

A few supplementary notes may be added regarding Capernaum (Tell Hum). An ingenious explanation of the modern name Tell Hum is suggested by the Rev. W. M. Christie, D.D., of Tiberias. He regards it as an Arab transliteration of the Greek word *Τελώνιον*, Latin "Telonium," *i.e.*, "the Tax-collectors' place." The basilica, supposed to have been built on the site of Peter's house in Capernaum, is referred to as still extant in A.D. 600 by Antoninus Martyr.

I wish to acknowledge my indebtedness to Dr. Christie throughout both of these articles on "The Sea of Tiberias and its Environs." He has put both his rich knowledge and his observations freely at my disposal.

NARRATIVE OF A JOURNEY FROM ROME TO JERUSALEM.¹

(Continued from p. 28.)

The distance between Bethlehem and Hebron is more than 20 miles, the road being difficult, rocky and mountainous. Towards the end of the journey we entered a valley full of vineyards, which continued as far as Hebron² and is called the Vale of Mamre. Near Hebron is the field where was created Adam,³ the first man; the field is now a vineyard, whose soil is not red, as is usual here, but ordinary earth, that is to say, [of a colour] half-way between white and black, as is loam. The length of this vineyard is considerable, and in it may be seen the place where Noah planted the first vine. And there still survives one of these very vines, taller than a man can reach. It is supported by an olive tree up which it climbs; and the pilgrims, for devotional purposes, take away little portions of it. The wood inside is of a deep red. Nowadays the whole of this vineyard and site form the Valley of Hebron or the Vale of Mamre. To the right of the Valley, near the hill, is to be seen the spot, situated beneath an ilex tree,⁴ where Abraham saw the three angels and worshipped one of them and entertained them. The ilex

¹ Translated from the 16th-century Latin Manuscript in his possession by H. C. Luke, C.M.G., B.Litt., M.A., sometime Governor of Jerusalem.

² The grapes of Hebron are still among the best in Palestine.

³ Another old tradition places in Hebron the scene of Adam's death.

⁴ This is probably the "Oak of Rest," a very ancient specimen of the *quercus ilex pseudo-coccifera* in what is now the Garden of the Russian Hospice.

is a mighty stump, from which have sprung three shoots. From these trees, too, the pilgrims take relics as objects of devotion. Somewhat higher up, in the direction of the hill, there is a church which is called the Church of the Forty Martyrs and is now a mosque.¹ On the same hill, but a little higher up, is seen the cave where Adam and Eve are said to have done penance; and again, on the same hill, in the direction of Hebron, is the spot where Cain killed Abel, although some assert that this act was committed near Damascus.

The city of Hebron, where David reigned for seven years, is now almost in ruins; it is built on the side of the hill near the Vale of Mamre. It contains a double cave, in which Abraham buried Sarah his wife and was himself buried, together with Isaac and Jacob. This sepulchre lies within a mosque belonging to the Moors and cannot be seen except by the said Moors because it is underground. By the door of the mosque they show a certain hole, which, they say, [communicates with] the said sepulchre, but nothing [of the sepulchre] is to be seen. Nevertheless, it is necessary to pay merely to see the hole.² The Moors and the Turks profess a great devotion to these patriarchs and are in the habit of undertaking pilgrimages to their sepulchres, as the people of our neighbourhood are in the habit of making pilgrimages to the shrine of S. James.³

Returning, we saw, about two miles from Hebron, the church where Isaac was circumcized, and on the right of the road we perceived the sepulchre of the Prophet Jonah, which is now a mosque.⁴ Farther along the road and on the level you see the place where formerly there were many houses built by Solomon, together with the *fons signatus*, to which one descends by several steps.⁵ This consists of a basin

¹ Probably the basilica erected by Constantine; it was still a mosque when seen by the Pilgrim Gonzales in 1667.

² This hole is still to be seen by the sixth step of the staircase leading to the Haram; and Jews, who are not allowed to ascend any farther than this step, are in the habit of pushing written petitions to Sarah through this orifice, believing that it leads directly into the cave of Macpelah.

³ There is no indication as to which particular shrine our Pilgrim has in mind.

⁴ The mosque of Nebi Yunus outside the village of Halhul (Joshua xv, 58). The tomb of Jonah more generally accepted as such by Moslems surmounts the site of Nineveh, on the left bank of the Tigris opposite Mosul.

⁵ Twenty-six steps now descend to this spring, the 'Ain Saleh or Ras al-'Ain ("Head of the source") of the Arabs of to-day, and identified with the "Sealed Fountain" of the Song of Solomon, iv, 12.

hollowed out of a rock, the water running in and out of it through certain channels so that it was able to pass thence to the three Pools of Solomon. These are situated at no great distance from the spring and are fed by the same waters, which flow very abundantly. The Pools are of great size and, when one of them was filled, the waters used to pass into the next and from them through a conduit to the city. But now there is water only in the last Pool. The water is conducted into Jerusalem along a stone channel [cut] along the hillside. A little more than a mile away from these Pools and in the same valley is the *hortus conclusus* of Solomon, enclosed by hills. It is a spot even to-day very beautiful and well wooded, and it is of this orchard and of this fountain which Solomon speaks in his Song, chap. iv, under the names *fons signatus* and *hortus conclusus*.¹ Adjoining the garden and the valley is the country of the Hagarenes.

The Dead Sea, or the Salt Sea, or the Sea of Sodom and Gomorrha, lies opposite Bethlehem to the east and south; the head of this Lake is nearer to Jerusalem than to Bethlehem. The Jordan runs into this Sea and here finishes its course; and the Sea is said to be 40 miles long, while its width is that of the valley in which it is situated, the valley lying between the Mountains of Arabia² and the Holy Land. From the Lake is extracted much salt for consumption in Jerusalem. Those who inhabit the vicinity of the Lake take from it in certain years small fragments shaped like fishes, which they call asphalt, a material which is recognized as useful in protecting vines and trees against worms, preventing these pests from spoiling and devouring them. It is sufficient to anoint or to smear the trees, or parts of them, with this material to drive away the worms. The asphalt is mixed with ordinary oil and is then dissolved in a pot over the fire. At the farther end of the Lake is said to be the statue of Lot's wife, who was turned into a pillar of salt. They say that the bitumen, when suspended from the trees, enables these to keep their fruit hanging on them. It is moreover valuable in the case of women having difficulty in childbirth; if attached to the thigh or to the left leg of the woman, the latter has an easy delivery. But care

¹ The gardens, still well watered and of great fertility, are now known, together with the adjoining village, by the name of 'Urtas, which some have derived from *hortus*.

² *i.e.*, Arabia Petraea.

must be taken to remove it the moment labour has taken place, lest all her entrails should fall out. So much is to be said about the asphalt.

Returning from Bethlehem to Jerusalem and passing through the mountains of Judaea, we found, a mile or a little more from Bethlehem, a village called Butigella,¹ in which it is said that Saul was anointed King by Samuel. After this we saw on our road S. Philip's Fountain, where Philip baptized the eunuch of Queen Candace, concerning which *see* Acts viii, [where it is related that] an angel warned Philip to take the road that leads from Jerusalem to Gaza towards the south, which road is a desert. Thus the text. Above the spring, which gives water good and clear, is a chapel; and here, close to the spring, was once a church dedicated to S. Philip, now almost in ruins.²

Next we visited the Desert and the Cave of S. John the Baptist and the spring whence he drew his water. In this desert the Baptist began to do penance while yet a child of five, so that his life should be wholly without stain. There is here a large church which we saw almost entirely in ruins and used as an enclosure for sheep and pack-horses.³ Desert and surrounding hills are very rugged, and the region well lends itself to meditation and prayer. Subsequently the spring disperses itself among the rocks. The place is distant from the home of the Baptist's parents three or four miles, which distance we covered when we visited the house of Zacharias and Elizabeth. To this house the Blessed Virgin came with great haste from Nazareth, and the district is called the hill country of Judaea. In this place were formerly a church and a monastery, and there are still traces of an underground chapel, where it is said that the Blessed Virgin sang the Magnificat. In the church above the ground, where there was [word illegible], the Virgin is said to have saluted

¹ Probably Beit Jala.

² This is interesting in view of the fact that, according to some, "Philip's Well" is identified not with the one visited by our Pilgrim near Jerusalem ('Ain al-Hanieh) but with the 'Ain al-Dirweh, near the village of Halhul mentioned above, in the neighbourhood of Hebron. In the Madaba map Philip's Well is identified with 'Ain al-Dirweh, but from the end of the 15th century onwards its general identification is with 'Ain al-Hanieh.

³ This region is the so-called "Wilderness of S. John" between Qastal and 'Ain Karim, a few miles to the west of Jerusalem. Mediaeval tradition associated with this district the wilderness referred to in S. Luke i, 80.

S. Elizabeth and, conversing with her, to have descended thence into the chambers below, where she sang the Magnificat.¹ A little lower down, perhaps three or four bow-shots away, is the other church, built on the site of S. John the Baptist's birth, for [his parents] had here two houses, both of which they inhabited. This church, too, is an underground grotto, the very site, it is said, of the nativity of S. John. But both churches are almost entirely in ruins and are used for the stabling of oxen and asses.² The site of the Visitation as well as that of the nativity of S. John are distant about seven miles, more or less, from Jerusalem and at the same distance from Bethlehem. The desert of S. John, however, lies at a distance of nine or ten miles from these cities.

On the return journey to Jerusalem there lies to the right, away from the road, the site of the house of the Prophet Simeon, who held Jesus in his arms in the temple of Solomon. And here also there is a church, some three miles distant from Jerusalem. Next we reached a certain monastery belonging to the Greeks, built in the place where once there grew an olive whose wood, so they say, was used for a part of the cross of Jesus Christ, namely, for the *suppedaneum*, which enabled them the more easily to pierce His feet with nails. Beneath the high altar of the monastic church there is a hole indicating the spot whence the said olive tree sprang. There is also a gate entirely of iron to keep out thieves, and two other gates barred with iron.³

In returning to Mount Zion we saw the valley of Jehoshaphat, where we visited the tomb of the Blessed Virgin, situated in the same valley, at the foot of the Mount of Olives and near the Garden of Gethsemane. The tomb is situated in the middle of the church,

¹ Of the Church of the Visitation Francesco Suriano, twice Custodian of the Holy Land, writes as follows: "At the time of my first guardianship (1485) the church was still standing and intact; but since then it has fallen down and has not been restored."

² This is the Church of S. John at 'Ain Karim, which, long used by the Arabs as a stable, was restored to Christian use through the efforts of the Marquis de Nointel, Ambassador of Louis XIV to the Sublime Porte, and was entrusted to the care of the Franciscans.

³ This is the famous Orthodox Monastery of the Cross, during many centuries the property of the Georgians and now the theological seminary of the Orthodox Patriarchate of Jerusalem.

which is cruciform and is 26 good paces in length. It is 5 feet long and 5 feet wide, and is entered by two little doors. Within, there is an altar on the very tombstone, on which Holy Mass is said. The tomb can neither be seen nor touched, as is the case with the Sepulchre of Christ, but it is believed to lie beneath this altar and is entirely covered with marble. In the same chapel are the lamps of the various Christian nations. The church lies underground and 49 steps lead down to it. A little way down the steps, by the wall, is the sepulchre of S. Joachim and S. Ann, father and mother of the Blessed Virgin Mary;¹ on the other side is the tomb of S. Joseph, her very chaste spouse. Adjoining this church is the cavern in which Christ prayed thrice to the Father and where those other mysteries took place.² The holy places in the Garden of Gethsemane are very close to this church. Next we reached the brook Kidron, through which Jesus passed captive and bound, so that there might be fulfilled what was said: "*De torrente in via bibit, etc.*," because it is said that Jesus fell down, being pushed by many, leaving the marks of His feet imprinted on the rock, together with other marks of His hands and His knees. These things are sealed in the living rock to our confusion, because it was for our sins that He suffered all these things. By this spot there is a stone bridge, but Christ on that day had to wade through the torrent. The Valley of Jehoshaphat extends as far as this bridge, although lower down it is still the same valley; the brook, too, there takes the name of the Valley of Siloam because it approaches the Pool of Siloam. Close by, a little below the said bridge and in the direction of the Mount of Olives, is the place where S. James the Less remained all the time that Jesus Christ was buried, that is to say, until His resurrection.³ Quite near, and a little lower down, we saw the sepulchre of Zacharias, the son of Barachiah, who was killed between

¹ Here or hereabouts was laid to rest Melisende, Queen of Jerusalem, the builder of the Church of the Tomb of the Virgin in its present form.

² The Cavern of the Agony.

³ This place is now known as the Grotto of S. James. It is a rocky tomb, possibly of the Graeco-Roman Period, in which S. James the Less, according to a 6th-century tradition, lay concealed from the time of the taking of Christ until His resurrection. In or about the 15th century there arose the tradition that the Grotto was also the tomb of S. James.

the Temple and the altar ;¹ and yet lower, on the right of the brook and in the direction of the city, we saw the spring² where the Blessed Virgin was wont to wash the clothes of Jesus Christ whenever He came to Jerusalem. The waters of this spring pass through the rocks down to the Pool of Siloam below, about a gun-shot's distance away. In the Pool of Siloam can be seen the remains of a large building with marble, resembling a church. The Turks destroyed all the buildings here, removing the finest of the stones. Here the man blind from his birth washed himself.³ But nowadays the Moors wash in the said spring every sort of filth, so that the water cannot be drunk, being frequently nasty and unclean. In the Pool of Siloam there is a basin almost entirely square, with walls smoothed on all sides, in which the water that sprang from the rocks was collected. Nowadays, however, this water flows among the gardens and the fields that lie below it. The aforesaid spring and Pool of Siloam lie at the root of Mount Zion, adjoining the Valley of Siloam and the brook Kidron, which is the same valley. The brook runs through this valley to the valley of the Abbot S. Sabbas⁴ and thence to the Dead Sea. S. Sabbas collected around him in this gorge ten thousand, or, according to some, fourteen thousand hermits, and his house, situated on a hill above his valley, can be seen from Mount Zion, twelve miles away. The body of S. Sabbas lies in Venice.

Below the Pool of Siloam is the spot where the Prophet Isaiah was sawn asunder by command of King Manasseh for preaching the truth ; there is now a mosque in this place, tended by a Moor. A little higher up the hillside are the spot and the cave in the face of the hill where the Apostles remained hidden for three days after the death of Christ. There is a chapel in this place, but only a few fragments are now visible of the pictures of the Apostles, which once

¹ Christian tradition, as is borne out by the author, associates the Pyramid of Zacharias with the Zacharias referred to in Matt. xxiii, 35 ; Jewish tradition with the Zechariah of 2 Chron. xxiv, 20.

² 'Ain Sitti Maryam, the Fountain of the Virgin. This fountain has been identified with Gihon, the chief natural water-supply of Jerusalem (1 Kings i, 33, 38, 45 ; 2 Chron. xxxiii, 14), and with En-rogel (2 Samuel xvii, 17-18).

³ The basilica, of which traces are still to be seen, is first mentioned in A.D. 570 and commemorated the healing of the man blind from his birth ; cf. John iv, 7. It was destroyed, probably during the invasion of Chosroes II, at the beginning of the 7th century.

⁴ The cañon of Mar Saba between Bethlehem and the Dead Sea.

adorned the ceiling of the chapel. Below there are certain other caves, used for the burial of the dead;¹ and many corpses, laid out for burial in the ordinary way in their shrouds and shirts, are still to be seen lying here without giving off any evil smell. The bodies are buried in the ancient manner, namely, in tombs cut in the living rock. The bodies, covered neither with earth nor with stones, were placed in the tomb and the mouth of the tomb was closed. Of this nature, perhaps, was the Sepulchre of Christ, where His body was laid: a tomb cut in the rock and without any cover, enclosed above in the manner of a chapel as it is now. For this reason they placed that great stone at the door of the Sepulchre, or rather of that chapel.

A little higher up the same hillside,² perhaps half a mile from the City, is the field Aceldama,³ purchased with the price of [the betrayal of] Christ as a burial-place for pilgrims. A lofty building has been constructed here in order to keep the dogs from the bodies of the dead. This structure, or tomb-house, and its roof are on a level with the side of the hill, from which the other walls project; one of the walls is formed by the hillside. Here were cast the bodies of Christian pilgrims who died, and there are still to be seen many bodies lying at the bottom, having no smell, for the reason that in the roof of the building there are nine windows or orifices, through which the bodies of the dead, some of which we could see, were lowered with ropes; the structure has no other entrance. Its roof is 30 ordinary paces in length and 20 paces in width, and its depth is that of two ordinary lances. This is the Field Aceldama.

Pilgrims are allowed to enter the Holy Sepulchre twice or thrice, and are only obliged to pay on the first occasion. Above [the chapel of] Mount Calvary there is a chapel in which they say that Abraham was preparing to sacrifice, on that mountain, his son Isaac. The

¹ Our pilgrim has now turned at right-angles from the Valley of Jehoshaphat, otherwise the Valley of the Kidron or Wadi Sitti Maryam, into the Valley of Hinnom, the junction with which is by the Pool of Siloam, and proceeds to describe the extensive necropolis now enclosed within the Orthodox monastery of S. Onuphrius. Traces of the Byzantine frescoes in the "Apostles' Cave," now the chapel of the monastery, are still to be seen. The tradition that the Apostles hid in this cave is mentioned by the Dominican Felix Faber in 1483. The hill referred to is the Mount of Evil Counsel, the Jebel Abu Tor of the Arabs.

² *sc.* the Mount of Evil Counsel.

³ Literally "Field of Blood"; *cf.* Matt. xxvii, 8.

place is in the hands of the Abyssinian Christians,¹ and by the chapel there grows an olive tree. The Church of the Holy Sepulchre has only two doors, which are contiguous. One is walled up, while through the other the Turks come and go, opening and closing it with three or four keys and then sealing it. The church is cruciform, and in the middle of it, as I have said, is situated the Sepulchre of the Lord. This part of the church is round, because the edicule of the Holy Sepulchre is surrounded by columns such as are to be seen in Rome. It has a similar [*sc.* round] opening in the middle of the roof, and through this eye there enters the daylight that illuminates almost the entire church. The edicule of the Holy Sepulchre is surmounted by a covering of lead, so that the water which might come down from the opening in the roof should not penetrate within the Tomb. The Chapel of the Holy Sepulchre is almost square inside; it is 9 feet long and 9 feet wide and contains an altar.

¹ It now forms a part of the Orthodox monastery of Abraham. Since 1885 the Chapel of Abraham itself has been placed, by the courtesy of successive Orthodox Patriarchs, at the disposal of the Church of England for the celebration of Anglican services.

(To be continued.)

MEASUREMENTS OF PALESTINIAN FELLAHIN.

By PROF. R. A. STEWART MACALISTER, LITT.D.

THE accompanying table is offered as a small contribution to Palestine Ethnography. It has been lying in a drawer, awaiting publication, for a considerable time. The measurements were taken on one day in the course of the excavation at Gezer, and represent all the adult males who were employed on the works on that particular occasion.

In the "village" column, the initial K means EL-Kubāb, AS Abū Shūsheh, Z Zakarīya.

The diversity of figures shows considerable evidence of racial mixture, but a very large proportion (14 out of 34) have cephalic indices lying between 78 and 80. Extremes are rare, though there are some remarkable individuals.