



Stand by the road and look, and ask about the ancient pathways, where the good way is, and walk in it.
 Genesis 13:17
 The breadth of it.
 Artists, walk through the land in the length of it and in the breadth of it.
 Hiking, Biking, Sailing in the Footsteps of Jesus of Galilee
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The Gospel Trail Map & Information

Hiking, Biking, Sailing
 In the Footsteps of Jesus of Galilee



Safety and Conduct Instructions for Visitors

For the sake of your safety please abide by the following rules:

- You are responsible for your personal safety while visiting the Gospel Trail and using its installations. Please do not endanger yourself or other visitors. Ensure your activity suits conditions and weather, and equip yourself accordingly.
- Please keep to the marked trails. Some routes are intended for vehicles, pedestrians and bikers, and most of it are for the last two. Take care and behave accordingly. Use the routes with care and beware of skidding and muddy roads.
- Do not approach or enter cisterns, caves, buildings, etc. Avoid cliff edges. Rock-climbing and rappelling are forbidden. Do not enter water pools or drink from them.
- Beware of fire. Do not light fires except at sites and installations designed for that purpose. When you are finished, make sure that the fire is completely extinguished.
- Keep the area clean. Throw trash into appropriate receptacles or take it with you.
- It is forbidden to create roads or trails, put up signs of any kind or construct any sort of installation in the area.
- The Gospel Trail and its installations have been developed for your enjoyment. Protect wildlife, plants and the natural environment.
- Last but not least: the trail not only traces the history of humanity, but also takes us from the past to the present. Enjoy the interaction with the varied religious and ethnic populations along the trail and respect their cultures and manners.

Along the Gospel Trail: From Nazareth to the Sea of Galilee

He left Nazareth and went to live in Capernaum by the sea, in the region of Zebulun and Naphtali, that what had been said through Isaiah the prophet might be fulfilled: 'Land of Zebulun and land of Naphtali, the way to the sea, beyond the Jordan, Galilee of the nations!'

(Matthew 4:13-15)

The Gospel Trail provides an opportunity for anyone on foot or mountain bike to enjoy the physical and spiritual experience of following in the footsteps of Jesus through the beautiful, historical landscape of the Galilee. The trail begins in Nazareth, Jesus' hometown, and leads to Capernaum on the shores of the Sea of Galilee (Lake Kinneret), by way of rustic roads and pathways that have been trod since ancient times by shepherds, farmers and villagers; travelers, merchants and pilgrims; armies, kings and prophets, by sea, by land, and now by bike.

Suggested Itinerary – Nazareth to Capernaum

General information:
 The full route, marked on the map in yellow (==), is approximately 62 kilometers long, but can be broken up into segments to suit your personal preferences.

The walking conditions are easy along the main route. However, people both walking and biking are cautioned against possible dehydration (especially in the summer months) and are advised to always carry at least three liters of water per person, as drinking water may not be available at some points along the trail.

This suggested itinerary divides the journey into four segments. Possible side trips along secondary, alternative routes are marked on the map in purple (==); they branch off the main trail and later rejoin it (usually without doubling back), allowing you to visit nearby historic and religious sites located off the main trail.

Stage 1 – Nazareth to the Devorah Mountain

From Mount Precipice via the Beit Keshet road to the Old Oak Tree – 18 km

Our jumping-off point is Mount Precipice, also known as Mount of Precipitation or Mount of the Leap of the Lord. The mountain provides a breathtaking panoramic vantage point of Nazareth in all its glory, with its many churches and mosques, the Jezreel Valley immediately below and the Samaritan mountains further to the south, Mount Tabor to the east, and Megido and the Carmel Ridge to the west. The site is identified with the place where Jesus escaped irate townspeople (Luke 4:29-30). As indicated on the map, cyclists can join the path at the foot of this hill.

The path descends to the south and then turns northeast, winding along the side of the ridge. Directly below is the Arab village of Iksal. The trail continues along the slope towards Nazareth Illit (Upper Nazareth) before turning into the Church Forest Park. At this point an alternative route descends into the ravine and then swings north, following Nahal Barak until it rejoins the main trail just north of Mount Devorah. Nahal is a streambed, usually dry in the summer months. The main trail goes on, loops around Mount K'sulot, and then continues north along Nahal Barak.

Passing Mount Devorah, which was named for the Prophetess Deborah in memory of Barak's nearby defeat of the Philistines (Judges 5:2-31), the trail then turns east, crosses the ravine, and continues along the northern flank of the mountain. A short climb takes you up to the exhilarating hilltop Mount Tabor Lookout. The main trail continues east to the Beit Keshet Forest. If you're up to it, you can opt to take a side trip and ascend Mount Tabor – a physically challenging and most rewarding hike!

Stage 2 – Beit Keshet Forest to Tur'an Valley

From the Beit Keshet road via Golani Junction to Kibbutz Lavi (14 km)

This section of the trail begins at the Beit Keshet Mediterranean Forest with its impressive pine and oak trees, and then turns north, at a point where the Beit Keshet Oak Lookout provides another excellent view to the east. In the spring, the surrounding countryside is carpeted with colorful anemones and pink cyclamens. The flowers are absent in the summer but the trees provide marvelous shade.

Another wonderful vista is afforded by Tel Govel. "Tel" is an archaeological term for the layered mound created by the debris from a series of ancient cities never one atop the other. A bit further on, the trail passes along the western edge of the Beit Keshet Oak Reserve that was established to protect the now rare Mt. Tabor Oaks.

A trail branching off to the west allows a side trip to the nearby Arab-Christian village of Kafr Kana, traditionally identified with the famous Cana mentioned in the Gospels as the scene of Jesus' first miracle of turning water into wine (John 2:3-9). The path follows a circular route (about 10 km), returning to the same spot on the main trail.



Continuing northward, with a view of the valley of Tur'an to the northwest, the trail turns east, running parallel to Highway 77. Near Golani Junction, it crosses under Highway 65, then continues east for 2 km, at which point it turns north, crossing under Highway 77, thereby avoiding the busy traffic at the junction, to Kibbutz Lavi and the Horns of Hattin.

Stage 3 – Arbel Valley

Kibbutz Lavi via Nahal Arbel to Migdal/Magdala (16 km)

The trail continues east of Golani Junction and north of Kibbutz Lavi near the route of an ancient Roman road, passing a few shady cork trees and a nearby ancient winepress. The terrain soon becomes rocky and arid, but after 4 km or so, it changes to expanses of cultivated crops and to wheat fields associated with the New Testament stories of the grain picked by Jesus and his disciples on the Sabbath (Mark 23:2). That is also how the area gained its name - the wheat field.

On the plateau to the northeast is the extinct volcano "Horns of Hattin" (Heb. Karna'i Hittin), where the Muslim forces of Salah-a-Din (Saladin) defeated the Crusader armies in 1187.

Here you can go off the main trail and follow a 6km circular route (counter-clockwise east, north, then west) across the plateau, then down and around to the Druze Shrine of Nahi Shuaib, the shrine and burial site of the Prophet Jethro, Moses' father-in-law. A path leads westward from there to rejoin the main trail.

Along the way, you'll come across astounding views in nearly every direction: Mount Arbel with its dramatic cliffs to the east, the valley of Nahal Arbel below – extending eastward to the shores of the Sea of Galilee, the Upper Galilee to the north, as well as lovely Safed (Heb. Tsfat) on a distant hilltop: the historic center of Kabbalah – Jewish mysticism – since the 16th century.

The main trail winds down steeply from the Horns of Hattin following the Nahal N'merim streambed, passing ancient olive groves, until it joins Nahal Arbel, which flows east towards the Sea of Galilee. There it turns right and follows the meandering waterway. To the south, you can see openings to ancient caves on the face of the Arbel Cliffs.

The trail then approaches the Bedouin community of Wadi Hamam, passing the Yadin ruins, a Roman and Byzantine site with the architectural remains of what seems to have been a synagogue. A few more steps and you reach a shady rest area beside a parking lot. The trail then follows the access road that leads out of the village and crosses Highway 807 toward the fields of the town of Migdal.

Stage 4 – Gennesaret Valley and the Sea of Galilee

From Migdal/Magdala via Gennesaret and Tabgha Valleys to Capernaum (14 km)

A short side-trip is recommended at this point to visit the site of ancient Migdal – the "Magdala" of the New Testament, and by tradition the home of Mary Magdalene. In 2009, archaeologists uncovered a unique first-century synagogue there. That exciting discovery, along with the pilgrimage center now under construction, makes this side-trip absolutely worthwhile.

The main trail then continues north along the Plain of Gennesaret. Since biblical times this northwestern shore of the Sea of Galilee has been a lush agricultural area with orchards and wild plants, including reeds, Castor-Oil Plant, Crist's Thorn Jubee, and mustard plants. The trail passes the main entrance to the Migdal tourist facilities and continues north, past the well-kept spring at Ein Nun. Where you can freshen up in the clear water of the spring and have a nice rest under the shady trees. Rejoin the trail, which reaches Nahal Amud.

The trail then turns east, continuing along that waterway, and passes under Highway 90. At this point, those interested in the Gospel narrative will want to turn south to visit the nearby "Jesus Boat" Museum at Kibbutz Ginosar. The first-century fishing craft exhibited there was discovered in the lakebed in 1986. The main trail now heads north along the east side of Highway 90, climbing Tel Kinnrot, which affords a beautiful view, and eventually following the turn-off into the Tabgha Valley and the Church of the Multiplication of Loaves and Fishes with its impressive ancient mosaics.

A path on the far side of Road 87 leads up through open fields to the Mount of the Beatitudes and the Church of the Sermon on the Mount (1938), where you can enjoy a spectacular yet tranquil view of the lake and the surrounding landscape so familiar from Jesus' ministry.

Returning to Road 87, the trail continues north along a paved promenade overlooking the shore. Many believe this to be the area where Jesus taught a crowd on the beach from aboard a boat (Luke 5:3) - "The Bay of Parables".

The trail leads to our final destination: Capernaum (Heb. Kfar Nahum), Jesus' "own city" according to the Gospel account (Matthew 9:1). An access road with a sign indicating a Franciscan monastery and the remains of ancient Capernaum takes you to the right, towards the beach. This rich historical site, often mentioned in the New Testament and considered the "Jerusalem of the Galilee," is the peak of the Gospel Trail experience.

Continuing east along the promenade, the trail leads into the Kir Nahum National Park where you can bank in the lakeshore's natural landscape with its wild vegetation and basalt outcroppings. Be sure to enjoy the various tourism services and areas available in the park, including lovely picnic and meditation spots.

Excursion boats docked at the park's lakeside pier set out to ferry, as in biblical times, between Capernaum, Gennesaret, Tiberias and Kibbutz Ein Gev (ancient Sussita) on the eastern shore of the lake.

The land portion of the Gospel Trail ends here, but you can continue by going out on the Sea of Galilee in a boat. Just before the pier, you should see a stone marking the end of the 62.4 km Gospel Trail that began in Nazareth, as it is written: "He left Nazareth and made his home in Capernaum by the lake" (Matthew 4:13).

Following Second Temple-era Capernaum was home to a mélange of Jews and Christians for a few centuries and then gradually abandoned during the Arab period, and only rediscovered and purchased by the churches

Principal Sites

Arbel Cliffs

The astounding Arbel Cliffs, with their ancient caves and the Arbel Valley slung on high between the heights of Hattin and Mount Arbel itself, are steeped in history. In Jesus' time, this was the main route from Nazareth to the northern shores of the Sea of Galilee. The Gospels indicate that Jesus passed this way several times. By virtue of its central location, the Arbel witnessed the passage not only of regular wayfarers, but of armies, conquerors and rebels as well.

Time and again the Arbel and its caves served as the backdrop to battles: The Jewish settlement of Arbel was conquered by the Greek military leader Bacchides in 161 BCE, and those who survived escaped to the caves in the cliffs. In 38 BCE, the rebels against Herod the Great fled to



View from the Arbel Cliffs

the caves, but a few months later the terrible way to annihilate them was discovered. Eventually Herod Antipas, a son of Herod the Great, had rule over the Galilee and the unrest against the regime grew more pronounced there. In the year 66 CE, the area of the caves was fortified by the Jewish rebel leader Josephus Flavius, but this time too, the result was tragic. The Roman commander Titus took control of the mountain and under his command the area was razed during the Roman suppression of the Great Revolt in 70 CE.

However, two ancient synagogues – one on top of the mountain; one at its foot – indicate that the local Jewish population managed to survive the bloody conflicts and thrived centuries later. Among the Jewish settlers of Arbel, was the priestly family named "Yeshua" (English: Jesus!).

Beit Keshet Oak Forest Reserve and Lookout

"Then Samuel took a vial of oil, and poured it upon his head, and said (to Saul), ... and thou shalt come to the plain of Tabor, and there shall meet thee three men going up to God..." Samuel 10: 1,3.



The Old Oak tree, Beit Keshet Forest

Covering 25,000 hectares (some 6,000 acres), the reserve protects one of the last remaining habitats of the Mt. Tabor Oak, a species that once covered vast areas of the north and coastal plain. The oak and terebinth trees were sites for water rituals in ancient times. Most of the few ancient oak groves were clear-cut during the late 19th-century by the Ottoman authorities for use as railway sites. Clearings between the trees annually fill with spring wildflowers, including red anemones and delicate pink cyclamens. The forest also has pine trees that were first planted during the reforestation program in 1926. In the spirit of prophecy, "...like a terebinth or an oak, whose stump remains when it is felled - The holy seed is its stump." Isaiah 6:13.

Beit Saida

Located to the north of the Sea of Galilee, on the eastern bank of the Upper Jordan, the fishing village of Beit Saida (Bethsaida) was on the lakeshore in New Testament times. Three of the disciples came from here: Peter, Andrew, and Philip (John 1:44), and it was here that Jesus caused the blind man to see (Mark 8:22). According to one account, this was the place where Jesus fed the 5,000 (Luke 9:10-17). The town, which was destroyed during the Great Revolt against the Romans, has been extensively excavated. A signposted path at the site leads to the fascinating findings and to an observation pavilion overlooking the Jordan Park and the Sea of Galilee.

Capernaum

Capernaum is a fascinating area teeming with archeological sites, natural landscapes and wondrous churches. After Jerusalem it is the most widely-mentioned town in the New Testament; it was the hub of important activity and the starting-point for Jesus' ministry in the Galilee. While in Capernaum, which is referred to as Jesus' "own town" (Matthew 9:1), Jesus frequented the synagogue (John 6), went into people's homes (Matthew 8:14-15), received supplicants from afar (Mark 2:1), and performed many of his miracles in that very vicinity.

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Northern sea of galilee promenade



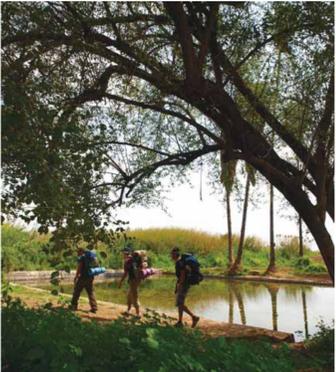
Capernaum – Greek Orthodox Church

at the end of the 19th century. Excavations revealed Peter's house where Jesus also lived, and an enormous synagogue dating from the 4th century. The Franciscan church that you see today was built over Peter's house and the Franciscans there guard the valuable archeological site.

The charming Greek Orthodox Church of the Twelve Apostles is located in the northern part of the ancient village, adjacent to the Capernaum National Park with its pier on the Sea of Galilee.

Daburiya

Daburiya is a Muslim Arab village at the foot of the steep western slope of Mount Tabor. The name is identified with the biblical Daberah (Davat), mentioned in Joshua 21:28, which also gave rise to nearby Kibbutz Dovrat, established in 1946. It also references the biblical heroine Deborah (Deborah) who was the force behind the historic victory of the Tribes of Israel at the foot of Mount Tabor.



Hikers in Ein Nun Spring - Gennesaret Valley

Ein Nun

The Spring of "Nun" ("fish" in Aramaic) is a stone-lined pool today bordered by huge eucalyptus trees. It is one of many springs along the western side of the Sea of Galilee which have transformed the Ginosar valley into an agricultural haven. It is fed from the north, its picturesque course marked by berry bushes and large fig trees.

Gennesaret Valley

The Gennesaret Valley is historically the most fertile area along the entire Sea of Galilee shoreline – as Josephus Flavius enthusiastically describes "...Gennesaret; its nature is wonderful as well as its beauty; its soil is so fruitful that all sorts of trees can grow upon it, and the inhabitants accordingly plant all sorts of trees there; for the temper of the air is so well mixed, that it agrees very well with those several sorts" (The Wars of the Jews 3:10:8).

The valley itself is mentioned in the New Testament as the place where Jesus landed following the storm at sea, and where he healed the sick (Mark 6:53-54).

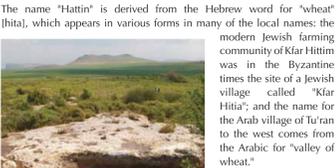
The museum at Kibbutz Ginosar displays a first-century fishing boat, known as the "Jesus Boat," that was "miraculously" preserved in the mud at the bottom of the lake and discovered in 1986. The exhibit and accompanying documentary film are highly recommended.



The Wheat Fields

Horns of Hattin

Prominently visible from afar, the Horns of Hattin (Heb: Karna'i Hittin) is an extinct volcano; the two peaks of the cone are said to suggest "horns" (Heb: karna'im). The plateau affords a spectacular view of the Sea of Galilee, Mount Hermon and the Golan Heights. It was here in July 1187 that Saladin defeated the Crusader armies.



Mount of Precipice

This mountain was identified as the place where irate townspeople attempted to throw Jesus off the cliff, "but he passed through the midst of them and went away" (Luke 4:29-30).

The refreshing picnic spots and groves attract hikers and families from the surrounding areas, especially in the afternoons and on weekends. At the foot of the southern face of the mountain is located a prehistoric cave - the most important and ancient in the area – containing human skeletal remains from the Neanderthal age. In the Byzantine era, Christian monks inhabited this cave and the surrounding area.

Iksal

Iksal is a Muslim Arab community located at the foot of Mount Precipice, on the northern edge of the K'sulot Valley. The contemporary Arabic name derives from the biblical Hebrew name "Ksulot Tabor" mentioned in the Book of Joshua (19:12). Architectural remains from the Roman and Byzantine eras as well as those of a castle from the Crusader era have been found in the village, attesting to the antiquity of its origins.

Kafr Kana (Cana)

The biblical village of Kana (Cana) is one of the Holy Land's most ancient towns. However, widespread knowledge of it is linked to the Gospel of John: the apostle Nathanael hailed from here (John 21:2), here Jesus healed the nobleman's son (John 4:46) and it was here that Jesus performed his first miracle – turning water into wine at the wedding feast – following which belief in him grew: "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him." (John 2: 1-11).

Kafr Kana has three churches that are well worth visiting: the Latin-Catholic; the Greek-Catholic; and the Greek-Orthodox.

Korazim

Some 5 km north of the Sea of Galilee is the site of Korazim (Chorazin), a Jewish town that was located in what is now Korazim National Park.



A Carob tree on the trail to Arbel

Although first mentioned in the New Testament, most of the excavated ruins, including the synagogue, date from the 3rd and 4th centuries—the late-Roman period. According to the Gospels, Jesus reprised the local people for their indifference to his message (Matthew 11:20; Luke 10:13) together with the population of Bethsaida (Heb: Beit Tsaida) to the east and the people in his own town of Capernaum.

Migdal/Magdala

Located on the western shore of the Sea of Galilee, ancient Migdal was an important first-century commercial port and fishing center; in fact the Aramaic name "Migdal Numya" meant "fish towers." It is identified in the Gospels as the home of Mary Magdalene (Mark 15:40). Although totally destroyed by the Romans during the Great Revolt, recent archaeological excavations revealed the remains of purification baths, a fishing industry and a synagogue with carved-stone decorations – including a seven branched candelabra! A grand-scale Catholic pilgrimage center and archeological garden are being constructed at the site.

Mount of Beatitudes

Situated on a lakeside hill just north of Tabgha, the Mount of Beatitudes is an enchanting place that invites feelings of quiet and contemplation in the spirit of the great Sermon on the Mount: "Now when Jesus saw the crowds, he went up on a mountainside and sat down. His disciples came



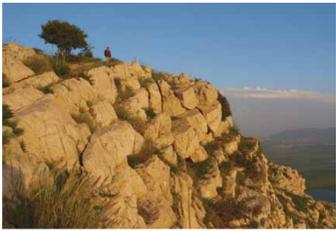
Capernaum anchorage

to him, and he began to teach them. He said: "Blessed are the poor in spirit, for theirs is the kingdom of heaven..." (Matthew 5:7).

The present, octagonal church was built in 1938, not far from the site of an earlier 4th-century sanctuary. The church is surrounded by a beautiful cultivated garden with prayer and seating areas that overlook the landscape where Jesus performed his activities. Pope John Paul II held a public Mass on a nearby knoll for a crowd of 100,000 in March 2000.

Mount Precipice

Located on the south-eastern outskirts of Nazareth, the mountain (397 meters above sea level) provides a stunning vantage point for taking in the sights to the east and south. The elevated location offers the opportunity to contemplate the biblical landscapes that lie below and to visualize the activities of important figures such as: the prophets Elijah and Elisha in the hills of Samaria, Carmel and Gilad; Kings Saul and Ahab in the Jezreel Valley and the Gilboa hills; and Deborah the Prophetess at Mount Tabor. These landscapes, no doubt, formed the "mindscape" of Jesus and his peers.



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Mount Tabor

A magnificent mountain, Mount Tabor towers 400 meters above its surroundings. Its beauty inspired the Psalmist to exclaim enthusiastically: "You created the north and the south; Tabor and Hermon sing for joy at your name" (Psalms 89:12).



A view toward Mount Tabor

Mount Tabor has a rich history and is vitally important in the Jewish and Christian traditions. It is mentioned in the Bible with reference to the territory boundaries of three of the tribes of Israel. It was on Mount Tabor that the army of Barak Ben Avinoam assembled for the battle against Sisera, the military commander of Iabin, King of Hazor. Later, during the Second Temple period, the environs of Mount Tabor were the site of battles between the Jews and the Romans. According to one Jewish tradition, Mount Tabor is one of mountains that "desired" to be the site of the giving of the Torah.

The summit of Mount Tabor is identified in Christian tradition as the place of the "Transfiguration" of Jesus, where "after six days Jesus took Peter, James and John" (Mark 9:2-9). Jesus was said to appear talking with Moses and the Prophet Elijah. The mountaintop is today the site of two beautiful and dramatic shrines, one Roman Catholic, the other Greek Orthodox.



The trail winding between the Galilean hills

Mount Tabor Lookout

Located on the eastern crest of Mount Devorah, the lookout gives a full view of Mount Tabor, crowned with Roman Catholic and Greek Orthodox shrines. The mountain is a "horst" – a raised, upward fault – rather than volcanic. At its western foot is the Arab village of Daburiya, identified with the biblical Davrat, one of the cities of the Levite tribe of Issachar. On the northern base of the mountain is the amalgamated Arab-Bedouin township of Shibli-Umm al-Chanam.

Nabi Shuaib

"Nabi Shuaib" is the Arabic name of the prophet Jethro, according to Druze tradition, which recognizes him as the "Father of the Prophets." The present tomb and prayer complex were built at the end of the 19th century, although the site was identified as far back as the 13th century. The shrine is the site of a major pilgrimage each April in honor of the prophet as well as the people of the region.

Nahal Barak

The Barak seasonal streambed (Heb. nahal) is named after Barak Ben Avinoam, possibly because of its proximity to the site of the famous battle between Israel and the Philistines, in which the prophetess Deborah (Deborah) recruited Barak to lead the Israelite tribes (Judges 4:6).

Nahal N'merim

This streambed and wadi descend northwards from the heights of the Hattin plateau down into Nahal Arbel. The name in Hebrew means "tear-drops," which were once indigenous to the region; a few of which are still believed to survive in the Ein Geddi region of the Dead Sea. The mountainside boasts ancient olive groves, which are mentioned repeatedly in the Bible.

Nazareth

Today Israel's largest Arab city, Nazareth is literally where the Gospel Trail begins: the home of Joseph and Mary; the site of the Annunciation (Luke 1:26-27); and the childhood home of Jesus.

The Roman Catholic Basilica of the Annunciation, consecrated in 1969, enshrines the grotto where, according to tradition, the angel Gabriel appeared to the Virgin Mary (Luke 1:26-35). The adjacent Mary of Nazareth International Center preserves important recently-discovered architectural elements of a family dwelling dating from the first-century period. A short distance away, the fountain at the Spring of the Virgin Mary (Mary's Well) most probably marks the place where Mary drew water for the Holy Family. The nearby Greek Orthodox Church of St. Gabriel marks the site (according to the apocryphal Protevangelium of James), where the angel Gabriel first appeared to Mary as she was drawing water from the well.

Besides the historic churches and other Christian and Muslim institutions, Nazareth offers visitors a wonderful opportunity to experience and enjoy the Old City's alleyways and lanes, its colorful market, and its Arab sweet shops and restaurants.

Sepphoris

The ruins of the city of Sepphoris (Heb: Tzippori) are located 6 km northwest of Nazareth on a hill rising above a valley. According to a late, no-longer credited Christian tradition, it was Mary's parents' hometown and her birthplace.

The administrative center of the Lower Galilee from the time of the late Second Temple period until the 4th century, Sepphoris had a sizeable mixed population of Jews, Christians and pagans. The Roman theater on the north slope of the Hill seated 4,500.

The Tzippori National Archeological Park preserves important finds, including the ruins of a Roman villa

