

architectural history of the Church of St. Anne. The result of his investigations will be of great interest to all students of Jerusalem history, as the original church on this site is one of the most ancient in the city and is shown in the Medeba mosaic.

Mr. Beaumont also writes:—"You are no doubt aware of the activity of the American Standard Oil Company on the south-west side of the Dead Sea. They are at present constructing a road, about 50 miles long, from Hebron to the Dead Sea at great expense, and are said to be employing 2,000 men on this work. They are evidently quite satisfied that oil will be found, and are bringing out by special steamer a great quantity of machinery and eight motor trucks and automobiles. The Pierson Company's men are prospecting on the east side of the Dead Sea, and appear equally hopeful of success."

C. M. W.

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## SAFED.

By DR. E. W. G. MASTERMAN.

SAFED (سفيد), is one of the most highly situated towns in Palestine, it lies 2,750 feet above sea level, as compared with Jerusalem 2,500 feet, and Damascus 2,264 feet. Hebron is, however, 300 feet higher. The height of Safed is the more striking because of its wide outlook over the low-lying country around: thus the Lake of Galilee, which in the clear atmosphere looks very near, is over 3,400 feet below it; and the famous Tabor and Carmel, each only 1,800 odd feet above sea level, seem as of no height at all. The descent from the town of Safed to the lower ground is abrupt on all sides, and the steep and winding paths are still only possible to pedestrians or to horses and mules. Although visible from the south and west from considerable distances, and pointed out by the dragoman to the traveller going from Nazareth to Tiberias as the "City set on a Hill," the town is, except from the west, hidden from the approaching traveller, until the ascent of the steep mountain slopes is almost completed.

As compared with other Palestinian towns, Safed is a large one, having a population of upwards of 25,000, of whom some 11,000 are Jews. A considerable number of the latter are foreign subjects. According to the British Consular Agent, 2,500 are Austrian, some 1,000 or more French, 600 Persian, 150 British, and 100 American subjects. A much larger number are foreign by origin, but have lost their foreign protection from various causes. Safed, like many other places in Palestine and Syria, has recently suffered much loss of population through the emigration of great numbers of its young people, both Jews and Moslems, to America, especially to South America. The Christians are few: there are some 400 Greek Catholics, two families of orthodox Greeks, and a few Protestants. The Moslem population is of mixed origin and composition. One of the quarters of the town is called Ḥārat el-Karād, the district of the Kurds, which points to one strain in the population. Then there are many families of Algerian origin. The P.E.F. *Memoirs*, Vol. I, p. 199, states that "the Moslems are about half of them Algerians, followers of 'Abd el-Kader in his exile." Other elements contributing to the mixed Moslem population are Damascenes, Bedouin from the Jordan Valley, and immigrants from some of the neighbouring villages which look to Safed as their business centre. The Moslems seem, however, to conform increasingly in costume to a single type. The men universally wear the keftiyēh and 'agāl, with loose baggy trousers. They are an active and hardy race. The Moslem women wear rather simple garments (compared with those of the towns of Southern Palestine), of blue material, while the more well-to-do favour an overall of striped yellow silk. The women also, usually have a loose blue covering as a headdress, with which they may partially cover their faces on the approach of a stranger, but they never actually veil, and they are open and frank in their manner. As a whole the young women have good features, and as the larger number are accustomed to carry spring-water daily up the hillside for their domestic use, they have a fine carriage. The indigenous people of Safed are a pleasing contrast to those of Judaea: they are better dressed, better mannered, and far more vigorous. They suffer considerably from various forms of tuberculosis but not greatly from malaria, which is far less prevalent than in Jerusalem.

The hill-slopes, as the traveller approaches Safed from the south, are peculiarly dry and rocky—in places little but a wilderness except in early spring—but around the town itself there are many perennial

springs, of which a few are very plentiful. Safed is situated upon strata of extremely soft, porous limestone which appears to retain water to an extraordinary degree. Within the town itself are several wells: there is one in the Moslem market, two a little south of the new Jewish hospital, one in the Spanish-Jewish quarter, and several in the Moslem quarter at the head of Wādy Ḥamra, but all these yield but indifferent water—brackish or unfit to drink. Of the springs near Safed the most famous are, 'Ain el-Āfieh ("the wholesome spring") to the north, a spring whose waters are highly esteemed by all classes; 'Ain Hāsel ("the spring of produce"); and 'Ain ez-Zerka in the neighbourhood. A little more to the north and higher up the hill there are three or more springs, 'Ain ej-Jedaideh, 'Ain el-Rummāneh, etc., "bain ej-Jebelain" ("between the two mountains"), the water of which is now collected and carried in iron pipes to a small cistern on the southern side of the Castle Hill, from which it is distributed by some dozen taps in various districts of the town. This modern public water supply is of four years' institution, but it replaces an older system which had fallen into disuse. The "water towers" belonging to the older system are still to be seen on the east side of the Castle Hill. There are a few small springs on the western slope, but of no value in quantity, and dangerous for use because impregnated with sewage. Somewhat further out there are a great number of plentiful springs which are in most cases utilized to produce areas of fruitfulness. They are in places the property of villages around, e.g., 'Ain Biria and 'Ain esh-Sheba' connected with Biria; and 'Ain ez-Zeitūn with the village of Zeitūn. In the north-west is 'Ain Jinn, a spring at times intermittent, at the head of the Wādy Limōn; to the south-west, on the edge of the Wādy Limōn, lies 'Ain el-Hōsh, while to the south is 'Ain el-Kaḥaleh, just below the great precipitous rock of Akbara. This spring, though not large and of little importance for irrigation, is well known as the first spring for travellers approaching Safed over the rough, and often thirsty, journey from the Gennesaret district. The spring is mentioned in some Jewish writings ("Gates of Jerusalem," by Moshé ben Menahem Mendle Richer) under the name 'Ain Kaḥel.

This writer says: " 'Ain Kaḥel is a very large and deep valley in which there is a spring of good water, and the place is called 'Ain Kaḥel after the spring. There are a few Bedouin inhabitants; to the east is a very high mountain, almost precipitous, on the top

of which a place is seen to be hewn out in the shape of a filled-in gate, and they say that there have been hidden away all the vessels of the Beth el-Mikdash, and thus it is written in the Amik ha-Melk and also in the tract Kalem, in order to show to the children of Israel what we had and what we lost."

Higher up this same valley are other springs, 'Ain Akbara, which supplies the village of that name, and the two springs 'Ain el-Ḥamrat el-fōka and 'Ain el-Ḥamrat el-taḥta. These two springs, though at some distance from Safed, can justifiably be called Safed springs as they irrigate gardens belonging to Safed people. 'Ain el-Ḥamra el-fōka is also one of considerable importance to travellers, as it is on the road from the north end of the lake (from Tabighah, Tell Hūm, etc., to Safed), and is a great place for watering horses, mules, and donkeys, both in going and coming.

No account of Safed would be complete without some mention of the extraordinarily interesting views to be obtained from all sides except the north. The view to the south is best seen from the top of the ruined castle in the centre of the town. It takes in a wide range, from a peep at Carmel (from some points near the town even a part of the bay of Akka is visible) in the extreme south-west to a wide range over the Jaulān and the mountains of Gilead in the south-east. Between these points a great part of Lower Galilee, the Hills of Nazareth, though not the town itself, Tabor with its monasteries clearly visible through the glass, Jebel Dahi (little Hermon) with the little church of Nain gleaming white in the early morning sun, the mountains of Gilboa, a little piece of Esdraelon, and the hills of Samaria, range behind range at least as far as Ebal.

A little to the south-east is the Jordan Valley, the Lake of Galilee in almost its whole extent, the Plain of Gennesaret, Magdala, Tiberias, with its baths to the south, and es-Semakh are all visible. Southward of Kaukeb el-Ḥawa—the Crusading Belvoir—the valley disappears into indistinctness, but the easily recognized hill of Sartābeh is, on clear days, visible. A still more remarkable view is to be seen from the rugged eastern extremity of Jebel Kana'an; this view is perhaps the most notable in all Palestine. Almost at our feet lie several of the Jewish colonies, Jau'eneh, Esbaid, etc.; to the extreme north snow-clad Hermon towers up to its full height of about 9,000 feet from the low-lying valley of the Ḥuleh; more directly north the highest snowy peaks of Lebanon can be seen on clear days. The whole Jordan Valley, from Banias in the north,

part of the marshes of the Huleh, Lake Huleh itself, the rough volcanic rocks through which the Jordan has cut its steep and rocky passage to the south, the Lake of Tiberias and much of the level valley bed to the south are visible. East of the valley is the great plateau of the Jaulān thickly dotted over with extinct volcanoes, while far to the east can dimly be seen the rugged mountains of Jebel Haurān, the stronghold of the Druzes. South of the Jaulān lies the Land of Gilead, now Jebel Ajlūn, and further south the pastoral lands of Moab.

The most striking object to the west of Safed is the Jebel Jermak, the highest point in Western Palestine, while more to the north the eye is arrested by the strange volcanic plateau of ej-Jish, over which appear a few houses of the village of ej-Jish itself, once the famous Gischala of Josephus. Many villages can be made out dotted over this region of Upper Galilee.

Most of the trade was at one time in the hands of the Jews, but during the last ten years much business, especially among the fellahin and Bedouin, has passed into the hands of the Moslems who can better afford to give credit because they can get help from the Government to enforce their claims. A large part of the fish trade of Upper Galilee is in the hands of Safed Jews. One Jew has the fishing rights of Huleh and 'Ain el-Mellahaḥ for five years at £3,100 (Turkish), and he and another Jew have acquired for £600 (Turkish) the right to the Government's one-fifth of all the fish taken in Tiberias. The town of Safed is grouped around the remains of the once mighty fortress which now lies in ruins. It is divided into several districts. The main part (*Ḥarat es-Suwekeh*) is on the south-west of the Castle Hill where is the Sūk, or market-place; below, to the south-west of this, are Moslem and Christian houses (*Ḥarat iamī'a el-aḥmar* and *Ḥarat el-wātār*), to the west the hill sides are thickly covered by the many terraced buildings of the Jews (*Ḥarat el-Yahūd*), the Ashkenazim above and the Sephardim (Spanish) Jews below. The hill-slopes are steep and in many places the roadways of the houses above are on the level of the roofs of the next row below. To the north-west are the two large hospitals and the new English Church, while to the east lie several quarters (*Ḥarat el-Karād*, *Ḥarat ej-jūrah*, *Ḥarat es-Sawwān*), etc., inhabited exclusively by Moslems; south-east is the Serai and the larger Moslem cemetery.

There has been much talk recently about making a carriage road from the Lake. The little steamboat belonging to the railway company

comes at times to the wooden pier at Tabighah from which it is, even to-day, but an easy three hours' ride to Safed. The carriage road, which it is estimated will cost 45,000 francs, will be 25 kilometres long. For some time there was talk that the Government meant to help by lending for the work a tabūr of soldiers (800) but negotiations appear to have fallen through. There is no doubt that the money could be readily obtained, chiefly by Jewish societies, if some security could be obtained that the funds would actually be used for this work. With a good road for carriages connecting Safed with the Lake, and thus by a short steamship trip with the Haifa-Damascus Railway, the prosperity of Safed would be greatly increased. Indeed the place is so loftily situated and is in the summer so cool as compared with many parts of the land that it is likely that Safed might develop into quite a health resort for European residents. The Government, it is said, plans the making of a carriage road viâ Merōn to Akka part of a military road to Damascus, but this is not nearly so urgent for Safed as one to the Lake.

The main interest of Safed must naturally be connected with Judaism, as this is one of the four "Holy Cities" of Palestine, and most recently it has the further more modern interest of being the centre and health resort for many of the low lying Jewish colonies. The Jews have a number of important societies connected with European organizations. The *Alliance Israélite* (a French Society) has boys' and girls' schools. A *Deutsches hilfverein* called Ezra, nominally more orthodox than the above, with strong Zionistic leanings, also has a boys' and girls' school, the latter largely engaged in teaching Hebrew and lace making, and also a kindergarten school. The lace work is fostered by a Russian organization. There is a fine hospital built by Baroness Edmund de Rothschild but as yet unopened, the Baroness insisting that a considerable share of the cost of upkeep should be borne by local Jewish authorities. An Amsterdam Society however provides funds to enable a Jewish doctor to visit some of the poor gratis, while a Zionist Association assists another medical man in the same way. Two British Missionary Societies are working in Safed: the London Jews Society, which has a fine hospital and clinic with two British doctors, has also a church with a resident clergyman and schools; and the United Free Church of Scotland Jewish Missions Committee, which also has a Free Dispensary, now temporarily closed, and a

boarding and a day school. The British and Foreign Bible Society also supports an agent in Safed.

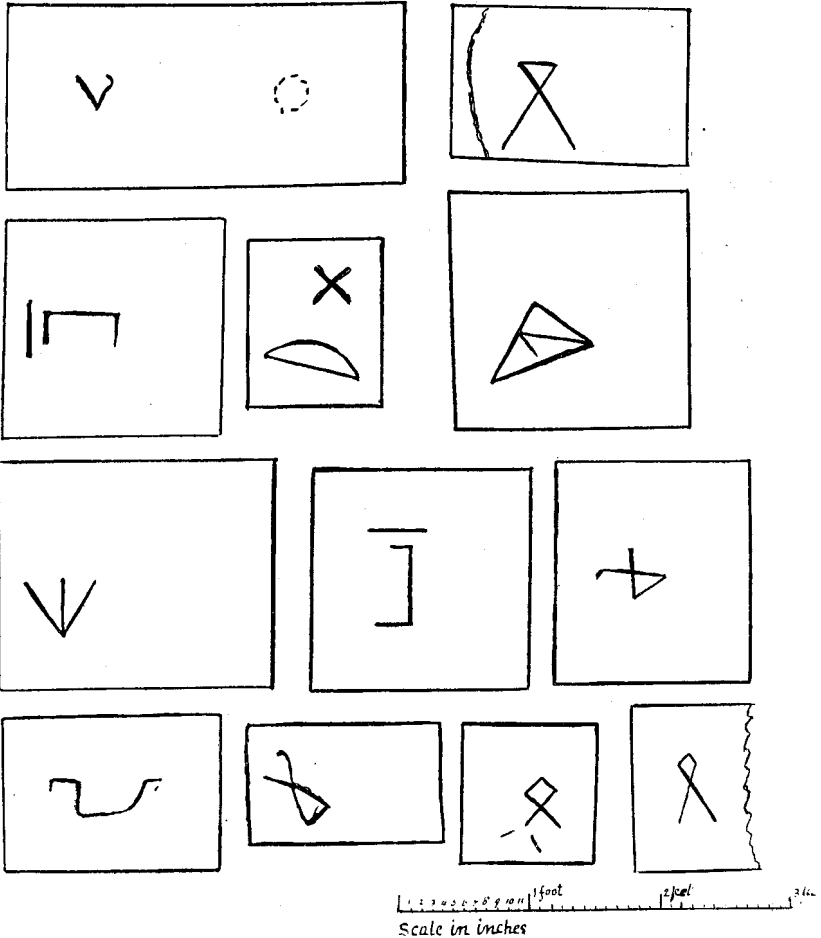
Safed is not rich in antiquities: there are a few ancient tombs in the neighbourhood, but there is little evidence of any extensive occupation of the site before the Middle Ages.

The great ruined castle with its double line of ramparts, making a total fortified area of about 350 yards by 150 yards, running roughly speaking north and south, though to-day an almost shapeless mass, still stimulates the imagination to conjure up the vast fortress which must here have dominated the country. Its previous state of ruin is said to be chiefly the result of the earthquake of 1759, though doubtless that of 1837 contributed to its decay. But long before that most of the masonry of its original construction must have perished, and that building which was destroyed in the eighteenth century was but the comparatively poor work of Dhahr el-'Omer who dominated Galilee earlier in that century.<sup>1</sup> Almost all the well-cut masonry above the surface has been carted off, as the place has been used as a quarry for building stone for centuries; but everywhere below the surface the remains of the earlier buildings may be found. A thorough excavation of this site would be of undoubted interest. Near the "Keep" some large cisterns are still visible—a considerable source of danger to the unwary. There are also vaulted passages in places.

One in the south-west part of the outer moat has recently been opened for some 60 yards. At its north-west end, as far as it has been cleared, it is a fine vaulted passage, over seven feet high and four feet wide, with well-cut stones from one to two feet broad, and sometimes three feet long; at the other end, where the passage gradually curves east and then somewhat north-east, running towards (and perhaps under) the inner moat, the passage has been constructed of small stones, and, as a result of earthquake troubles, it has become extraordinarily twisted, the centre of the arch being diverted to the north, and the whole passage appearing here to be in imminent danger of collapsing. On the fine masonry of the north-west extremity are many "Mason's Marks," specimens of which, drawn to scale, I append (see page 176). It seems to me this passage must belong to the original Crusading work. Where the

<sup>1</sup> Sheikh Dhathr ibn 'Omer (1736-1778) was acknowledged by the Porte (who had no power to subdue him) as "Sheikh of Aḳka, Prince of Princes, Governor of Tiberias and Safed, and Sheikh of all Galilee."

passage eventually led to it is impossible to say without actual excavation; at the north-western extremity there is an embrasure in the outer wall for shooting through, but just before this, where a strong door was once situated, there are signs of steps leading downwards.



Mason's Marks on Stones in Safed Castle.

The only other buildings of interest are, the Jami'a el-ahmar, a mosque built of red and black stone in the southern part of the city, and said, on I know not what evidence, to have been the Church



of St. James of Crusading days ; the Serai building, south of the Castle, said to be a reconstruction of a ruined castle of Dhahr el-'Omer, with a modern clock tower recently added ; and between the Serai and the castle the Mugharet Benāt Ya'kūb with a small mosque over it, a cave, very sacred to the eyes of the Moslems, where, it is reported, were buried "the daughters of Jacob." (See *Quarterly Statement*, 1898, pp. 29 and 30.) When rain is badly needed, both Jews and Moslems assemble to pray for it at this shrine. The Jews claim that the tomb of Shem is also here. Jews also go to the tomb of Ḥune Amagol at Fer'am to pray for rain. This worthy is supposed to have slept for seventy years and then awakened, like Rip van Winkle, to find everything changed.

The history of Safed is connected with two very distinct periods. There is no evidence that Safed is mentioned in the Bible or in the Talmud. All the attempts to connect the place with any early records are purely speculative. Tradition says that it was founded in the second century A.D. While there is no actual evidence, yet, this is probable, for Safed is most favourably situated as a place of escape from the intense heat of the Jordan Valley, and also, the place lies more or less in the centre of those (now ruined) Jewish synagogues which belong to this period. The country was thickly populated at this time, and it is unlikely that a site so well supplied with springs would be neglected. To that century belongs the famous Rabbi Shim'on ben Yochai, who taught in the neighbouring village of Merōn, where his tomb is still held in reverence. During a century, beginning in nearly the middle of the twelfth century, Safed came into great importance in connection with the contests between Crusading military orders, and the Moslems.

During the latter part of the reign of Fulk (1140-1143) Christian king of Jerusalem, the Knights Templar erected a magnificent castle here. In 1157 King Baldwin III took refuge there. In the winter of 1188, a month's vigorous attack by Saladin, amidst rain and wind, caused the surrender of this castle along with that of the neighbouring Belvoir (Kukeb el-Ḥawa). At the beginning of the thirteenth century the Latins obtained this fortress along with Jerusalem, Bethlehem, Nazareth and Tiberias by treaty. In 1220 it was captured and at any rate partially destroyed by the Sultan of Damascus, but in 1240 Ismail of Damascus surrendered Safed and Shakēf Arnun (? Kāla'at esh-Shakēf) to the Templars again. In 1261 the knights from Safed and neighbourhood, while

engaged in a raid in the Jaulān, were severely defeated by the Turkomans. The end of the domination of these knights was rapidly approaching. In the middle of June, 1266, the Sultan Baibars of Egypt began a great siege of the fortress. At the end of the month he commenced a vigorous bombardment; several attempts at assault were repulsed, but on July 23 the knights surrendered under promise that their lives should be spared. The Sultan broke his promise, and leading them forth to the opposite hill he slew them there. A cave full of bones and skulls is still pointed out, on a hill north-east of the Castle, as the place where the bodies of the luckless knights were thrown. From Safed the Sultan Baibars harassed the few remaining Christian possessions in Akka and elsewhere. During the spring and summer of 1267 the fortifications were repaired and re-strengthened (as is recorded by an inscription which was long visible on the walls). In the beginning of June, 1271, the Sultan issued from his headquarters in Safed and in a few days effected the capture of Montfort, now Kala'at el-Kurein, which belonged to the Teutonic knights and had no doubt been a menace to the security of Safed itself. Probably it was during the Moslem supremacy over Safed that the Jews commenced to re-settle there, for in 1289 we read of one Moses ben Judah, Chief Rabbi in Safed, going to Tiberias to visit the tomb of Maimonides. The fact that he made this journey to pronounce a curse at the tomb on all those who condemned the writings of Maimonides suggests that even at this time Safed was a place of Jewish study and learning.

In the fifteenth century a Rabbi, Joseph Saragossi, probably one of the Sephardim, re-organized the community which had been growing in importance: indeed the Jewish population is said at this time to have reached 10,000. During the sixteenth century three great Jewish teachers flourished whose fame still sheds a lustre over the place. These were—(1) Joseph Caro, the writer of *Shulchan Aruch*, four little books on Jewish customs which were actually printed at the neighbouring village, Biria. He died in 1575 and was buried in Safed. (2) Isaac Loria, a contemporary whose chief study was the *Zophār*. He taught doctrines of metempsychosis which his pupils spread after his death, which occurred in 1572 or 1574. (3) Moses el-Sheikh, who published famous sermons on the Old Testament which have been widely quoted in the past by Christian writers.

The place became very attractive to the Jews. One, writing in 1607, says that in the community there were "great scholars, saints and men of action full of Divine Wisdom," and about the same time the place is said to have contained eighteen Talmudic colleges and twenty-one synagogues, and also a large school for the children of the poor, with 400 pupils and 20 teachers, maintained by wealthy Jews of Constantinople.

From this time the city appears to have declined, Jerusalem coming increasingly into prominence.

Plague visited the city in 1742, and in 1759-60 occurred the double earthquake described by Rabbi Joseph the Scribe (see *Quarterly Statement*, April, 1914, pp. 67-83). In that interesting account we get so full a picture of the sacred tombs of Safed and of the spirit of the pious pilgrims who visited them, that it is unnecessary to add more on the subject here. A contemporary account states that immediately after the earthquakes there were only seven Jewish families left in the city. In 1776 a number of Jewish families from Russia arrived. Plague again ravaged the place in 1812, and it is said that 80 per cent. of the people died. In 1833 the Jewish quarter was plundered by the Druzes, and on January 1st, 1837, came the great earthquake, so vividly described by Dr. Thomson in the "Land and the Book," when it is said 4000 Jews perished. Sir Moses Montefiore visited the place soon after the earthquake and contributed liberally to the re-building. Between 1837 and 1873 he made no less than seven visits.

*References.*—I would express my indebtedness to the Rev. B. Z. Friedmann of Safed and the Rev. O. Lukyn-Williams, late of Safed, for many facts. To the latter, by referring me to *Crusaders in the East*, by Prof. W. B. Stevenson, and to *Studies in Judaism*, Second series, 1908, by Prof. S. Schechter, I am indebted for most of the historical details.

## CANA OF GALILEE.

By Dr. E. W. G. MASTERMAN.

SOME years ago I published a paper on this subject in the *Biblical World* (Chicago), but as this is but little read in England I propose to briefly recapitulate here the reasons which appear so convincing