

THE NEW EDITION OF BAEDEKER'S
"PALESTINE."

I.

A GUIDE-BOOK to Palestine is far more than a guide-book. Numbers buy it who never intend to use it for a tour. It ought to be the most accurate and vivid manual of sacred geography within reach of the student—such assistance as he can get nowhere else so well for determining the distances and difficulties of biblical journeys, the lines of the ancient campaigns, and generally all the perspective of the Holy Land, as well as the latest results of biblical archæology and geography. One cannot conceive of a better preparation for the teachers of Bible-classes than to have made their own way, in the spirit, through Palestine with the help of a modern guide-book and good map. Never afterwards will they feel from home in the scenes of the sacred history. Now the first edition of Baedeker's *Palestine* fulfilled this ideal, as far as was possible by a first edition and in the year of its publication, 1876. It was well up to date; its introductory material, on the history, religions, and language of Palestine, was the work of a great scholar; and the mistakes and omissions were easily pardoned to a first attempt. The third edition has been published this year, but the reputation and the hopes excited by the first have not been fulfilled. All the rich store of good things, which made Baedeker by far the best book on the subject, has, of course, been preserved; and the scholar who has visited the land for the purpose has brought the hotels and tourist arrangements down to date. But the bad omissions have not been supplied, nor all the mistakes corrected. There is not an adequate account of the progress of biblical archæology, and in the demography the statistics are meagre and vague. I shall leave Mr. Ewing, of Tiberias, to deal with the vocabulary and his own district, and shall only point out a few of the faults I found with the book in using it on a prolonged tour through Syria last summer. It was the German edition I had with me.

In a first edition of a guide-book to the Holy Land it was surprising, in a third edition it is intolerable, that Beersheba should be omitted, Beersheba and Dhoheriya, which is probably Kiriath-sepher, and all the South Country round them. No adequate account is given of the Jordan valley, none at all of the east side

of it. Pella, for instance, is altogether omitted; of Pella, on which so much has been written lately, the tourist is not even told that it exists. Samson's country is dismissed in a paragraph, and the Wâdy-es-Sunt behind Tell-es-Safiye is also, considering its historical interest, too swiftly dismissed. The archæology is by no means up to date. Nothing, for instance, is said of Conder's identification of Tell-el-Hesi with Lachish, or Flinders Petrie's excavations there. Nothing of Clermont Ganneau's interesting discovery at Gezer. The alternative, and more probable, site for Kirjath-jearim is not mentioned. None of these are things remote from the interest of the ordinary traveller; into more abstruse questions of archæology Baedeker does not venture. Imperfect accounts are given of prominent features in the modern life of Syria, and facts that stare the tourist in the face are not mentioned, like the settlement of the Jewish Refugee Aid Society in the Wâdy Surar, and the large Jewish colonies at Ja'ûne (Dscha'ûne, p. 259) and on the waters of Merom.

I wish to emphasise what Mr. Ewing says on rendering the soft Arabic *g* by *dsch*, a habit in which Baedeker follows German scholars. Besides the inaccuracy which Mr. Ewing points out, it is exceedingly clumsy, especially when the letter is doubled, and quite unnecessary.

GEORGE ADAM SMITH.

II.

Baedeker's guide-book hitherto has easily taken the first place for Palestine and Syria. If this new edition indicates the kind of work to be done in future, it will not long occupy that honourable position. The introductory matter, which is simply reprinted, is on the whole very good. The modern vocabulary, pp. cvii-cxx, requires thorough overhauling and correction. It is difficult to understand how such a slipshod piece of work has survived to disfigure a new edition.

It is not easy to represent some of the Arabic sounds in German, but *dsch* for *ç* is about as bad as it can be. The letter has no sound either of *d* or of *sch*, but I have often observed Germans give it both.

Page cxi. — *Einmal* = *marra*, much oftener *Khatra*. *Du-ente* always *inte*, and so *intum*, etc. *Wir*, *naħen*, also *iħna*. *Es giebt*

nichts should be *ma fi shei*; *mafish*=nichts. *Bil* 'Arabe, etc.; drop *bil* in each case. *Akul*, etc., is pronounced *okul nokul*, etc. *Ich bin gekommen*. Never *jît*, but *jit*, or more correctly *jî't*. '=*hamza*. *Jâ* should be *ijâ*. *Biji* is often replaced by *jâi*. *Kem* always pronounced *kam*. *Genug*=*bäs*. This is stupid. *Bäs*=*بأس*, enough=*bikaffa*, *kafei*. *Der beste von allen*, simply *el-aḥsan*. *Dort*, usually *hónák*. *Wo*=*wen*, also often *fain*. *Wann*=*aimta* and *waimta*.

Page cxii.—*Kebîr* cannot always be used for *alt*. It is applied only to the age of men and animals, and even then it is often ambiguous. *Khavwân* is the plural of *Kha'in*, treacherous, or traitor. A more common word is *rashâsh*. *Fett*=*semîn*; of persons, *nâsiḥ*. *Ṣaḥ* is a verb. The adjective is *ṣaḥîḥ*. *Gross*=*'azim*. *Heiss*=*ḥar*, more frequently *shôb*. *Battâl* is used for useless. *Schlecht*=*'âtl*. *Es ist drei Uhr*, simply *sa'â telâte*, and so the others. *Vormittag*, translate literally *ḥabl ed-Dahr*. *Sonntag*, almost always *yôm el-Had*. *Usbû't* is little used; *jum'a*, better. *Februar*=*shbât*, not *eshbât*. *Mai*=*iyâr*, and also *nowâr*. Why not autumn = *kharîf*, *خريف*? *Kawkab* more commonly *najm*. *Süden*=*junûb*; *ḳibla*, the direction of Mecca. *Frau*, the common word is *ḥorma*, and *Mann*=*zelame*. *Rijâl* is the plural of *rajal*. *Freund*, the common word is *ṣâḥib*.

Page cxiii.—*Filzkappe* is *libâde*, not *libde*. *Hose*=*sherwâl*, not *shelwâr*. *Fermeliye*, word not known in Syria. *Jacke* is understood. *Strumpf*=*جروب*, but the usual word is *kulse*, pl. *kulsât*. *Faust*=*lakme*; *keff*=palm of hand. *Nase*=*ḳhashm*, or *manshâr*. *Fieber*=*ḥamme*, *حمى*; *sukhûne* is used indefinitely. *Khowâja* is not specially a *Frankischer Herr*, nor is it *wörtlich der angesehene*. It is from the Turkish word for *teacher*; only by a figure of speech is it *der angesehene*, and it is applied to Arabs and Europeans alike. *Syrian*=*barr esh-shâm*; *esh-shâm*=*Damascus*. *Griechisch orthodox* is simply *orthodox* in Arabic, or *er-Rûm*. *Nachkomme Mohammed's* is of course *sherîf*. *Seiyid* is a title of respect of common application. *Fleischer*, commonly *Leḥḥâm*. *Koch*, commonly *'ashe*. *Lastträger*, commonly *'attâl*.

Page cxiv.—Pl. of *mukari* is *mukariye*. *Fûl* is pl.; sing. *fûle*. *Leimûn*, pl.; sing. *leimûne*. *Zeitûn*, pl.; sing. *zeitûne*. *Rotemelone*, commonly *Ḥarûshe*, pl. *Ḥarûsh*. *Mittagessen*=*rada*. *'Asha* is used only for *evening meal*. *Wein*=*inbid* not *nebid*. *Khême* should certainly be *Kheime*. *Fenster*=*shubák*, pl. *shubábik*. *Teppich*: carpets, as we understand them, are not known in the East; *besât*

is the lighter mat, woven of hair; *sejâde* is thick, with raised surface. *Tisch*, commonly *Tâwila*; set for a meal, it is *sufra*. *Treppe* is *daraj*; *daraje*=*step*. *Mûristân*=lunatic asylum; *Khusta khane* is hospital, but one also hears *spitâl*. *Steigbügel*=*rekâbe*. *Pulver*=*bârûd*. *Milh*=*salt*. *Beil*=*balta*. *Ḳaddûm*=carpenter's adze. *Bohéra* is lake. *Holz*: *khashab* is for carpenter's work; *ḥatab*, for firewood. *Licht*, *dau* or *dai*; never *nûr*.

Page cxv.—*Dorf*: *kefr* is found only in such names as *Kefr Kenna*—never alone; *Di'a* is the commonest word. *Gasse*=*sûk*. *sikke* is *high-road*, or in composition=*sikket-el-Hadîd*=*railroad*. *Wald*, not *Hesch*, but *Hursh*. *Biene*=*naḥle*. *Blutigel*=*'alake*. *Ḳaml*, pl. of *ḥamle*. *Naḳa* is pronounced *naga*. *Ḥuşân* should be *Ḥişân*; pl. *Ḥusun*. *Kharûf* should be *Karkûn*.

Page cxvi.—*Basset nâr* commonly *jamra Hudûm*. The clothes for washing are usually called simply *ḥasil*. *Ja*=*ei na'am*.

Page cxvii.—*Hada ma beyimshi* means only, "this does not walk"; add *melîh*=*well*. *Ḥabûn* should be *ra'bôn*. This in turn is corrupted from 'arbôn: عربون من عربون. Nothing is used but *ra'bôn*.

Page cxviii.—*Amîn*=true, faithful, should be *amdn*. *Ferash* is pl. of *Farshe*. *Min shani*, is one word. *Shû beddah* is rude. The merchant invariably says *Shû 'awizak*.

Page cxix.—*Khud* should be *Khud*=جذ. Commonly, *Messikum bil kheir*, and reply, *as'ad mesakum*, or *mesa'ul Kheir*. The reply to *kef Halak* is *Allah yesallimak*, *allah yehfurak*, or *allah yesullim 'amrak*. Question and answer are numerous; only at the end is said, *El ḥamdu lillah*; *taiyib* or *mabsoot kûnak* or *khud*, is rude. *Beim Dareichen*, always *tafaddal*; reply *afḍult* or *'isht*. *Kattar ullah Kheirak* would declare the well meaning *Franji*, trying to be agreeable.

Unterwegs. *Ahlan wa sahan* is heard only as a reply, but it is said often to the guest by the master of the house on his arrival. *Marḥaba* is the most common salutation on the road, and the reply may be *marḥabatain*, *ahlan marḥaba*, or *ahlan wa sahan*. A salutation used chiefly by Moslems is *salaam 'aleikum*; reply *'aleikum es-salaam*.

The body of the work lacks the *up-to-dateness* which characterized the old edition on its appearance. Sufficient allowance has not been made for the quickening the country has experienced

in recent years. Very little pains should have prevented many mistakes, and corrected much that looks like carelessness.

Take our district for example. *Page 254*: Tiberias is not *et Tabariya*, but simply *Ṭabariya*. *Bahr et Ṭabariya* is a mistake for *Baheret Tabariya*. In like manner, Tyre is not *eş Şûr*, but *Şûr*. The population of Tiberias is now between 5,000 and 6,000, of whom about 5,000 are Jews. There are only a few families of Orthodox Greeks, and perhaps as many Latins; the main body of Christians are Greek Catholics, *i.e.* United Greeks. *Peterskirche* adjoins the Franciscan monastery, and belongs to the Franciscans. The Greek Catholic church is a much plainer building in the south-west of town. Up till now the Greeks have no school. Tiberias is regarded in the country as *hot*, but not as specially unhealthy. It has no more than its share of fever. The town wall to the south is well preserved. The old gateway is broken down and so is open; but so for that matter is the north gateway. The mosque was repaired by a Christian governor about four years ago.

Page 255.—Variation of water level between summer and winter, five to eight feet. There are some ten boats, all belonging to Tiberias: not *all* of them *elende Fischerbarken*. The sea water is not only wholesome, but cool and pleasant to the taste during great part of the year. The water, put in porous jar and hung in draught, will speedily cool by day or night. There is no mention of *Kaşr bint el Melek*, on the high rock, overlooking old Tiberias. There is now a *third* bath house between the two old ones, with private baths, and rooms for visitors. There is also a coffee house nearer the town.

Page 256.—"Rabbi Meir" is now a place of pilgrimage. Here as at Meirôn every year thousands of Jews from all quarters come to burn in oil precious shawls and needlework to the saint.

Kursi is pronounced *Kersa*. Whence the certainty with which *Bethsaida* of Peter, etc., is placed in *el Baṭiḥa*?

It is worth noting that *'ain el Bâride* may be the ancient *Dalmanutha*.

Page 257.—Tarichea is generally placed at the bottom of the lake. With this the account of Josephus well agrees. *Jebid* is pronounced *Jebil* by the natives. It stands higher up, on the lip of the valley, on *the same side* as *Kal'at ibn-Ma'an*. The map is correct.

It is strange to speak of the ruins of an aqueduct serving as a path, since almost as far as it is so used, it is cut out of solid rock.

Page 258.—*Tell Hâm* has been bought by a company of German Catholics; this however only this year. *Kerâze* lies on the right bank of the wâdy as you go up.

Page 259.—Of *Ja'ûne* it is proper to remark that it is the most flourishing Jewish agricultural colony in northern Palestine.

Page 260.—The population of Safed seems over-estimated by some 5,000. The Christians are *Greek Catholics*. The Protestants consist simply of the missionaries and their agents.

Of *polygamy* there is very little, but the freedom of divorce is appalling. No mention is made of the view from *Jebel Kana'an*, only some threequarters of an hour distant from Safed, far wider and more interesting than that from *Jebel Jermak*.

In the part relating to the east of Jordan, care has been taken to admit but little fresh light. The old lines of travel are closely followed. If the tourist wishes to see *Zor'a*, e.g., he is left to his own resources. It is a city presenting much of interest, and claiming consideration along with *Der'at*, as possibly being the ancient *Edrei*.

W. EWING.