

chamber, at any rate, offers a favourable base of operations for an exploration of this part of the city, as galleries could be driven in several directions to examine the ground.

I take this opportunity of pointing out the great importance of collecting and registering in a methodical manner the levels of the rock exposed from time to time at Jerusalem, as it is only by obtaining a correct idea of the topographical features of the ancient city that we can hope to understand Josephus. Mr. Schick has published amongst Zimmermann's maps of ancient Jerusalem a map showing the original features of the ground, and coming from such an authority it is of considerable interest; but we have, unfortunately, none of the data used in its construction. There are still places at Jerusalem where it is impossible to say what the rubbish conceals, and any map showing, by contours, the natural features of the ground, must for the present be considered premature, or at most suggestive. How much is still left to the imagination of the draughtsman may be inferred from the fact that on a line joining the Church of the Holy Sepulchre with the Dome of the Rock, a most important part of the city, there is not a single rock level. It is to be hoped that some day Mr. Schick may find time to prepare a table of rock levels for publication, for since Capt. Warren left the city our knowledge of underground Jerusalem is almost entirely due to him, the excavations of M. Ganneau and Mr. Maudslay being, I think, the only exceptions.

December 5th, 1876.

C. W. W.

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### THE SITES OF TARICHEÆ AND BETHSAIDA.

A CONVERSATION with M. Ganneau some time ago relative to the positions of Taricheæ and Bethsaida, two important places on the shores of the Sea of Galilee, led me again to examine the question of their respective sites, and to modify considerably the opinion expressed in the "Recovery of Jerusalem" with regard to that of the former place. Lieut. Conder's approaching return to Palestine offers a favourable opportunity for examining these questions on the ground, and the following notes may draw his attention to certain points which might otherwise escape notice.

*Taricheæ.*—In 1866 I too hastily assumed that Dr. Robinson and other distinguished travellers were right in identifying Taricheæ with Kerak, the mound covered with shapeless ruins which occupies such an important strategical position at the point where the Jordan leaves the lake, but a careful perusal of Josephus leaves no doubt in my mind that Taricheæ was north and not south of Tiberias. Taricheæ appears to have been a place of considerable importance, and to have played a conspicuous part in the Roman campaign against the Jews in Galilee, as well as in the troubled times which preceded it; the description of its capture by the Romans, and of the great naval engagement on the Lake

which followed, is amongst the most graphic and interesting passages of Josephus, and to this I must refer the reader for fuller detail than space will now allow. The description is contained in B. J. iii. 9. 7, 8, and 10. 1, and there are other passages in the Life.

To summarise briefly, Vespasian, whilst enjoying the hospitality of Agrippa at Cæsarea Philippi (Banias), determines to make an expedition against the two cities Tiberias and Taricheæ, and sends Titus to bring up troops from the maritime Cæsarea to Scythopolis (Beisan), the largest city of Decapolis, situated in the Jordan Valley a few miles south of the Sea of Galilee. Vespasian proceeds to Scythopolis and, on the arrival of Titus, marches against Tiberias with three legions, and pitches his camp at a place called Sennabris\* in full view of the city and thirty stadia (three and three-quarter miles) from it. A decurion, Valerian, with fifty horsemen is sent forward to hold a parley with the peace party in the city, but being treacherously attacked whilst on foot, he is obliged to retire; upon this the chief men of the city, fearing Vespasian's wrath, fly to the Roman camp and offer their submission, whilst the members of the war party who had attacked Valerian deem it prudent to run away to Taricheæ. The next day Trajan is sent forward to secure the citadel, and the gates are thrown open to the Roman army, but as it "was a great while in getting in at the gates, they were so narrow, Vespasian commanded the south wall to be broken down, and so made a broad passage for their entrance."

After the capture of Tiberias, Vespasian pitches his camp between that city and Taricheæ, and fortifies it strongly, "suspecting that he should be obliged to stay there and have a long war;" the soldiers were,

\* M. Ganneau, in his paper on Hippos, adds an interesting note on the subject of Sennabris, from which it appears that during a skirmish between Baldwin and the Saracens the latter were camped near a place called El-fakharin in the Jordan Valley, whilst the former were at Sinnabra, near the Jordan, opposite the ascent of Fik, and three miles from Tiberias; there was also a bridge of Sinnabra which played an important part in the fight. Josephus, B. J. iv. 8. 2, says Gennabrin (Sennabris) was a village at the commencement of the Ghor or Great Plain; Schwarz mentions a ruin called *Sinabri*, and in Baedeker's Guide I find Sennabris (Es Sinnabra) identified with Kerak. There is no difficulty in identifying the ruins of the old bridge which connected Kerak with the eastern bank of Jordan with the bridge of Sinnabra of the fight; but Kerak itself does not answer to the Sennabris of Josephus, as it is too far from Tiberias, and is not visible from that place. There are, however, some inconsiderable ruins, such as would be left by a village, situated on the slope of the hills which run down to the lake south of Tiberias, within full view of the ruins of the old town, and exactly at the required distance,  $3\frac{1}{2}$  miles, from them. Here, where there is space for Vespasian's camp, and where the level ground in the Jordan Valley commences, was probably Sennabris, and it is not unlikely that the name, after lingering to the middle ages, may still be known to the fellahiu of Semakh or the Ard el Huma. Whether the form Gennabrin given by Josephus, like Gennesareth, may retain traces of the old name Chinnereth, is a question for consideration.

however, attacked whilst forming the camp, and it appears never to have been completed.

We here have Vespasian advancing northwards from Scythopolis to Tiberias, entering the latter city over its *south* wall, and passing on to camp between Tiberias and Taricheæ; this cannot be reconciled with any theory placing Taricheæ south of Tiberias, or with the position assigned in the note, with some probability, to Sennabris; we are therefore led to the conclusion that Taricheæ was north of Tiberias.

The actual position of Taricheæ must be determined by the topographical indications given by Josephus. They are briefly as follows. The city was "situated like Tiberias, at the bottom of a mountain; and on those sides which are not washed by the sea, had been strongly fortified by Josephus, though not so strongly as Tiberias." A great many ships fitted for sea-fights were possessed by the people. There was a plain "before the city," on which a number of Jewish soldiers, sufficient to make Titus and 600 horsemen hesitate before attacking them, were assembled. Vespasian sends 2,000 archers "to seize upon the mountain that was over against the city, and repel those that were upon the wall, which archers did as they were commanded, and prevented those that attempted to assist them that way." Titus extends his horse, and charging across the plain, cuts his way through the Jews; but their numbers were so great they were able to force their way into the city; a tumult ensues between the peace and war parties, and taking advantage of this, Titus rides down to the lake, and marching along its shore enters the city. This manœuvre appears to have disconcerted the Jews, and a great slaughter followed, many being "slain as they were getting into their ships." In his *Life*, par. 32, Josephus states that Taricheæ was thirty stadia (three and three-quarter miles) from Tiberias; and the size of the place may be inferred from the numbers, 45,000, said to have been killed, sold as slaves, or otherwise disposed of at the time of the capture. The numbers are evidently much exaggerated, but they still indicate a large place.

Now, just three and three-quarter miles from the ruins of old Tiberias (south of the modern town), towards the north, is Mejdal (Magdala), and here it seems to me must have been Taricheæ. I find from my notebook that a considerable extent of ground at Mejdal is covered with remains of foundations, apparently those of houses, and that these ruins can be traced to the shore of the lake, where there is the tomb of a sheikh shaded by a large tree. Behind the village itself the cliff rises abruptly, about 1,000 feet, to the plateau on which Irbid lies. We have at Mejdal all the requirements of Josephus's narrative; it lies at the foot of a hill like Tiberias; it appears at one time to have extended to the lake; the beach is admirably suited for drawing up war galleys; there is some level ground to the south on which the fight may have taken place; the cliff overhanging the landward face of the town would enable the archers "to repel those that were upon the wall," and the shallowness of the lake at this point would be favourable to the form of attack adopted by Titus.

The position of Mejdél is of some importance, commanding the north end of the road passing by Tiberias along the western shore of the lake to the Jordan Valley, and I would suggest that there was originally nothing more than a small fortified position, the Migdol, Magadan, or Magdala of the Bible; that afterwards the town spread down to the shores of the lake, receiving the name of Taricheæ; that this new town was fortified by Josephus, the old Migdol becoming the citadel; and that on the capture and destruction of the town by Vespasian the place sank into insignificance. As in many other cases, the later name may have fallen into disuse, and the original name, under the form Mejdél, may have survived to the present day. The camping-place of Vespasian, half-way between Tiberias and Taricheæ, would be the plain of Ain Barideh, on which, according to a very early Christian tradition, the 5,000 were fed. There are other minor points connected with the question which need not be entered upon at present.

*Bethsaida.*—In the "Recovery of Jerusalem," p. 375—387, I gave my reasons for believing that there was only one Bethsaida, afterwards called Julias, at the point at which the Jordan enters the lake. At the time of the visit of Captain Anderson and myself the Jordan was in flood, and the state of the country very unfavourable for examination. We were, however, stopped in our progress over the plain by a deep arm or backwater of the lake, which is shown on the map of the Sea of Galilee, and it has struck me that this may have been either an old bed of the Jordan, or an artificial cutting made to isolate the site of Bethsaida-Julias in the same way as Kerak is isolated at the point where the Jordan leaves the lake. It would almost seem from the map that this backwater was the former outlet of the Jordan, and that the river now follows the course of an old artificial ditch; and if this were the case, it is easy to see how Bethsaida may have been sometimes considered as belonging to Galilee. Lieut. Conder will probably have an opportunity of visiting the ground when the water is lower and the country not flooded, and I think the question of the original course of the Jordan at this point one well worthy of examination. A few small excavations amongst the ruins between the Jordan and the backwater might also serve to throw light on the question.

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C. W. W.

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## MEGIDDO.

### I.

THERE are few places in Palestine which possess more general interest for students of the Bible than does the ancient Canaanite city of Megiddo. It was here that the death of Josiah, King of Judah and ruler, apparently, of the greater part of Palestine, closed the history of the Jewish monarchy, being immediately followed by the defeat, at Carchemish, of the victorious Necho, the siege of Jerusalem by Nebuchadnezzar (2 Chron. xxxv.,