Dor.
River
Cherseus.

Turris,
Stratonis.
Cæsarea.
Kysarié.

Apollonia.
Arsoof.

Joppa.
Japho.
Yáfá.
Jaffa.

Sharon.
Lydda.
Loodd.
Disopolis.
Ramathaim.
Zophim.

Rama.
Ramlah.

Mount
Ephraim.
Gezar.
Gadaris.
Jazur.

Antipatris
El Bordj.
Caphar
Zaba.

Beth-horon.
Beththar.

Galgulis.
Michmeth.
theh.

Dothan.
Thebez.

nearer to the latter, is now called the Vale of Ramleh. At its south-eastern extremity was Lydda (Lúd in Hebrew, now Ludd, called by the Greeks Diospolis), on the confines of Judea and Samaria. Ramathaim Zophim (*i. e.* the two Ramahs of the Zóphs), in Mount Ephraim, only two or three miles west by south of Lydda, was called Ramleh by the Arabs, a name corrupted by the Crusaders into Rámula. Rama was a small town six miles north of Jerusalem, on the way to Bethel, and a short distance west of Gibeah, where the Jews assembled after the destruction of Jerusalem by Nebuzaradan (Jer. xl. 1), to take their departure as captives in a foreign land. Near this place Rachel was buried. It is now called er-Râm. Ramathaim-Zophim was the place of Samuel's birth, residence, and burial, and where he anointed Saul as king. Rama or Ramathaim, or Ramathaim-Zophim of the Old is thought by many to be the Arimathea of the New Testament, the residence of Joseph, who begged the body of Jesus. Mount Ephraim ran in a north-eastern direction from the point of Rámula towards the Jordan near Neapolis (Sichem, now Nábulus). Gezer, or Gazer (Gazam, Maccab. II. x. 32; Gadaris, Strabo, xvi. p. 159), (now Jazur), in the tribe of Ephraim, on the borders of Ashdod (Azotus), and a few miles east by south of Joppa, was a very strong fortress (Jos. Ant. viii. 2). Antipatris (now El Borj) was built by Herod on the site of Caphar Zaba, 150 stadia north of Joppa (Josh. xiii. 23). Beth-horon (Beïth-Hórón), the upper and lower built by Sherah, granddaughter of Ephraim (1 Chron. vii. 24), was about nine geographical miles east of Lydda, and 100 stadia (12½ miles) north-west of Jerusalem (Josh. xx. 4). It was near the northern boundary of the tribe of Benjamin (Josh. xviii. 13), a mile or two north-west of the present Beït el Mahásin. Beththar (Βήθηαρ), where the False Messiah, Ben Cozba, was slain in the 18th year of Hadrian (A.D. 135), has been confounded with Beth-Horon; but its ruins are probably those four or five miles east of the Móyet el timsáh, just below Arsuf. Five or six miles north-west of Antipatris (El Borj) was Galgúlis, opposite to the modern Kakun. Michmeth, on the south border of Manasseh and the northern boundary of Ephraim, was in sight of Shechem, probably a few miles to the west, near the modern Ajeneïd. Dothan and Thebez (Θήβεζ), where Abimelech was killed (Judg. ix. 50), lay probably 10 or 12 miles north-east of Shechem. Dothan, it may be further observed, was situated near Jezreel, about 12 miles north of Samaria, at a narrow pass in the mountains of Gilboa. It is memorable as the place where Joseph's brethren sold him, and where the Syrian troops attempted to seize Elisha (2 Kings, vi. 13—23).

Between the western territory of the tribe of Manasseh and the southern boundary of Issachar, was Mount Gilboa (Gelbuë, Jos. Ant. vi. 15), now Jilbo', running from north-east to south-west, and joining Carmel at its western extremity. Their highest ridges near Zara'ein (Jezreel) appear to be separated only by a depression from Mount Hermon. Archi, celebrated as the birth-place of Hushai, the friend of David, lay on the southern border of Ephraim, between Bethel and Beth-horon the nether. Luz, afterwards called Beth-el, from Jacob's miraculous dream (Gen. xxviii. 19), was on the southern side of Ephraim, near the boundary which separated it from Benjamin (Josh. xviii. 13). According to Eusebius and Jerome it was 12 Roman miles north of Jerusalem (10 geographical miles, according to Berghaus), and about two miles west of the road to Neapolis (Shechem). Bethel, now in ruins, is known by the name of Beyteen; it is situated east of a line running from Shechem to Jerusalem, and at about an equal distance from each, according to Eusebius. It was the residence of a Canaanite king, and the Ephraimites to whom it was assigned in the division of the land. The tabernacle was long stationed in this place, and Jeroboam fixed a golden calf there, from which circumstance Amos called it Beth-aven, "the house of idolatry" (1 Kings, xii. 28—33). "Coming to Bethel," was the proverbial expression for idolatry. About a mile south by east was

Mount
Gilboa.
Jilbo.

Luz.
Bethel.

[Village of Shiloh.]

- Michmash. Beeroth El Beer. Michmash, overlooking the Vale of Ajalon, and between two or three miles eastward was Beeroth, now El bir (the well), with a bridge over the Nahr el Farah (Fara' ?) a stream which rises at the western end of that valley and runs into the Jordan to the north-west of Bethabara. Bethaven appears to have been two or three miles north-east of Beeroth; and five or six south-west of Ai (Josh. vii. 2), called Angai in the Septuagint. About 12 miles nearly due North of it was Acrabata ('Akrabath, Mishnah, v. 2), the capital of the south-eastern district of Samaria (Samaritis, Joseph. Bel. Jud. iii. 4). This seems to be the Acrabim of Eusebius (in Onomast). Within the limits of Ephraim also was Shiloh, where "the Oracle of God" was delivered for more than three hundred years. It was probably about 15 geographical miles north-east of Bethel, and about 2 miles east of Lebonah (Khan Leban), 12 miles south of Neapolis (Nabulus). Shiloh, now called Seilun or Siloun, was about 10 miles south of Shechem, and 25 north of Jerusalem. Here Joshua erected the tabernacle, and divided the land of promise by lot. It was the place where Samuel began to prophecy, and where Abijah lived.
- Bethaven.
- Akrabath. Acrabata. Acrabbim.
- Shiloh.
- Lebonah.

II. JUDÆA.

- Judæa. Judæa, the third division of Palestine west of the Jordan, a name frequently used by ancient and modern writers with greater latitude as synonymous with Palestine, which was itself often put for the whole of Syria, comprehended the small tribes of Dan and Benjamin, and the large ones of Judah and Simeon, together with the coast occupied by the Philistines and the barren mountains of Edom (Idumæa), which had been at length conquered by David. Its capital was JERUSALEM (Ierushalaim, Hierosolŷma). It was called Salem, and was the abode of Melchizedek in the time of Abraham (Jer. xiv. 18), but was afterwards named Jebus, the people of which were the Jebusites, one of the seven nations of Canaan. Whence the term Jeru was derived is uncertain. Some suppose it was from Jewish *possession*; others from *Jarah foundation*. If from the former the whole word signifies "the possession of peace," that is, a peaceful possession; if the latter, "the dwelling of peace." "Many writers," says Lynch, "have undertaken to describe the first sight of Jerusalem; but all that I have read conveys but a faint idea of the reality. There is a gloomy grandeur in the scene which language cannot paint." Its citadel, first taken by David, received the name of Jerusalem at an earlier period (Josh. x. 1). It was on the confines of Benjamin and Judah,
- Jebus.
- Kods-shereef.

and therefore assigned to each of those tribes. After its final destruction by Titus, a new city, called *Ælia Capitolina*, was raised by Hadrian on part of its site: that town, which afterwards recovered its ancient name, is called by the Arabs *El Kods*, or *Beit el Makdes* (the House of the Sanctuary). Its

[Jerusalem.]

position, in $31^{\circ} 47' 47''$ N. and $35^{\circ} 11' 39''$ E. was determined by the indefatigable but unfortunate traveller, Dr. Seetzen. The boundaries of the ancient city, which, it seems, can still be traced,¹ may be considered as settling many disputed points respecting the distribution of its different parts, and the position of Mount Sion with respect to Acra and the Temple.

The earliest reference to the site is probably under the appellation of "the Land of Moriah," whither Abraham was commanded to go to present Isaac as a burnt-offering, when it is believed the patriarch trod the very ground of the future city. It is in the midst of the central chain of mountains which runs north and south through Palestine, on the boundary line between the tribes of Benjamin and Judah, 33 miles from the sea, and 24 from the Jordan, and about the same distance north of Hebron. It occupies an irregular promontory amidst a confused mass of rocks and hills. The promontory begins at

The site of
Jerusalem.

¹ Dr. E. D. Clarke, Travels in Greece, Egypt, &c. iv. 342.

upwards of a mile from the city to the north-west, at the head of the valleys of Jehosophat and Gihon.

Jebusites.

On the entrance of the tribes to Canaan, it is introduced to us at once as a royal city (Josh. x.), at which time its known history commences, when it was in possession of the Jebusites. In the first united opposition of the Canaanites against Israel, the leader was Adonizedek, its king. Joshua does not appear ever to have assailed it, and the capture of it by the tribe of Judah (Judg. i. 8), was either partial or temporary. The stronghold, known afterwards as Zion, continued in the hands of its former possessors. The Jebusites still dwelt among the children of Judah and Benjamin, and Jebus, situated on their boundary line, was still referred to as a "city of the stranger, that is not of the children of Israel" (Judg. xix. 12), and seems to have remained for four hundred years under the same rule to the time of the kings. This is not the proper place to recite its history, but we may just add in the words of the author of the Biblical Cyclopædia: "Seventeen times has Jerusalem been taken and pillaged; millions of men have been slaughtered within its walls. No other city has experienced such a fate. This protracted and almost supernatural punishment betokens unexampled guilt."

Sion.
Moriah.
Acra.

In its most flourishing state it appears to have had the form of an irregular oblong, occupying the summits of four hills. Sion on the south, Moriah on the east, Acra in the centre, and Bezetha on the north-west side; Acra being considerably lower than Sion, though naturally higher than Moriah, was lowered and levelled by Simon the Asamonean Prince, in order to make the temple more conspicuous. He also filled up the hollow called Cheesemaker's Valley (Tyropæon Vallis; ἡ τῶν τυροποιῶν φάραγξ. Joseph. Bel. Jud. v. 4), which separated Mount Sion from Acra, so that it is now scarcely perceptible. Beyond Acra was Bezetha or Cænopolis (*i. e.* the New City), opposite to the Antonian Tower at the north-west corner of the court of the Temple, but separated from it by a deep artificial foss. Mount Sion alone was inhabited at first; Acra was afterwards added, under the Asmonean kings. Bezetha, the walls of which were begun by Herod Agrippa in the time of Claudius (A. D. 42-55), but finished after his death by the Jews, to the height of 20 cubits (50 feet). "The whole city was bounded by deep and precipitous ravines," says Josephus (Bel. Jud. v. iv. I), "where it was not protected by strong walls. It was built on two hills (Sion and Acra) facing each other and separated by a valley, towards which the houses descended on each side. The hill which bore the upper city was much higher and straighter

Tyropæon.
Bezetha or
Cænopolis.

lengthways than the other ; and, on account of its strength, was called a fortress by David, father of Solomon, first builder of the Temple, and is called the Upper Market or Forum (*ἡ ἄνω ἀγορὰ*) by us." "The other hill, on which the lower city stood, was in the shape of the waning moon (*ἀμφίκυρτος*), and was called Acra (summit). Opposite to it there was a third hill (*Δόφος*), naturally lower, and formerly separated from the other by a deep ravine (*φάραγξ*) ; but it was filled up by the Asmonean kings, who wished to connect the temple with the city, and also lowered the summit of Acra that the Temple might overlook it. The northern wall of the oldest city (Sion) passed eastwards from the Hippic Tower, by the paved gallery or portico (*Ξυστός*) and the senate-house (*Βουλὴ*), to the western gate of the Temple ; from the same point westwards it passed by Bethso to the gate of the Essenes, where it turned southwards above the Spring of Siloam, and thence bending towards the east as far as the Pool of Solomon, and passing by a place called Ophlas, terminated at the eastern gate of the Temple." This account places Mount Sion to the south-west of the Temple, and Bezetha to the west and north-west of it ; but the precise position of the reservoirs mentioned in Scripture, which were both within and without the city, is not so easily determined. The position of Golgotha is also doubtful, though the arguments against its identity with the site of the church over the Holy Sepulchre, so urgently put by a late learned and estimable traveller, are by no means convincing, when carefully weighed and compared with the clear statements of Josephus. Without relying too much on local tradition, as only sixty years intervened between the destruction of Jerusalem by Titus and its re-establishment under the name of *Ælia* by Hadrian, it is not probable that it should have been in the interval so entirely deserted, especially by Christians, as to cause the position of Calvary, the Temple and Mount Sion, spots so memorable, to be entirely lost sight of. A careful examination of the traces of the ancient walls would, it may be hoped, go far towards removing the doubts which have thus arisen as to the places where the great events recorded in Scripture occurred.

"One of the most important subjects of local investigation, and one of superior interest," says Mr. Mansford, "is the situation of Calvary and the tomb of our Saviour. Here Dr. Clarke stood long alone in rejecting entirely what he calls the 'trumpery' of the church of the Holy Sepulchre. Trumpery, indeed, much of it doubtless is ; and the places, which of all others we should wish to have preserved in their original character and purity, are defiled by the admixture of idle traditions, and disfigured by the preposterous dress of meddling

Holy
Sepulchre ;

ignorance, and of a wretched taste. But we must pause before we throw away the satisfaction arising from a knowledge of

[Holy Sepulchre.]

these places, on the authority of any individual, however exalted for talent or learning." "I am convinced," says the Countess Hahn-Hahn, "notwithstanding Robinson's objections, that what is called the Holy Sepulchre really is so. I have several times visited the church, and have now gone round the city walls, and I am more and more confirmed in my opinion. Those who dispute the genuineness of the sites of Golgotha

and the Holy Sepulchre, bring forward arguments to prove that the ancient walls enclosed the spot on which the Holy Sepulchre stands, and if that were so, the real Golgotha and the real tomb must be looked for somewhere else. Robinson, who is the most diligent explorer, has, however, not the smallest notion where they are to be sought for. Those who maintain their genuineness have of course arguments in support of their opinion ; for instance, that the whole corner of the city, to the left of the entrance of the Jaffa gate, where there is now a piece of waste ground with an empty reservoir, and further on, the Latin, Coptic, and Greek convents, and the church of the Holy Sepulchre, might very well have been beyond the walls in the time of Christ, without in the smallest degree militating against an historical fact. But after all, it is a fruitless labour, and the whole dispute about these subjects, which cannot be decided, is unsatisfying and unedifying." "The edifice known as the Holy Sepulchre," writes Dr. Eadie, "is distinguished for its size and

Its size and
massive-
ness.

massiveness. It forms altogether a block of one hundred and sixty feet long, and one hundred wide ; and includes what are called the chapel of the crucifixion, the church of the sepulchre, seven small chapels, a monastery, and cloisters. The traditions with which the various apartments are associated are scarcely worthy to be preserved, and yet the votaries of superstition have contrived to group and connect them in such a manner as to excite strong emotions in the mind of the visitor." Nevertheless, according to Mr. Mansford, "to the church of the Holy Sepulchre, with all its profanations and absurdities, we are still directed in our search for the true site of the cross and the tomb ; and if our expectations fail of being realised—if we find the monuments of the great mystery of our religion disguised under those of ignorance and false taste—we must not, while we lament these effects of folly and superstition, suffer

our minds to be closed to the conviction which the testimony of history irresistibly enforces upon us. For although every other memorable place belonging to Jerusalem and its history had been overthrown and annihilated, this sacred spot, unblemished by the devastations of time, would be too dear in the remembrance of the affectionate Christian—too often visited—to be left to sink in oblivion.”¹ In a spirit akin to that of the pious writer just quoted, writes one of the American exploring party under Lieut. Lynch: “In one of the streets we came to a low gate, passing through which, and descending a long flight of stairs, we entered upon an open court in front of the church of the Holy Sepulchre, an ancient and venerable building. Scattered about the court were motley groups of Jew pedlars, Turks, beggars, and Christian pilgrims. Just within the door, seated on a raised divan, two sedate old Muslims were regaling themselves with miniature cups of coffee and the everlasting chibouque. Immediately in front of the entrance is the stone of unction, upon which, according to tradition, the body of our Lord was anointed. It is a plain slab of Jerusalem marble, slightly elevated above the floor of the church, and enclosed by a low railing. The pilgrims, in their pious fervour, crowding forward to kiss it, prevented our near approach. Turning to the left, we saw in the centre of the main body of the church a small oblong building, which contains the sepulchre. There were different processions crossing and recrossing each other with slow and measured pace, each pilgrim with a taper in his hand; and the numerous choirs, in various languages, were chanting aloud the services of the day. The lights, the noise, and the moving crowd, had an effect for which the mind was not prepared; and with far less awe than the sanctity of the place is calculated to inspire, we entered the sepulchre. In the middle of the first apartment (for it is divided into two), is a stone, upon which the angel was seated when he informed the two Marys of the resurrection. This room is about eight feet square, and beautifully ornamented. From this we crept through a narrow aperture into the inner apartment, against the north side of which is the sepulchre in the form of a low altar. It is about the same size as the first, and between the sepulchre and the southern wall there is barely space to kneel. It was brilliantly lighted by rich and costly lamps. From the sepulchre we were led to see the pillar of flagellation, visible through a hole in the wall, but we did not credit the pious imposition. Thence, we ascended to the altar of Calvary, with three holes beneath, where were planted the crosses upon which the Saviour and the two thieves were crucified. The holes are

Lynch's
account.

Altar of
Calvary.

¹ Scripture Gazetteer, by J. G. Mansford, pp. 237, 238.

Classifica-
tion of
visitors to
Jerusalem.

cut through beautifully polished marble, placed over the natural surface of the rock which had been cut away for its reception. Near by is a fissure in the limestone rock,—caused, it is alleged, by the earthquake which closed the sad drama of the crucifixion. This rent is certainly not an artificial one. Before leaving the church we visited the tomb of Godfrey of Bouillon, and the place where the true cross, it is said, was found by the Empress Helena.” “Visitors to Jerusalem,” says Lieutenant Lynch, consist, usually, of three classes: the ignorant and credulous, who are prepared to believe everything; the conceited and intolerant, who are equally determined to believe nothing; and the weak and indolent, who side with the last because it is easier to doubt than to investigate.” Notwithstanding that much occurs in these places calculated to shake the faith of the unstable who cannot distinguish between what men do and what they are enjoined to do,—between what is mere fiction, and what may be corroborated by reasonably conclusive evidence,—yet “there is a place,” adds the above-quoted writer, “which, above all others, should be approached with humility,—the Church of the Holy Sepulchre; for even the greatest cavillers admit that, if it do not cover all the sacred localities assigned to it, some, at least, may lie beneath its roof, and none can be very far distant from it. It is known that, early in the second century, the pagan conquerors of Jerusalem erected a statue to Jupiter, on the site of the Holy Sepulchre, and one to Venus, on Mount Calvary: thus the very means taken to obliterate the recollection of those localities served, as has been often remarked, to perpetuate them. The Christians were never absent from the city, except at its destruction by Titus, when they took refuge, for a short time, in Pella. In less than two centuries after the destruction of the Temple, the holy places were restored to them, so that they could not have forgotten them. Can the Jews forget the site of the Temple? No one should venture those sacred precincts without learning thus much; and he who, with this knowledge, enters them with a cavilling spirit, is a heartless scoffer. Some of our officers visited this church in company with a clergyman. While their minds were occupied with the thoughts which such a place is calculated to inspire in all but a perverted heart, the latter annoyed them by the frequent remark, ‘Well, I hope you will not be offended, but I am somewhat sceptical on this point.’ At length one of the officers said to him, ‘Please reserve your doubts for discussion elsewhere: we do not believe all that is told us, but know that not far from this, if not here, the Saviour died.’”

clerical
eptic.

The dearth of water in Jerusalem is great: Siloam (Σιλωαμ), at the south-east angle of the ancient city, near the valley of

the Tyropœon, was the only perennial spring possessed by the inhabitants. There is now also a reservoir or pool near the south-west angle of the ancient city, which may be the Pool of Gihon (1 Kings, i. 33), where Solomon was anointed. Kidron,

Pool of
Gihon.

[The Brook Kidron.]

the only stream near the city, commonly called the Brook Kidron (2 Chron. xxix. 16), or Cedron (Κεδρων, John, xviii. 1), is a deep and rugged ravine, through which a torrent descends to the Dead Sea after continued rains. It marks the eastern side of the city, which is separated by it from the Mount of Olives (Joseph. Bel. Jud. v. 8). Between it and Acra, to the north-east of Mount Sion, was Ophel (Ὀφλᾶς, Joseph. Bel. Jud. v. 13), in or near which was the Xystus, or paved portico, which connected Mount Sion with Moria (τὸ Μόριον ὄρος, Jos. Antiq. i. 14). On the southern and south-eastern side of the city was the valley of Ben Hinnom (Josh. xv. 8), through which runs another torrent, now called the Brook Gihon, perhaps the water mentioned in the 1st Book of Kings (i. 45). A reservoir adjoining the north-eastern angle of the area in which the Temple stood is supposed to have been the Pool of Bethesda (Beîth Hesdâ, *i. e.* the House of Mercy, John, v. 2), and is the Struthium or Sparrow's Pool of Josephus (Bel. Jud. vi. 12).

Brook
Kidron.

Pool of
Bethesda.

“Modern Jerusalem, as to general form, may be called a square, or rather a rhomboid: the north-east and south-west

Form of
the city.

angles are acute, and the north-west and south-east are obtuse. The east wall is nearly straight the whole length. On the north and south sides the wall makes a bend outwardly, and on the west side it makes an inward bend, so that it would not be very inaccurate to call the city a heptagon. There are likewise many little irregularities in the wall.

Gates.

“Near the bend on the west side is Jaffa gate, called also the gate of Bethlehem, and the Pilgrim’s gate, and Bab el Khaleel (the gate of the beloved, *i. e.* Abraham). On the south side is the gate of Sion, called also the gate of David. On the east side, near the Pool of Bethesda, is the gate of Stephen, called likewise the sheep-gate, and the gate of the Virgin Mary. On the north side is Damascus gate. These four are the principal gates of the city, and are always open from morning till sunset. There are two other small gates, which are opened only occasionally. One is on the south side, a little west of Mount Moriah. Maundrell calls it the Dung gate. The other, which Maundrell calls Herod’s gate, is on the west side, and goes out from Bezetha. On the east side of Moriah is a seventh gate, or rather a place where there was one when the Christians possessed the city, for it is now completely walled up. Maundrell calls this the Golden gate.

“The measure of the city by paces gives the following result:—

				Paces.	
From the north-west corner	to Jaffa gate	. . .	300	} 768 west side.	
”	”	” to south-west corner	468		
”	”	” to Zion gate	195		
”	”	” to the bend in the		} 1149 south side.	
		south wall	295		
”	”	” to the Dung gate	244		
”	”	” to south-east corner	415	} 943 east side.	
”	”	” to the Golden gate	353		
”	”	” to St. Stephen’s gate	230		
”	”	” to north-east corner	360	} 1410 north side.	
”	”	” to the bend	660		
”	”	” to Damascus gate	150		
”	”	” to north-west corner	600		

Measure of
the city.

“The total is 4270 paces; and allowing five paces to a rod, this gives eight hundred and fifty-six rods, or about two miles and a half, for the circumference of the city. Maundrell measured the city, and judged it to be two miles and a half in circumference. According to Josephus it was thirty-three furlongs, or four miles and one-eighth, in circumference before Titus destroyed it. Mount Zion was then included; and the city seems, from his description, to have extended further north than it does now. The wall of the city is high, but not thick. From counting the rows of stones, the height in different places is supposed to be forty, fifty, and perhaps sixty feet.

For a little distance near the north-east corner there is a trench without the wall, but now nearly filled up."¹

Two or three scenes in the immediate vicinity of Jerusalem demand especial notice. "All the time not appropriated to duty," says Lieut. Lynch, "was spent in visiting over and over again the interesting localities in and around Jerusalem. Above all others, the spot least doubted, and very far from the least hallowed, was the *garden of Gethsemane*. It is enclosed by a high stone wall, and when we saw it the trees were in blossom, the clover upon the ground in bloom; and altogether, in its aspect and its associations, was better calculated than any place I know to soothe a troubled spirit.

"Eight venerable trees, isolated from the smaller and less imposing ones which skirt the base of the Mount of Olives, form a consecrated grove.

High above, on either hand, towers a lofty mountain, with the deep yawning chasm of Jehoshaphat between them. Crowning one of them is Jerusalem, a living city; on the slope of the other is the great Jewish cemetery, a city of the dead. Each tree in this grove, cankered

[Gethsemane.]

and gnarled and furrowed by age, yet beautiful and impressive in its decay, is a living monument of the affecting scenes that have taken place beneath and around it. The olive perpetuates itself, and from the root of the dying parent stem the young tree springs into existence. These trees are accounted a thousand years old. Under those of the preceding growth, therefore, the Saviour was wont to rest; and one of the present may mark the very spot where he knelt and prayed, and wept. No cavilling doubts can find entrance here. The geographical boundaries are too distinct and clear for an instant's hesitation. Here the Christian, forgetful of the present, and absorbed in the past, can resign himself to sad yet soothing meditation. The few purple and crimson flowers, growing about the roots of the trees, will give him ample food for meditation, for they tell of the suffering life and ensanguined death of the Redeemer."

"That the olive-trees now growing in Gethsemane," says Mr. Fisk,² "have sprung from the roots of those existing in our Lord's time, is, I think, very probable. Their size, apparent age, and general character, indicate it. It is likely that the

Scenes in the vicinity of Jerusalem.

Gethsemane.

Its identity.

¹ Bib. Cyclop. and Kitto.

² A Pastor's Memorial, p. 268.

The olive
trees in
Gethse-
mane.

original trees were standing when, in preparation for his siege, Titus cut down all the timber around the city; but there is no reason for supposing that he would be at the labour and cost of removing the roots of trees felled for such a purpose. It is well known that the bole of the olive tree, when its trunk has been felled, will in due time send forth shoots or suckers in great numbers, which grow up intertwined, so as to form one compacted stem. Upon a careful examination of some of these venerable trees, such is their appearance. They bear upon them the proof of having grown in the manner I have described. Their roots, which are very large and wide-spreading, are, in many parts, far above the surface of the soil. They are protected by earth and stones, heaped up against them. At the south-east corner is a small space fenced off, which tradition has marked as the scene of Judas's act of treachery. It is called 'terra damnata.' Near that spot is a ledge of rock on which it is said the disciples reclined when 'their eyes were heavy.' But I needed not this attempt at identification, while I knew that somewhere within the compass of that small plot of ground, the Saviour awaited the consummation of treachery, and uttered the mild remonstrance—Judas, betrayest thou the son of man with a kiss?"

Tomb of
Absolom,
&c.

Lieut. Lynch thus continues his descriptions: "On the same step, and a little below Gethsemane, facing the city, are the reputed tombs of Absolom, Zechariah, St. James, and Jehoshaphat, the last giving its name to the valley. Some of them are hewn bodily from the rock, and the whole form a remarkable group. That of Absolom in particular, from its peculiar tint, as well as from its style of architecture, reminded us of the descriptions of the sepulchral monuments of Petra. It is eight feet square, surmounted by a rounded pyramid, and there are six semi-columns to each face, which are of the same mass with the body of the sepulchre. The tomb of Zechariah is also hewn square from the rock, and its four sides form a pyramid. The tomb of Jehoshaphat has a handsomely carved door; and a

[Absolom's Tomb.]

portico with four columns indicates the sepulchre where St. James, the apostle, concealed himself.

"It was in the valley of Jehoshaphat that Melchizedeck, king of Salem, met Abraham on his return from defeating the five kings in the vale of Siddim. In the depths of this ravine Moloch

Valley of
Jehosha-
phat.

was worshipped, beneath the temple of the Most High, which crowned the summit of Mount Moriah. In the village of

[Tombs of the Kings in the Valley of Jehoshaphat.]

Siloam, the scene of Solomon's apostacy, the living have ejected the dead, and there are as many dwelling in tombs as in houses. Beneath it, at the base of the Mount of Offence, is the great burial-ground, the desired final resting-place of Jews all over the world. The flat stones, rudely sculptured with Hebrew characters, lie, as the tenants beneath were laid, with their faces towards heaven. In the village above it, and in the city over against it, the silence is almost as death-like as in the graveyard itself. Here the voice of hilarity, or the hum of social intercourse, is never heard, and when man meets his fellow there is no social greeting. The air here never vibrates with the melodious voice of woman, the nearest approach to a celestial sound ; but shrouded from head to foot, she flits about, abashed and shrinking like some guilty thing. This profound silence is in keeping with the scene. Along the slope of the hill, above the village, the Master, on his way to Bethany, was wont to teach his followers the sublime truths of the gospel. On its acclivity, a little more to the north, he wept for the fate of Jerusalem. In the garden below he was betrayed, and within those city walls he was crucified. Everything is calculated to inspire with awe, and it is fitting that, except in prayer, the human voice should not disturb these sepulchral solitudes.

The burial-ground of the Jews.

Awe-inspiring solitudes.

"From the slope of the Mount of Olives projects a rock,

pointed out by tradition as the one whereon the Saviour sat, when he predicted and wept over the fate of Jerusalem. It is farther alleged that upon this spot Titus pitched his camp when besieging the city. Neither the prediction nor its accomplishment required such a coincidence to make it impressive. The main camp of the besiegers was north of the city, but as the sixth legion was posted on the Mount of Olives the tradition may not be wholly erroneous.

Tombs of
the
prophets.

"A little higher were some grotto-like excavations, hypothetically called the Tombs of the Prophets; and above them were some arches, under which, it is said, the apostles composed the creed. Yet above, the spot is pointed out where the Messiah taught his disciples the Lord's prayer.

* * * * *

"From the summit, the view was magnificent. On the one hand lay Jerusalem, with its yellow walls, its towers, its churches, its dome-roof houses, and its hills and valleys, covered with orchards and fields of green and golden grain; while beneath, distinct, and near the mosque of Omar, the Harem (the Sacred) lay exposed to our infidel gaze, with its verdant carpet and groves of cypress, beneath whose holy shade none but the faithful can seek repose. On the other hand was the valley of Jordan, a barren plain, with a line of verdure marking the course of the sacred river, until it was lost in an expanse of sluggish water, which we recognised as the familiar scene of our recent labours. The rays of the descending sun shone full upon the Arabian shore, and we could see the castle of Kerak, perched high up in the country of Moab, and the black chasm of Zerka, through which flows the hot and sulphureous stream of Callirohoe.

"No other spot in the world commands a view so desolate, and, at the same time, so interesting and impressive. The yawning valley of Jehoshaphat immediately beneath, was verdant with vegetation, which became less and less luxuriant, until, a few miles below, it was lost in a huge torrent bed, its sides bare precipitous rock, and its bed covered with boulders, whitened with saline deposit, and calcined by the heat of a Syrian sun. Beyond it, south, stretched the desert of Judæa, and to the north was the continuous chain of this almost barren mountain. These mountains were not always thus barren and unproductive. The remains of terraces, yet upon their slopes, prove that this country, now almost depopulated, once maintained a numerous and industrious people."

Valley of
Hinnom.

The frequent allusions to the valley of the son of Hinnom render it undesirable to pass it over by a bare mention of its name. This valley, which lay near Jerusalem, once belonged to

the sons of Hinnom, and formed part of the boundary between the tribes of Judah and Benjamin. It lay to the south (Josh. xv. 8), and also to the east (Jeremiah, xiv. 2; Eusebius, ad v. Γαιερὸν) of the Holy City (Reland, Palæstina, i. 54), and became infamous as the spot through which the Jews passed their children through the fire to Moloch the God of the Ammonites. Hakewill says: "Thus Ahaz made molten images for Baalim, and burnt his children for sacrifice before the idoll Moloch, or Saturne, which was represented by a man like a brasen body bearing the head of a calfe, set vp not far from Hierusalem, in a valley shadowed with wood, called *Gehinnon*, or Tophet, from whence is the word *Gehenna* vsed for hell." Another name by which this valley was known, is that of *Tophet* (תֹּפֶת), a drum. It was adopted because a drum was beaten during these abominable sacrifices, in order to drown the cries of the victim. Josiah, in 2 Kings, xxxiii. 10, is said to have "defiled" this spot; from which simple expression the commentators universally understand that he made it the common sewer of the city. From Isaiah, xxxi. 33, it appears (unless we suppose he applies the word *Tophet* figuratively, as the writers of the New Testament have done) that a fire was burning in it. This fire, the commentators also tell us, was constant, and kept up for the purpose of consuming carcases and filth. The valley was called *Gehenna* in the time of our Saviour. It occurs in twelve places in the New Testament, and may, in all of them, without any violence, be rendered *Hell*, as it stands in our translation. It is obvious how the metaphorical sense became adopted.

Sacrifices
to Moloch.

Sandys speaks of the Valley of Hinnom as lying in a straight and narrow compass at the foot of Mount Sion. Upon the south side of it (Maundrell says the west), near its juncture with the Valley of Jehoshaphat, is shown the *Potter's field*, the *Aceldama*.

The Mount of Olives, separated by the deep ravine of Cedron from the eastern side of the city, was six stadia (three-quarters of a mile) distant (Joseph. Bel. Jud. v. 8). On its south-eastern declivity was the tract called Bethphage (Beith-phagá, House of Unripe Figs), and near it Bethany (Bieth-Haîní, House of Dates), on a rugged shelf of the mountain, 15 stadia (nearly two miles) from Jerusalem (John, xi. 18), on the road to Jericho (Mark, xi. 1). Bethany is in itself a poor village, but rich in beautiful associations in Scripture history. It is about two miles from Jerusalem, on the south-east declivity of the Mount of Olives. Bethany was the frequent resort of the Saviour of the world in his days, and the scene of some of the most interesting events of his life. There Lazarus

Places near
Jerusalem.
Mount of
Olives.
Bethphage.

Bethany.

and his sisters resided. On the north side of the city, at the distance of seven stadia (Joseph. Bel. Jud. ii. 39), was Scopus, called Tsophím by the Jews, an elevation separated from Jerusalem by a low tract. It is in the tribe of Benjamin.

Scopus.

Tsophím.

Phasaēlis.

Phasaēlis, about 30 miles south by west of Scythopolis (Baísán), near a stream now called El Beïdhán, was probably four or five miles north-west of Coreæ (Κορέαι), and between them, on a hill, lay the strong fortress called Alexandreum (Jos. Bel. Jud. xiv. 10). The valley (Aulon, *i. e.* Pipe or Tube) of the Jordan, in this neighbourhood, was famous for its palm-groves (Plin. xiii. 4). Archelais, a small town, built by Archelaus, son of Herod (Jos. xvii. 4), was in that valley north-west of Jericho, the city of palm-trees (Deut. xxxiv. 3). (Yeríkhó in Hebrew, now Erihá or Ríha). It was 150 stadia (nearly 20 miles) distant from Jerusalem, and 60 stadia ($7\frac{1}{2}$ miles) from the Jordan (Joseph. Bel. Jud. iv. 27), the bed of which is separated from the rest of Judæa by sterile mountains stretching from the Dead Sea to the plain of Scythopolis (Ibid. iv. 8.) Jericho was one of the oldest cities of the Holy Land: it was situated in the tribe of Benjamin, and was next in size to Jerusalem. Immediately after the entrance into Canaan, it was miraculously subdued, when the inhabitants were all exterminated, excepting Rahab and her family (Josh. ii. 6). Joshua pronounced a fearful curse upon whoever should rebuild it, which was executed 520 years afterwards, upon Hiel (1 Kings, xxi. 34). Before this time, and almost immediately after the death of Joshua, reference is made to it under the name of the city of Palm-trees, which was captured by Eglon, king of Moab (Judg. iii. 13). In the time of Elijah and Elisha it became a school of the prophets, and the residence of Elisha. In this vicinity Elisha miraculously healed the waters, and here subsequently our Lord restored two blind men, when he lodged with Zaccheus. Herod the Great built a castle, and died there. At present it is reduced to a wretched hamlet, called Rihah or Rah. Some believe, however, that this is two or three miles or more from the site of the ancient city. Messrs. Fisk and King refer particularly to the mountain Quarantania, where tradition says Christ fasted, and in whose rugged and dreary vicinity he was tempted. The extraordinary fertility of this well-watered and wide valley, to which the mountains slope gradually (Strabo, xvi. p. 763), its lofty palms, many houses, and splendid palace, with the far-famed balsam garden, rendered it as famous among the ancients as its connection with many miracles recorded in sacred history have made it an object of veneration to the moderns. Gilgal (Galgala) was 10 stadia ($1\frac{1}{4}$ mile) to the south-east. Aï or

Alexan-
dreum.
Aulon.Archelais.
Jericho.
Erihá, or
Ríha.Quaran-
tania.Gilgal.
Galgala.

Ghāi (Jos. vii. viii.) was near Beth-Aven (on the Nahr-el-Ai, or Ghāi-fareh), to the east of Bethel. Achor was a place between Ai and Jericho, where Achan was stoned. Gophna (Ophni, Jos. xviii. 24: now Ain Yebneh), 15 miles from Jerusalem, on the road to Neapolis, was capital of a district under the Asmonean kings (Jos. Bel. Jud. iii. 4), about six geographical miles north of Gibeah of Saul (Gabath-Saul, Jos. Bel. Jud. v. 6), now Jib'á. To the west was the valley of Ajalon, and on the heights on the other side of it, to the north-west, Michmash. The village of Ajalon, which was in the tribe of Dan, lay between Jerusalem and Ekron, and was distinguished for the miracle of Joshua. Addida (Mark, xiii. 13) appears to have been near the modern Genzaleh, south-east of Lydda. Ono, and Modim, the birth-place of the Maccabees, on the western confines of Benjamin, were very near Lydda. Nob is supposed to have been south by west of Ramleh; Emmaus, north-west of Jerusalem, near the present Karyet el 'Aneb; Gibeon, three miles eastwards; and very near it Adummim, now Hatrún. Gibeon was situated on the summit of a hill in Benjamin; it was a city of considerable extent, inhabited by Hivites, between five and seven miles from Jerusalem. At the close of David's reign, the sanctuary was there. Near to it was a pool, probably "the great waters," where Abner was defeated by Joab (Jer. xli. 12); and "a great stone," that is, a monumental pillar. In Josephus it is called Gabaon, now El Jíb. There was the wilderness of Gibeon and the valley of Gibeon, celebrated for the victory over five allied kings, and for the miracle performed there by Joshua (Josh. x. 12). Aphek was a city east of Jerusalem, on the borders of Judah. Anathoth, a sacerdotal city of the tribe of Benjamin, and the birth-place of Jeremiah, was about a mile south-east of Gibeon, and four miles nearly due north of Jerusalem. Ephrata, or Bethlehem of Judah, still retaining its ancient name, was 35 stadia (Justin Martyr, Apol. ii. 75) south-east of the capital, and about the same distance north-west of Tekoa. Bethlehem (called also Bethlehem-Judah, to distinguish it from another Bethlehem in Zebulun, and Bethlehem Ephratah, the fruitful, and its inhabitants Ephrathites—(Gen. xlviii. 7; Mic. v. 2) was the scene of the Book of Ruth, the birth-place of David, and, above all, of "the Saviour, which is Christ the Lord." Its situation is about six miles a little west from south of Jerusalem, on an eminence overlooking Tekoah, nine miles distant to the south, and in the midst of a very fertile district.

Gophna.
Ophni.

Gibeah.
Djiba.

Michmash.
Ajalon.

Addida.
Genzaleh.
Modim.

Nob.
Emmaus.
Gibeon.
Adummim.

Aphek.
Anathoth.

Bethlehem.
Ephrata.

Tekoa.

"Every spot in and near this town is consecrated" (rather it should have been desecrated), says another modern traveller, "by tradition; and among other true or false vestiges are still

Bethlehem. shown the house of Simeon, the tomb of Rachel, the well for the waters of which David longed, the place of the nativity, the fountains of Solomon, the cave in which David cut off the skirt from the robe of Saul, and the wilderness of St. John the Baptist."

[Bethlehem.]

Dr. Olin's
description.

Dr. Olin, in his recent travels, says, "the first appearance of Bethlehem is very striking. It is built upon a ridge of considerable elevation, which has a rapid descent to the north and east. The width of the town is very inconsiderable, in some places hardly exceeding that of a single street. From the gate at the western extremity to the convent which occupies the eastern, the distance may be half a mile. The first part of the way the street descends rapidly; farther on, and especially near the convent, it becomes tolerably level. . . . The environs of Bethlehem are beautiful. The soil is fertile, but it is encumbered with rocks; and the hills and valleys are covered to a considerable distance with figs, olives, pomegranates, and vineyards. The deep valley on the northern side of the town, which is overlooked by the road leading to Jerusalem, presents a scene of beauty and luxuriance unrivalled, so far as I have yet seen, in Palestine. . . . This delicious spot may perhaps be taken as a specimen of the general appearance of the hill country in the prosperous days of the Jewish state, and of what it might once more become under the fostering care

of a good government, and of an industrious and civilized population.”

Tekoa was the native place of Amos (*i. e.* Thecōë in Josephus), whence the desert along the coast of the Lake Asphaltites was named. The whole of that tract, as far as the Red Sea, was an uninterrupted waste in the time of Jerom (Comm. in Amos). *“Tanta est eremi vastitas quæ usque ad Mare Rubrum Persarumque et Æthiopum atque Indorum terminos dilatatur.”* North-east of Tekōa, on the shores of the lake, is Merjūk, the ancient Masada; and north-west of Tekōa was the Herodeum, a splendid town and fortress, built by Herod in memory of the victory which placed him on the throne (B.C. 37), 60 stadia (7½ miles) from Jerusalem (Jos. Ant. xiv. 25). It appears to have been previously called Bethulia. Bethsur (Beith sûr, now Beit Summár) and Bezek (Beit sání) were on the road from Tekoa to Hebron (El Khalíl), 22 miles south by east from Jerusalem (Eusebius): Aristobulias lay three or four miles to the east of that road. Hebron, originally called Kirjath-Arba, or the city of Arba, on account of a giant of that name (Josh. xiv. 15), and by Moses called Mamre, was situated among mountains, about 20 miles south of Jerusalem, and at an equal distance north-east of Beersheba. It is still known as the flourishing town of Habroun, or El-Khalil, that is, “the friend of the beloved;” or, according to Mr. Fisk, the American missionary, Haleel of Khaleel-Rahmân, “the beloved of the merciful.” It is one of the oldest cities in the world, and was built seven years before Zoan in Egypt (Numb. xiii. 22). Hebron is associated with some of the most interesting passages in sacred history—as the Valley of Eshcol (Numb. xiii. 24, 25); the Vale of Hebron, once the residence of Jacob (Gen. xxxvii. 14); Abraham’s dwelling, and his family burying-place (Gen. xiii. 18; xxiii. 2, 3, 19; xxv. 10). On the conquest of Canaan it was assigned to Caleb (Numb. xiii. 30—33), though finally a city of refuge, and among the possessions of the priests (Josh. xx. 9; xxi. 11, 13). It was the residence of David till Jerusalem was made the capital, and here he was anointed king (2 Sam. ii. 1—11); but at the time of the revolt it was among the cities of Judah (2 Chron. xi. 10). It was the head quarters of Absalom’s rebellion (2 Sam. xv.), and here Abner was assassinated by Joab (2 Sam. iii. 27). Some have supposed that Zacharias and Elizabeth lived there, and that it was the birth-place of John the Baptist. The plain and grove of Mamre was east, and the cave of Macpela south of Hebron; and Debir or Kiryath Sephir four or five miles west by south, to the north-west of which was Telaim. A small stream flows into the Lake Asphaltites, nearly due east of Hebron, by a place now called

Great
Desert.

Masada.
Herodeum.

Bethulia.
Bethsur.
Bezek.

Aristobu-
lias.
Hebron.

Mamre.
Macpela.
Debir.

Telaim.

Engaddi.
Zo'ará.
Zoar.
Engedi.
Hazezon-
Tamar.

'Ain jeddí, probably the ancient En-gadi or Engaddi Zoará (Tsó'ar in Hebrew), anciently called Hazezon-Tamar (2 Chron. xx. 2), still marked by ruins, called Zo'ará¹ by the Arabs, a few miles north-west of the southern extremity of the lake (Journ. of Geog. Soc. ix. 277). Engedi (or Hazezon-Tamar) was a town 30 miles south-east of Jerusalem, and west of the southern extremity of the Dead Sea, over which its rocks and cliffs tower aloft. It is situated in a fertile district of palms and vineyards, to which it gives its name. The word signifies "Fountain of the Kid;" and the present Arab designation of Ain Jidy, or Jeddi, has the same meaning. It is first mentioned before the destruction of Sodom, as inhabited by Amorites. Zif and Karmel, a very few miles south-east of Hebron, still mark the places mentioned by those names in Scripture. The latter city is mentioned in the 1st Book of Samuel (xv. 2), in which Saul erected a trophy on his conquest of Amalek. This was the dwelling of Nabal, the husband of Abigail. It was situate on the south of the tribe of Judah, and is mentioned both by Jerome and Eusebius as the seat of a Roman garrison. The Lake Asphaltites, or Asphaltitis, according to Josephus, was 580 stadia ($72\frac{1}{2}$ miles) in length, and 150 stadia ($18\frac{3}{4}$ miles) in breadth; but Diodorus Siculus (Bib. Hist. xix. 98) reduces those measurements to 500 stadia (62 miles) one way, and 60 stadia (8 miles) the other; and the nearest approximation obtained by recent travellers, which gives about 40 geographical miles from north to south, and 10 geographical miles in the broadest part from east to west, shows that Diodorus's measure came nearest to the truth; while Pliny, who wrote nearly a century later, almost doubles the size of the lake each way. It was little visited by the Greeks and Romans, and therefore the subject of many fables respecting the weight and destructive quality of its waters. If Zo'ará mark the site of the ancient Zoar, Sodom must have been in the part of the lake nearest to it, since Lot reached Zoar in the interval between the dawn and sunrise (Gen. xix. 15, 23), scarcely more than half an hour in that latitude (Cellar. Geogr. Ant. ii. 486, n.)

Zif.
Karmel.

Lake
Asphaltitis.
Dead Sea.

Sodom.

Baala.
Kirjath-
Jearim.
Bethshe-
mesh.

On the western side of Judah, Baala or Kirjath-jearim (Josh. xv. 9), the city of the Gibeonites, was nine miles on the road to Lydda. Beth-shemesh was a city of Judah on the borders of Dan, 30 miles south-west of Jerusalem, and sometimes called Irshemesh, where the ark was sent by the Philistines, when a

¹ This name was spelt Zoweirah in M. de Bertou, in the Arabic character given in his original paper, and it was thence inferred that it was not identical with צוֹרָר, Sô'ar, as the Arabs would spell that word. Zoár, or Zoghar (Zo'ará, in M. Jaubert's MSS. of Idrísi (i. 360), seems to be the place in question, and it is probable that M. de Bertou's assistant misspelt the name from that traveller's incorrect pronunciation of it.

number were swept off by pestilence for looking into it (1 Sam. vi. 12—20). It was the scene of a terrible battle between Israel and Judah (2 Kings, xiv. 11—13). Bethshemesh, which was 12 miles on the way from Eleutheropolis to Nicopolis (Emmaus), was about midway between the latter place and Jerusalem, and three miles due south of Emmaus was Timneh. Eleutheropolis, a considerable town under the Christian emperors, the history of which is obscure, was about 16 miles west-south-west of Jerusalem, and nearly the same distance due west of Bethlehem. (Jerom in Obad. v.) The Antonine Itinerary makes it 24 miles from Ascalon. Makkeda, where Joshua buried the five kings alive in a cave (Josh. x. 16, 18), was eight miles east of Eleutheropolis (Hieron. de Locis), west of Schochoh, north of Achzib, and north-east of Libnah; south-west of which, five or six miles, was Lachish, and two or three miles due south of it was Ziklag. Ashtemoh, or Esthemo, in the mountains of Judah, was about as far east of Ziklag. These places were in the extensive district of Judah, called Daróm (Daromas), or the South. Gedor, or Gederoth (Gedrús), was about five miles north-west of Eleutheropolis. Jarmuth was four miles, and Eshtaol three miles nearly due north of that town. Moreshath, the birth-place of Micah, was about two miles north-west by north of Eshtaol. Keilah (Ceila), or Eglon, and Gabatha, were near each other to the west of the road from Jerusalem to Hebron, 11 or 12 miles south-west of that capital. Juttah, now Yattah, is very near Karmel (Carmelia) and Zíf, a few miles south-east of Hebron. Beersheba, in the tribe of Simeon, still retains its ancient name, and its ruins are found at about 27 miles south-west of Hebron. Beersheba, which signifies “well of the oath” (Gen. xxi. 31), was originally the name of a well, near which Abraham, and after him Isaac, who was born there, resided. It was 20 miles or upwards south of Hebron, at the southern extremity of Canaan, and afterwards became a place of considerable importance. Near the supposed site of it modern travellers have found wells of water, and they have discovered the remains of an extensive village. Robinson mentions two wells, 55 rods distant from each other; one 12 feet in diameter, and 44½ feet deep; the other 5 feet in diameter, and 42 deep, surrounded by drinking-troughs of stone, and containing excellent water. “Here, then,” he exclaims, “is the place where the patriarchs Abraham, Isaac, and Jacob dwelt! Here Abraham dug, perhaps, this very well, and journeyed from hence with Isaac to Mount Moriah to offer him up there in sacrifice. From this place Jacob fled to Padan-aram, after acquiring the birthright and blessing belonging to his brother; and here, too, he sacrificed to the Lord on setting off to meet his son Joseph in Egypt.

Timneh.

Eleuthero-
polis.

Makkeda.

Ashtemoh,
Esthemo.Darom or
Daromas.
Gedor.Jarmuth.
Eshtaol.

Moreshath.

Eglon.
Juttah or
Yattah.

Beersheba.

Beersheba.

Here Samuel made his sons judges; and from hence Elijah wandered out into the southern desert, and sat down under a shrub of retem, just as our Arabs sat down under it every day and every night. Here was the border of Palestine Proper, which extended from Dan (on the extreme north) to Beersheba (Gen. xxi. 31; xxii. 19; xxvi. 23; xxviii. 10; xli. 1; 1 Sam. viii. 2; 1 Kings, xix. 3; 2 Sam. xvii. 11). Over these smiling hills the flocks of the patriarchs once roved by thousands, where now we found only a few camels, asses, and goats.”¹

Gerar.

Gerar, the southern boundary of the Canaanites (Gen. x. 19), 25 miles south of Eleutheropolis, and not far from Beersheba, on the confines of the deserts of Kadesh and Shur (Gen. xx. 1), may probably be found nearly in 31° N. and 34° 26' E., a few miles north-east of Eboda (El 'Abdeh). 'Arad, a city of the Amorites, on the southern border of Judea, whose king opposed the passage of the Israelites, and took some of them prisoners, for which it was destroyed (Judges, i. 16), was four miles from Malatis, and 20 from Hebron. The southern limit of Judah is given by Joshua (xv. 2) from the southern shore of the Lake Asphaltitis, southwards by Maaleh Acrabbim, “the Ascent ('Akabah) of the Scorpions,” Acrabatene of the Greeks, to Zin, the desert so called, ascending on the south side to Kadesh Barnea, and onwards with a sweep to the point where the river of Egypt (Wadī-l-'Arīsh?) entered the Mediterranean; and this was likewise the southern boundary of Daromas (Daróm.)

Eboda or
Abdē.
Arad.
Southern
boundary.

The Jews were plainly not designed by the Almighty to be a maritime people; nor till the time of Herod, perhaps, were they permanently possessed of any part of the coast south of Mount Carmel. The original inhabitants of the country, the Philistines, a people of cognate origin, and speaking nearly the same language, retained possession of all the principal towns on the coast, till the time of David and Solomon, when they became tributary; nor were they entirely subdued till the time of Uzziah (2 Chron. xxvi. 6). They were called Philistims by the Jews

[Ancient Ship.]

Philistines,
Allophyli.

(Φυλιστιεῖμ, in the Septuagint version); Allophylī, *i. e.* people of various tribes, or Gentiles; and Palæstini, a name derived probably from Philistim, by the Greeks. They, with the Caphtorim, were descended from the Casluhim, children of

¹ Robinson's Researches, Vol. i. p. 302.

Ham, and at an early period expelled the Hivites, descendants of Canaan, from these tracts (Gen. ii. 23); they occupied the low lands along the Mediterranean, from the confines of Egypt to the northern boundary of Judah, and formed five confederate States, named from their chief cities, 'Azzah or Gaza (now Ghazzah), which may be said to consist of three villages: that in the centre, being the castle, now in ruins, commands a very extensive view over the sea about a mile distant, and over the adjoining country, which being there flat, and in some places covered with palm-groves, recalls the scenery peculiar to Egypt. Many fragments of marble give evidence of its former grandeur. Notwithstanding its productive soil and advantageous position, its population at the close of the last century was reduced to 2000 souls. Cotton cloths, and soap, were then its principal manufactures, and, being the place of transit between Egypt and Syria, a considerable traffic was maintained there by the transit of caravans. 'Askalón ('Askalán), a "fenced city," and capital of the five Philistine lordships, was situated 12 miles south of Gaza, on the eastern shore of the Mediterranean, and 37 miles from Jerusalem. It was the birth-place of Herod the Great. Ashdód, called by the Greeks Azotus, lay on the Mediterranean, 15 or 20 miles north of Gaza, between Askalon and Ekron. It is built on the summit of a hill, and contained the temple of Dagon, in which the Philistines placed the ark. Ashdód (Esdúd) is now celebrated for its scorpions. Gath or Geth, and 'Ekrón (Accarōn in Josephus, Ant. v. 2). Gath, which was their capital, was included in the territory of Dan, and is celebrated as the birth-place of Goliath. It was thirty-two miles west from Jerusalem, and appears to have been revived at the time of the destruction of the first Temple (B.C. 588). It was probably not far from Ashdod and Ekron.¹ Ekron, at the northern extremity of the land of the Philistines (Josh. xiii. 3), was also on the confines of Judah and Dan (1 Sam. vi. 17; Josh. xix. 43): its site, it is supposed, is covered by the present village of Akri, four miles to the south of Ramleh, north-west of Gath, and north of Ashdod. Joshua assigned it to the tribe of Judah. The ark was sent thither by the Philistines after Dagon had fallen before it, and thence returned home. But the exact site of these places has not yet been satisfactorily ascertained. Jabna, or Jamnia (2 Chron. xxvi. 6), and Joppe (Yaphó, now Yáfa), were also considerable towns belonging to the Philistines, well known to the ancients, and still extant, the former under the name of Ebneh, or Yebneh, the latter as Jaffa (Yáfa), the seaport, or

Philistines.

Gaza.

'Askalon.

Gath.

Ekron.

Jabna or
Jamnia.
Joppa or
Yafa.

¹ Ekron has been strangely placed by Professor Berghaus a mile or two south-west of Azotus.

Gath-Rimmon. rather roadstead, of Jerusalem. Gath Rimmon (Josh. xix. 45), by some erroneously supposed to be the capital of the Philistines, was in Jerom's time a large town, 12 miles from Diospolis (Lydda), on the road to it from Eleutheropolis. Of the territory of the tribe of Simeon, which appears to have been to the west and south-west of Judah, little is said in Scripture, and less in other ancient writings. **Raphia.** and **Rhinocorura,** or **Rhinocolura** (El 'Arish), to the south-east of Gaza, were not properly Syrian cities, though in the time of Josephus (Bel. Jud. in fine) the former was considered as the first place northwards beyond the boundary of Egypt. At an earlier period, the stream passing by Rhinocolura, which seems to have been "the river of Egypt," was the common boundary of the Philistines and Egyptians (Josh. xv. 4). However, this stream is sometimes called Shihor (Josh. xiii. 3), a name given elsewhere to the Nile; that word is, therefore, probably used as a significant epithet, and is translated "turbid" in the Vulgate. **Sorek.** The vale of Sorek (Judg. xvi. 4) was probably to the east of Eleutheropolis, near Eshcol, on the stream which joins that which passes through the Vale of Terebinths. "The brook Besor" (1 Sam. xxx. 9) seems to have been the present Wádí-serár, rising near due west of El-khalíl (Hebron). **Eshcol.** Eshcol (Numb. xiii. 23) seems to have been about midway between Bethlehem and Makkedah. **Cherith.** Cherith (1 Kings, xvii. 3) and its stream is supposed to be the modern El Fozēiyeh joining the Jordan near the site of Zaretan (Judg. iii. 16). **Zaretan.** Zaretan, Zartanah or Zarthan, or Zereda, or Zeredathah, or Zererath, was a town on the western bank of the Jordan, opposite to Shiloh, at which place the Israelites crossed over, when the waters were gathered into a heap on either side. It was the birth-place of Jeroboam.

IV.—THE COUNTRY EAST OF THE JORDAN.

Trans-Jordan Regions. The whole tract East of the Jordan, from Arnon (Mo'jeb) to Argob, in the northern part of Bashan, was anciently called Gilead, a name subsequently restricted to a particular part of it (Deut. iii. 12). From Aroer (Ará'ir) on the Arnon, to the middle of Mount Gilead, as far as the Jabbok (Deut. iii. 16), the territory of Sihon, King of the Amorites, the whole was assigned to Reuben and Gad; the remainder of Mount Gilead and Bashan, the kingdom of Og, was given to the half tribe of **Manasseh.** The mountainous country of the Ammonites was separated from Moab by the river Arnon, and from the **Amorites.** Amorites by a stream now called Zerká Ma'in,¹ and its

¹ Zerká Mayn, Burckhardt (Syria, p. 369). It signifies the blue, pure water.

northern boundary was the Jabbok (Jobachus, Joseph. Ant. iv. 5), which separated it from Bashan. The lower mountains on the west, and the valley of the Jordan, which probably formed the territory subsequently called Peræa by the Greeks, were also occupied by the Amorites. The territory of the Ammonites, which had been "given to the children of Lot" (Deut. ii. 19), was never possessed by the Israelites. In later times, the territory of the latter, on the eastern side of the Jordan, reached northwards as far as Mount Hermon (now Jebel esh-sheïkh, or Jebel eth-thelj), an offset of Antilibanus north-east of the source of the Jordan. Under the Romans this part of Syria was subdivided into Panias, Ituræa, Gaulonitis, Batanæa, Auranitis, and Trachonitis. The first and westernmost derived its name from Paneas, a town on the confines of Phœnice and Galilee, and, therefore, sometimes assigned to each of those divisions. Near to it is the remarkable spring already mentioned, which was considered by the ancients as the source of the Jordan; though that river, as a late traveller (M. de Bertou, Bulletin de la Soc. de Géogr. Sept. 1839, *TOL.* xii. 139) has observed, seems rather to come from the foot of Mount Hermon, and to be the present Nahr el Hasbání. The town of Paneas was called Cæsarea Philippi, from Philip the Tetrarch, who gave it that name in honour of Augustus. Ituræa derived its name from Itur or Jetur, son of Ishmael (1 Chron. i. 31), and its inhabitants were, on the first establishment of the Israelites in Canaan, continually at war with their neighbours, the half tribe of Manasseh (1 Chron. v. 19). They were famous archers and genuine Arabs, dreaded on account of their predatory habits (Lucan, vii. 514; Cic. ii.; Philip. 44). They are little noticed by ancient writers, and the position of their country could not be easily conjectured, but for its present name Jeïdúr, an evident corruption of the Hebrew Yetur. The name of Gaulonitis is still preserved by the Arabs in the word Jaulán, or, as it is vulgarly pronounced, Jólán or Gólán, which lies between the Lake of Tiberias and the extensive district of Haurán, the name of which, preserved by the Arabs unaltered since the days of Ezekiel (xlvi. 16, 18), is evidently the Auranitis of the Greeks. To the north-east, on the borders of the Desert, was Trachonitis (now Ard el Lejá), bordering on the Arabian Desert. Batanæa, the Bashan of Scripture, and the southernmost of these divisions, lay to the east of Galaaditis (Gilead), and between it and Auranitis. Gilead seems to have been the mountainous tract between the Yarmúk of the Jews and Arabs, the Hieromax of the Greeks, and the Jabbok (Jobachus of Josephus, Ant. i. 19), now the Zerká or Blue River. To the south of that

River
Jabbok or
Jobachus.

Peræa.

Ammonites.

Mount
Hermon,
Jebel-eth-
thelj.
Greek
divisions.

Paneas.
Cæsarea-
Philippi.
Ituræa.

Gaulonitis.
Jolan.

Auranitis.
Hauran.

Trachonitis,
El Leja.
Bashan.
Batanæa.

Gilead,
Galaaditis.
Yarmuk.
Hieromax.

Peræa.
Reuben and
Gad.

stream was the country of Reuben and Gad, the Peræa of the Greeks (Jos. Bel. Jud. iii. 4), larger than Galilee, and extending lengthwise from Machærus, on the Bagiras (Zirká ma'in), near Mount Nebo, to Pella,¹ near the Jabbok; breadthwise from the Jordan to Philadelphia. The ruggedness and height of its mountains rendered them unproductive; but its valleys, and particularly that of the Jordan, enjoyed the warmth and produced the fruits of tropical climates.

Decapolis.

Under the Romans, and in the time of the Asmonean kings, there was a confederacy of ten cities, therefore called Decapolis, which either enjoyed an independent sovereignty and formed a confederate republic, or possessed certain privileges in common. Pliny (v. 18) says that most writers named Damascus, Philadelphia, Raphana on the Arabian borders, Scythopolis, anciently called Nysa, west of the Jordan, and capital of this confederacy, Gadara on the Hieromax, Hippus, Dium, Pella, Gerasa, and Canatha, as these ten cities. Of the remarkable places to the east of the Jordan, a few may here be mentioned.

Canatha.

Canatha, the Kenath taken by Nobah, son of Manasseh (Numb. xxii. 42), has been supposed to be the modern

Kanawát.

Kuneïtarah, but more probably Kanawát at the foot of Mount Háurán, as Kuneïtarah (the little bridge) is a significant term, and can hardly be a corruption of Kenath. Ashtaroth, the

Ashtaroth.

capital of Og, is Mezáríb; Edrei (Josh. xii. 4), or Adraa, to the north-east of Mezáríb, is still called Ed-da'árah² (Burckhardt, Syr. 237). Edrei was the place where Og, king of Bashan, was defeated by the Israelites, and his kingdom assigned to the half-tribe of Manasseh. It was one of the chief cities of Bashan, and the ruins of it still remain under the above

Seleucia.

name, 75 miles north of Bozrah. Seleucia was on the eastern side of the Palus Samachonitis (Bahr el Haúleh). Gaulon, or

Gaulon.

Theil.

supposed to be at or near the present Theil, at the foot of the Tell Jemú', about 15 miles east of Dalmanutha, on the Lake of Tiberias, and four or five miles north-west of Capitolas. Aere

Aere or

Ereh.

Neve or

Nowa.

Gamala.

Gamala, in the Lower Gaulanitis, may be traced three miles east of Kherbet Sámereh (Hippus), on the south-east shore of the sea of Galilee; and six or seven miles south-east of Gamala was

Hippus.

Gadara or
Omm Keïs.

Gadara, now Omm Keïs. Gadara was one of the ten cities called Decapolis: it was situated on the east of Jordan, near

¹ If Pella be rightly placed by Professor Berghaus, Peræa extended 10 miles to the north of the Jabbok. Colonel Leake places it at Beit er ras, 24 or 25 miles north-east of M. Berghaus's position.

² Not Draa, as in Col. Leake's Map, in Burckhardt's Syria.

the lake of Gennesaret, eight miles above the junction of the brook Jarmuk with the Jordan. Gergesa, or Geresá, was another city in the same neighbourhood. In the time of Josephus, Gadara was an important city, the metropolis of Peræa, but is now in ruins. Its name is Um Keiss, the Mother of Ruins. It is believed that the demoniac of the gospel dwelt there upon whom our Lord performed his miracle.¹ Bethsaida, or Julias, seems to have been on the hill now called Tell Telláníyeh, to the north-east of the point where the Jordan enters the Lake of Tiberias. Gilead, in its widest sense, corresponded with the modern Jebel 'Ajelún and Mo'rad; but perhaps a particular mountain south of the Jabbok, still called Jebel Jel'ád, is one of the mountains named Gilead in Scripture. This was probably Ramoth Gilead, and was considered as such by Eusebius. It is now venerated as the burial-place of the prophet Osha' (Hosea?). Jabesh Gilead was north of the Jabbok, six miles south-east of Pella, says Jerom; Thisbe, the birth-place of Elijah, supposed by some to have been in this part of Galilee, was, according to the Book of Tobit (i. 2), near Kadesh, in the tribe of Naphtali. Eusebius places it in Gilead, probably from a misinterpretation of the Hebrew (Reland, Palæstina, p. 1035). At Jerash the ruins of Gerasa are still very considerable. Abila, one of the towns of Decapolis, is still called Abil, eight or ten miles north-east of Omm Keïs. Dium is supposed to have stood on Tell Dehánah, 10 or 12 miles north by east of Gerasa. Bostra, still called Bosra', is nearly in 25° N. and 36° 40' E. Amathus, now Amathah, was on the Wádi Rájib, or 'Ajelún, a few miles above the confluence of the Jabbok and Jordan. In Peræa, Beth Nimra is replaced by Nimrein, nearly opposite to Bethabara. Bethabara was a town on the east bank of Jordan, where there was a ford across the river, which explains the name "house of passage." It is distinguished as the place where John baptized, and is supposed to have been the spot where the Israelites crossed the river under the conduct of Joshua. The distance north-east of Jerusalem is about 30 miles. Salton is the present Szalt. Ja'ezzer (Josh. xxi. 39) seems to be marked by Sír at the source of the river so called, four or five miles east of 'Ammán, the Rabboth Ammon of Scripture, and Philadelphia of the Greeks. Rabboth, or Rabba, was the capital city of the Ammonites, against which severe judgments were pronounced in several prophecies (Jer. xlix. 1—3; Ezek. xxi. 20; xxv. 5). The modern town (Amman) is situated about twenty miles south-east of Szalt, in the mountains of Gilead. The low land near the Jordan was the field of Moab. El'ál is the ancient

Bethsaida
or JuliasMount
Gilead.Ramoth-
Gilead.Jabesh-
Gilead.
Thisbe.Jerash,
Gerasa.
Abila,
Abil.
Dium,
Dehánah.
Bostra,
Bosra.
Amathus,
Amathah.Beth-
Nimra.
Bethabara.

Salton.

Jaëzer.

Ammán.

Rabboth-
Ammon.
Philadel-
phia.

Elealah.

¹ See Anderson's Notes of a Visit to the Ruins of Gadara.

Heshbon.

Meon.

Peor.

Pisgah.

Nebo.

Machærus.

Elealah; Hesbán, Heshbon; Ma'in, to the south-east of it, Baal Meon. Two peaks on the west of it, forming a defile leading to the Jordan, are Mount Peor (or Phegor) and Pisgah (or Phasga); Mádebú, south-east of Hesbán, is the ancient Medaba; and the Jebel Attarús, on the southern side of the Zerká. Ma'in is the ancient Nebo, to the west of which are the remains of Machærus. The numerous remains of antiquity still existing in this part of Syria, and the many ancient names still preserved by its inhabitants, who are, as they probably always were, of Nabathæan, *i. e.* Canaanite origin, and still speak the language of their forefathers, present a large field for geographical and historical inquiry.

V.—SYRIAN TOWNS, OUT OF PALESTINE, WHICH ARE REFERRED TO IN THE SCRIPTURES.

A few important towns, the names of which are of frequent occurrence in the Scriptures, and within the immediate neighbourhood of Palestine, deserve a passing notice. These are Sidon, Tyre, Zarephath, cities of Phœnicia, Baalbec, and Damascus, in Cælo-Syria, and "Tadmor in the Desert," in Palmyrene.

Sidon.

PHŒNICIA.—Sidon is supposed to have been founded by the son of Canaan, and reached its height of glory in the time of

[Ancient Ship.]

Joshua. It was situated on the sea shore, and belonged to the Phœnicians. The Sidonians supplied the first navigators in the old world, and their ships carried on an extensive traffic with the British isles, in tin and other commodities. They were a very ingenious people, and excelled in

various manufactures, and in the working of metals, timber, and stone. They had colonies in Africa, and settlements in Europe.

Saida.

The modern town of Sidon, now called Saida, is situated on a rising ground, overhanging the sea. It is enclosed by a high fortified wall. The most remarkable object is the fortress, built on a rock in the harbour, and connected with the town

by a causeway on arches. It is Saracenic, and was erected by Émir Fakr ed Deen. There are the remains of a more ancient castle on the north side, usually ascribed to Louis IX. The neighbourhood presents to the eye richly cultivated gardens, and beyond are the mountains of Lebanon, whose snows supply a considerable stream, that flows into the bay. Tyre was an important Phœnician city. It was situated on the sea-coast, and formed the capital of ancient Phœnicia. It was built by the Sidonians after their conquest by the Philistines of Askelon, and hence called in Scripture "the daughter of Sidon."

It had attained to great distinction in the time of David and Solomon. The latter was aided by Hiram, its sovereign, in the building of the Temple. It was always celebrated for its manufactures and commercial eminence. Its glory is vividly described by the prophet Ezekiel, but both he and Isaiah foresaw its final ruin. Nebuchadnezzar first reduced it to subjection, and destroyed it, after a siege of thirteen years. The first city, or Old Tyre, was a little inland, but most of the inhabitants during the blockade betook themselves to an island about half a mile from the shore, where they erected a strong city, which in fact soon equalled the first; and Nebuchadnezzar being unable to subdue the new city, it so increased and established itself as to outlive the Babylonian and Persian empires. It became, indeed, tributary to Babylon, who gave it kings; but the final overthrow was reserved for Alexander the Great, who conquered the difficulties of its insular position by constructing a moat to connect it with the main land. In doing this he used the materials of the old city; thus fulfilling sacred predictions, "They shall lay thy stones and timbers in the dust, in the midst of the waters. Thou shalt be no more; though thou be sought for, yet shalt thou never be found again." (Ezek. xxvi. 12, 21.) After passing through various fortunes, it fell under the Ottoman dominion in 1516. In its present ruins it still exhibits massive remains.

[Tyre.]

Old Tyre.

New Tyre.

Near a cape about one-third of the way from Sidon to Tyre was Sarepta or Sarephtha (Tsarephath, now Sarfand), known to the Greeks and Romans for its wine, but to Jews and Christians on account of the stupendous miracle performed there by the prophet Elijah (1 Kings, xvii. 9, 10).

Zarephath
Sarepta or
Sarfand.

Heliopolis.

CÆLO-SYRIA.—The most remarkable cities of Cælo-Syria were Heliopolis, Abila, and Damascus. The first, which was the most northern and western town in that province, was said to be near the sources of the Orontes (Plin. Nat. Hist. v. 22). The magnificence of this much-frequented city of Baal, or the Sun (now Ba'lbik, which is probably a corruption of its ancient Syrian name), is still witnessed by the ruins of its great temple, so well represented in Mr. Wood's splendid work. It was a highly favoured colony under the Romans, and an Episcopal See under the Christian Emperors. Half way between it and Byblus was Aphaca, celebrated on account of the worship of Venus, whose grove, sanctuary, and temple were destroyed by

Aphaca.

[Wall of Baalbec.—La Borde.]

Abila.

Damascus,
Damashek.

Damascene.

Constantine, having been long an infamous school of debauchery (Eusebius, Vita Constant. iii. 55). Adjacent to it was a marvellous lake, in which nothing would sink (Seneca, Quæst. Nat. iii. 26.) except what displeased the goddess. Abila (erroneously Abilla and Abella), the capital of the Tetrarchy of Lysanias (Luke, iii. 1), was half way between Heliopolis and Damascus. That ancient capital, the Darmeshek and Dammeshek of the Hebrews, and Dimeshk of the Arabs, was placed in a delightful valley, the Royal Defile or Damascene of the Greeks, (the Ghútah of the Arabs,) forming a sort of appendage to Cælo-Syria, and connected with it by an opening in Antilibanus. "Damascus," said the Emperor Julian (Epist. xxiv.), "truly deserves to be called the City of Jove, and the Eye of the whole East; that sacred and greatest of cities, which in the

beauty of its sanctuaries, the magnitude of its temples, the opportuneness of its seasons, the limpidness of its springs, the abundance of its rivers, and the fertility of its soil, surpasses all others." Its principal river, the Chrysorrhoeas, also called Bardines (Steph. Byzant. now Baradî), was almost all drawn off in canals to irrigate the surrounding tract (Strabo, xvi. p. 755). Rivers of Damascus.

[Damascus.]

PALMYRENE.—To the south of Chalcidice, and to the east of Palmyrene. Cyrrhestica, but separated from each by a broad belt of desert, was Palmyrene, or the territory of Palmýra, which under the Palmyra. care of its patriotic and enterprising sovereigns, Odenathus and Zenobia, acquired the opulence which its convenient position for the commerce between Mesopotamia and Syria afforded, and attained a degree of prosperity rarely exceeded, as its magnificent remains still attest. Its cultivable territory then, no doubt, greatly exceeded the bounds of the small Oasis which is now visited by travellers in Syria; and for some years before the defeat of Zenobia, its dominion comprehended a large part of Asia Minor. The Arab name Tedmur, differing in sound only from the Hebrew Tadmor, would afford a strong presumptive evidence that this was the city built by Solomon "in the wilderness," (2 Chron. viii. 4.) even if we had not the express testimony of Josephus (Antiquit. Jud. viii. 2) to that effect. Its north-eastern boundary was the Euphrates, at some distance from which was Resapha (Resáfah of the Arabs), Resapha

Thapsacus. and on its banks Sura (Súrah) and Thapsacus, Thiphsah of the
 Thiphsah. Hebrews, Amphipolis of the later Greeks, and El Deir (the
 Amphipolis.

[Palmyra, or Tadmor in the Desert.]

Turmeda. Convent) of the Arabs. By the Syrians it was called Turmeda (Steph. Byzant. de Urbibus). The river, though there half a mile (four stadia) in breadth, is shallow enough to be at times fordable; and when forded by the infantry of the younger Cyrus, was not five feet deep (Xenophon, Anabas. i. 4, 16). Darius, however, made two bridges over it (Arrian, i. p. 116). It was, according to Strabo, not less than 2000 stadia (250 miles) from Zeugma (Bírah or Bیرهjik), and it was the eastern extremity of Solomon's dominions (1 Kings, iv. 24).

Zeugma.

PHYSICAL GEOGRAPHY OF PALESTINE.

I.—MOUNTAINS.

Among the celebrated mountains of Palestine we may particularly specify the Lebanons, or the Libanus and Antilibanus, situated on the northern side. The Libanus or Lebanon consists of four ridges of mountains, rising one above another, of which the first and third are the most habitable and fertile; the last is excessively cold, and covered with almost eternal snow. Libanus and Antilibanus are, in fact, two ridges; the former name is applied to the western, the latter to the eastern. Between these ridges is Cœle-Syria, or the Valley of Lebanon (Josh. xi. 17). Lebanon.

[Lebanon, from the Sea.]

The parallelism of the two great chains of Syrian mountains from the southern bank of the Orontes, opposite Antioch, as far as the Lake of Tiberias, which makes the interval between them a large valley or defile, *ἀυλων*, as the Greeks called it, caused that part of the country to be called Cœle-Syria *ἡ κοίλη Συρία*, “the hollow Syria,” a name applied differently by different writers, some extending it to the whole of this valley or series of valleys; others, and particularly Strabo, restricting it to the valley between Libanus and Antilibanus properly so called; each beginning at a small distance from the sea, and extending to the mountains on the borders of the Libanus. Anti-Libanus. Cœlo-Syria.

make no distinction between the parallel chains, but call them Desert near Damascus. The Scriptures, it may be observed, both by the same name, Lebanón, לבנון.

Lebanon.
Libanus.

[Summit of Lebanon.]

Some of the eastern and north-eastern branches of Lebanon were denominated Hermon, Sion, and Amana. The cedars at present are chiefly at the base of one mountain, about four hundred in number, and covering a space of three quarters of a mile in circumference. Those of the largest growth are twelve in number rising towards the summit. Some of them are nearly a hundred feet high, and forty feet in girth. A different temperature prevails in different parts ; whence the beautiful description of the Arabian poets—"the Sannim bears winter on his head, spring upon his shoulders, and autumn in his bosom, while summer lies sleeping at his feet." The wine of Lebanon is still celebrated. Moses refers to that "goodly land and Lebanon."

Mount Gilead, or the mountains of Gilead, constitute a ridge which rises six miles south of the Jabbok, and extends five or six miles from east to west. The modern name is Djeland. There was a tree in Gilead, the gum of which possessed medicinal properties, and hence called the balm of Gilead. Strabo refers to a field near Jericho which was full of such balsam trees. The fluid that issues, when the bark is cut, by drops, soon coagulates, and has a pungent taste and odoriferous scent.

Hermon.
Sion.
Amana.

Gilead.

Gilboa is a ridge of mountains west of the plain of Jordan, Gilboa. and south-east of the plain of Esdraelon, memorable as the field of battle on which Saul and his three sons fell. The present designation is Djebel Gilbo.

Hermon is a mountain branching off south-east from Anti- Hermon. Lebanon; and running between Damascus and the sea of Tiberias, called by the Sidonians Sirion, by the Amorites Shenir and Sison. Its present name is Jebel-es-Sheikh, and it is the loftiest of all the summits of Lebanon, being about 12,000 feet in height. Hermon is covered on its summit with a crown of snow. Jerome says that its snow was formerly conveyed to Tyre and Sidon, to be used in cooling liquors. It was once celebrated for a temple, much resorted to by the sons of superstition. "Whatever is lovely," says a traveller, "in mountain, plain, marsh, and lake, is before the eye, and with surprising distinctness. Old Jabel-es-Sheikh, like a venerable Turk, with his head wrapped in a snowy turban, sits yonder on his throne in the sky, surveying with imperturbable dignity the fair lands below; and all around, east, west, north, south, mountain meets mountain to guard and gaze upon the lovely vale of Huleh. What a constellation of venerable names! Lebanon and Hermon, Bashan and Gilead, Moab and Judah, Samaria and Galilee! There, too, is the vast plain of Cœle-Syria, Upper and Lower, studded with trees, clothed with flocks, and dotted with Arab tents; and there the charming Huleh, with its hundred streams, glittering like silver lace, on robes of green, and its thousand pools sparkling in the morning sun!"

Mount Tabor, whose modern name is Djebel Tur, is on the Tabor. northern border of the plain of Esdraelon, 50 miles north from Jerusalem, and six from Nazareth, and in shape resembles a cone with the apex cut off. The level area on the summit is a quarter of a mile in length, and the eighth of a mile in breadth, which seems, from the ruins, to have been once enclosed by a thick wall with bastions; indeed, Polybius mentions a city once built upon it. Josephus states its height to be 30 stadia or furlongs, but it is variously estimated by modern travellers from a thousand feet to three miles. Its declivities are covered to the very top with verdure, and clumps of trees, oaks, olives, and sycamores.¹ It is described by Dr. Wilson as "standing apart in its own nobility, and, like nature's own pyramid, not commemorative of death, but instinct with life, and clothed with luxuriant verdure to its very summits. The prospect from the top is described as of the most enchanting kind. The Mediterranean, the plains of Esdraelon and Galilee, Carmel,

¹ "A person can walk round the whole grove in twenty minutes."—Dr. Wilson.

Tabor.

the heights of Samaria and Gilboa, the sea of Tiberias, and the peaks of Lebanon, are all in view. Its greatest glory, however, is derived from its having been, as is generally believed, the mount of the Saviour's transfiguration. But it has been alleged, that "not only is there no authority for believing Tabor to be the spot, but it has been proved that both before, during, and after Christ's time, the top of the hill was occupied by a town and a Roman garrison, and therefore had neither the requisite space nor seclusion which Jesus enjoyed on "a high mountain apart" (Bib. Cyclop. edited by Dr. Eadie). We own ourselves very unwilling to abandon this delightful tradition, nor does it seem necessary; for, granting what is alleged respecting a town, it is not said in the sacred narrative that Christ's transfiguration took place on the summit; and a mountain so richly covered with shady woods might surely afford an ample opportunity for the glorious manifestation described. We are inclined, therefore, on many accounts, to pay a deference to this hoary tradition.

Carmel.

Mount Carmel is situated on the coast, and extends eastward to the plain of Jezreel, and to Cæsarea on the south. Its

[Mount Carmel.]

height, according to Schubert, is 1300 feet. A city has likewise been built upon it. It is in shape a flattened cone, and is the most beautiful mountain in Palestine, rising about 1500 or 2000 feet above the sea coast. The name it has obtained seems derived from its fertility, the word in Hebrew signifying the *vine of God*, and is generally used in Scripture to denote any very fruitful spot. As the residence of the prophet Elijah, who is believed to have dwelt in one of its caves, it has acquired great celebrity.

Elijah.

Olivet, or the Mount of Olives, is situated within about a mile of Jerusalem, and is a ridge 700 feet in height, having

[Mount of Olives.]

apparently, as seen from the west, three summits extending from north to south: from the central part our Saviour ascended. The one towards the north is the most lofty, and is usually called the mount of Galilee; the other towards the south of the middle ridge is called the mount of Corruption or Offence, a name derived from Solomon having erected temples upon it to the Ammonitish and Moabitish gods, out of complaisance to his strange wives, which the people justly regarded as a defilement.

Mount Calvary, or Golgotha, stood anciently within the walls of the metropolis, and was appropriated as the spot for the execution of criminals. It was, in fact, not properly a mountain, nor even a hill, but a small elevation or rising ground.

Mount Moriah, on which the temple was built, stood in a south-eastern direction from Calvary, and is thought to have been the place where Abraham went to sacrifice Isaac, his beloved son.

Mount Gihon was west of the city, and nearer Calvary. In this place Solomon was anointed king by the prophet Nathan and the high priest Zadock.

Besides these, were *Ebal*, *Gerizzim*, *Sion*, the mountains of the Desert in the south, the mountains of Ephraim and of the Philistines in the west, and the central cluster spoken of in Scripture as the mountains of Judea.

Mount Hor is situated about half way between the Dead and the Red Seas, on the borders of Idumæa. It is now called

Mount Hor.

Jebel Haroun or Aaron's Mount, as the place of Aaron's burial, whose tomb is pointed out on the summit. It rises above the other mountains of Seir. "The chain of Idumean mountains which form the western shore of the Dead Sea, seems to run on to the southward, though losing considerably in their height; they appear from this point of view barren and desolate. Below

[Mount Hor.]

them is spread out a white sandy plain, seamed with the beds of occasional torrents, and presenting much the same features as the most desert parts of the Ghor. Where this desert expanse approaches the foot of Mount Hor, there arise out of it, like islands, several lower peaks and ridges of a purple colour, probably composed of the same kind of sandstone as that of Mount Hor itself, which, variegated as it is in its hues, presents in the distance one uniform mass of dark purple. Towards the Egyptian side, there is an expanse of country without feature, the limits of which are lost in the distance. The lofty district which we had quitted in our descent to Wady Mousa, shuts in the prospect on the south-east side; but there is no part of the landscape which the eye wanders over with more curiosity and

delight than the crags of Mount Hor itself, which stand up on every side in the most rugged and fantastic forms; sometimes strangely piled one on the other, and sometimes as strangely yawning in clefts of a frightful depth.”

A north-eastern branch of Lebanon is also called Mount Hor, and was part of the boundary of the land of Israel on the north.

The term *Mount Seir*, or *Mountains of Seir*, was applied indefinitely to that range of mountains which extends from the southern extremity of the Dead Sea to the Gulph of Akaba, and is now called *Djebel Shera* and *Hasma*. It forms one of the natural divisions of the country. The valley, or Ghor, extending in the same direction, is supposed to have formed the continual valley of the Jordan before its waters were lost in the Dead Sea. The mountains in question rise abruptly from this valley. The plain to the east is more elevated than the level of the Ghor on the west, which diminishes the apparent elevation of the hills. On the south the plain terminates in a steep rocky descent, at the base of which begins the desert of Ned-jed. To a part of this upper plain, and the mountains which constitute its western limits, Burckhardt thinks they anciently applied the name of Arabia Petræa; extending the denomination, however, so as to include the eastern plain with the mountains which form the eastern boundary of Palestine, northward to the river Jabbok. “The land of Seir” of the patriarchal times was immediately to the east and south of the Dead Sea. Mount Hor, as we have intimated, is one of the summits of Seir.

Mountains
of Seir.

The following is a concise catalogue, from Cruden, of the principal mountains mentioned in Scripture:—

Catalogue
of the
principal
mountains.

Mount Seir, in Idumea. Gen. xiv. 6.

Mount Horeb, near to Sinai in Arabia Petræa. Deut. i. 2.

Mount Sinai, in Arabia Petræa. Deut. xxxiii. 2.

Mount Hor, in Idumæa. Numb. xx. 22.

Mount Gilboa, to the south of the valley of Israel. 2 Sam. i. 21.

Mount Nebo, part of the mountains of Abarim. Numb. xxxii. 3.

Mount Tabor, in the lower Galilee, to the north of the great plain. Judges, iv. 6.

The mountain of Engedi, near the Dead Sea. Josh. xv. 62.

Mount Libanus, which separates Syria from Palestine. Deut. iii. 25.

Mount Calvary, whereon Jesus Christ was crucified, north-west from Jerusalem. Luke, xxiii. 33.

¹ Irby and Mangles' Travels, p. 134.

Mount Gerizim, whereon was afterwards the temple of the Samaritans. Judges, ix. 7.

Mount Ebal, near Gerizim. Josh. viii. 20.

Mount Gilead, beyond Jordan. Gen. xxxi. 21, and xxiii. 25.

Mount Amalek, in the tribe of Ephraim. Judg. xii. 15.

Mount Moriah, where the temple was built. 2 Chron. iii. 1.

Mount of Paran, in Arabia Petræa. Gen. xiv. 6; Deut. i. 1.

Mount Gáash, in the tribe of Ephraim. Josh. xxiv. 30.

The Mount of Olives, which stood to the east of Jerusalem, and was parted from the city only by the brook Kidron and the valley of Jehoshaphat.¹

Mount Pisgah, beyond Jordan, in the country of Moab. Numb. xxi. 20; Deut. xxxiv. 1.

Mount Hermon, beyond Jordan. Josh. xi. 3.

Mount Carmel, near the Mediterranean Sea, between Dora and Ptolemais. Josh. xix. 26.

[Mount Sinai.]

¹ A more extended notice of Olivet has appeared on page 337.

II. WILDERNESSES, DESERTS, AND PLAINS.

In the Scriptures we find frequent mention of wildernesses and deserts. Of these there were two kinds: namely, plains of barren sand, where scarcely the most scanty herbage is to be found, and mountainous tracts of country, thinly inhabited, pervaded frequently by a considerable growth of vegetable productions, with supplies of water, and adapted to the pasturing of cattle. Such were the wildernesses of Judah and of Judæa, where John lived and preached. One of the dreariest of these lay between the Mount of Olives and the Plains of Jericho, which for its numerous robberies was called "the Bloody way."

Wilder-
nesses and
deserts.

The principal tracts comprehended in these designations were, the wildernesses of Jericho, Judah, Engedi, Ziphmaon, Beer-sheba, Tekoa, Gibeon, and Bethaven.

Between the central ridge of mountains and the valley of the Jordan there is a desert a hundred miles in length, and from fifteen to twenty in breadth. It abounds in naked limestone hills, separated from each other by deep winding valleys and narrow stony gullies. The southern portion especially is rent in every direction by ravines, opening to view tremendous gorges along the eastern part of the desert, bounded by high precipitous walls. Excepting a few olives and pomegranates in the neighbourhood of Jericho, a village in the valley of Jordan, and a few shrubs here and there, with small patches of green along the western shore of the Dead Sea, the whole district presents a scene of desolation.

The mountains on the west slope down to a plain, which forms a narrow tract of country to the sea. In some parts it is slightly undulating, and is occasionally interrupted on the coast by promontories. On the south it spreads into a wide plain, comprising the whole land of the Philistines, and the western part of Judæa, and is sometimes called, by way of distinction and eminence, the Plain. It terminates at the mountains of Lebanon. The soil is singularly fertile, particularly Sharon, lying between Cæsarea and Joppa, and is much celebrated by the poets and prophets of Judah, though now neglected. The central chain of mountains on the north is intercepted by the great plain of Esdraelon, south of the parallel of the lower extremity of the sea of Galilee. Near the Mediterranean it spreads east south-east into a fertile valley, with an irregular base on the east, formed by the mountains of Gilboa, Hermon, and Tabor, between which it sends off three branches to the valley of the Jordan. This plain is about

Plains.

twenty-four miles long, and ten or twelve broad. In Scripture it is called the valley of Jezreel, and the plain of Meggiddo. It is full of historical associations, both ancient and modern, and, from the days of Deborah, has been the battle-ground of Assyrians and Persians, Jews and Gentiles, Crusaders and Saracens, Turks, Arabs, and Franks. To the north is a broken and hilly country, from which arise the mountains of Lebanon, at the height of ten or twelve thousand feet.

III. RIVERS, LAKES, AND WADYS.

Rivers and
lakes.

The Jordan.—The principal river of the Holy Land is the *Jordan*, the other streams being scarcely worthy of such a term. The primary source of this river is a fountain just above Hasbeiya, twenty miles above Bains or Cæsarea Philippi, and the ancient idolatrous city of Dan. It divides Judea; its course is chiefly southward by west. After proceeding a few miles it runs through the Samochonite lake, then enters on the north side of the sea of Tiberias, and issues again near the city on the south side, and at length falls into the lake Asphaltites. It is deep, its waters turbid, and its general course is rapid. Formerly it was said to be subject to overflowings about the time of the early harvest, or soon after Easter, owing probably to the rains and the melting of the snows; but the moderns affirm that this appearance has ceased. The plains on each side are in some places exceedingly beautiful; but from the sea of Tiberias, as far as the lake Asphaltites, or Dead Sea, it is dry and barren, the heat being often intense.

Explorers of
the Jordan
and Dead
Sea.

Until within a few years there were only two instances of Europeans having traversed the entire valley of the Jordan: namely, that of St. Wilibald, first bishop of Aichstädt, who went as a pilgrim in the seventh century; and that of Baldwin I. king of Jerusalem, who was accompanied in his journey by a small body of knights, during the period of the crusades. So late as 1806, the immediate neighbourhood of the southern extremity of the Dead Sea remained utterly unknown. Burckhardt disclosed the districts of Edom and Sinai in 1812. Ulrich Jasper Seetzen, in 1806, discovered the true sources of the Jordan, the eastern districts of its valley, and the whole eastern coast-line of the Dead Sea, penetrating towards the southern end of that sea or lake into the salt valley of Zoar, and reaching the boundary of the Brook of Willows, or Sared, which was once forded by Moses with the children of Israel, when proceeding from Mount Sinai, near

the Red to the Dead Sea, where he first stood on Moabitish ground. Seetzen could only effect his purpose under the protection of several independent chieftains of the Bedouin robbers who had partaken of bread and salt with him in their tents, and were consequently bound to afford him defence. He was only able to gain his point by proceeding on foot, in a tattered garment, with a beggar's staff in his hand, divesting himself of valuables of every kind, and carrying a skin of flour or water for his subsistence. He advanced upon his former steps in a second journey in 1807, and hesitated not to be alone for weeks in the most dreary wildernesses. This adventurous traveller at length was sacrificed by some murderous and unknown hand while exploring Southern Arabia. Seetzen.

[Source of the Jordan.—Lynch.]

The British Board of Ordnance engaged Lieut. Symonds, R.N. Symonds. in 1841, to undertake a triangulation and determining of the levels of the lake of Tiberias, and the course of the Jordan down to the Dead Sea, and to sound its depths. In 1847, the actual navigation of the river was undertaken by Lieutenant Molyneux. At first his success was but partial. During Molyneux. eight days, and within the distance of about thirty leagues, he had to struggle against the rocks, shoals, and rapids, which were all but impracticable, as well as the Bedouins haunting the banks. From these he escaped by night, and by a quick retreat, to the oasis of Jericho. In a few days, however, he collected fresh forces, and in September embarked once more,

and entered the Dead Sea, on whose fearful waves he was tossed by a violent gale for two days; but reaching the northern shore, whence he had set out a short time before, he sunk under fatigue and exhaustion.

Lynch and
Dale.

One year afterwards the third expedition was undertaken, and conducted with admirable success, by the American government; a vessel having been fitted out for the purpose, and placed under the command and scientific direction of Lieutenants Lynch and Dale, to whom we are indebted for very valuable and complete information respecting the Jordan, the Dead Sea, and their respective vicinities. Besides this we have a very detailed account of the Jordan, in its several sources and progress, by Thompson. Mr. Thompson, an American missionary, which will prove interesting to the reader. "The original source is a large fountain just above Hasbeiya, 20 miles above Baniyas or Cæsarea Philippi, and the ancient city of Dan, where again are large fountains regarded as the head waters of the Jordan. The fountain (Hasbeiya) lies nearly north-west from the town, and boils up from the bottom of a shallow pool some eight or ten rods in circumference. The water is immediately turned, by a strong stone dam, into a wide mill-race. This is undoubtedly the most distant fountain, and therefore the true source of the Jordan. It at once, even in a dry season, forms a considerable stream: it meanders, for the first three miles, through a narrow but very lovely and highly cultivated valley; its margin is protected and adorned with the green fringe and dense shade of the sycamore, button, and willow trees, while innumerable fish sport in its cool and crystal bosom.

The Huleh.

"It then sinks rapidly down a constantly deepening gorge of dark basalt for about six miles, when it reaches the level of the great volcanic plain extending to the marsh above the Huleh. Thus far the direction is nearly south; but it now bears a little westward, and, in eight or ten miles, falls into the marsh about midway between the eastern and western mountains. Pursuing a southern direction through the middle of the marsh for about ten miles, it enters the lake Huleh not far from its north-west corner, having been immensely enlarged by the waters from the great fountains of Baniyas, Tell El-Kady, El Mellahah, Derakit or Belat, and innumerable other springs.

"The distance from the fountain of Hasbany to the lake cannot be less than 25 miles, and nearly in a straight direction. The Huleh may be eight miles long; and the river, after it issues from the lake, preserves the same southerly course, until it falls into the sea of Tiberias. The great fountain of Hasbany, therefore, has an indisputable title to stand at the

head of the springs, and fountains, and lakes of this very celebrated and most sacred river.

“The second source of the Jordan is the fountain of Tell El-Kady, 16 or 18 miles south of the fountain of Hasbany. This is at the head of the great marsh north of the Huleh, two or three miles west of Banias or Paneas, the ancient city of Cæsarea Philippi. The Tell itself marks the site of the more ancient city of Dan, recognised as the northern limit of Palestine in the proverbial expression ‘from Dan to Beersheba,’ and yet more notorious as the principal seat of the idolatrous worship of the Jews. Tell-el
Kady.

“The Tell (or hill) is elevated about forty or fifty feet, and its figure is circular, or rather oval, being longest from east to west. One part of it is covered with oak-trees, and another part with thick brush-wood and briars. It is evidently an extinct crater, about half a mile in circumference.

“On the south-western side the wall of this crater has been partly carried away by the action of the great fountain, which gushes out all at once a beautiful river of delicious water, several times larger than the stream at Banias.

“The fountain in reality first appears in the centre of the crater. The great body of water, however, glides underneath the lava boulders, and rushes out at the bottom of the Tell on the west. But a considerable stream rises to the surface within the crater, and is conducted over its south-western margin, and drives a couple of flouring-mills, which are overshadowed by some magnificent oak-trees, and almost buried beneath the luxuriant vegetation of the place.

“The two streams unite below the mills, forming a river 40 or 50 feet wide, which pushes very rapidly down into the marsh of the Huleh. There were a multitude of turtles sunning themselves on the rocks around.

“The miller, with whom I happened to be acquainted, pointed out to me a clump of trees, about three miles to the south-west, where, he assured me, the stream from Banias unites with this from the Tell. This junction is in the marsh, a short distance to the north of a huge mound, very similar to the Tell El-Kady, and which, in all probability, is also an extinct crater.

“My informant had often been there, and I understood him to say that the river, after the junction, flowed along on the north of the mound, until it fell into the Hasbany, which I have before mentioned, as the main stream of the Jordan. I thought also that I could trace the course which he pointed out, through the tall reeds of the marsh, down to the point where these two main streams come together. Hasbany.

"The fountain of Banias is nearly as large as that of Tell El-Kady, and gushes out in a full stream from the base of a mountain in the ruins of Cæsarea Philippi. Several large fountains discharge their waters on the western side of lake Huleh into the lake and river above."

Lieutenant Lynch has supplied other important particulars. The general course of the river is south, meandering 200 miles, but in a direct line only about 60, to the Dead Sea. Its waters are sometimes turbid, sometimes clear, its flow quick, six or

Course of
the river.

[Valley of the Jordan.]

Rapids.

eight feet in depth, but at certain seasons fordable, in some places. It has, moreover, 27 considerable rapids. The channel is deeply embedded in opposite terraces, running nearly parallel, at the distance of from three to five miles, presenting sometimes precipitous banks, forming the commencement of conical hills and rocks, which rise irregularly and in confusion. Between these the river rushes through endless contortions, as if struggling to get free from its appointed limits. It proceeds more slowly towards the end of its course, but turns and twists towards every point of the compass within a short distance.

"The sacred river! Its banks fringed with perpetual verdure, winding in a thousand graceful mazes; its pathway cheered with songs of birds, and its own clear voice of gushing minstrelsy; its course a bright line in this cheerless waste.

Yet, beautiful as it is, it is only rendered so by contrast with the harsh, dry, calcined earth around. The salt-sown desert!"

"The Jordan," says Professor Ritter,¹ "is far from being, like other rivers, the quickening artery of the country through which it flows: it has neither become the first mover of the operations of the people dwelling near it, nor does it, like our European rivers, dispense blessings in being the great line of settlement, commerce, and civilisation. Here everything was to be different. Nevertheless, the low level of the valley of the Jordan constitutes the great feature in the physiognomy of the land, giving the country of Palestine quite a character of its own. For this Jordan is a river like no other upon earth: it is unique in its kind: an inland river, having no mouth towards the sea, absorbed in the deepest chasm of the old world, at a great depth below the level of the ocean, accompanying the longitudinal line of the Syrian mountain tract,—nay, running perfectly parallel with the neighbouring coast of the Mediterranean, bending nowhere towards it, as all other rivers do towards their respective seas; whereas the Orontes, running in an opposite direction to the north, has broken through the Syrian mountain chains towards the Mediterranean, near Antioch. Without having turned towards that sea through the shortest transversal valley at its southern extremity, it suddenly disappears, leaving the continuation of its longitudinal valley towards the Red Sea to lie dry. Issuing from the tops and caves of Mount Lebanon, it forms three lakes of different dimensions on the terraced steps of its valley that have been but partially drained—namely, lake Merom, the lake of Galilee, and the Dead Sea!"

Ritter's
remarks.

"Thus its mixed hydrographic system has remained stationary at a low stage of development towards the condition of a river that dispenses blessings of all kinds. Its valley not having completed a formation adapted for profitable settlement, and being but a singular temporary crevice between rocky cliffs or receding slopes, through which its waters alternately rush impetuously and become stagnant, it has not arrived at the continuous, equable, regular course of our European rivers."

The Dead Sea, called also the East Sea, the Sea of the Plain, the Sea of Lot, and Asphaltites, is about 40 or 50 miles long, varying with the season as the quantity of water is discharged into it, and from six to eight miles wide. By a projection from the eastern shore on the south, it is contracted into two

The Dead
Sea.

¹ Lect. before the Scientific Union of Berlin, by Dr. Carl Ritter, Professor of Geography in the University of Berlin.

The Dead
Sea.

miles of breadth. South of this the water is shallow, and in the middle of summer is left a marsh. The whole valley of the Jordan is many feet below the Caspian or Mediterranean sea. In the basin of the Dead Sea it reaches the lowest level, which is 1382 feet below the Mediterranean, and 1410 below the level of the Red Sea. It has no outlet. The waters south of the Dead Sea flow northward into it from some distance, which shows that the sea occupied its present bed before the destruction of Sodom and Gomorrah, unless the entire surface of the country has been changed by volcanic action, which appearances render probable. The shores on the east side are formed by perpendicular cliffs, rising into ragged splintered points, sometimes receding a little from the sea, and at other times jutting into it, and varying in height from 1600 to 2800 feet. The western shore preserves a general outline of about 400 feet lower. The evaporation is excessively great in summer, from the intensity of the heat in so confined a basin, and the waters are extremely saline, and pervaded by various infusions bitter and nauseous. No living thing is found in them, though no deadly miasma arises, as was formerly supposed. The water is transparent, of a dull green colour, and very dense and buoyant. The specific gravity of the water is found to be 1·211,—a degree of density unknown in any other, the specific gravity of fresh water being 1·000; and it holds in solution the following proportions of salt to 100 grains of water:—

Muriate of Lime . . .	3·920 grains
„ „ Magnesia . . .	10·246 „
„ „ Soda . . .	10·360 „
Sulphate of Lime . . .	0·054 „
<hr/>	
24·580	

Explorers of
the Dead
Sea.

The attempt to navigate this sea proved fatal to the Irish traveller, Costigan, in 1835, and to Lieutenant Molyneux in 1847; but Lieutenant Lynch has since succeeded. From him we subjoin some interesting particulars:—“ At 3.25 (April 18, 1848) passed by the extreme western point where the river (Jordan) is 180 yards wide, and three feet deep, and entered upon the Dead Sea. . . . We endeavoured to steer a little to the north of west, to make a true west course, and threw the patent log overboard to measure the distance; but the wind rose so rapidly that the boats could not keep to wind, and we were obliged to haul the log in. The sea continued to rise with the increasing wind, which gradually freshened to a gale, and presented an agitated surface of foaming brine; the spray, evaporating as it fell, left incrustations of salt upon our clothes,

our hands, and faces ; and, while it conveyed a prickly sensation wherever it touched the skin, was, above all, exceedingly painful to the eyes. The boats, heavily laden, struggled sluggishly at first ; but when the wind freshened in its fierceness, from the density of the water, it seemed as if their bows were encountering the sledge-hammers of the Titans, instead of the opposing waves of an angry sea. * * *

Lieut.
Lynch's
Narrative :
The sea-
party.

"At times it seemed as if the Dread Almighty frowned upon our efforts to navigate a sea, the creation of his wrath. There is a tradition among the Arabs that no one can venture upon this sea and live. Repeatedly the fates of Costigan and Molyneux had been cited to deter us. The first one spent a few days ; the last, about twenty hours, and returned to the place from whence he had embarked, without landing upon its shores. One was found dying upon the shore ; the other expired in November last, immediately after his return, of fever contracted upon its waters. But although the sea had assumed a threatening aspect, and the fretted mountains, sharp and incinerated, loomed terrific on either side, and salt and ashes mingled with its sands, and fetid sulphurous springs trickled down its ravines, we did not despair : awe-struck, but not terrified ; fearing the worst, yet hoping for the best, we prepared to spend a dreary night upon the dreariest waste we had ever seen. At 5.58 the wind instantaneously abated, and with it the sea as rapidly fell ; the water, from its ponderous quality, settling as soon as the agitating cause had ceased to act. Within twenty minutes from the time we bore away from a sea which threatened to engulf us, we were pulling away at a rapid rate over a placid sheet of water that scarcely rippled beneath us ; and a rain-cloud, which had enveloped the sterile mountains of the Arabian shore, lifted up, and left their rugged outlines basking in the light of the setting sun.

"The northern shore is an extensive mud-flat, with a sandy plain beyond, and is the very type of desolation ; branches and trunks of trees lay scattered in every direction, some charred and blackened as by fire ; others white with an incrustation of salt. . . . The north-western shore is an unmixed bed of gravel, coming in a gradual slope from the mountains to the sea. The eastern coast is a rugged line of mountains, bare of all vegetation—a continuation of the Hauran range, coming from the north, and extending south beyond the scope of vision, throwing out three marked and seemingly equidistant promontories from its south-eastern extremity.

"The shore party stated, that, after leaving the green banks of the Jordan, they passed over a sandy tract of damp ravines, where it was difficult for the camels to march without slipping.

The shore
party.

Shore of the
Dead Sea.

Ascending a slight elevation, they traversed a plain encrusted with salt, and scarcely covered with sour and saline bushes, some dead and withered, and snapping at the slightest touch

[Shore of the Dead Sea.—Lynch.]

given them in passing. They noticed many cavernous excavations in the hill-sides, the dwelling-places of Israelites, of early Christians, and of hermits, during the time of the Crusades. They at length reached a sloping dark-brown sand, forming the beach of the Dead Sea, and followed it to El-Feshkha. Our Arabs feared wild beasts, but there is nothing for one to live on in these untenanted solitudes. The frogs alone bore vocal testimony of their existence."

On the southern side is the salt mountain of Usdum (Sodom), rugged and worn, which Dr. Robinson has described as a ridge, varying from 100 to 150 feet in height, covered with layers of chalky limestone or marl, so as to present chiefly the appearance of common earth or rock; yet the mass of salt very often breaks out, and appears on the sides in precipices 40 or 50 feet high, and several hundred feet in length, pure crystallized fossil salt. "The very stones beneath our feet were pure salt. This continued to be the character of the mountain throughout its whole length, a distance of five geographical miles."

The most remarkable discovery in this region is the pillar of salt which Lynch descried, and describes as conspicuous on this extraordinary mountain, consisting of a lofty round pillar, apparently detached from the general mass, at the head of a deep, narrow, and abrupt chasm. Josephus and others have

Usdum,
Sodom.

Pillar of
salt.

referred to it in previous ages; but it cannot be regarded, as they have superstitiously believed, in any way connected with the visible judgment of Lot's wife. The pillar is of salt, capped with carbonate of lime, cylindrical in front, and pyramidal behind. The upper or rounded part is about 40 feet high, resting on a kind of oval pedestal, from 40 to 60 feet above the level of the sea. It slightly decreases in size upwards, crumbles at the top, and is one entire mass of crystallization. A prop, or buttress, connects it with the mountain behind, and the whole is covered with debris of a light stone colour. Its peculiar shape is attributable to the action of the winter rains.

Pillar of salt.

[Pillar of Salt at Usdun.—Lynch.]

The bottom of the Dead Sea consists of two submerged plains, an elevated and a depressed one, the former averaging thirteen hundred feet below the surface, the latter thirteen. Through the largest and deepest northern one, is a ravine corresponding with the bed of the Jordan. "It is a curious fact," says Lieut. Maury, "that the distance from the top to the bottom of the Dead Sea should measure the height of its banks, the elevation of the Mediterranean, and the difference of level between the bottom of the two seas, and that the depth of the Dead Sea should be also an exact multiple of the height of Jerusalem above it."

The *waters of Merom*, lake *Huleh*, or, as it is now called, *Bahr-El-Huleh*, is a marshy lake about twelve miles from Tiberias, in the northern part of Judea, through which the Jordan flows. In the spring freshets it expands to six miles in length, and three and a half in breadth. In summer the bed is almost dry and overgrown, with grass and shrubs, to which wild animals retire. The greatest body of the lake is to the west of the emergence of the Jordan. There are no conside-

Waters of Merom.

Waters of
Merom.

rable banks on the south and west, so that a small rise of the waters would occasion a considerable overflow. As the lake narrows towards the outlet, the plain on the west widens, forming a beautiful and fertile champain called Ard El-Kail. The water is clear and sweet, but the shore is often muddy, being fed by several streams running through a morass. Its surface is covered with a marsh plant, having very broad leaves and many rushes and reeds. Multitudes of aquatic birds gambol upon it, while swallows skim above. The Arabs pasture their cattle on the northern part of the marsh, and numerous flocks of white sheep and black goats with their shepherds are seen from the earliest dawn along the eastern, northern, and western shores. "Droves of camels, and herds of cows and buffaloes, also enliven every part of the plain; whilst low ranges of tents here and there stretch their black curtains along the reedy marsh, and associate what is every day and common-place, with the ancient and the patriarchal."¹

Lake of Gen-
nesareth.

The lake of *Gennesareth* (in the Old Testament the *Sea of Chinnereth*), called also the *Sea of Galilee*, and the *Sea of Tiberias*, is ever memorable and illustrious as the scene of our Saviour's frequent visits and miracles. It is about ten miles south of the former, and the Jordan flows with it. The Jews say "God loved that sea more than all other seas in the world;" nor is the sentiment without some echo in the Christian mind. Its waters are clear and pure. It produces five kinds of fish, all good, namely, "The Musht, Abu Bût, Huffâfah, Abu Kîsher, and Bûrbût. The last, from some superstitious idea, is not eaten by the Jews. The musht, about one foot long, and four or five inches wide, resembles the sole. Burckhardt mentions one called Binni, like the carp."² The lake is about twelve miles long and six broad. It has its bed in a valley distinguished by great beauty and fertility, and is surrounded by lofty hills. "On the southern part of the lake," says Robinson, in his *Researches*, "and along its whole eastern coast, the mountain walls may be estimated as elevated eight hundred or a thousand feet above the water, steep but not precipitous. On the east the mountains spread off into the high uneven table land of Gaulonitis, and on the west into the large plain north of Tabor; rising indeed very slightly, if at all, above these high plains. Along the north-west part of the Lake, beyond Magdala, the hills are lower, and the country back of them more broken: they rise with a gradual ascent from the shore, and cannot at first be more than from three to five hundred feet in height. The position of this lake, embosomed deep in the midst of

¹ Thompson, "Laws of the Bible."

² Lynch.

higher tracts of country, exposes it, as a matter of course, to gusts of wind, and, in winter, to tempests. One such storm is recorded during the course of our Lord's ministry. In the other instance, when Jesus followed his disciples, walking on the waters, it is only said the wind was contrary, and, as John adds, great." We cannot here withhold Lieutenant Lynch's description of the first view he had of it from the western heights. He "saw below, far down the green sloping chasm, the Sea of Galilee basking in the sunlight. Like a mirror it lay em-

Lake of Gen-
nesareth.

[The Sea of Galilee.]

bosomed in its rounded and beautiful, but treeless hills. How dear to the christian are the memories of that lake! The lake of the New Testament! Blessed beyond the nature of its element, it has borne the Son of God upon its surface. Its cliffs first echoed the glad tidings of salvation, and from its villages the first of the apostles were gathered to the ministry. Its placid waters, and its shelving beach; the ruined cities once crowded with men, and the everlasting hills, the handiwork of God,—all identify and attest the wonderful miracles that were

here performed—miracles, the least of which was a crowning act of mercy of an Incarnate God towards his sinful and erring creatures.

“The roadside and the uncultivated slopes of the hills were full of flowers, and abounded with singing birds; and there lay the holy lake, consecrated by the presence of the Redeemer! How could travellers describe the scenery of this lake as tame and uninteresting? It far exceeded my most sanguine expectations, and I could scarce realise that I was there. Near by was the field where, according to tradition, the disciples plucked the ears of corn upon the Sabbath. Yet nearer was the spot where the Saviour fed the famishing multitude; and to the left the Mount of Beatitudes, where he preached his wonderful summary of wisdom and love.”

Rivers.

The other rivers or brooks are principally the Jarmach, in the country of the Gergesenes, rising from the mountains of Gilead; Kirmion, near Damascus, called also Abana; Pharphar, which flows from Mount Hermon; Kishon, which was in the tribes of Issachar and Zebulun; Arnon, originating in the mountains of Arnon, and running into the Dead sea; and Jabok, which falls into the Jordan. Though most of the streams of Palestine are dignified with the name of rivers, there are few among them, as has already been observed, that deserve the name. They are chiefly brooks which flow towards the Mediterranean on the one side, or towards the Jordan on the other.

Wadys.

They are called *Wadys*, an Arabic word, which signifies both the vale itself and the water that runs through it. The proper word for river is *Nahr*. Most of them are winter torrents, but some are perpetual.

Litany.

The *Litany*, probably the Leontes of the ancients, rises south of Baalbek, dividing by a deep ravine the chain of Lebanon and Antilebanon, to the southern point of the former, Jebel-ed-Drus, and emptying itself a little to the north of Tyre into the sea, by the name of Nahr-el-Kasimiyeh, which signifies division, being the boundary line of two districts. Many insignificant coast streams flow along the coast of Tyre as far as Acre. Below Acre is the small river *Belus*, now called

Belus.

Nahr Na'man, celebrated for the art of manufacturing glass having been first discovered on its banks. On the south of the plain of Acre, along the base of Carmel, runs Nahr-el-Mukatta, or *Kishon*, which comes from the plain of Esdraelon. Towards its outlet it is a perennial stream, being supplied with springs which issue from Mount Carmel, or lie at its base. The great battle, in which Deborah and Barak defeated Sisera, was fought on the Kishon. A number of small coast streams again flow from the south-west declivity of Carmel, and the wadys further south receive their waters from the valleys of Mount Ephraim and

Kishon.

Judea, and the hills between these and the plain. The small river, Nahr Arsuf, has a northern and southern branch. Two hours north of Jaffa flows the river el-Anjeh to the sea, after receiving the waters of several wadys, which rise from the ridge of Mount Ephraim. The wadys on the western side of the ridge between Birch and Bethlehem, unite in a large one which runs into the plain under the name of Nahr, or Wady Rubin, when it takes the direction south-east to north-west, and flows into the sea seven miles south of Jaffa. It is formed by the junction of three principal branches. Southward, at the south-east angle of the Mediterranean sea, is the great wady el-Arish, towards which all the valleys in the south-west of Palestine, and the great southern desert, seem to incline. The wadys that proceed from the eastern declivity of the great western chain towards the Jordan are both shorter and deeper than those of the western slope. Between lake Huleh and the lake of Tiberias they are small. They flow into the Jordan. Those which empty into the sea of Tiberias are somewhat more important. A wady called el-Birch, and another which passes by and takes the name of Bethshan, or Beisan, conduct the waters of the two eastern branches of the plain of Esdraelon to the Jordan. About the medium distance between the two lakes, and five miles at their mouths from each other, are the wadys Meleh, Jamel, and Taria, the last of which drains the waters of the eastern declivities of Shechem and Samaria. Wady Kelt is the great outlet eastward of all the waters for ten miles north of Jerusalem. It enters the plain of Jericho near Kasr el-Jehud.

Nahr Arsuf.
el-Anjeh.

Wady
Rubin.

Wady el-
Arish.

Birch and
Beisan, &c.

Wady Kelt.

At the south-eastern corner of the Dead sea is wady el-Kurahy, which rises near the route of the Syrian pilgrim caravan, and is there called el-Ahsy. Between this and wady Mojib are many others, which flow from the mountains of Kerak; the largest is wady Kerak, or wady Derraah, which is never dry, and flows towards the Dead sea, falling into the bay at its northern side. Wady Mojib possesses much relative importance. Its source is near the pilgrim station at Katrane. It formed the ancient boundary between the kingdoms of Moab and Ammon, afterwards between those of the Ammonites and Moabites, and subsequently it separated the Israelitish territory from that of the last-named people. From its rise near Katrane to its mouth, it runs a circuitous course of at least fifty miles to the Dead sea. It flows in a bed of rock, the descent on both sides of which is in some places extremely steep and precipitous, and the distance, in a straight line from the top of one precipice to another, varies from two to three miles. Lieutenant Lynch's description of this celebrated river is worthy of transcription:—

el-Kurahy.

Kerak or
Derraah.

Wady
Mojib.

"We started at 1:55 P.M. with a light breeze from the south, and steered down the bay, along the coast towards wady Moheb, the river Arnon of the Old Testament. The shore presented the barren aspect of lofty perpendicular cliffs of red sandstone, and here and there a ravine with patches of cane, indicating that water was or had recently been there. At 4:45 passed a date-palm-tree and some canes, their tops withered, at the foot of a dry ravine; soon after saw an arch, twenty feet from the water, spanning a chasm twelve feet wide. At 5:25 stopped for the night in a beautiful cave on the south side of the delta, through which—its own formation—the Arnon flows to the sea. The stream, now eighty-two feet wide, and four deep, runs through a chasm ninety-seven feet wide, formed by high perpendicular cliffs of red, brown, and yellow sandstone, mixed red

[Wady Moheb, a Ravine of the Arnon.]

and yellow on the southern side, and on the north, a soft, rich red,—all worn by the winter rains into the most fantastic forms, not unlike Egyptian architecture. The chasm runs up in a direct line for 150 yards, then turns, with a slow and graceful curve, to the south-east." Proceeding northward along the east coast of the Dead sea, we come to wady Zerka Ma'in, which flows in a deep vale through a forest of defle trees. Zerka is a small river which rises on the Syrian pilgrim road, and falls into the Jordan. Its shores are steep, and overgrown

with rushes and the defle shrub. The mountains are of limestone, with strata of various coloured sandstone, and blocks of the black basalt of the Hauran. To the north is wady Ajhun, and various small brooks.

Scripture
terms.

It is often difficult to trace the valleys and streams mentioned in Scripture. The Old Testament employs destinative appellations, which are not, however, accurately translated. The Hebrew word *Nachal* agrees with the Arabic *Wady*. *Gai* is a vale without regularly flowing waters. *Emek* refers to depressed or valley plains. *Bik'ah* is a plain enclosed by mountains. The

Nachal, or “brook of Egypt,” was the southern boundary of the land (Numb. xxxiv. 5 ; Josh. xv. 4—47 ; 1 Kings, viii. 65, &c). It is called also “the river of the great sea” (Ezek. xlvii. 19 ; xlviii. 28), and perhaps “the river of the wilderness” (Amos, vi. 14). It is the present wady el-Arish. The valley of Eshcol (Nachal Eshcol, grape valley), from which the spies brought a bunch of grapes, is identified with a valley on the road from Hebron to Jerusalem, near the former place, where the finest grapes are still to be found. Nachal Sorek, where Delilah lived, was between Ascalon and Gaza. The brook of Reeds, Nachal Kanah, is the same with Nahr Arsuf, on the boundary of Ephraim and Manasseh. The brook Cherith, where Elijah was fed by ravens, was upon the eastern declivity of the mountains of Judea, towards the Jordan. The most southern on the eastern side of Palestine is the “brook of willows.” The southern boundary of the Moabitish territory is wady el-Ahsy, now forming the boundary between the districts of Kerak and Jebal. The “brook Zared,” in Moab, is probably wady Kerak. Farther north the Arnon, wady Mojib formed the southern boundary of East Palestine, and the Jabbok, now wady Zerka, the northern boundary of the Ammonites.

Brook of Egypt.

Valley of Eshcol.

Nachal Sorek.
Nachal Kanah.

Brook Cherith.

Brook of willows, &c

The term *Gai*, meaning the bottom of a valley, is in Scripture applied to—1. The valley of Zephathah, near Mareshah, in the tribe of Judah. 2. The valley of Cherashim (Craftsmen), belonging to the vale of Benjamin. 3. The valley of Zeboiim (Hyenas), in the tribe of Benjamin. 4. The valley of Zephthah-El, on the northern border of the tribe of Zebulon.

Gai.

Emek includes—1. The valley of Rephaim (Giants) south-west of Jerusalem, towards Bethlehem, now wady el-Werd. 2. The valley of Elah (Terebinth vale), where David overthrew Goliath, in the neighbourhood of Socho ; the present wady Es-Sunt (Acacias). 3. The valley of Ajalon, celebrated for Joshua’s miracle, now the great valley plain of Merj iben Amir, to the north of the village of Jalo. 4. A valley mentioned with Gibeon in Is. xxviii. 21. 5. The valley of Hebron, now wady el-Khalil. 6. A valley running south-east from Jerusalem towards the Dead sea ; the valley of Blessing (Emek hab-Berachah), 2 Chron. xx. 26. 7. The King’s Dale (Gen. xiv. 17 ; 2 Sam. xviii. 18), lying northward upon the Jordan. 8. The valley of Achor, near Jericho. 9. The valley of Succoth, east of the Jordan, in the upper part of the Ghor. 10. The valley of Bacah or Weeping (Emek hab-Bacah).

Emek.

Under the term *Bik’ah* are—1. The plain of Ono. The city is mentioned in 1 Chron. viii. 12 ; Neh. xi. 35, in connexion with Lydda. 2. The plain of Jericho, in the great valley of the Jordan. 3. The plain of the Mount Lebanon, at the foot of

Bik’ah.

Jebel-esh-Sheikh, perhaps the Ard Baniyas, where the Jordan rises.

Wells and
cisterns.

The general deficiency of water led to the construction of wells and cisterns, usually having a small round opening at the top. These were very general in the cities, and the remains of many are still observable along the ancient roads. Large reservoirs, or tanks of water, were built in great towns for public use, as in Jerusalem, Hebron, Gibeon, and many other places which are now commonly seen in ruins; but as Robinson remarks, these are the least doubtful vestiges of antiquity in all Palestine; for amongst the present race of inhabitants such works are utterly unknown.

Fountain of
the Virgin.

One of the most celebrated fountains in Palestine is the fountain of the Virgin at Nazareth, at which travellers and pilgrims, from time immemorial, have halted and pitched their tents. Dr. Clarke is of opinion "that if there be a spot throughout the Holy Land that was undoubtedly honoured by Mary's presence, we may consider this to have been the place." When this traveller visited the place, "he saw the women of Nazareth passing to and from the town with pitchers upon their heads; and, calling to mind," says he, "the manners of the most remote ages, we renewed the solicitation of Abraham's servant unto Rebecca." Lieut. Lynch also camped here, at which time "there were a great many women and children around the fountain; the children sprightly, with intelligent features, and the women the most cleanly in their attire, and the most courteous in their manners of any he had seen in Syria."

Fountain of Nazareth — Lynch.]

NATURAL HISTORY OF PALESTINE.

SOLOMON “spake of trees, from the cedar of Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes;” (1 Kings, iv. 33) and the Scriptures abound with allusions to various kinds of plants and trees.

I.—PLANTS.

Among the wild trees, the *cedar* (ערער *erez*) holds a pre-eminant place. Its roots are very spreading; its branches thick, numerous, covered with green leaves throughout the year, thick, and almost horizontal in their growth. Its height is very considerable, rising sometimes to 70 or 80 feet. The trunk is often of large circumference, measuring 36 feet, and more than 100 feet in the spread of its boughs. The wood is of a brownish-red colour; odoriferous, but bitter to the taste, so that worms or other insects are not disposed to touch it; hence the durability of the tree is great—a thousand or even two thousand years. It was therefore adapted to supply timber for the most magnificent edifices. Anciently the principal place where the cedars grew was Mount Lebanon, but few only of large dimensions are now remaining, and these on the most elevated part of the mountain. Many beautiful allusions to this stately production are scattered in Scripture (Ps. xcii. 12; civ. 16; Ezek. xxxi. 3; Hos. xiv. 6; Is. ii. 13). Travellers also have described it, but none better than Lord Lindsay: “Several generations of cedars, all growing promiscuously together, compose this beautiful grove. The younger are very numerous; the second-rate would form a noble wood of themselves, were even the patriarchal dynasty quite extinct; one of them, by no means of the largest, measures $19\frac{1}{4}$ feet in circumference, and,

[Cedar.]

Cedars of
Lebanon.

in repeated instances, two, three, and four large trunks spring from a single root; but they have all a fresher appearance than

[Timber of Lebanon

the patriarchs and straighter stems, straight as young palm-trees. Of the giants there are seven standing very near each other — all on the same hill; three more a little further on, nearly in a line with them: and in a second walk of discovery, after my companions had laid down to rest, I had the pleasure of detecting two others slow down on the northern edge of the grove — twelve, therefore, in all, of which the ninth from the south is the smallest, but even that bears tokens of antiquity coeval with its brethren. The stately bearing, and graceful repose of the young cedars contrast singularly with the wild aspect and frantic attitude of the old

ones, flinging abroad their knotted and muscular limbs like so many laocoons, while others, broken off, lie rotting at their feet: but life is strong in them all; they look as if they had been struggling for existence with evil spirits, and God had interposed and forbidden the war, that the trees he had planted might remain living witnesses to faithless men of that ancient 'glory of Lebanon'—Lebanon, the emblem of the righteous—which departed from her when Israel rejected Christ; her vines drooping, her trees few that a child may number them, she stands blighted, a type of the unbeliever! . . . We had intended proceeding that evening to Psherrk, but no, we could not resolve to leave those glorious trees so soon—the loveliest, the noblest, the holiest, in the wide world. The tent was pitched, and we spent the rest of the day under their 'shadowy shroud.' O, what a church that grove is! Never did I think Solomon's Song so beautiful, and that most noble chapter of Ezekiel, the 31st. I had read it on the heights of Syene, Egypt on my right hand, and Ethiopia on my left, with many another denunciation, how awfully fulfilled! of desolation against Pathros, and judgments upon No! But this was the place to enjoy it—lying under one of those vast trees, looking up every now and then into its thick boughs, the little birds warbling, and a perpetual hum of insect life pervading the air with its drowsy melody."

Next, perhaps, in magnificence is the *oak*, called by the Arabs Oak. Butin (אֵיל, אֵלון, אֵלִיל *ail, alon, or alah*), which abounded in different parts of Palestine, of which the most celebrated were those of Bashan. It was common to choose the shadow of this tree for pitching a tent, and often, alas, was it made the scene of idolatry. The eastern oak was, properly speaking, the terebinth, or turpentine tree, which had wide-spreading branches and abundant foliage. The turpentine exudes from the trunk. It is said to live a thousand years; and when it perishes, its place is supplied by a new trunk, which grows on the spot, and to a similar age: or there may be several long-lived shoots. But as oaks commonly flourished separately, they were often used to designate particular places, as the oak of Shechem, the oak in Jabesh, &c. As Mamre was a person of great importance, the term oaks, or terebinths of Mamre, was employed where Abraham lodged. Dr. Robinson says it is not an evergreen, but its small, feathered, lancet-shaped leaves, fall in the autumn, and are renewed in the spring. The flowers are small, and followed by small oval berries, resembling the clusters of the vine. The oak which is characteristic of Britain, is not found in Palestine or Syria; but there are other species of oaks. *Alah* is the term for the terebinth-tree, and *allon* for the oak.

Fir.

The *fir-tree* (ברוש *berosh*) attains a great height, and anciently grew luxuriantly on Lebanon and Carmel. It was used for ship-building, for splendid edifices, and for musical instruments. It was very tall, and its tops were occupied by the storks (Ps. civ. 17). It is used in Scripture as an emblem of power or grandeur.

Cypress.

Other trees also grew wild on the mountains; as the *cypress* (תרזה *tirzah*, and גפר *gopher*), a tall, straight evergreen, very durable, and having an aromatic wood. The foliage is dark, and its form pyramidal. It was anciently used for coffins and mummy-cases. The *Gopher-tree* (גפר) according to Fuller, Bochart, and other critics, is a species of cypress: the Greek name *κυπαρισσος* is evidently derived from it. It was probably the wood used in the construction of the ark. The *cupressus sempervirens* is a straight elegant tree of the cone family.

Gopher.

Pine.

The *pine* is a well-known stately and flourishing tree, referred to as an emblem of the prosperous state of the church. The Seventy render ארן *oren*, and our translators render עץ-שמן *etz-shemen*, and תדרה *tidaher* by the same word—*pine*. There were also on the sides of brooks, at the foot of mountains, or on the plains, the *lindan*, or *teil-tree*, the *alder*, the *poplar*, the *willow*, the *laurel*, and the *myrtle*.

Olive-tree.

The *olive-tree* (זית *zait*) is mentioned in Scripture as one of the most valuable products of the land, and was cultivated at a very early period: for we read of oil in the time of Jacob (Gen. xxviii. 18). It grows better in Palestine than in any other eastern country, though it never grows into a very large tree. In elevation it seldom attains more than 30 feet. It is, however, handsome and durable. The trunk is knotty, but the bark smooth, and the wood hard, with wide-spreading branches; the wood of a yellowish colour. The leaves are lance-shaped, like the willow, thick and firm, about two inches and a half

[Olive-Branch.]

long; on the upper surface of a dark green, on the under of a silvery hue, and thus they continue throughout the year. The blossoms appear between the leaves, enfolding the olives in the form of an oval berry, sometimes as large as a pigeon's egg, first green, then purple and black, containing a hard kernel, ripening in September. The fruit resembles a plum. Sometimes the olives are plucked in an unripe state, and put into a pickle for exportation; but they are chiefly prized for the oil they produce.

The oil is pressed out of the unripe fruit in various

ways. A full-sized tree produces a thousand pounds of oil. Olive-tree. The fruit of the wild olive-tree yields an inferior oil, and in smaller quantities, and the wood is used for fuel. The fruit of the olive is sometimes beaten off the tree with a pole or long stick, but the best is that which comes from a slight pressure, or is gently shaken. What remained was to be left to the poor, as were the grapes passed over in the vintage (Deut. xxiv. 20, 21). The best is obtained from unripe fruit. Olives were trodden in a particular kind of press. The word *Gethsemane* means an *oil-press*, and the place was so called probably because the presses were much used there for making oil from the fruit that grew plentifully on the Mount of Olives. The oil answered in a great degree the purpose that butter does with us, and for lighting lamps. It was also used for salads. Oil mixed with spices was used for ointment. To "dip the foot in oil," signifies to possess a plentiful and rich inheritance (Deut. xxxiii. 24). It is also a common emblem of gladness and of grace. The sacred oil for anointing the priests and tabernacle was very precious. It had in it four ingredients—myrrh, cinnamon, calamus, and cassia. Corn, wine, and oil, represent the three great blessings of Canaan.

The fatness of the olive was proverbial (Judg. ix. 8, 9), and is used by the Psalmist as emblematical of a vigorous and beautiful piety. "I am like a green olive-tree in the house of God" (Ps. lii. 8), and the young shoots springing forth gracefully from the roots, are referred to by him to represent "children round about the table" (Ps. cxxviii. 3). The olive-branch is regarded among all nations as an emblem of peace, probably because an olive-branch was brought by the dove to Noah in the ark, which he received as a token of harmony between heaven and earth after the terrible judgment of the deluge. It is the symbol of every kind of peace and prosperity. The oil, also, is an emblem of gladness, and of the grace of the Holy Spirit.

The *fig-tree* (תאנה *teenah*) grows in dry and sandy soils to a considerable height, and divides itself into a number of wide-spreading branches, having broad leaves, so as to furnish an agreeable shade. In one species they are said to be four or five feet long and three broad. The fig-tree grows abundantly in Palestine, and in some places forms very extensive plantations. The fruit makes its appearance before the leaves, growing from the trunk and larger branches; not, as in other trees, from the smaller shoots: so that a fig-tree with

[Fig-Tree.]

Fig-tree.

leaves but without fruit may be known to be barren for the season. The blossoms appear in the middle of March on the old branches in a pulpy case or husk. The fruit itself ripens at various times in the year, constituting three kinds; namely, 1. The *early or first-ripe fig*, which becomes ripe about the end of June, delicious in taste, and easily dropping from the bough if shaken. "I found Israel," says the prophet Hosea, "like grapes in the wilderness; I saw your fathers as the first-ripe in the fig-tree at her first time" (Hosea, ix. 10), thus describing the early attachment of God to Israel. Nahum addresses Nineveh, "All thy strongholds shall be like fig-trees with the first-ripe figs, if they be shaken, they shall even fall into the mouth of the eater" (Nah. iii. 12). 2. The *summer, or dry-fig*, which appears about the middle of June, and becomes ripe in August. 3. The *winter fig*, which appears in August, and ripens in November, when the tree has lost its foliage. It is of an oblong shape, dark, and larger than the former.

It is common to dry the figs in the sun, and preserve them in masses. These are called *cakes of figs* (1 Sam. xxv. 18). Fig-trees sprouting early become a sign of the approach of summer; and a failure of its fruit was deemed a great calamity (Comp. Matt. xxiv. 32; Jer. v. 17; Hab. iii. 17, 18). The "time of figs," signifies the season of plucking them; which explains the Saviour's cursing of the fig-tree (Mark, xi. 13). The time to gather was not come; it was therefore to be expected some should be found on the tree. It had leaves, which are not found in the fig till after the fruit. Some of the leaves of this tree—which are of considerable width—formed the first covering of the progenitors of our race, and which was contrived by twisting the stems of the leaflets, and otherwise fastening them together.

Almond-tree.

The tree which is the first to blossom in the opening year, before the cold days of February, is the almond-tree (אֲמֹנִי, *luz*). It is covered with snow-white flowers, and before the end of March the fruit is ripe. The rod of an almond tree, seen in vision by Jeremiah, denoted from this circumstance the rapid approach of God's threatened judgments, and the vigilance with which he watched over his word to fulfil it. "Thou hast well seen, for I will hasten my word to perform it" (Jer. i. 12). The leaves and blossoms resemble those of a peach. The fruit is enclosed in a tough shell, and this within a horny husk. The tree blossoms on the bare branches. It is cultivated at the present day in England, and is well known. The chiefs of the tribes had almond rods, emblematical of the vigilance it became them to exercise; and in Ecclesiastes (xii. 5), allusion is made to the white, silvery hair of age, taken from the white

flowers of this plant. The term, שקד, *shakad*, translated Almond-tree, in Genesis, xliii. 11; Numbers, xvii. 23; Ecclesiastes, xx. 5, and Jer. i. 11, is supposed by Dr. T. M. Harris to be the name of the fruit or nut, while לו, *luz*, is that of the tree itself.

The Vine (גפן, *gephen*,—a particularly fine kind, is named שדך, *shodek*). The cultivation of the *Vine* seems to have been known in the very earliest times. In the Scriptures, vineyards are frequently mentioned in distinction from the fields and ordinary gardens. They were usually planted on the sides of hills and mountains, and sometimes on places so precipitous that it was necessary to secure the soil by the inclosure of walls. The ground was carefully chosen on a southern aspect, the stones gathered out, a press made for making wine, a tower raised where the vine-dresser deposited his implements, and one or more watchmen stationed to guard the spot. These were sometimes built in an elegant manner, and became pleasure-houses, where the proprietor repaired for the entertainment of his friends. The process of preparing a vineyard is fully described in Isaiah, v. 1; and the divine care of the Jewish nation is beautifully represented by allusions to such a plantation (Is. v. 1—6; Ps. lxxx. 9—13).

Vines were propagated by suckers. The branches sometimes were allowed to creep on the ground, or a post was reared, with a cross piece for support and training, and frequently a trellis-work was formed to constitute an arbour by the spreading of the branches. The Syrian vines are sometimes trained upon trees, generally the fig-tree, which illustrates the expression of reposing under one's own vine and fig-tree in security and peace (Mic. iv. 4; Zach. iii. 10). Vines were sometimes very large, and very prolific.

The vines were pruned several times a year with an instrument called a pruning-hook or knife, which is generally well known. The law prohibited the Israelites from gathering the grapes of the first three years, which occasioned a careful and unsparing use of the pruning-knife, by which the vine was greatly strengthened (Lev. xix. 23).

The plough was driven through the vineyard once or twice in the year to loosen the earth and subdue the weeds, and the stones which might have accumulated were removed.

[Almond.]

The vine.

The vine-dressers, or keepers of the vineyard, formed a distinct class of labourers (2 Kings, xxv. 12).

Vintage.

The gathering of the grapes, or season of vintage, began in Syria about the middle of September, and lasted two months, but ripe clusters are found in Palestine as early as June and July. The vintage was a season of extraordinary gladness, and the Hebrews celebrated it with more festivity than even the harvest. The labourers collected the large clusters in baskets, and made the hills echo with their songs as they carried them to the *wine-press*. This was formed, like a vat, by digging into the ground, and secured over the bottom and round the sides with stone-work, plastered so as to hold the juice. It was often cut in the solid rock, and consisted of two separate vats close together: one being sunk considerably lower than the other. The grapes were thrown into the upper department or vat, where they were pressed by the treading of five or six men; the juice running, as it was pressed out, through a small grated opening in the side, close to the bottom, into the lower vat. The treaders sung and shouted as they jumped, and became thoroughly stained with the red juice of the grapes. "He shall give a shout as they that tread the grapes. Joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail from the wine-presses. None shall tread with shouting. Their shouting shall be no shouting." (Jerem. xxv. 30, and xlviii. 32, 33).

Wine-press.

Different terms denoting wine in various states.

Several terms are used in the Hebrew Scriptures denoting wine in the different modes of its preservation and use. *Yayin* (יין), is a generic name, occurring 141 times in the Old Testament, mostly signifying a fermented and intoxicating liquid. Sometimes it appears to mean the growing fruit of the vineyard (Deut. xxviii. 30; Jer. xl. 10—12). *Tirosh* (תירוש), is also a general term, which occurs 38 times in the Old Testament. Gesenius derives it from the Hebrew word *to possess*, because it possesses the head, or, in other words, is intoxicating. It is often used with the word corn, or field produce, and oil, or the produce of the orchard, and appears frequently to mean the solid produce of the wine. Our translators have in six instances rendered it "new wine," and in one instance "sweet wine." The Septuagint, Chaldee, Syriac, and Vulgate, translate simply "wine." In one place the Septuagint renders it "berry" (Is. lxx. 8), and in another "intoxication" (Hos. iv. 11). The Vulgate has "must" in Mic. vi. 15; in four other places, "vintage" (*vin-demia*). *Hamer* (המר), is a word which denotes *fermenta-*

tion. It is the chief word in Arabic for wine. Some of its forms occur nine times in the Old Testament. Once it is rendered "pure wine" (Deut. xxxii. 14); in the others, "red wine," which is most esteemed in the East. *Sobe* (סבא) is used three times in the Old Testament. In Is. i. 22, it refers to wine of a rich quality, which had been diluted with water. In Hos. iv. 18, the meaning is similar: "their drink (*sobe*) is sour." In Nahum, i. 10, the prophet says, "For while they be folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry." *Sobe* has been thought to be a species of wine boiled down, similar to the *sapa* and *defrutum* of the Latins. *Mesech* (מסך), or mixed wine, is frequently mentioned by the sacred writers, which was not, like the former wine, weakened by dilution, but increased in strength, or improved in flavour and colour, by a mixture of drugs, herbs, and spices. *Asis* (עסיס) is rendered three times by "sweet wine," and twice by "new wine." In Canticles, viii. 2, it is applied to the juice of pomegranates. In Joel, i. 5, it is associated with drunkenness; and in Is. xlix. 26, it implies an intoxicating quality. "A feast of

Wine.

[Ancient Wine-press.]

wines on the lees" (Is. xxv. 6) denotes old and pure wine. The term *lees* refers to the dregs of wine, and is similar to the French *lie*, and the English *ley*. This sediment is preserving. The ge-

neral term for wine in the New Testament is *οινος*. We have also "new wine," and "sweet wine" (Acts, ii. 12, 13).

The *palm-tree* (תמר, *tamar*), though now comparatively rare, once abounded in Judea, as in Arabia, Egypt, and the whole of southern Asia. Allusions to it in Scripture are frequent, and in ancient times there were palm-groves of even twelve miles in extent in the district of the Dead sea. On the ancient coins of the Jews it is sometimes found stamped, often with a sheaf of wheat and a cluster of grapes, as a symbol of their nation. After the conquest of Judea it was struck on the Roman coins. This tree grows up straight to a great height, from sixty to a hundred feet in sandy soils, but most luxuriantly in valleys and by the sides of streams of water. The finest were formerly found near the Jordan, near Engeddi, by the lake of Tiberias, and especially on the plains of Jericho, which was called on that account, the "city of palm-trees" (Judges, iii. 13). Figures of palm-trees

The palm-tree.

Palm-
branches.

were carved upon the doors of the Temple. It was usual to spread their branches before kings, when on public occasions they entered cities; and hence it was a mark of the highest honour to the Saviour, when they "took branches of palm-trees and went forth to meet him" (John, xii. 13), and strewed them before him as he entered Jerusalem (Mal. xxi. 8). The comparison in Solomon's Song is most expressive. "Thy stature is like to a palm-tree" (Cant. vii. 7). Not less characteristic is the language of the psalmist. "The righteous shall flourish like the palm-tree; he shall grow like a cedar in Lebanon" (Ps. xcii. 12). And in the first of those sacred poems of the "sweet singer of Israel," the allusion seems to be to the palm: "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither." In the Grecian games, the victorious combatant

[Palm.]

was often rewarded with a palm-branch, which is referred to as the emblem of the final triumph and joy of glorified immortals. "I beheld, and, lo, a great multitude stood before the throne and the Lamb, clothed with white robes, and palms in their hands" (Rev. vii. 9.)

Foliage of
the palm.

The foliage grows thick and clustering at the top of the tree, where forty, fifty, or more leaf-branches spring forth, and are set round the trunk in circles of six. The lower row is of great length, and the leaves curve downward. The long leaves are used for roofing, and the others for mats, couches, bags, fences, the fibres for ropes, the shoots at the bottom for sacks, mats, sandals, &c. In February small scales, having a kind of bud, sprout from between the junctures of the lower stalks and the trunk: these are contained in a tough, leathery skin. A single tree will bear a considerable number of dates in clusters weighing several pounds each. When ripe, they are plucked or shaken off the tree. They are then

[Date Palm.]

Dates.

spread on mats in the open air, and are fit for use in a few days. Some are eaten fresh, and others kept for future use. Some yield a rich syrup, which, being expressed the remaining

husk is steeped in hot water, and affords a pleasant drink. The Palm.
different kinds of syrup constitute the date wine, which was so highly valued and celebrated in ancient times. From the juice of the dates, or sap of the tree itself, was obtained what was called *debash* or *dibs*, rendered honey in our version; that is, palm-honey.

The palm-tree lives upwards of two hundred years, and is most productive from the thirtieth to the eightieth year.

The *sycamore-tree*, or *sycamine* (שקמור *shikmot*), is common Sycamore.
in the low lands of Palestine and in Egypt. It resembles the mulberry-tree. The fruit grows in clusters on sprigs like grape-stalks, shooting out from the trunk. It is sometimes called the Egyptian fig-tree. The branches grow out almost straight. The wood is of a dark colour, and, being very durable, is used in building. The leaves are large, and of a green and glossy colour. The fruit is exceedingly sweet, and is produced several times in a year, without any particular regard to the season.

The *balm-tree*, or *balsam* (צרי *tzeri*), flourishes near the moun- Balm.
tains of Gilead, and is celebrated for the resinous substance obtained from it. From want of culture it is not at present found in Palestine, but it grows in Arabia and Egypt. It is a native of Abyssinia. There are three kinds; one a regular tree, two growing like shrubs. The balm of the Bible is an article of commerce, and a medicine made either of the sap of the tree or the juice of the fruit. The bark is cut when the juices are in most full circulation, and as drop by drop issues from the incision, it is received into small earthen bottles. Thence it is poured into larger ones, and corked up. About sixty drops a day is obtained from one tree. The odoriferous scent of the balm is universally celebrated. It was cultivated chiefly in the neighbourhood of Jericho and Engeddi, and often sold for twice its weight in silver. The tree is an evergreen, growing to the height of fourteen feet, and from eight to ten inches in diameter. The leaves are small and of a bright green; the trunk is smooth, and encircled with little protuberances resembling a crown, covered with a rind, thick and hard, but easily broken. The flavour of the fruit is delicious. Another term employed to designate the balsam-tree is *baalshemen*, בעלשמן. According to Mr. Bruce, none of the Arabian balsam reaches this country, owing to the smallness of the produce; that which occasionally comes here being obtained by boiling the branches and leaves in water. It is a whitish, turbid, thick, very odorous liquid, which resinifies, and becomes yellow by keeping. "Its physiological effects," says Dr. Pereira, "are believed to be similar to balsam of copaiba and the liquid turpentine. The most wonderful properties were

formerly ascribed to it. It is rarely or never employed by Europeans ; but the Asiatics use it for its odoriferous as well as for its medicinal properties."

Pome-
granate.

The *pomegranate*, or *granate apple* (רִמּוֹן *rimmon*), abounds in the East, growing wild in many countries. It does not rise high, but rather, from its multitudinous branches, appears like a large bush or shrub. It has large reddish blossoms resembling a bell in shape, and the fruit is very beautiful, about the size of an orange, flattened at the ends. The juice is sometimes made into a wine by itself, and sometimes mixed with other wine to give it a degree of pungency. When the fruit is ripe, in August or September, the rind, at first green, assumes a brownish red colour. The inside of the

[Pomegranate.]

pomegranate is of a bright pink, with skinny partitions like the orange, with a number of little red and purplish white seeds. The seed forms a good medicine, and the rind is used in preparing fine leather. Artificial pomegranates were in high estimation among the Jews as ornaments. They were worked in the hem of the high priest's robe, and on the net-work which covered the tops of the two pillars, Jachin and Boaz, in the temple of Solomon (Exod. xxviii. 33, 34 ; 1 Kings, vii. 18).

Apple-tree.

The *apple-tree* (תְּפֻחָה *tiphuah*), is celebrated in Scripture, and is the same with the citron, which is described in the Song of Solomon as very beautiful, fragrant, and productive of delicious fruit. It is furnished with beautiful leaves throughout the year, affording a most refreshing shade. The fruit is of a gold colour (Comp. Prov. xxv. 11).

[Apples.]

The *nûbk*, or *lotus-tree*, the *spina christi* of Hasselquist, called by the Arabs the *dhom tree*, has small dark-green, oval-shaped, ivy-like leaves. Clustering thick and irregularly upon the crooked branches, are sharp thorns, half an inch in length. The smaller branches are very pliant, which, in connexion with the ivy-like appearance of the leaves, sustain the legend that of

them was made the mock crown of the Redeemer. Its fruit is subacid, and of a pleasant flavour.

Zukkum.

The *zukkûm* is a term applied by the Arabs to a small thorny tree, with fruit of an olive green colour, like a date ;

the bark of the tree smooth, the leaves thin, long, and oval, Zukkûm. and of a brighter green than the bark or fruit. It is bitter and acrid to the taste, and is declared by the Koran to be the food of infidels in hell. Dr. Robinson, quoting Maundrell and Pococke, describes it as the balsam-tree, from the nut of which the oil of Jericho is extracted, called by the pilgrims Zaccheus' oil, from the belief that the tree which bears it was the one climbed by Zaccheus. Scripture, as Dr. Robinson states, renders it with more probability the sycamore or plane tree.

To this statement Lynch adds the following in a note:—

“ Zakkûm, or zaccoun of the Arabs, has various English names, as Jericho plum, Jerusalem willow, oleaster, wild olive, &c. It is the *Elægnus angustifolius* of botanists. The tree much resembles the olive, and has been mistaken by many writers for the wild variety of that useful tree. The resemblance is close, not only in the leaves, but also in the fruit. The last, however, is larger, and more oblong. The oil extracted from the nut or kernel has been long celebrated in Syria as very efficacious in the treatment of wounds and bruises, and is said to be preferred to the Balsam of Mecca for that purpose.

[Balm of Gilead.]

It is also supposed by some to be the Myrobalanus of Pliny, and Belew says that near the Jordan he found ‘ les arbres qui portent les Myrobalans, citrins du noyau desquels les habitans font de l’huile.’ Dr. Boyle seems inclined to believe that this oil is the tzeie (translated balm in our version), mentioned in Genesis, as it is there noticed as a product of Gilead, and which could not have been what is now called balm or balsam of Gilead, as the tree producing it is a native of Arabia or Abyssinia, and not of Palestine; being only cultivated in one or two places in the latter country, and not until a period long after that of Jacob. From this, and the evidence afforded in many other parts of the Bible, it appears certain that the balsam alluded to was a production of Gilead, and also that it was used as a medicine, and there is a strong probability that it was the oil from the zakkûm. The oil is

Balm of
Gilead.

extracted first by pressing the crushed nuts, and a further portion is obtained by boiling them."

Box-tree.

[Box-tree.]

The *box-tree* (תאשור *teashur*), was an evergreen of very beautiful foliage, and of very perfect proportions. This, with two others, are conjoined in Isaiah's splendid representation of the future state of Zion. "The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary." (Is. lx. 13.)

The *spikenard* (נרד *nard*), was a plant in great estimation; but only an inferior species grew in Palestine. The true spikenard, or nard, belongs to India, and the more distant East. It has a strong aromatic taste and smell. It grows in large tufts, resembling tall grass; an ointment is made of it, which is very costly and precious; so that a box of it, containing a pound, was valued in the time of our Saviour at three hundred pence, which, according to the present value of money, would amount to upwards of eight pounds (Mark, xiv. 3). The crude vegetable was worth a hundred denarii (nearly £9. 7s. 6d.) at Rome in the time of Christ.

Aloe.

[Aloe.]

The *aloe* (עלר *olar*, and אזולות, *ahaloth*), is a plant with broad prickly leaves, nearly two inches thick, which grows about two feet high. A bitter gum or juice is obtained from it, which is used as a medicine, and was anciently used for the purpose of embalming. Nicodemus brought a hundred pounds of myrrh and aloes to embalm the body of Christ (John, xix. 39). Besides this, a small plant of the same name is found in India, called *agallochum*, the *Lign-Aloe*, having beautiful flowers and a fragrant wood, which is used for cabinets and ornamental work.

Cinnamon.

The *cinnamon-tree* (קנמון *kinnamon*), is a species of laurel, from the inner bark of which a well-known aromatic is produced. Cinnamon was one of the ingredients of the holy oil (Exod. xxx. 23).

Cassia.

Cassia (קדה *kiddah*), is the bark of a tree of the same species with cinnamon and sassafras, and was used as an ingredient of

the holy anointing oil, remarkable for its fragrance. It was Cassia, an article of Tyrian trade.

[Cinnamon.]

[Cassia.]

Another of the ingredients of the sacred oil, and an article of Syrian commerce, was the sweet *calamus*, (קנה בושם *kaneh bosem*). This plant grows about two feet high, and is very fragrant.

The *hyssop*, (אזוב *esob*), is a small herb, growing in mountainous places, with bushy stalks, about a foot and a half in height. The leaves have an aromatic smell and a bitter taste. It abounds on the hills near Jerusalem.

The *juniper* (רתם *rothem*), is a tree of the cedar species. By Juniper. the term, in Job, is probably intended the broom, which is still

Calamus

[Calamus.]

[Juniper.]

[Hyssop.]

common in Arabia. Elijah is said to have slept under a juniper tree (*rothem*). In seasons of scarcity it was used for food, but generally for fuel.

Mustard-plant.

The *mustard-plant* (σινάπι *sinapi*), rises from the smallest seed into the likeness of a tree (Matt. xiii. 32). It presents a remarkable growth among herbs in our own country, but in Palestine it rises and spreads its branches to a much greater extent.

Rose.

The *rose* (הבצלית *habetzeleth*), grows in Palestine in several varieties, as well as in different parts of the East, where its elegance of form, fragrance, and colour, have always been, as in all other localities, admired and celebrated. The rose in the Vale of Sharon blooms in abundance, and was, in ancient times, deemed peculiarly fine. It is a kind of tulip, or narcissus (Cant. ii. 1).

Lily.

The *lily* (שושן *shushan*), is also greatly distinguished. Solomon in all his glory was not arrayed like one of them (Matt. i. 29). The dry stalks were used as fuel. "It is natural to presume," observes Sir J. E. Smith, "that the Divine Teacher, according to his usual custom, called the attention of his hearers to some object at hand; and as the fields of the Levant are overrun with the *Amaryllis lutea*, whose golden liliaceous flowers in autumn afford one of the most brilliant and gorgeous objects in nature, the expression, of Solomon in all his glory not being arrayed like one of these, is peculiarly appropriate. I consider the feeling with which this was expressed as the highest honour ever done to the study of plants; and if my botanical conjecture be right, we learn a chronological fact respecting the season of the year when the sermon on the mount was delivered."

Richness of the soil.

We conclude this part of the natural history by quoting the words of Dr. Kitto¹ which condense the statements of Schubert, Ehrenberg, and Russeger. "The richness of the soil in the hills, and upon the high places, is evinced by the presence of the azerole,² or parsley-leaved hawthorn, the walnut and arbutus, the laurel and laurestinus, different species of pistachio and terebinth trees, the evergreen oak, also arboreal and shrubby species of rhamnus (buckthorn), the Spanish broom,³ supposed to be the juniper of Scripture, and a few species of thyme. Upon the woody heights, however, are many species of pine and fir. The sycamore and the carob⁴ tree, the mulberry and the opuntia fig, grow, but are mostly planted in the vicinity of towns. Gardens full of oranges and citrons are found mostly at Nabulus or Shechem. The spontaneous and abundant growth of several kinds of grain in many districts of the country, and especially in the plain of Esdraelon, and the high plain of Galilee, is a kind of wild succession of the corn which

¹ Scripture Lands, pp. 157, 158.

³ Genista Rætam.

² Crategus Azarolus.

⁴ Ceratonia siliqua.

in former times grew here, and now evinces what a rich corn land Palestine was in former days. Besides wheat and barley, rye, scarcely now an object of culture in Syria, may be recognized amongst this wild growth. Richness of the soil.

“In the present neglected state of agriculture, attention is mostly given to the same species of grain which are cultivated in Egypt. One sees entire and extensive fields cultivated with the summer durrah¹ (“durrah of the heat”), the common durrah,² and the autumn durrah,³ which are all varieties of the *Holcus Sorghum* of Linnæus. Maize, spelt, and barley, thrive almost everywhere. In the marshy grounds of the Upper Jordan, and about the Lake Huleh, rice also is cultivated; and in the neighbourhood of Jacob’s Bridge, on the Jordan, may be seen very fine tall papyrus reeds upon the banks of the river.

“Of legumes, the ‘hommus’ or chick-pea,⁴ the ‘fuhr’ or Egyptian bean,⁵ the hairy-headed kidney-bean,⁶ and the blue chickling vetch,⁷ as well as the ‘adas’ or lentil, and the field pea,⁸ are largely cultivated.” Legumes.

[Tares.]

[Garlic.]

[Melon.]

Cucumbers (קישאים *kischyim*), and various kinds of *melons*, were cultivated among the Jews. Egypt, however, produces the finest melons. The *water-melon* especially is raised with great advantage on the banks of the Nile, and furnishes a most agreeable refreshment in the warm climate of that country. Many poor people live on them almost entirely while they last. The Israelites remembered them in the wilderness, as well as the *leeks* and the *onions*, with longing desire (Numb., xi. 5). Onions in Egypt are better than they are anywhere else in the world, being sweet and pleasant to the taste, without the hardness which commonly makes them unfit to be eaten. The *thistle* and the *nettle*, Cucumbers.
Melon.
Leeks.
Onions.
Thistle.

¹ Durrah Kaydee.² Durrah dimeeree.³ Vicia fabia.⁴ Lathyrus satavus.⁵ Durrah sayfeh of Linnæus.⁶ Cicer arietanum.⁷ Phaseolus mungo.⁸ Pisum arvense.

besides several kinds of thorns and brambles, were common in the fields of the Jewish farmer. He was also troubled with the *tare*. This tare seems to have been the same weed that is now called *darnel*, still known in that country, as well as in many others. It often gets among wheat and other grain, after the manner of cockle and other such hurtful plants. The bread made of grain in which much of its seed is found is very unwholesome; it creates dizziness, drowsiness, and headache. It is all-important, therefore, to separate it from the crop. This, however, cannot well be done while it is growing in the field; because its roots are so connected with those of the wheat, that to pluck up the one would materially injure the other" (Matth. xiii. 24—30.)

Pulses. "Amongst the pulses, the most conspicuous are different species of hibiscus—'bamia towilch,' the *hibiscus esculentus*, 'bamia beledi,' or 'wayka,' the *Hib. præcox*; here and there the culture of the *potatoo*, called by the natives 'holkas franschi,' is attempted by the Franks. The 'kharschuf,' or *artichoke*, is very common in the gardens of the monasteries, with the 'khus' or *lettuce*: in most districts the *water melon* and the *cucumber* are abundantly produced. *Hemp* is more generally grown than *flax*; *cotton* is cultivated in some localities, and some quantity of *madder* for dyeing is raised.

[Cotton Plant.]

[Mint.]

[Coriander.]

Variety of
plants and
flowers.

"Were we to furnish a description of all the large variety of the plants and flowers of Palestine which the spring displays, the information would form a book of itself, for whoever follows but the course of the Jordan from the Dead Sea to the lakes of Tiberias and Huleh, and to the sources of the river under Antilebanon, traverses in few days different climatic zones, and finds in them various principal specimens of the vegetable kingdom, which, in other countries of the globe, lie hundred of miles apart.

“ One small plant which the pilgrims usually collect on the Mount of Olives, is the *Egyptian bloody everlasting*,¹ while from Carmel and Lebanon, as a further memorial of their pilgrimage, they take the *large Oriental everlasting*.² The *mandrake of Palestine*³ is sought with much avidity by the Oriental Christians, as well as by the Mohammedans in the neighbourhood of Jerusalem, because they attribute peculiar virtues to this fruit; it is, however, very scarce in that neighbourhood, although abundant south of Hebron, as well as on Mount Tabor and on Carmel. ‘Whoever desires to behold the perfection of beauty and splendour in the liliaceous tribe of plants, as also indeed in other bulbous rooted plants, such as the tulip, the hyacinth, the narcissus, and the anemone, should,’ says Schubert, ‘visit in the summer some of these districts through which we passed.’ ”⁴

Bloody everlasting.

Mandrake.

“ From this general survey of its different productions, we may learn how extremely fruitful Palestine must have been, in the days of its ancient prosperity and peace. Every variety of soil had its use; some valuable tree or plant growing better upon it than upon any other; so that the poorest and the roughest grounds yielded, oftentimes, as much as the fairest and most rich. While the different kinds of grain flourished on the more level and fertile tracts, plantations of the serviceable olive covered the barren and sandy hills; the low watery soils of clay nourished groves of the tall and beautiful palm; the steepest mountain sides were hung with the rich dark clusters of the vine. By the hand of industry, the naked rocks, on such steep places, were covered with earth, and walls were builded to hinder it from being swept away with the showers. So, from the bottom to the top, might sometimes be seen, rising one above another, plot after plot thus raised by labour and art, where the vine was reared by the husbandman’s care, and rewarded his toil with its plentiful fruit. As every family had only a small piece of ground to till, every foot of it that could be improved was cultivated, and no pains were spared to turn it to its best account. Hence, the land had the appearance of a garden, and yielded support to a vast number of inhabitants. The country of Lower Galilee, especially, has been celebrated for its fruitfulness. According to the testimony of Josephus, the Jewish historian, who lived just after the time of Christ, that part of it which bordered on the lake of Gennesareth, where our Lord spent so much of his time, was especially remarkable for the great variety and plenty of its productions; every plant seemed to thrive in it; fruits that naturally grow in different climates were raised with equal ease here; so that

Fruitfulness of Palestine,

And general cultivation.

¹ Gnaphalium sanguineum.

³ Mandragora autumnalis.

² Gn. orientale.

⁴ Scripture Lands, p. 158.

it seemed, says that writer, as if God had taken a peculiar delight in that region, and the seasons had rivalled each other in the richness of their gifts.

Present
neglected
aspect of
Palestine.

"But when the traveller passes through Palestine now, his eye meets no such scenery of fruitfulness and beauty, over its mountains and plains. Large tracts of the country seem a barren waste; the rich covering of the field is gone, and the hills are stripped of the vine; a thinly scattered people live in comparative poverty and idleness, where once the many thousands of Israel and Judah found plentiful support. The country, for more than a thousand years, has been given up to be wasted by war and crushed by oppression. Its people have been driven away and trampled under foot, by cruel enemies. The whole land is now under the dominion of the Turks, who, instead of encouraging industry, leave it without protection and without profit. The farmer has no motive to plough and sow; his crops would grow up only to be plundered by wandering Arabs; and if he could secure any property, it would only expose him to danger from the avarice of some tyrant officer of the government, determined to seize it all for himself. No wonder, then, that "the fruitful land has been turned into barrenness." It has been done, however, "for the wickedness of them that dwelt therein," and is a wonderful fulfilment of the threatenings of God, delivered even as far back as the time of Moses (Deut. xxix. 22—28), and repeated by the prophets that followed after."¹

II.—ANIMALS.

QUADRUPEDS.

Horse.

The *horse* (סוס *sus*), is mentioned in the history of Jacob and Joseph, being then much used in Egypt, but the Jews did not employ that useful animal till the time of Solomon. The law of Moses expressly forbids the multiplication of horses (Deut. xvii. 6). Joshua was commanded to hamstring them when taken in war. In the days of Solomon there was a great traffic in horses, which were ridden on without a saddle. Other words besides the common one given above, are used to denote this animal.

The Ox.

Oxen (בקר *bakre*), and cattle of that species, are smaller in eastern countries than with us, and have a hump on the back, over the fore feet. They are particularly diminutive in the vicinity of Jerusalem, but in the upper valley of the Jordan are of better size, as well as more numerous. The finest kind are found in the rich pastures of Bashan, where they are both strong and fierce. They were highly prized by the Jews for

¹ Nevin.

their usefulness. Bulls and cows were both subjected to the yoke, and were employed to draw, and at the plough, and to tread out the corn. A particular law was made that the ox should not be muzzled when thus engaged (Deut. xxv. 4.) The cow was valued for her milk, which was made use of for drink, and to make cheese. Horns are often referred to in Scripture as the sign of strength and power.

The *ass* (חמור *chamor*) of the East is a very serviceable, and moreover a very spirited animal. It was employed in early times to carry burdens, and draw at the plough, like the ox, and constituted a considerable portion of the substance of the opulent. Sometimes they were so numerous as to require a special keeper. The food of the ass is coarse, and his skin very thick. Though usually of a dark brown colour, or red, it is sometimes of a silvery white, and is then chiefly appropriated to persons of dignity, as magistrates; “speak, ye that ride on white asses; ye that sit in judgment, and walk by the way” (Judg. v. 10). The ass is remarkably attached to its owner, and in this respect resembles the dog. The wild ass (פרא *para*) is a fleet and beautiful animal, and though ranked under the same genus with the domestic ass, differs materially in respect to the freedom it enjoys, its general habits, and the place of its dwelling. The description of it, in the book of Job (ch. xxxix. 5—8) is most poetical and striking: “Who hath sent out the wild ass free? Or who hath loosed the bands of the wild ass? Whose house I have made the wilderness, and the barren land¹ his dwellings. He scorneth the multitude of the city, Neither regardeth he the crying of the driver. The range of the mountains is his pasture, and he searcheth after every green thing.” This accurate and glowing description of the unrestrained habits of the wild ass, harmonise so admirably with the unfettered and capricious movements of the Arabs, that the propriety of the language employed by the angel to Hagar, when predicting her son’s future condition—“And he shall be a wild-ass man,” is at once perceived and appreciated.

The *mule* (פרד *pered*) is a hardy, sure-footed animal, and, as is familiarly known, of an obstinate disposition. In comparison with the horse, it is long lived. The most distinguished persons among the Jews used them to ride upon. David and all his sons rode upon mules. Absalom was upon one of them when he was caught by the boughs of an oak. The Jews are not supposed to have bred, but to have purchased them, because such mixture of blood was prohibited in Lev. xix. 19.

¹ Heb. *Salt places*. Salt was a figurative representation of barrenness, because the plains bordering the lake of Sodom, or Dead Sea, are the most barren parts of Palestine.

Camel.

Camels (גמל *gamal*) are of two kinds; one large and strong, with two protuberances or humps upon his back, known as the Bactrian camel; the other, called also the dromedary, which is commonly referred to in Scripture, with only one hump, smaller than the other species, but more fleet. The camel is evidently formed for the desert. Its feet have a tough elastic sole, which prevents sinking in the sand. Within the body is a cavity divided into cells, which are filled when the animal drinks, so that he can do for a month without any further supply, feeding only on

[Camel.]

leaves, thistles, briars, and the coarsest food, which he crops as he goes. With all this he is capable of enduring constant travelling at the rate of thirty miles a day, and bearing very heavy burdens upon his hump or back,—as much as six or eight hundred pounds weight. Hence the application of the term land-ship, or ship of the desert. These are placed upon him while he is made to kneel; a procedure, however, which he somewhat resents in cries, or rather growlings of an angry kind. The hair of the camel is woven into a kind of cloth of a coarse kind. John the Baptist had “his raiment of camel’s hair.” The flesh and milk are used for food by the Arabs; but this animal was unclean to the Jews. The ordinary life of the camel is between thirty and fifty years. The poor fellow is rather roughly handled in the pages of modern travelling. Dr. Robinson does not regard him with any great favour, and Lord Nugent sets him down severely. “The gait of the beast is as tiresome to the rider as anything can be which is not physically fatiguing. It is a very proud and important-looking stride, of vastly slow progress, to every step of which, regular as the pendulum of a clock, the rider perched aloft on a pack-saddle, which is perched aloft on a hump, is fain to bend, as it were, in respectful acknowledgment. The effect of this is at first very ludicrous, even to the performer. But after thus stalking and bowing for a certain time across the dead flat of a desert, without a chance, exert himself as he will, of mending his pace, it becomes exceedingly tiresome to him, particularly oppressed as he is in beginning his journey at sunrise, with the sense that that pace must continue, unimproved and unvaried, till the setting of the same. To call the camel or the dromedary ‘the ship of the desert,’ is a great injustice to the ship of the ocean, whose every movement carries with it a feeling of life and sense,

Hair and
flesh of the
camel.

Its gait.

tempered by obedience; while the gait and manners of the other leave a notion only of the involuntary and mechanical.

“I spoke a while ago of the patient, long-suffering expression of the camel’s face; but your opinion of the camel will, I think, change, as mine did, upon further and more intimate acquaintance. The truth is, he is but an ill-conditioned beast after all. What you took for the expression of patience becomes one of obstinate, stupid, profound self-sufficiency. There is a vain wreathing of the neck, a self-willed raising of the chin on high, a drooping of the lack-lustre eye, and sulky hanging of the lower lip, which, to any who has faith in the indications of countenance and action, betoken his real temper. Then that very peculiar roar of his, discordant beyond the roar of any other beast, which continues during the process of his being loaded, from the moment that the first package is girded on his back to when he clumsily staggers up on his feet to begin his lazy journey, is a sound betraying more of moral degradation than any I ever heard from any four-legged animal; a tone of exaggerated complaint, and of deep hate, which the shape of his open mouth well assorts with. The Dromedary is said to be to the camel what the thorough-bred horse is to the hack. But he who has ridden a dromedary will never again profane the

Character of
the camel.

Dromedary

qualities of the thorough-bred horse by using his name in any such company. The dromedary, it is true, is lighter than the camel, and capable of going much faster; but in temper and spirit he differs from him in nothing but in being even more obstinate. Though able to go at the rate of ten or twelve miles an hour (and some are made to do it by dint of a rough education), the dromedary who has not been from his early

[Dromedary.]

youth in the hands of a Tartar, or of an Arab of one of those tribes whose trade is war and plunder, cleaves to his favourite pace of two miles and a half. You cannot, do what you will, make friends with him, or coax him out of what he seems to consider as his privilege of thwarting and annoying his rider. He always goes slow, and whenever he can, goes wrong. If you strike him for any misconduct, he bellows, turns round, and lies down. If you, as the term is, ‘make much of him,’ he behaves like an animal who cannot take delight in anything. He is never young. The yearlings, of whom you see large troops pasturing by the sides of their dams, wherever there is a patch of scanty verdure in the desert, never frisk. They have

His in-
tractability

the same look, the same action, they aspire to the same roar with those of the caravan.”¹ Burckhardt observes, “No Arab family can exist without one camel at least; a man who has but two is reckoned poor; thirty or forty place a man in easy circumstances; and he who possesses forty is rich.”

Goat.

The *goat* (עז *ez*), is of two kinds: one a common goat; the other larger, remarkable for broad ears that hang down a foot or a foot and a half. The goat yields a very sweet milk, which in eastern countries has always been valued above all others. Hence the promise “Thou shalt have goats’ milk enough for thy food, for the food of thy household, and for the maintenance of thy maidens” (Prov. xxvii. 27). The flesh of this animal is also greatly esteemed. The hair, long and black, is made into cloth, and is often used to cover the tents of the shepherds. The tabernacle was covered with goats’ hair spun by the Israelitish women in the wilderness. Some goats have very fine hair, out of which stuffs are formed. The skin furnished bottles from the earliest times. Goats constituted an important part of the property of the opulent. They are wandering in their habits, and feed on bark and twigs of trees or plants. They were a clean animal by the Jewish law.

Sheep.

Besides the common kind of *sheep* (שׁוֹרֶה *seh*, and צֶאֱן *tsan*) so well known in Europe, there is a breed in Palestine larger, and clothed with finer wool. They have large and broad tails, in substance resembling marrow and fat intermingled, and considered a great delicacy. Sometimes they are used instead of butter. In the directions given for the Sacrifice of the Peace Offering, in which all the fat was consumed, there is an express injunction to burn the tail upon the altar. Their flesh supplies food, and their milk drink, but they are chiefly valuable for their wool.

Stag.

Many other animals, as the *stag* or *hind* (אֵילָה *ajalah*), the *fox* (שׁוּעָל *shual*), &c. are too familiar to need description.

Hog.

Hogs (חֲזִיר *chuzir*) were regarded by the Jews as peculiarly unclean, and seem not to have been kept in Palestine; but *wild hogs* abound upon Mount Tabor, the lesser Hermon, and in the woods of Carmel. They are often seen in the plain of Esdraelon.

Lion.

The *lion* (אֵרִי *ari*, or אֵרִיָּה *arajah*) is often denominated “the king of beasts,” and is so well known as a wild and fierce animal as to preclude the necessity of particular description. Anciently, it inhabited the marshy banks of the river Jordan. Figurative allusions to it abound in Scripture. Besides its majestic appearance, its roar is especially characteristic. A modern traveller has intimated that when uttered as he heard

¹ Lands, Classical and Sacred, p. 147—149.

it, in the stillness of the night, the sound and the echoes were more tremendous than those of thunder. "The lion has roared," says the prophet, "who will not fear?" (Amos, iii. 8). It is commonly uttered when in sight of his prey, or in the act of striking it down. Since the time of the Crusades, no decisive evidence has been afforded of its existence in Palestine. Other terms than those above are employed to denote the lion—namely, גור *gor*, a lion's whelp; כפיר *chephir*, a young lion just beginning to hunt prey for himself; ארי *ari*, as given above, a full-grown lion; שחל *shacal*, a black lion—one in full strength of age; and ליש *laish*, a fierce or enraged lion.

[Lion.]

The *leopard* (נמר *nimr*) is frequently mentioned in Scripture, and allusions are made to its peculiar qualities and habits; as its watching for its prey, its fierceness and cruelty, its power and fleetness. It is an animal of the cat tribe, and though not abounding now, is found in the mountainous districts.

[Leopard.]

The *unicorn* (ראם *reem*).—The animal to which this name is applied in the Bible is represented as a wild ungovernable beast, remarkable for the loftiness either of its stature or of its horns, and perhaps of both; possessed of great strength, and inclined, at times, to exercise it furiously and without mercy, even against man. It is, however, no easy matter to determine which, of all the animals that are now known in the East, has the best claim to be considered as the unicorn of Scripture. Its Hebrew name carries in its signification merely a reference to that *loftiness* by which it was distinguished, without any other indication of its nature or appearance. In the earliest translation of the Bible into another language, it was called the unicorn, or the *one-horned* animal. Under this name the ancients have described a very peculiar beast. It is represented as having the legs and body of a deer, with the head, mane, and tail of a horse, armed with a single straight horn from the middle of its forehead, and presenting altogether a form and appearance of no common elegance. But travellers have not been able to find, in later times, any animal of this sort in eastern countries. Animals with only one horn have indeed been discovered, but

Unicorn.

none of them suit the description of the ancient unicorn. Many learned commentators, however, have been of opinion that the *rhinoceros* is intended by the unicorn; to which the principal objection is, that this animal is now only found in countries very remote from Judea.

Dr. Kitto's disquisition on this animal, though somewhat extended for our limits, are nevertheless deserving of being transferred to our pages:—"No one now seeks for the unicorn in the heraldic animal that passes under the name, and which never had any but an imaginary existence. There is nothing in the Hebrew word to imply that the *reem* was one-horned; it is indeed mentioned as horned; and on referring to the passages in which the term is introduced, the only one which is quite distinct on this point seems clearly to intimate that the animal had two horns. That passage is Deut. xxxiii. 17, 'his horns are like the horns of the *'reem.'*' the word here is singular, not plural, and should have been 'unicorn,' not 'unicorns,' as in our version; but it would have been inconsistent to have said 'the horns of the unicorn'—the one-horned, and therefore the word was put in the plural. The second passage is Psalm xxii. 21: 'The horns of the unicorns,' which affords no information. The third is Psalm xcii. 10 (וְרָאִים קַרְנֵי וְתָרַם *vattarem ki-reem karni*), literally, 'But thou wilt exalt, as the *reem*, my horn.' If 'horn' be *supplied* in the parallel, as in our version, 'as the horn of the unicorn,' then there would be nearly the same evidence for concluding the *reem* had one horn, as the first cited text affords for its having two; but we should even then have to consider that it is usual, poetically or in common discourse, to speak of 'the horn' of an animal that has actually *two* horns; but never of the 'horns' of a creature that has but one. And as this text now stands, requiring an addition to make the assigned sense distinct, its authority for giving the animal one horn is not equal to that of Deut. xxxiii. 17, for giving it two. Therefore, as a matter of opinion, we should incline to think a wild buffalo, or some such animal, is intended. The present text seems to countenance this idea, for it describes the difficulty or impossibility of making the animal perform just such services as tame buffaloes or oxen actually do perform.

Rhinoceros.

"If, however, a one-horned animal be contended for, we may take the rhinoceros. This is the usual determination; and it has the sanction of the Vulgate, which here gives *rhinoceros* as the equivalent of *monoceros*. The horny projection on the forepart of this animal's head would entitle it, better certainly than any other *known* animal, to the title of 'one-horned.' The description 'his strength is great,' would apply with the greatest

propriety to the rhinoceros, the strength of which is enormous ; being also covered with an impenetrable skin, and so bulky, that it has been known to require eight men to lift the head of one of the African species into a cart. One species is a native of India (*Rhinoceros Indicus*), and there seem to be at least two in Africa ; but their history and distinguishing characteristics have not been sufficiently investigated.

[Rhinoceros.]

“To these illustrations we here add that of another animal, which, at least so far as the horn is concerned, seems to approach nearer than the common rhinoceros to the monoceros or unicorn, as noticed by the ancients. The public is indebted for the knowledge of it to the Rev. John Campbell, who thus speaks of it in his ‘Travels in South Africa,’ (vol. ii. p. 294.) While in the Mashow territory, the Hottentots brought in a head different from that of any rhinoceros that had previously been killed:—‘The common African rhinoceros has a crooked horn resembling a cock’s spur, which rises about nine or ten inches above the nose, and inclines backward; immediately behind this is a short thick horn. But the head they brought had a straight horn projecting three feet from the forehead, about ten inches above the tip of the nose. The projection of this great horn very much resembles that of the fanciful unicorn in the British arms. It has a small, thick, horny substance, eight inches long, immediately behind it, and which can hardly be observed on the animal at the distance of one hundred yards, and seems to be designed for keeping fast that which is penetrated by the long horn; so that this species must look like a unicorn (in the sense ‘one-horned’) when running in the field. The head resembled in size a nine-gallon cask, and measured three feet from the mouth to the ear, and being much larger than that of the one with the crooked horn, and which measured eleven feet in length, the animal itself must have been still larger and more formidable. From its weight, and the position of the horn, it appears capable of overcoming any creature hitherto known. Hardly any of the natives took the smallest notice of the head, but treated it as a thing familiar to them. As the entire horn is perfectly solid, the natives, I afterwards heard, make from one horn four handles for their battle-axes. Our people wounded another, which they reported to be much larger.’ The author adds, in a note, that the head was so weighty, and

the distance from the Cape so great, that it appeared necessary to cut off the under jaw and leave it behind. 'The animal is considered by naturalists, since the arrival of the skull in London, to be the unicorn of the ancients, and the same that is described in Job xxxix.' A fragment of the skull, with the horn, is deposited in the Museum of the London Missionary Society: and a representation of the head itself is given in the work from which these particulars are taken."

Bear.

The *bear* (דוב *dob*) also still exists. Ehrenberg saw and describes the species called the Syrian bear in Lebanon. It is larger and lower than the common brown bear, and of a dull buff colour, often clouded with darker brown.

Dog.

The *dog* (כלב *cheleb*).—At a very early period, as we learn from Job, dogs were trained by shepherds to guard their flocks (Job, xxx. 1). They can be taught to drive the sheep or goats from one place to another, to keep them from straggling or wandering away, and to manage them, in fact, with every kind of care. In their wild condition, however, they are like the wolf,—greedy, selfish, impudent, quarrelsome, and savage. In the East there are multitudes of them in this state; they wander about, frequently in troops, hunting for prey, and often attack the strongest and fiercest beasts of the forest. But they do not confine themselves to the wilderness; they choose rather to seek their living in towns and cities. Here they are found in great numbers, ranging the streets by day and by night, and greedily devouring the offal that is cast into the gutters or about the markets. As they are sometimes reduced almost to starvation, they are ready to consume human corpses, and in the night, fall even upon living men. From possessing this character, the dog, where it has not been trained for hunting, or for watching flocks, has long been, in that part of the world, held in great contempt and abhorrence. Hence, in Scripture, wicked men are compared to dogs (Ps. xxii. 16). "They return at evening," says David, "they make a noise like a dog, and go round about the city; they wander up and down for meat, and grudge if they be not satisfied." (Ps. lix. 6, 15.) "Give not that which is holy unto the dogs." (Matt. vii. 6.) "Beware of dogs, beware of evil workers." (Phil. iii. 2.) "Without are dogs, and sorcerers," &c. (Rev. xxii. 15.) To call a man a *dog* is still exceedingly reproachful, as it was in ancient times. (2 Sam. xvi. 9; 2 Kings, viii. 13.) The Jews, in the time of our Saviour, were accustomed to call the Gentiles by this contemptuous epithet; to which Christ had allusion, when he said to the woman of Canaan, in order to try her faith, "It is not meet to take the children's bread, and to cast it to *the dogs*." (Matt. xv. 26.) In our day, the Mohammedans

Contemp-
tuous use
of the name
dog.

in that country still use the same language of contempt towards those who differ from them in religion, especially Christians and Jews, styling them *Christian dogs*—*Jewish dogs*.

The *coney* (שפן *shaphan*) is an animal not larger than a Coney. hedgehog, and resembling a mouse and a bear. In Palestine it is called the *bear-mouse*, dwelling in rocks and caves. The coney is generally believed to be identical with the animal now known by the name *ashkoko*. Conies are gregarious, and sit together about the rocky holes and clefts in parties. They seem to steal along, not standing on their feet, and with perpetual pausings in their course. They are feeble and gentle, easily tamed. They build in the rocks, in places less accessible than those of the rabbit, where they enjoy greater security. They possess much animal sagacity.

[Coney.]

BIRDS.

The *eagle* (נשר *nisr*) is frequently mentioned in Scripture as Eagle. a powerful bird, dwelling in elevated places, and soaring aloft in its rapid flight. "Doth the eagle mount up at thy command, and make her nest on high?" (Job, xxxix. 27.) Both Jeremiah and Obadiah refer to the height at which the eagle builds her nest. The latter says, in the noble language of hyperbole, "Though thou exalt thyself as the eagle, and though thou set thy nest *among the stars*, thence will I bring thee down, saith the Lord." (Obad. iv.) The *ostrich* (יענה *joneh*, and Ostrich. *ronan*), as is well known, delights in the sandy desert, where she deposits her eggs, and, as is generally thought, leaves them to be warmed and matured there. Her speed is great, outstripping the horse, and sustained by a quivering of the wings. The *stork* (חסידה *chasidah*) occupies the fir trees, or the summit of a tower. She knows her "appointed time," in removing with the change of seasons to the north or south. (Jer. viii. 7.) The *pelican* (חאת *kaath*) inhabits marshy places and solitary lakes (Ps. cii. 1). The *raven* (עורב *oreb*), *owl* (בוס *cos*, &c.), *hawk* (נץ *netz*), *dove* Raven, (יונה *jona*), *crane* (עגור *ogur*), &c. are familiar to us. The dove, &c.

[Ostrich.]

Peacock.

peacock (תוכיית *thoukiim*) was brought into Palestine, probably from Persia, in the reign of Solomon. The native wild pigeon, and carrion crow or kite, scarcely differ from our own.

REPTILES.

Dragon.

Among reptiles the *dragon* (תן *than*, &c.) is often spoken of in Scripture, but what animal is specially intended it is not easy to ascertain. When frightful scenes of desolation are described, called "the habitation of dragons," the name may be used for different kinds of reptiles in general which lurk among rubbish and ruins. The crocodile is called a dragon in

[Lizard.]

[Crocodile.]

referring to the river Nile. "The great dragon that lieth in the midst of rivers." (Ezek. xxix. 3.) Dragons of the sea seem to mean various monsters of the ocean. Dragon is also the name of a large serpent, represented by ancient writers as having bright red or yellow scales, of a species still found in the East. It is capable of crushing a stag or ox with the folds of its body enwrapping them, and it can swallow them whole. The "Great Dragon" of John, in the Apocalypse, appears to be this monster; and hence the name of Satan, or the Devil, that "Old Serpent." The *cockatrice* (צפען *tsephuon*), the *asp*

Cockatrice.

[Scorpion.]

(פתן *pethen*), the *adder* (צפע *tzepha*), and the *viper* (אפעה *ephoeah*), were all of the serpent class, venomous and dangerous. The *scorpion* (עקרב *okrab*) also is sometimes joined with the serpent on account of its poison. It has six or eight eyes, and has the poison in its tail, which it darts with malignant vigour.

INSECTS.

With regard to insects, the *bee* and others do not differ from those of Europe. *Musquitoes*, and insects of that tribe, abound, though much less so than in Egypt and other sultry countries.

Bees (דבורה *deburah*) formed a special object of care with Bees. the Jewish farmers. They abounded in their country from the earliest times; so that it was called, by way of description, "a land flowing with milk and honey." These little animals often laid up their stores in hollow trees, or in the clefts of the rocks (Ps. lxxxi. 16), but more commonly, we may suppose, in hives, as with us. Honey was very much used at home, but made in such great quantities that it was also carried away to supply other countries, especially in traffic with the Tyrians (Ezek. xxvii. 17). Butter or cream, and honey, were esteemed a great delicacy, and it was a sign of plenty in the land when this kind of food abounded. Such seems to have been the meaning of that promise to Ahaz, that before the child that was soon to be born should be old enough to know good from evil, the country should be delivered from her enemies, and such prosperity restored, that butter and honey would be his common food (Isa. vii. 15, 16). The same taste still continues in eastern countries: cream and honey are accounted, especially among the Arabs, the richest luxury of the breakfast table. There was also a kind of *wild honey*, not uncommon in that region. It was not made by bees, but collected from other little insects upon the leaves of certain trees, so as to drop down quite plentifully; sometimes all over the ground. Such was the honey which Jonathan tasted in the wood; the *honeycomb* into which he is said to have dipped his rod, was merely a collection of this wild substance (1 Sam. xiv. 25—27). The honey which John the Baptist used for food in the wilderness, might have been, at least in part, of this sort; though it is probable he found there much honey of the common kind, as to this day very considerable quantities are laid up among the rocks, through that same region of country: this might very properly be called *wild honey*, as well as the other (Matt. iii. 4).

[Bee.]

Among the insect tribes of the East, the *locust* (ארבה *arbeh*) Locust. may be mentioned as remarkable. It is frequently very large, being six inches long, and as thick as a moderate sized finger. The head resembles that of a horse, and it has sharp teeth. The

Locust.

wings are spotted brown, the body yellow or reddish. Its food seems to be every green thing, and so immensely numerous are the locusts that they are not inaptly described as armies or gathering clouds extending many miles in length, darkening the air in their flight, filling the air with the terrific sound of their wings, and so completely covering the ground when they

[Locust.]

alight, as to effect its entire desolation. Their march is northward, and nothing can arrest them. The language of the prophet Joel is probably familiar to every reader. "The land is as the garden of Eden before them, and behind them a desolate wilderness. Yea, and nothing shall escape them. The appearance of them is as the appearance of horses; and as horsemen so shall they run. Like the noise of chariots on the tops of the mountains shall they leap; like the noise of a flame of fire that devoureth the stubble; as a strong people set in battle array," &c. &c. (Joel, ii. 3—10.) Borne by the wind into the sea, they perish; but their carcasses, driven to shore by the action of the waves and the winds, the air is rendered pestiferous by their decay, and disease not unfrequently ensues. Their peculiar abode is Arabia, whence "the locusts went up through all the land of Egypt" (Exod. xvi. 14); and the Mohammedan armies were in a vision represented to John as a swarm of locusts (Rev. ix.) They are often used for food, salted and dried in the smoke, or boiled with oil or butter, or toasted before the fire. The palmer-worm, canker-worm, and caterpillar, are considered to be species of the locust.

III.—CLIMATE.

The year was divided at an early period into six seasons, each consisting of two months. They are distinctly mentioned in the promise of God to Noah, as "seed time and harvest, and cold and heat, and summer and winter" (Gen. viii. 22). The Arabs now make the same distinctions.

Harvest.

The *harvest* began near the commencement of our April, and ended in the former part of the month of June. In general the temperature during that period is agreeable, but afterwards increases to an unpleasant degree. *Summer* followed with intense heat, so that it was common to sleep on the tops of the houses in the open air. This is the time of fruits, which lasted two months. The *hot season* began in the early part of October; after the middle the heat gradually diminished. *Seed-time* lasted from the first part of October to the first part of December.

Summer.

Hot season.

Seed-time.

During this time the weather is frequently cloudy and rainy. Towards the end of it the snow begins to fall upon the mountains. Next to this succeeds *winter*, when snow frequently falls, but this only a few hours, excepting on the tops of the mountains. The north winds are cold, and thin ice is formed, but soon melts away under the powerful beams of the sun. Thunder, lightning, and rain, often occur. The brooks are filled, and torrents flow like rivers along the country. The *cold season* extended from the first half of February to the first half of April. Thunderstorms frequently occur, with heavy rain and hail during that period. Then the indications of approaching spring soon present themselves in the budding trees, which are speedily covered with foliage, the fields with grain, and the gardens with flowers. Though it is called the cold season, the weather is progressively warm, and sometimes in its advance considerably hot.

Winter.

Cold season.

During the months of May, June, July, and August, there is no rain; the only moisture is from the dews, which, however, as a providential compensation, fall most plentifully. In the early part of October a rain of three or four days' continuance descends, by which the ground is prepared for ploughing and sowing. About twenty days of unclouded weather ensue, when the rains return. The heavy showers with which the rainy season commenced were called the *former* or *early rains*; the rain that fell in the spring, just before harvest, was called the *latter rain*. Commencing at the beginning of April, it brought forward the crops to their perfection. The weather is extremely various throughout the winter. When the sky was red in the evening, it was deemed a sign of fair weather on the following day, but this appearance in the morning led to the anticipation of rain (Comp. Matt. xvi. 2, 3). A cloud rising from the west gave warning of rain (Luke, xii. 54).

Rain.

In conclusion we may observe, that the soil and climate of Syria vary greatly in different districts, but are on the whole salubrious and productive. In the valleys, the heat and luxuriance of a tropical region are experienced, while the shelving terraces and summits of the mountains present at the same season the mildness and vegetation of spring, or the ice and snow of winter. Under a good government, Syria, notwithstanding its want of harbours, would be a delightful residence, and might maintain a large and thriving population. At present the reverse is the case; and though the vigorous discipline and active police maintained by Ibráhím Páshá made the country more accessible to foreigners and more favourable to commerce, his merciless spoliation of the people, and avowed disregard for all established titles to land, destroyed confidence and security, and rendered his sway as hateful and oppressive to the natives

Variety in the soil of Syria.

as it was convenient to foreigners, who were protected by the power of their governments at home. In the interior of Syria, the want of water is often severely felt, as the beds of the mountain torrents are often dry in the hot season; but wherever the stream is permanent, particularly in the valley of the Jordan, the soil is abundantly productive. In Palestine and much of the southern part of Syria, there is little wood; but the cedars and forests of Lebanon have been famous almost ever since the days of Solomon; and there is no want of timber in the upper branches of the same chain, between Acri and Aleppo.

WINDS.—The winds are frequently mentioned in Scripture, with references to their peculiar characteristics. The *east wind* was the most injurious, and at sea the most dangerous. On the land it was dry and hot, consequently destructive to vegetation. In winter it was cold, but without moisture, and producing a blight on the grain. The description of its violence on the ocean is striking. "Thou breakest the ships of Tarshish with an east wind" (Ps. xlviii. 7). Every wind coming from between east and north, or east and south, was called an east wind. Such was the wind which caused the wreck of the vessel in which Paul was sailing to Rome, called Euroclydon (Acts, xxvii. 14). In fact, it blows from all points, and is now known by the name of a Levanter. Job informs us that cold and fair weather came from the north, while the south wind brought heat; and from this quarter generally sprung the whirlwind, of whose tremendous power in raising the sands of the desert into pillared and overwhelming masses, travellers furnish frightful descriptions. The *Sirocco*, or, in its intensest character, the *Simoon*, is a hot gale that bears poison and death on its wings. Its approach is indicated by distant clouds slightly tinged with red, and a general gloom in the sky. It then assumes a hazy aspect, resembling smoke, coloured with a purple hue. The compensating goodness of Providence is seen in the fact that this gale or current of air is usually only a hundred feet broad, keeping about two feet from the ground, not more in elevation than fifteen, and so rapid in its flight as not to be felt more than about ten minutes on any one place. The mode of escape from it, therefore, is to do what the animals are instinctively taught to do, namely, bury the head for the time in the sand, or at least keep it close to the earth by at once falling prostrate. Many, however, are overtaken unawares, and, imbibing the suffocating vapour in the lungs, they fall immediately, and perish. The whole body soon becomes black with a fatal mortification. Simom is the Arab designation; the Turks call it Samyel.