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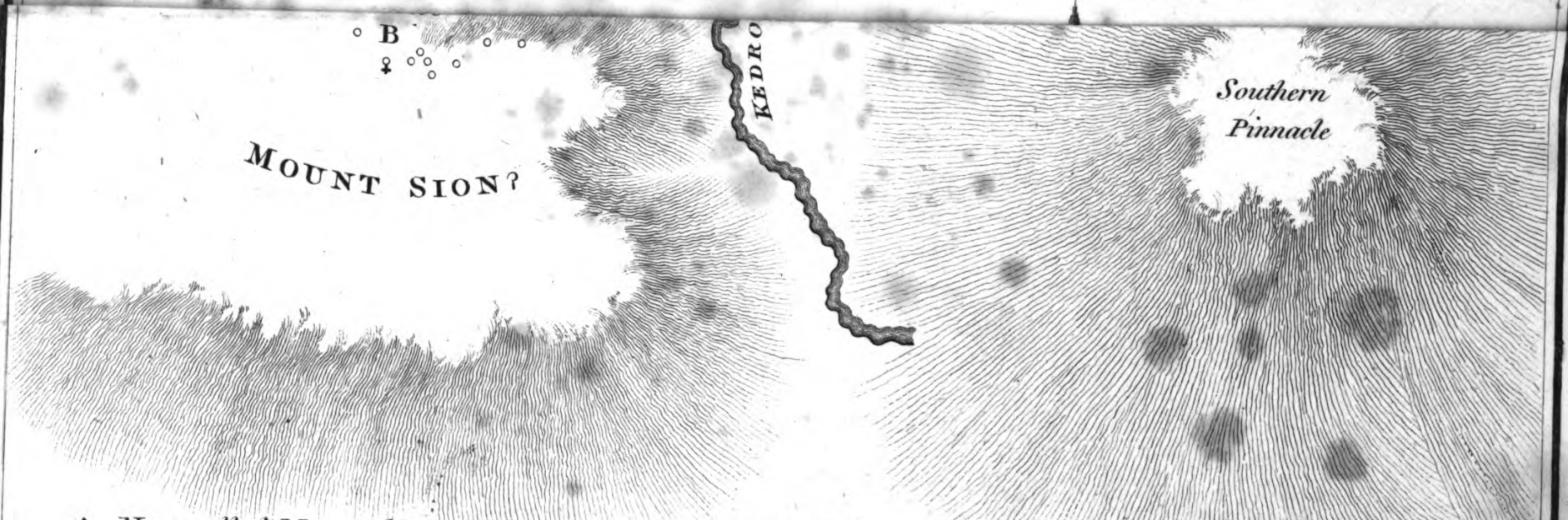

A *Now called Mount Sion, perhaps the place of our Saviour's Crucifixion.*

B *Sepulchres inscribed* THCAΓIACCIWN *perhaps those of Calvary.*

C *Gate now called Sion Gate.*

D *Porta Sterquilina.*

E *Gate of Jaffa.*

F *Gate of Damascus.*

G *Gate of Ephraim.*

H *Gate of St. Stephen.*

K *Church of the Holy Sepulchre.*

M *Franciscan Convent.*

R *Bridge.*

S *Crypt on the Summit of the Mount of Olives.*

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TRAVELS

IN

VARIOUS COUNTRIES

OF

EUROPE ASIA AND AFRICA

BY

E. D. CLARKE LL. D.

PART THE SECOND

GREECE EGYPT AND THE HOLY LAND

SECTION THE FIRST

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VOLUME THE FOURTH

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GENERAL STATEMENT OF CONTENTS

TO PART II. SECT. I.

VOLUME THE FOURTH.

CHAP. I.

P. 1.

FROM ROSETTA IN EGYPT, TO LARNECA IN CYPRUS.

Return to the Fleet—Nelson's Island—Antiquities—Rosetta——Trilinguar Inscription—Scarabæus Pilularius—*Curious Edifice in Rosetta, of the Gothic form—Voyage to Cyprus——Appearance of the island—Salines—Hot Winds—Larneca—Insalubrity of the Island—Produce of the Land—Wine of Cyprus—Wretched Condition of the Country—Phœnician Idols—Nature of the Cyprian Venus—Ancient Gems—Signet Rings—Origin of the Camachuia—Theban Stone—Paintings commemorated upon Gems—Notice of a Picture by Zeuxis from an ancient Greek Manuscript—Substances used for the Signets of Cyprus—their most ancient form.*

CHAP. II.

P. 35.

CYPRUS.

Antient Geography of the Island—Situation of Citium—Phœnician Settlements—Illustrious Citieans—Last Remains of the City—Reports concerning Baffa—Minerals of Cyprus—Journey to Nicotia—Women of Cyprus—Gardens of Larneca—Desolate Appearance of the Country—Village of Attièn—Primæval Mills—Curious Mode of keeping Bees—Carob Tree—Appearance of Nicotia—Banishment of Prostitutes—

Palace of the English Dragoman—Visit to the Turkish Governor—his reception of the Author—Oriental Mode of entertaining Guests—Gûyûmjee, or Goldsmiths of Turkey—Antiquities obtained in the Bazar—Polished Stones of Cyprus—Antient Gems found in Nicotia—Camels—Rivers of the Island—Antient Phœnician Medal—Tetradrachm of Tyre—Return to the Fleet—Loss of the Iphigenia.

CHAP. III.

P. 80.

FROM EGYPT TO SYRIA.

Departure from Egypt—Course of the Romulus Frigate, in her voyage to St. John d'Acre—Djezzar Pasha—Importance of the Port of Acre—Druses—Interview with Djezzar—its consequences—Climate of Acre—Shores of the Mediterranean—Present State of the City—its former condition—Remains of Antient Buildings—Medals of ACRE *and of* SIDON*—Attack upon the Long-boat of the Romulus—Appeal to the Pasha—his Conduct upon that occasion—Further Interview with Djezzar—Commerce of Acre.*

CHAP. IV.

P. 120.

THE HOLY LAND.—ACRE TO NAZARETH.

*Commencement of the Author's Journey in the Holy Land—Camp of Djezzar Pasha's Cavalry—Cavalcade for the Expedition—Syrian Tents—River Belus—Plants—*SHEFHAMER*—Reception by the Agha—Grave of an Egyptian form—Plain of Zabulon—*SAPPHURA, *or* SEPPHORIS*—Medals—Druses—State of Christianity in the Holy Land—Church of St. Joachim and St. Anne—Gothic Remains—Discovery of Antient Pictures—Their probable Age—Country between Sephoury and Nazareth—Dress of the Arabs—Alarm of the Plague—*NAZARETH*—Condition of*

*the Inhabitants—Fountain of the Virgin—Custom illustrating a Saying of our Saviour—Franciscan Convent—Pretended Miracles—Superstitions of the Country—Empress Helena—Other Objects of Reverence in Nazareth—*Mensa Christi*—Environs of the town—Ordinary Penance of Travellers in the Holy Land.*

CHAP. V.

P. 184.

THE HOLY LAND.—NAZARETH TO TIBERIAS.

The Author leaves Nazareth, to visit Galilee—Rani—Cana—Chapel of the Village—Relics—Turan—Caverns—Intense Heat—Basaltic Phænomena—their Origin explained—Plants—Geological Features of Galilee—View from the Kern-el-Hatti*—Libanus—Village of Hatti—Druses—Antelopes—Sea of Galilee, or Lake Gennesareth—Tiberias—Baths of Emmaus—Capernaum—Soil and Produce—Castle—House of Peter—*Adrianæum*—Description of Tiberias—Antiquities—Minerals of the Lake—Non-descript Shells—River Jordan—Hippos—Dimensions of the Sea of Galilee—Singular Fishes—Antient Naval Engagement—Slaughter of the Jews—Supposed Miracle caused by the French—Population of Tiberias.*

CHAP. VI.

P. 234.

THE HOLY LAND.—TIBERIAS TO NAPOLOSE.

*Departure from Tiberias—Effect of the Climate—Productions of the Desert—Lûbi—State of the Country—Mount Thabôr—Change of Route—Narrow Escape of the Author—Camp of Djezzar's Cavalry—Wars of the Arabs—Their Manners and Disposition—Address of an Arab to his Mare—*Simoom*, or Wind of the Desert—Bread baked in the Sun's Rays—Emir of the Mountains—Plain of Esdraelon—Encampments*

—Jennin—Effect produced by Change of Government—Santorri—Antient Castle—Napolose, or SICHEM*—Reception by the Governor—Aspect and State of the City—Its various Appellations—Circumstances connected with its antient History—Tomb of Joseph—Tomb of Joshua—Nature of those Relics—Samaritans—Jacob's Well.*

CHAP. VII.

P. 281.

THE HOLY LAND.—NAPOLOSE TO JERUSALEM.

Journey to Jerusalem—Singular Cultivation of Judæa—Jacob's Field—Bethel—Beer—Prospect of the Holy City—Formalities of a Public Entry—Reception by the Inhabitants—Gate of Damascus—Identity of " the Holy Places"*—Visit to the Governor—Convent of St. Salvador—Appearance of the Monks—Dormitory for Travellers—Pilgrims' Chamber—Convent Stores—Library—Exactions of the Turks—Manufactures of Jerusalem—Mecca Fruit—Fetid Limestone—Water of the Dead Sea—Visit to " the Holy Places"—Sepulchre of the Messiah—Its Identity disputed—Its present Appearance—Other Reliques—Plan for the Survey of the City—Sion Gate—Discovery made by the Author—Inference derived from it—Possible Site of Golgotha, or Calvary—Greek Inscriptions—Remarkable Tomb—Hebrew Inscriptions—Conjecture respecting Mount Sion.*

CHAP. VIII.

P. 334.

THE HOLY LAND.—JERUSALEM.

The subject continued—Identity of the Sepulchre again contested—Origin of its supposed locality—Improbability of the tale—Further View of the Jewish Cemeteries—Aceldama—Inscriptions—Antient Paintings—Age of the CRYPTÆ*—*

Fountain Siloa, and Oak Rogel—Mount of Olives—View from the summit—Difference between the Modern and Antient City—Situation of Mount Sion—Pagan Remains upon Mount Olivet—Their possible origin—Ascent of David— LAKE ASPHALTITES—*General Appearance of Judæa—Miraculous Impression of our Saviour's Foot—*GARDEN OF GETHSEMANE—*Olives of the Mount—Tomb of the Virgin Mary—Sepulchres of the Patriarchs—Bazars—Sepulchres of the Kings—their real history—*MOSQUE OF OMAR—*Existing evidence of Julian's discomfiture—Observations of Mosheim and Moyle—Greek and Armenian Convents—State of Politics in Jerusalem.*

CHAP. IX.

P. 395.

THE HOLY LAND.—JERUSALEM TO BETHLEHEM, JAFFA, AND ACRE.

Journey to Bethlehem—Singular example of dexterity in a Goat—View of Bethlehem—Prospect of the Dead Sea—Erroneous notions. entertained of this lake—Cause of those opinions—Authors by whom it is described—Precautions upon entering Bethlehem—Descent into the Valley—Critical examination of a passage in Josephus—David's Well—Interesting circumstances connected with its history—Antiquity of Eastern Wells—Account of Bethlehem—Tomb of Rachel—Caverns—Terebinthine Vale—Valley of Jeremiah—Vegetable Productions—Arabs—Bethoor—Rama—History of that City—St. George of Diospolis—Ravages caused by the plague—Jaffa—Improbability of the supposed Massacre by Bonaparte—Antient history of Jaffa—Voyage along the Coast—Cæsarea—Return to Acre.

GENERAL STATEMENT OF CONTENTS.

APPENDIX, No. I.

P. 451.

Copy of a Certificate given to the Author by the Guardians of the Holy Sepulchre at Jerusalem, as a Testimonial of his Pilgrimage in the Holy Land, &c.

No. II.

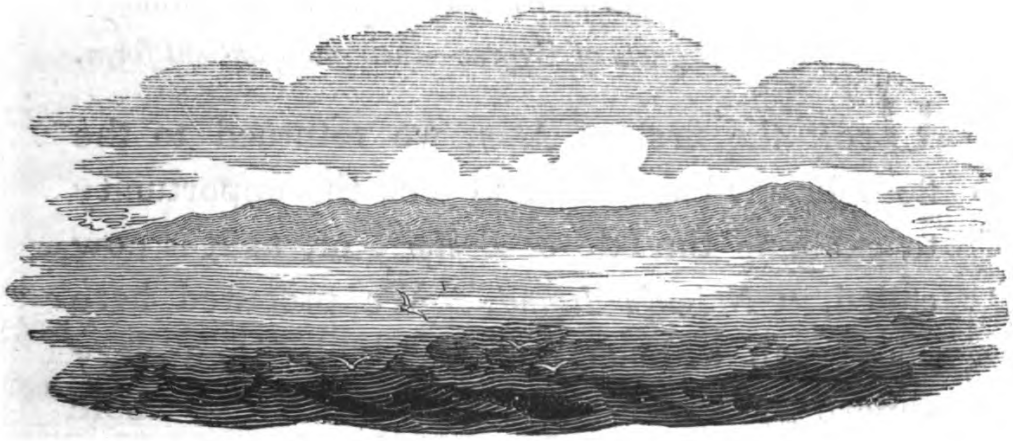
P. 454.

Temperature of the Atmosphere, according to Diurnal Observation made during the Journey; with a corresponding Statement of the Temperature in England during the same period.

No. III.

P. 461.

Names of Places visited in the Author's Route; with the time of travelling from one place to another.



Cyprus *looming to the* N. E. *by* E. *at Sunset.*

CHAP. I.

FROM ROSETTA IN EGYPT, TO LARNECA IN CYPRUS.

*Return to the Fleet—Nelson's Island—Antiquities—*Rosetta *—Trilinguar Inscription—*Scarabæus Pilularius*—Curious Edifice in* Rosetta *of the Gothic form—Voyage to* Cyprus *—Appearance of the Island—Salines—Hot Winds—* Larneca *—Insalubrity of the Island—Produce of the Land—Wine of* Cyprus *—Wretched Condition of the Country—Phœnician Idols—Nature of the* Cyprian Venus *—Antient Gems—Signet Rings—Origin of the* Camachuia—

Camachuia—*Theban Stone—Paintings commemorated upon Gems—Notice of a Picture by* Zeuxis—*Substances used for the Signets of* Cyprus—*their most antient form.*

CHAP. I.

Return to the Fleet.

Nelson's Island.

UPON the first of *May*, we returned to the fleet for our baggage, and took this opportunity to examine the Isle of *Behier*[1], or, as it is now called, "*Nelson's Island.*" We procured here about half a bushel of the bulbs of a very superb species of lily, with which the whole island was covered. Heaps of human bodies, cast up after "the Action of the *Nile*," as it has been rather improperly termed[2], and not having been exposed to the devouring jackals, still presented upon the shore a revolting spectacle. Captain *Clarke*, who was with us, employed the crew of his cutter in burying their remains; and we were proud to aid their pious labour. Small as this island is, it yet contains some very remarkable antiquities. We observed the paved floors of buildings, with part of their superstructure, and some arched chambers lined with stucco, stretching out from the island towards *Aboukir*. Other

Antiquities.

(1) Or, *Aboukir*.

(2) Even the *Rosetta* branch of the *Nile* is at such a considerable distance to the East of *Aboukir* Bay, which was the real scene of action, that to call it the *Action of the Nile* is not less absurd than to name the Battle of *Trafalgar* the *Action of Tangiers*.

remains might also be obse d under water; a convincing proof of the changes to which the coast has been liable, from the encroachment of the sea. A very singular subterraneous passage, now open at its northern extremity, leads to some apartments in the opposite direction, which have an aperture above them, on a level with the surface of the higher part of the island: no conjecture can be formed whither this passage extended elsewhere, as it has been opened by the sea towards the bay. *Pliny* mentions this island; but the history of these ruins seems to be lost in hopeless obscurity: some have suspected that they might have belonged to the antient city of *Canopus*, now lying buried beneath the waves,—a memorable instance of the fate attending cities distinguished only by their vices: but all this is mere conjecture, and some reasons will be given in the sequel to shew that *Canopus* may have had a different situation[3]. We found here a few other curious plants, whose names will appear in the Appendix to the Third Section; and we observed in great abundance, among the sand, those small and beautiful shells worn by *Maltese* sailors, in their ears.

(3) See Chap. VIII. Vol. V.

CHAP. I.

We were detained with the fleet until the ninth. Upon the morning of that day, the *Braakel's* cutter being ordered to *Rosetta*, we again set out for this place; sailing in company with the *Dorothea* frigate, until she came off the mouth of the *Nile*. The surf on the bar being low, we were able to pass over it, and therefore entered the *Rosetta* branch of the river. Of the seven mouths this river formerly possessed, only two now remain; those of *Damiata* and *Rosetta*. Soon after passing the bar in the embouchure of the *Rosetta* branch, an island divides the stream into two broad channels; and just beyond the point where these again unite, upon the western side of the river, *Rosetta* is situate; appearing equally beautiful, whether approached by land or by water. This small island is covered with clover and date-trees: it was then appropriated to the use of the *French* and *Maltese* prisoners, taken at *Damiata*, and other places upon the *Nile* towards *Caïro*.

Rosetta.

We remained at *Rosetta* until the twentieth, visiting, occasionally, the *Delta*, and the environs of the town. The description already given by *Sonnini* of this place is ample and accurate. *Chameleons* are very common in the gardens, and upon the island in the midst of

the river, where we procured two that lived with us until we finally left *Egypt*. They were large of their kind, and of a most vivid green colour when first taken. Afterwards, their common appearance was that of the brown lizard; and we found as they became unhealthy that their power of changing colour diminished. Indeed, this effect is seldom rapid or instantaneous; it seems always the result of sudden apprehension or surprise, when the poor defenceless animal, having no means of resistance, gradually assumes the colour of some substance over which it passes; being thus provided by Nature with the means of concealment. *Frogs* and *toads* appear to possess this property in a certain degree, although it may have escaped the observation of naturalists: after these reptiles have remained a certain time upon a recently-turned border of earth, their colour so much resembles that of the soil, that they are not easily perceived; and sometimes among grass, when alarmed by the sudden approach of any other animal, they assume a greenish hue. The inclosures for gardens near *Rosetta* are formed by hedges made of palm-branches, or of the *Cactus Ficus Indica,* Prickly Pear: we often collected the fine yellow blossoms of this plant: they are faithfully represented in the account published of Lord *Macartney's* Voyage

CHAP. I.

to *China.* Apricots of a small size, the produce of standard-trees, together with the fruit of the banana[1], sugar-canes, pumpkins, lettuces, and cucumbers, are common in the markets of *Rosetta,* at this season of the year.

To a traveller in *Egypt* there is nothing more remarkable than the scarcity of those antiquities which appear to be so common in all the Museums of Europe. From *Rosetta,* the *French* had removed almost every thing of this kind; but their acquisitions were by no means so remarkable as might have been expected. We found only a few *granite* pillars remaining: these might be seen in the streets, and they were the only antiquities of the city. The famous *Trilinguar Inscription,* preserved upon a mass of *Syenite,* perhaps improperly called *the Rosetta Stone,* which afterwards became a subject of contention between General *Menou* and our Commander-in-chief, during the capitulation of *Alexandria,* was not found in *Rosetta.* Its discovery was first officially announced by an article in the "*Courier d'Egypte,*" or *Caïro* Gazette[2]: it is there described as the result of an excavation made in digging for the fortifications

Trilinguar Inscription.

(1) *Musa Sapientum.*

(2) Dated "*Rosette, le 2 Fructidor, An* 7."

of Fort *Julien*, situate upon the western side of the *Rosetta* branch of the *Nile*, between that city and the embouchure of the river, at three thousand *toises*, or fathoms, distance from the latter[3]. The peculiar cast of countenance which

---

(3) The following is the bulletin of the event; remarkable for the ignorance betrayed by the *French Savans* employed by *Menou* in translating the *Greek* inscription upon the stone. By this also it appears, that an officer of the name of *Bouchard* made the discovery.

"Parmi les travaux de fortification que le Citoyen D'Hautpoul, chef de bataillon du Génie, a fait faire à l'ancien Fort du Raschid, nommé aujourd'hui Fort Julien, situé sur la rive gauche du Nil, à trois mille toises du Boghaz de la branche de Rosette, il a été trouvé, dans des fouilles, une pierre d'un très-beau granit noir, d'un grain très-fin, très-dure au marteau. Les dimensions sont de 36 pouces de hauteur, de 28 pouces de largeur, et de 9 à 10 pouces d'épaisseur. Une seule face bien polie offre trois inscriptions distinctes et separées en trois bandes parallèles. La première et supérieure est écrite en caractères *hiéroglyphiques*: on y trouve quatorze lignes de caractères, mais dont une partie est perdue par une cassure de la pierre. La seconde et intermédiaire est en caractères que l'on croit être *Syriaques*; on y compte trente-deux lignes. La troisième et la dernière est écrite en Grec; on y compte cinquante-quatre lignes de caractères très-fins, très-bien sculptés, et qui, comme ceux des deux autres inscriptions supérieures, sont très-bien conservés.

"Le Général Menou a fait faire traduire en partie l'inscription Grèque. Elle porte en substance que *Ptolemie Philopater fit rouvrir tous les canaux de l'Egypte, et que ce prince employa à ces immenses travaux un nombre très-considérable d'ouvriers, des sommes immenses et huit années de son règne.* Cette pierre offre un grand intérêt pour l'étude des caractères hiéroglyphiques; peut-être même en donnera-t-elle enfin la clef.

"Le Citoyen BOUCHARD, officier du corps de Génie, qui sous les ordres du Citoyen D'Hautpoul, *conduisoit les travaux du Fort du Raschid*, a bien voulu se charger de faire transporter cette pierre au Kaïre. Elle est maintenant à Boulag." *Courier de l'Egypte, No.* 37, *p.* 3. *Au Kaïre, de l'Imprimerie Nationale.*

CHAP. I.

may be noticed upon the statues of *Isis* is yet recognised in the features of the *Egyptian* women, and particularly in those of *Rosetta*, when they can be prevailed upon to lay aside their veils. Upon the sands around the city we saw the *Scarabæus Pilularius*, or Rolling Beetle, as it is sculptured upon the obelisks and other monuments of the country, moving before it a ball of dung, in which it deposits an egg. Among the *Egyptian* antiquities preserved in the *British* Museum, there is a most colossal figure of this insect: it is placed upon an altar, before which a priest is represented kneeling. The *beetle* served as food for the *ibis;* its remains are sometimes discovered in the earthenware repositories of those embalmed birds which are found at *Saccára* and *Thebes*. With the Antients it was a type of the *Sun*. We often find it among the characters used in hieroglyphic writing. As this insect appears in that season of the year which immediately precedes the inundation of the *Nile*, it may have been so represented as a symbol of the *spring*, or of *fecundity*, or of the *Egyptian* month anterior to the rising of the water[1]. The antient super-

Scarabæus Pilularius.

(1) There are other reasons for believing it to be the sign of an epocha, or date; and among these may be particularly stated the manner of its occasional introduction in the apices of *Egyptian* obelisks, beginning their inscriptions

stitions with regard to the *scarabæus* are not wholly extinct; for the women of the country still eat this kind of *beetle*, in order to become prolific[2].

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inscriptions according to the style of the translated legend upon the stone found near to *Rosetta*. With such evidence, we have, perhaps, something beyond mere conjecture for its illustration. We there find the promulgation and commemoration of a decree, inscribed in hieroglyphic characters, opening with a date: "*On the 4th day of the month Xandicus, and the 18th of the Egyptian Mecheir.*" There seems to be as little reason for doubting that the characters upon *Egyptian* obelisks were used to register transactions, according to annals preserved by the priests of the country, as that the Pillar of *Forres* in *Scotland*, similarly inscribed, and other more antient *Gaelic* monuments, were erected to record public events. Yet the learned *Kircher*, upon the authority of *Plutarch*, explains this symbol in his usual fanciful manner; and to his opinion, the natural history of the insect does indeed offer some support. He considers it as a type of the *Anima Mundi*, or *Giver of Light*. Every sign used in the writings of the priests had its mystical as well as literal signification; and therefore this may be true concerning its sacred and original import. The figure of *Aries*, used to denote the month of *March*, had also, among the Antients, a mythological signification. The image of the *scarabæus* was worn as an amulet both by *Egyptians* and by *Greeks*; and so was the head of the Ram. "*Scarabæi figura circulo insignita .... nihil aliud indicat, quàm Solem supra-mundanum.*" *Kircher. Œdip. Ægypt. tom.* III. *p.* 320. *Rom.* 1654. "*Anima Mundi, sive Spiritus Universi, ex Scarabæo constat.*" *Ibid. p.* 147.

(2) This curious remnant of an antient superstition is also not without its elucidation in *Kircher*: "*Accedit quod idem Scarabæus significatione ad mores translata idem, teste Horo, lib.* i. *cap.* 10. *quòd patrem et masculam virtutem notet.*" *Œdip. Ægypt. tom.* III. *cap.* 4. *p.* 179. The subject admits of further illustration, by reference to *Plutarch*. According to him, soldiers wore the image of the *beetle* upon their signets; and this, perhaps, may account not only for the number of them found, but also for the coarseness of the workmanship. "Of a like nature," says he, "is the *beetle*, which we see engraven upon the signets of the soldiers; for there are

CHAP. I.

Curious Edifice in *Rosetta*, of the *Gothic* form.

A building of considerable, although of unknown antiquity, still exists in *Rosetta*, which seems to afford a proof that the pointed *Gothic* arch owes its origin to the appearance presented by contiguous palm-trees. The roof is entirely of stone, and consists of curvatures supported by props, representing the trunks of palm-trees, placed in the sides and the corners of the structure. Their branches, crossing each other upwards, form intersections, corresponding in shape with the *pointed* arches of our cathedrals.

Voyage to *Cyprus*.

We had not remained a fortnight in *Rosetta*, when our plan of residence was suddenly interrupted, by an invitation from Captain *Russel* of the *Ceres* frigate to accompany him to CYPRUS; his ship having been ordered to that island for water. We accepted his kind offer; and returning to the *Braakel* on the twentieth of *May*, set sail in the *Ceres* on the twenty-ninth, steering first towards the mouth of the *Nile*; Captain *Russel* having been ordered to send to *Rosetta* some chests of dollars, to purchase supplies for the fleet. We lay all that night off the mouth

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are *no females* of this species, but all *males*, who propagate their kind by casting their seed into those round balls of dung, which they form on purpose; providing thereby, not only a proper *nidus* for the reception of their young, but nourishment likewise for them as soon as they are born." *Plutarch. de Iside et Osir. cap.* 10

of the *Nile*, after taking the latitude of its embouchure at noon. Our own latitude we found to be 31°. 25′; and our distance from the mouth being two miles at the time of the observation, makes the junction of the *Nile* with the *Mediterranean* precisely 31°. 27′. Our voyage was attended by no circumstance worth notice. In the examination of the ship's log-book, we found only a repetition of the same statement, of favourable breezes and fair weather. In the *Archipelago* and *Mediterranean*, during the summer season, mariners may sleep. Their vessels glide over a scarcely ruffled surface, with an almost imperceptible motion. But in other months, no part of the main ocean is more agitated by winds, or exhibits, during calms, a more tremendous swell. It is indeed singular, that even fresh gales in the *Mediterranean*, throughout *May* and *June*, cause no turbulent waves. In a subsequent voyage to the coast of *Syria*, on board the *Romulus* frigate, we took in the royals, and carried reefs in the topsail, fore and aft, and also in the mizen, playing all the while at chess in the cabin, as if we had been sailing upon the *Thames*.

Appearance of the Island.

About six o'clock in the evening of *June* the third, we made land, north-east and by east. It fell to the author's lot to give the first

CHAP. I.

intelligence of its appearance, being aloft, upon the look-out, in the phuttock-shrouds. Cape *Blanco*, antiently *Curias* Promontory, then *hove in view* (to use the language of seamen); and soon after the whole island was seen indistinctly *looming*, (as mariners would also express it,) amidst thick fogs[1]. It appeared very high and mountainous. We had such light breezes and frequent calms, that we did not reach *Salines* Bay until three o'clock P. M. on Saturday the sixth of *June*. We had coasted the whole island, from its western extremity; and so near to the shore, that we had a distinct view of the country. We saw the fortress and town of *Baffa*, antiently *Paphos*, backed by high mountains. The coast towards the west much resembles the southern part of the *Crimea;* the villages and cultivated places being near the shore, and all behind craggy and mountainous. From *Baffa* to *Limasol*, near to the spot where the antient city of *Amathus* stood, the coast appears to be very fertile, and more so than any part of the island that we afterwards visited. Towards the south-western district, the country is well covered with forest-trees, and particularly in the neighbourhood of *Baffa*. *Limasol*

Salines.

(1) The situation being favourable for shewing the shape of the island, the author made a sketch of its appearance, from which the *Vignette* engraved for this Chapter was taken.

produces the finest muscadine wine of *Cyprus*: some of this has the consistence of oil, and may be kept to a great age. The wine called *Commanderia* is, however, held principally in esteem among the natives.

Hot Winds.

As we sailed into *Salines* Bay, antiently that of *Citium*, now called Ἁλίκες, from a cluster of salt lakes near the sea, the town of *Salines* appeared covered with that white fog, so much dreaded, and so well known in *Italy*, by the name of *mal-aria*. The mountains behind the place were partially concealed by this unwholesome vapour. It rose from the shore and buildings like smoke. Whenever this appearance is presented, the heat upon the island is excessive. Few of the natives venture out of their houses during mid-day; and all journeys, even those of caravans, are performed in the night: the dews are then neither abundant nor dangerous: in this respect *Cyprus* differs entirely from *Egypt*, and from all the neighbouring shores. It ports are more sultry than any other in the LEVANT. *Salines*, and the towns situate on the eastern and north-eastern coasts of the island, are subject to such dangerous temperature, that, in the months of *June* and *July*, persons fall victims to the afflicting malady called by the French *coup de soleil* (*a sun-*

CHAP. I.

stroke), if they venture out at noon without the precaution of carrying an umbrella. The inhabitants, especially of the lower order, wrap their heads as if exposed to the rigour of a severe winter; being always covered with a turban, over which, in their journeys, they place a thick shawl, many times folded. The great heat experienced upon the eastern coasts of *Cyprus* is owing to two causes; to the situation of the island with respect to the *Syrian*, *Arabian*, and *Lybian* deserts; and to its mountainous nature, preventing the cooler winds, the west and north-west, from the low shores to the east and north-east.

We had scarcely entered the bay, when we observed to the north-east a lurid haze, as if the atmosphere was on fire; and suddenly from that quarter a hurricane took us, that laid the *Ceres* upon her beam-ends. At the time of this squall we endeavoured to ascertain the temperature of the blast. We found it to be so scorching, that the skin instantly peeled from our lips; a tendency to sneeze was also excited, accompanied with great pain in the eyes, and chapping of the hands and face. The metallic scale of the thermometer, suspended in a port-hole to windward, was kept in a horizontal position by the violence of the gale; and the

mercury, exposed to its full current, rose six degrees of *Fahrenheit* in two minutes, from eighty to eighty-six; a singular consequence of north-east wind to *Englishmen*, accustomed to consider this as the coldest to which their island is exposed. All the coast of *Cyprus*, from *Salines* to *Famagosta*, antiently SALAMIS, is liable to hot winds, from almost every point of the compass; from the north-east; from the east; from the south-east; from the south; and south-west. The north-east, coming from the parched deserts of *Curdistan;* the east, from the sands of *Palmyra;* the south-east, from the great desert of *Arabia;* and the south, and south-west, from *Egypt* and *Lybia*. From the west, north-west, and north, the inhabitants are barred by high mountains, lying open to the beams of a scorching sun, reflected from a soil so white, that the glare is often sufficient to cause temporary blindness, without even the prospect of a single tree, beneath which one might hope for shade. In the middle of the day few animals are seen in motion, except the lizard, seeming to sport with greatest pleasure where the sun is most powerful; and a species of long black serpents, abounding in *Cyprus:* one of these, which we killed, measured four feet and three inches in length. Sometimes, also, a train of camels may be noticed, grazing among dusty thistles and

CHAP. I.

bitter herbs, while their drivers seek for shelter from the burning noon.

We found at anchor in this bay the *Iphigenia*, Captain *Stackpole*, from the fleet, with several transport-ships, waiting for supplies of cattle and water. On the following morning, *June* the seventh, about ten o'clock, we landed, and carried our letters of recommendation to the different Consuls residing at *Larneca*, about a mile from *Salines*, towards the north. Here the principal families reside, although almost all commercial transactions are carried on at *Salines*. We dined in *Larneca*, with our own Consul; collecting, during our walk to and from his house, beneath the shelter of umbrellas, the few plants that occurred in our way. In our subsequent visits, we soon found that the *malaria* we had witnessed from the deck of the *Ceres*, veiling all the harbour with its fearful mist, could not be approached with impunity. Our lamented friend and exemplary commander, Captain *Russel*, was the first to experience its baneful influence; being seized with a fever, from which he never afterwards recovered [1].

Larneca.

Insalubrity of the Island.

(1) The salt lakes in the neighbourhood of *Salines* contribute much to the insalubrity of the bay, and of the surrounding territory. For an account of them, see *Drummond's Travels*, p. 141. Travellers should be particularly cautioned to avoid all places where *salt* is made in the *Levant*; they are generally called *Lagunes*.

Indeed the fevers of *Cyprus*, unlike those caught upon other shores of the *Mediterranean*, rarely intermit; they are almost always malignant[2]. The strictest attention is therefore paid by the inhabitants to their diet. Fortunately for them, they have no butter on the island; and in hot weather they deem it fatal to eat fat meat, or indeed flesh of any kind, unless boiled to a jelly. They likewise carefully abstain from every sort of pastry; from eggs, cream, and milk. The island produces abundance of delicious apricots, from standard-trees, having a much higher flavour than those of *Rosetta*, but equally dangerous to foreigners, and speedily causing fever if they be not sparingly used. Those of *Famagosta* are the most esteemed. They are sent as acceptable presents to *Nicotia*, the capital. The apricots of *Larneca* are also fine, and may be purchased in the market at the small price of three shillings the bushel. Many different varieties of the gourd, or pumpkin, are used in *Cyprus*, for vegetables at table. The young

Produce of the Island.

(2) "Some authors," says the *Abbé Mariti*, vol. I. p. 6, "tell us that the air of this island is bad and unhealthful. This prejudice prevents many strangers from remaining in it long enough to make the experiment themselves. But people who have lived here a year, have been convinced of the wholesomeness of the air, and of the *error of the Antient writers*." With similar effrontery, *Tournefort* maintained, "*Quoiqu'en aient dit les Anciens, la Mer Noir n'a rien de noir.*"

CHAP. I.

fruit is boiled, after being stuffed with rice. We found it refreshing and pleasant, partaking the flavour both of asparagus and artichoke. We noticed also the beet-root, melons, cucumbers, and a very insipid kind of mulberry of a white colour. The corn of the island, where the inhabitants have courage or industry enough to venture on the cultivation of the land, in despite of their *Turkish* oppressors and the dangers of the climate, is of the finest quality. The wheat, although bearded, is very large, and the bread made from it extremely white and good. Perhaps there is no part of the world where the vine yields such redundant and luscious fruit: the juice of the *Cyprian* grape resembles a concentrated essence. The wine of the island is so famous all over the *Levant*, that, in the hyperbolical language of the *Greeks*, it is said to possess the power of restoring youth to age, and animation to those who are at the point of death. *Englishmen*, however, do not consider it as a favourite beverage: it requires nearly a century of age to deprive it of that sickly sweetness which renders it repugnant to their palates. Its powerful aperient quality is also not likely to recommend it, where wine is drunk in any considerable quantity, as it sometimes disorders the bowels even after being kept for many years. When it has remained in bottles

Wine of *Cyprus*.

for ten or twelve years, it requires a slight degree of fermentation upon exposure to the air; and this, added to its sweetness and high colour, causes it to resemble *Tokay* more than any other wine: but the *Cypriots* do not drink it in this state; it is preserved by them in casks, to which the air has constantly access, and will keep in this manner for any number of years. After it has withstood the vicissitude of the seasons for a single year, it is supposed to have passed the requisite proof, and then it sells for three *Turkish piastres* the *gooze*[1]. Afterwards, the price augments in proportion to its age. We tasted some of the *Commanderïa,* which they said was forty years old, although still in the cask. After this period it is considered as a balm, and reserved on the account of its supposed restorative and healing quality for the sick and dying. A greater proof of its strength cannot be given, than by relating the manner in which it is kept; in casks neither filled nor closed. A piece of sheet lead is merely laid over the bung-hole; and this is removed almost every day, when customers visit their cellars to taste the different sorts of wine proposed for sale. Upon these occasions, taking the covering from the bung-

(1) About twenty-one pints. The value of their *piastre* varies continually. It was worth about twenty-pence, when we were in *Turkey*.

CHAP. I.

hole, they dip a hollow cane or reed into the liquor, and by suction drawing some of it, let it run from the reed into a glass. Both the *Commanderia* and the *Muscad* are *white* wines. When quite new, they have a slight tinge of a violet colour; but age soon removes this, and afterwards they retain the colour of Madeira. *Cyprus* produces also *red* wines; but these are little esteemed, and they are used only as weak liquors for the table, answering to the ordinary "*Vin du Pays*" of *France*. If the inhabitants were industrious, and capable of turning their vintage to the best account, the *red* wine of the island might be rendered as famous as the *white;* and perhaps better calculated for exportation. It has the flavour of *Tenedos;* resembling that wine in colour and in strength: and good *Tenedos* not only excels every other wine of *Greece*, but perhaps has no where its equal in *Europe*.

Wretched Condition of the Country.

This island, that had so highly excited, amply gratified our curiosity, by its most interesting antiquities; although there be nothing in its present state pleasing to the eye. Instead of a beautiful and fertile land, covered with groves of fruit and fine woods, once rendering it the Paradise of the *Levant*, there is hardly upon earth a more wretched spot than *Cyprus* now exhibits. A few words may convey all the statistical

information a traveller can obtain; agriculture neglected—population almost annihilated—pestiferous air—indolence—poverty—desolation. Even the situation of its once distinguished mines cannot now be ascertained. Its antiquities alone render it worthy of resort[1]; and these, if any person had leisure and opportunity to search for them, would amply repay the trouble. In this pursuit, *Cyprus* may be considered as yet untrodden. A few inscribed *marbles* were removed from *Baffa* by Sir *Sidney Smith*. Of two that the author examined, one was an epitaph, in *Greek* hexameter and pentameter lines; and the other commemorated public benefits conferred by one of the *Ptolemies*. But the *Phœnician* relics upon the island are the most likely to obtain notice, and these have hitherto been unregarded. The inhabitants of *Larneca* rarely dig near their town without discovering either the traces of antient buildings,

Phœnician Idols.

(1) That the hunting after antiquities may leave little leisure for other inquiries, the author is ready to admit: but his Readers will have no reason to regret his inattention to other pursuits, when it is known that the condition of *Cyprus* at present is such, that an investigation of its moral and political state would be attended with as little result as a similar research carried on in a desert. What could be undertaken for this purpose was attempted by the *Abbé Mariti*; and if the Reader be curious to learn with how little effect, he may be referred to an entire volume which the *Abbé* has written upon the Island of *Cyprus*.—*See Travels through Cyprus, &c. vol.* I. *Lond.* 1791.

CHAP. I.

subterraneous chambers, or sepulchres[1]. Not long before our arrival, the *English* Consul, *Signor Peristiani*, a *Venetian*, dug up, in one place, above thirty *idols* belonging to the most antient mythology of the heathen world. Their origin refers to a period long anterior to the conquest of *Cyprus* by the *Ptolemies*, and may relate to the earliest establishment of the *Phœnician* colonies. Some of these are of *terra cotta;* others of a coarse *limestone;* and some of soft crumbling *marble*. They were all sent to our Ambassador at *Constantinople*, who presented them to Mr. *Cripps*. The principal figures seem to have been very antient representations of the most popular divinity of the island, the PANTAMORPHA MATER; more frequently represented as *Ceres* than as *Venus*, (notwithstanding all that Poets have feigned of the *Paphian* Goddess,) if we may safely trust to such documents as engraved gems, medals, marbles, and to these *idols*, the authentic records of the country. Upon almost all the *intaglios* found in *Cyprus*, even among the ruins of *Paphos*, the representations are either those of *Ceres*

Nature of the *Cyprian Venus*.

(1) *De La Roque* was in *Cyprus* in *May* 1688. At that time, a relation of his, *Mons*r. *Feau*, the *French* Consul at *Larneca*, shewed to him sundry antiquities recently discovered in sepulchres near the town. He particularly mentions lachrymatories and lamps. *Voy. de Syrie et du Mon Liban, par De La Roque. tom.* I. *p.* 2. *Par.* 1722.

herself, or of symbols designating her various modifications. Of these, the author collected many, which it would be tedious to enumerate. In their origin, the worship of *Ceres* and of *Venus* was the same. The Moon, or *Dea Jana*, called *Diana* by the Romans[2], and *Astarte*, "DAUGHTER OF HEAVEN," by the *Phœnicians*[3], whether under the name of *Urania*, *Juno*, or *Isis*, was also the *Ceres* of *Eleusis*. Having in a former[4] publication pointed out their connection, and their common reference to a single principle in Nature, (a subject involving more extraneous discussion than might be deemed consistent with the present undertaking,) it is not necessary to renew the argument further, than to explain the reason why the symbols of the *Eleusinian Ceres* were also employed as the

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(2) "The *Latin* DIANA (*Vossius de Idolat. lib.* ii. *c.* 25. (is the contract of *Diva Jana*, or *Dea Jana*." See also the erudite dissertation of *Gale* (*Court of the Gentiles, p.* 119. *Oxon.* 1669. "They styled the Moon *Urania, Juno, Jana, Diana, Venus*, &c.; and as the *Sun* was called *Jupiter*, from יה *ja πατὴρ*, and *Janus*, from the same יה, so also the *Moon* was called first *Jana*, and thence *Juno*, from יה *jah*, the *proper name of God*." So *Vossius de Idolat. lib.* ii. *c.* 26: "*Juno* is referred to the *Moon*, and comes from יה *jah*, the proper name of God, as *Jacchus* from יה *ja Chus*. Amongst the Antient Romans, *Jana* and *Juno* were the same."

(3) According to the learned *Gale*, our word *Easter*, considered of such doubtful etymology, is derived from the *Saxon* Goddess ÆSTAR or *Astarte*, to whom they sacrificed in the month of *April*. See *Gale's Court of the Gentiles, b.* ii. *c.* 2.

(4) "Greek Marbles," p. 74.

CHAP. I.

most antient types of the *Cyprian Venus*[1]. A very considerable degree of illustration, with regard to the history of the *idols* discovered at *Larneca*, is afforded by the appearance of one of them, although little more of it remains than a mere *torso*. It belonged to an *androgynous* Figure, represented as holding, in its right hand, a lion's cub, pendent by the tail, upon the abdomen of the statue. We might in vain seek an explanation of this singular image, were it not for the immense erudition of *Athanasius Kircher*, whose persevering industry, notwithstanding all his visionary hypotheses, enabled him to collect, and to compare, the innumerable forms of *Egyptian* Deities. According to the different authorities he has cited[2], the *Momphta*, or type of *humid nature*[3], (that is to say, the *passive* principle,) was borne by *Isis* in her *left* hand, and generally represented by a *lion*. In her right she carried the dog *Anubis*[4]. Either of these symbols separately denoted the *Magna Mater*; and may thus be explained. The *leonine* figure, as employed

(1) CUJUS NUMEN UNICUM, MULTIFORMI SPECIE, RITU VARIO, NOMINE MULTIJUGO, TOTUS VENERATUR ORBIS.

(2) Vid. *Kircher*. *Œdip. Ægypt.* tom. III. pp. 98, 184, 221, 323, 504. *Rom.* 1654.

(3) " Per Leonem, *Momphta*, humidæ naturæ præses." *Kirch. de Diis Averruncis, synt.* 17.

(4) See the engravings in *Kircher*. *Œdip. Ægypt.* tom. III. p. 502. Also tom. II. pars 2. p. 259.

to signify *water*, was derived from the astronomical sign of the period for the *Nile's* inundation[5]. Hence we sometimes see the *Momphta* expressed by a sitting image with the *lion's* head[6]. *Plutarch* gives to *Isis* the epithet *Momphæan*[7]. Her double sex is alluded to by *Orpheus*, who describes her as the father and the mother of all things[8]. By the figure of *Anubis*, Isis was again typified as the *Hecate* of the Greeks. It is a symbol frequently placed upon their sepulchral monuments[9]; and was otherwise represented by the image of *Cerberus*, with *three* heads, or with *fifty*, as allusion is intended either to the *Diva triformis*, or to the *pantamorphic* nature of the Goddess. Among the *gems* found in *Cyprus*, we noticed *intagliated scarabæi* with similar symbols; and obtained one upon which *Isis* was exhibited, holding the quadruped as in the example of the statue discovered at *Larneca*. Since these antiquities

Antient Gems.

(5) "Pingitur leonino vultu, quòd Sole in Leonem ingrediente incrementa Nilotica seu inundationes contingant." *Kircher, Œdip. Ægypt. tom.* III. *p.* 323.

(6) A beautiful colossal statue of this description is now in the British Museum. It was among the antiquities surrendered by the *French* at the capitulation of *Alexandria*.

(7) *Plut. de Isid. et Osir. Kirch.* Obel. *Sallust.* syntag. 4. cap. 4.

(8) Also as *Luna*, according to Plutarch (De Is. et Osir. c. 43), Isis bears the same description with regard to her double sex. "*They call the Moon*," says he, "*Mother of the World, and think it has a double sex.*" Διὸ καὶ Μητέρα τὴν Σελήνην τοῦ Κόσμου καλοῦσι, καὶ φύσιν ἔχειν ἀρσενόθηλυν οἴονται.

(9) See the Author's "Greek Marbles," p. 10. No. XII.

CHAP. I.

were found, the inhabitants have also dug up a number of stone coffins, of an oblong rectangular form; each, with the exception of its cover, being of one entire mass of stone. One of them contained a small vase of *terra cotta*, of the rudest workmanship, destitute of any glazing or varnish[1]. Several *intaglios* were also discovered, and brought to us for sale. We found it more difficult to obtain antient *gems* in *Larneca* than in the interior of the island, owing to the exorbitant prices set upon them. At *Nicotia*, the goldsmiths part with such antiquities for a few *parâs*. The people of *Larneca* are more accustomed to intercourse with strangers, and expect to make a harvest in their coming. Among the ring-stones we left in that town, was a beautiful *intaglio* representing *Cupid* whipping a *butterfly*; a common method, among antient lapidaries, of typifying the power of *love* over the *soul*. Also an *onyx*, which there is every reason to believe one of the *Ptolemies* had used as a *signet*. It contained a very curious *monogram*, expressing all the letters of the word ΠΤΟΛΕΜΑΙΟΥ, according to the manner here represented:

Signet Rings.

(1) It is now in the author's possession.

The use of such instruments for *signature* is recorded in the books of *Moses*, seventeen hundred years before the *Christian* æra; and the practice has continued in *Eastern* countries, with little variation, to the present day. The *signets* of the *Turks* are of this kind. The *Romans*, *Greeks*, and *Egyptians*, had the same custom: indeed, almost all the antient *intaglios* were so employed. In the thirty-eighth chapter of *Genesis*, it is related that *Tamar* demanded the *signet* of *Judah;* and above three thousand years have passed since the great Lawgiver of the *Jews* was directed[2] to engrave the names of the children of *Israel* upon *onyx-stones*, "like the engravings of a *signet;*" that is to say, (if we may presume to illustrate a text so sacred, with reference to a custom still universally extant,) by a series of *monograms*, graven as *intaglios*, to be set "in ouches of *gold*, for the shoulders of the ephod." That the *signet* was of *stone* set in *metal*, in the time of *Moses*, is also clear, from this passage of Sacred History: "With the work of an engraver in *stone*, like the engravings of a *signet*, shalt thou engrave the two *stones*. Thou shalt make them to be set in ouches of *gold*." *Signets* without *stones*, and entirely of *metal*, did not come into use, according

(2) Exod. xxviii. 9, 10, 11.

CHAP. I.

to *Pliny*[1], until the time of *Claudius Cæsar*. The most antient *intaglios* of *Egypt* were graven upon *stones*, having the form of *scarabæi*[2]. This kind of *signet* was also used by the *Phœnicians*, as will further appear. The characters upon them are therefore either in *hieroglyphical* writing, *Phœnician* letters, or later *monograms* derived from the *Greek* alphabet. *Alexander*, at the point of death, gave his *signet* to *Perdiccas*[3]; and *Laodice*, mother of *Seleucus*, the founder of the *Syro-Macedonian* empire, in an age when women, profiting by the easy credulity of their husbands, apologized for an act of infidelity by pretending an intercourse with *Apollo*, exhibited a *signet* found in her bed, with a symbol afterwards used by all the *Seleucidæ*[4]. The introduction of sculptured animals upon the *signets* of the *Romans* was derived from the sacred symbols of the *Egyptians:* hence the origin of the *Sphinx* for the *signet* of *Augustus*. When the practice of deifying princes and venerating heroes became general, portraits of men supplied the place of more antient types. This custom gave birth to the *Camachuia*, or *Caméo;* a later invention, merely

Origin of the *Camachuia*.

(1) Hist. Nat. lib. xxxiii. c. 1.

(2) See a former note in this Chapter, for the history of the antient superstition concerning the *Scarabæus*.

(3) Justin. lib. xii.

(4) Ibid. lib. xv. c. 4.

exhibiting a model of the impression or cast yielded to a *signet*. The use of the *caméo* was not perhaps introduced before the period of the *Roman* power. Such relics are rarely found in *Greece;* and even when discovered, with the exception of the remarkable stone found at *Thebes,* representing a female *Centaur* suckling its *foal*[5], the workmanship is bad. Concerning the *Theban Gem,* it may perhaps be proved that the subject thereon exhibited was originally derived from a very popular *picture* painted by *Zeuxis;* and as its execution is by no means uniformly excellent, there is reason to conclude that the work is not of remote antiquity. Every traveller who has visited *Italy* may have remarked a practice of representing, both by *caméos* and *intaglios,* the subjects of celebrated *pictures;* such, for example, as those of the *Danaë* and the *Venus* by *Titian,* and many other. Copies of this kind were also known among the *Romans*[6], and perhaps at an

Theban Stone.

Paintings commemorated upon *Gems.*

(5) This celebrated *Caméo* has been long known to all travellers who have visited *Greece.* It belonged to a peasant, who esteemed it beyond all price, from its imaginary virtue in healing diseases. Many persons in vain endeavoured to purchase it. The *Earl of Elgin,* ambassador at the *Porte,* at last found the means of inducing its owner to part with it.

(6) The famous mosaïc picture of the *Vase and Pigeons,* found in the Villa of *Mecænas,* and lately in the Capitol at *Rome,* exhibits a subject frequently introduced upon the antient *gems* of *Italy.*

CHAP. I.

earlier period, taken from the works of *Grecian* painters. The first style of imitating such *pictures* by engraving was probably that exhibited by the *intaglio*, from whose cast the *caméo* was made. *Gems* of this kind, executed by the lapidaries of *Greece*, even so long ago as the age of *Zeuxis*, may have given origin to the *Theban Stone*. That it does exhibit a subject nearly coinciding with an antient description of one of his *pictures*, is manifest from a fragment of the *Zeuxis* of *Lucian*, inserted as a Commentary upon *Gregory Nazianzen*. This was discovered by the late Professor *Porson*, in a *Manuscript* of that author brought from the Library of the Monastery of the *Apocalypse* in the Isle of *Patmos*[1]. The Commentary would perhaps have been illegible to other eyes than those of the learned Professor[2]. It is, when literally translated, as follows. "That same *Zeuxis*, the best *painter* that ever lived, did not

Notice of a *Picture* by *Zeuxis* from an antient *Greek* Manuscript.

(1) The writing, both of the commentary and of the text, in that *Manuscript*, was deemed, by the learned Professor, as antient as that of *Plato* from the same place, now with the copy of *Gregory* in the *Bodleian* Library.

(2) In the first edition, the author had said, that the difficulty of deciphering this marginal note would baffle all but *Porsonian* acumen; but it has been also transcribed with the minutest accuracy by Professor *Gaisford* of Oxford (*Catalogus Manuscriptorum in Biblioth. Bodl. Pars Prior, p.* 37. *Oxon.* 1812): and there is this difference in the two copies; that Professor *Porson's* copy, containing *all the emendations in Hemsterhusius's*

paint vulgar and common subjects, or certainly but a very few; but was always endeavouring to strike out something new; and employed all the accuracy of his art about some strange and heterogeneous conceit. He painted, for instance, a female *Hippocentaur,* nursing two infant *Hippocentaurs.* A copy of this *picture,* very accurately taken, existed at *Athens:* for the original, *Sylla,* the *Roman* general, sent away, with the rest of the plunder, to *Italy;* and it is said, that the ship having foundered off the *Malean* Promontory, the whole cargo, and with it this *picture,* was lost. The copy of the original *painting* is thus with some difficulty described by *Callimachus* and *Calæses* (or *Calaces*). 'The female *Centaur* herself is painted as reclining upon a rich verdure, with the whole of her horse's body on the ground, and her feet extended backwards; but as much of her as resembles a woman, is gently raised, and rests on her elbow. Her fore-feet are not stretched out like her hind ones, as if she were lying on her side; but one of them is bent, and the hoof drawn under, as

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Hemsterhusius's Edition of Lucian, carries with it internal evidence that he had visited the source whence the Note had been originally derived: Professor *Gaisford's* copy, being a faithful transcript, without those *emendations,* also proves how well acquainted he was with the author from whom the extract was taken; because he added to it, "*Verba sunt Luciani in Zeuxide, c.* 3. *tom.* I. *p.* 840."

CHAP. I.

if kneeling; while the other is erect, and laying hold of the ground, as horses do when endeavouring to spring up. One of the two infants she is holding in her arms, and suckling, like a human creature, giving it her teat, which resembles that of a woman; but the other she suckles at her mare's teat, after the manner of a *foal*. In the upper part of the picture, a male *Hippocentaur*, intended to represent the husband of her who is nursing the children, is leaning over an eminence as it were, and laughing; not being wholly in sight, but only half way down, and holding a lion's whelp in his right hand, to frighten the children. The admirable skill of *Zeuxis* consists in displaying all the variety of the art in his treatment of one and the same subject: here we have a horse, proud, spirited, a shaggy mane over his chest and shoulders, a wild and fierce eye; and a female, like the *Thessalian* mares, never to be mounted nor tamed; the upper half a woman, but all below the back like a satyr; and the different bodies fitted, and as it were blended together.'"

Substances used for the *Signets* of *Cyprus*.

The *signet*-stones of *Cyprus*, although cut in a variety of substances, were more frequently of red *carnelian* than of any other mineral. Some of the most diminutive size were finely executed in red *garnet*, the *carbuncle* of the Antients.

CHAP. I.

Most antient form of the *Signets* of *Cyprus.*

Others were formed of *plasma, onyx, blood-stone, topaz, jasper,* and even of *quartz.* Of all these, the most antient had the *scarabæan* form. Two very interesting examples are here represented.

The first is of the most remote antiquity. It was found among the ruins where the *idols* recently alluded to were discovered. The substance of it is an *onyx,* in a very advanced state of decomposition. The characters are evidently *Phœnician,* and correspond with those exhibited by *inscriptions* found upon the same spot, and published by *Pococke*[1]. The subject represented appears to be the dove, AVIS PAPHIA, a very antient symbol of *Venus,* and of *Astarte*[2]. But whether the figure placed before the bird be a grain of the bearded wheat so common in *Cyprus,* or any other type connected with its antient

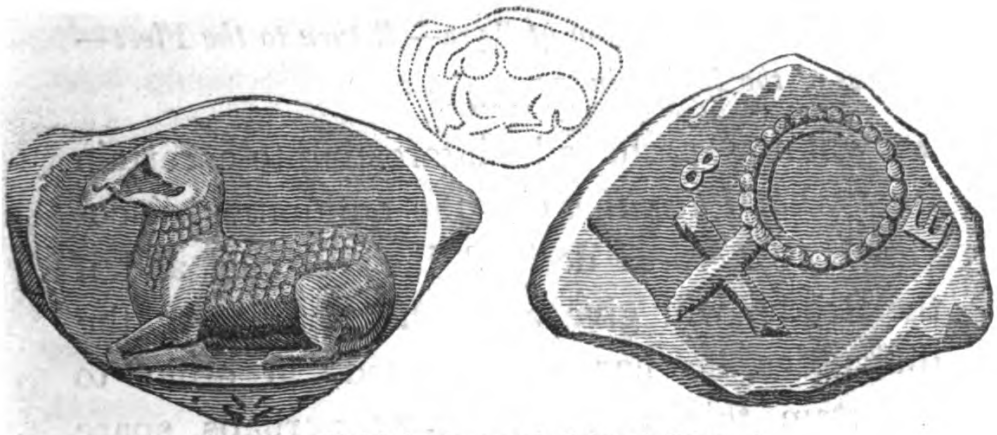
(1) See *Pococke's* Travels, vol. II. p. 213.

(2) "Alba Palæstino sancta columba Syro."
Tibullus, lib. i. *El.* 8. *ver.* 18.

CHAP. I.

mythology, it is not easy to conjecture. The second is a *carnelian scarabæus*, bought in the *bazar* of *Nicotia*, representing, in front, *a sepulchral Stélé*. One of the letters is evidently a compound; and four others agree with characters in the *Etruscan* alphabet. There is, moreover, the following *inscription* upon the back of this stone, which is evidently *Phœnician*; but this also exhibits *Etruscan* letters. Hence it seems manifest that the *Etruscans* and the *Phœnicians* were originally the same people[1].

(1) It is a curious circumstance, that *Leonhart Rauwolff*, in his *Itinerary* into the *Eastern* Countries, (*as published by Ray in* 1693. *Part* 2. *ch.* 13.) calls the *Druses* of Mount *Libanus* by the name of TRUSCI. This people now use the *Arabic* language; but very mistaken notions prevail concerning their origin. A writer in the *Quarterly Review* for *March* 1813, p. 196. has communicated some observations upon this subject, of which the author is glad to avail his readers. "The *Druses* have a peculiar dialect. Hyde (*Reliq. Vet. Persarum*, *p.* 461) identifies them with the *Curds*; and asserts, that the appellations of *Yesidean*, *Curd*, and *Calb* (quære, Χάλυβες?) are given by the *Turks* to both. Those singular fanatics the *Assassians* were, according to him, of this number; and he finds them in *Herodotus* as inhabitants of *Libanus*, under the name of ΔΗΡΟΤΣΙΑΙΟΙ."



Silver Medal *found among the* Ruins *of* Citium.

CHAP. II.

CYPRUS.

Antient Geography of the Island—Situation of Citium—Phœnician *Settlements — Illustrious* Citieans — *Last Remains of the City — Reports concerning Baffa — Minerals of* Cyprus—*Journey to* Nicotia—*Women of* Cyprus—*Gardens of Larneca—Desolate Appearance of the Country — Village of Attién — Primæval Mills — Curious Mode of keeping Bees—Carob Tree — Appearance of* Nicotia — *Banishment of Prostitutes—Palace of the English Dragoman—Visit to the Turkish Governor — his Reception of the Author — Oriental Mode of entertaining Guests—Gûyûmjee, or Goldsmiths of Turkey — Antiquities obtained in the Bazar — Polished*

Stones

Stones of Cyprus—*Antient Gems found in* Nicotia—*Camels — Rivers of the Island — Antient* Phœnician *Medal — Tetradrachm of* Tyre—*Return to the Fleet—Loss of the Iphigenia.*

CHAP. II.

Antient Geography of the Island.

It will now perhaps be interesting to ascertain from what *Phœnician* city the antiquities discovered at *Larneca* derived their origin; and if the Reader will give an author credit for the difficulties he has encountered, in order to ascertain this point, he may perhaps spare himself some trouble, and render unnecessary any ostentatious detail of the volumes it was necessary to consult. The antient geography of *Cyprus* is involved in greater uncertainty than seems consistent with its former celebrity among enlightened nations. Neither *Greeks* nor *Romans* have afforded any clue by which we can fix the locality of its *Eastern* cities. Some of them, it is true, had disappeared in a very early period. Long prior to the time of *Pliny*, the towns of *Cinyria, Malium,* and *Idalium,* so necessary in ascertaining the relative position of other places, no longer existed[1]. Both the nature and situation

(1) After enumerating fifteen cities belonging to *Cyprus, Pliny* adds: "*fuere et ibi Cinyria, Malium, Idalium.*" (*Plin. lib.* v. *c.* 31. *L. Bat.* 1635.) *Idalium* signifies, literally, the "*place of the Goddess;*" whence *Idalia Venus.* In *Hebrew* it was called *Idala*, and under this appellation it is mentioned in the Scriptures, (*Jos.* xix. 15.) as the name of a town belonging to the tribe of *Zabulon.* See *Gale's* "*Court of the Gentiles,*" also *Bochart, Can. lib.* i. *cap.* 3.

of important land-marks, alluded to by antient geographers, are also uncertain. According to *Strabo*, the *Cleides* were *two* islands upon the *north-east* coast; *Pliny* makes their number *four*; and *Herodotus* mentions a promontory that had the name given to these islands. If we consult the text of *Strabo*, his description of *Cyprus*[2] appears to be expressed with more than usual precision and perspicuity. Yet of two renowned cities, *Salamis* and *Citium*, the first distinguished for the birth of the historian *Aristus*, and the last conspicuous by the death of *Cimon*, neither the situation of the one nor of the other has been satisfactorily determined. *D'Anville* assigns a different position for these cities, and for the present towns of *Famagosta* and *Larneca*; although *Drummond*[3], "VIR HAUD CONTEMNENDUS," as he is styled by a late commentator upon *Strabo*[4], and also *Pococke*[5], whose proverbial veracity is beyond all praise[6], from their own

(2) *Strabon.* Geog. lib. xiv. p. 970. ed. *Oxon.*

(3) Travels, &c. in a Series of Letters, by *Alexander Drummond. Lond.* 1754.

(4) See the Notes to the *Oxford* Edition of *Strabo*, p. 972.

(5) *Pococke's* Description of the *East*, 2 vols. 1743-45. See vol. II. p. 213.

(6) It should be observed, however, that *Drummond*, although he seems to agree with *Pococke* in the situation of *Citium*, criticises very severely the freedom used by that author, in presuming to trace the walls of the city from imaginary remains; and also for his erroneous map of the coast. See *Drummond's Travels, Lett.* xii. *p.* 248.

CHAP. II.

Situation of *Citium.*

ocular testimony reconcile the locality of the antient and modern places. "At *Larneca,*" observes the former of these writers[1], "are undeniable proofs of its having been the antient *Citium.*" Perhaps the antiquities now described may hereafter serve to confirm an opinion of *Drummond's,* founded upon very diligent inquiry, and repeated examination of the country. During the time he was Consul at *Aleppo,* he thrice visited *Cyprus,* and, upon every occasion, industriously surveyed the existing documents of its antient history. The sepulchral remains occupying so considerable a portion of the territory where the modern town is situated, appear to have been those of the *Necropolis* of *Citium;* and this city probably extended from the port all the way to *Larneca,* called also *Larnec,* and *Larnic*[2]; implying, in its etymology, independently of its tombs, "*a place of burial.*" Descending to later authors, we find this position of *Citium* strongly confirmed by the *Abbé Mariti*[3], who discovered very curious testimony con-

(1) *Drummond's Travels, Lett.* xiii. *p.* 251.

(2) *Larneca* is the name in most common acceptation among foreign nations; but the inhabitants call it *Larnec,* and the *Abbé Mariti* writes it *Larnic.* The Bay of *Salines* is also sometimes called *Larneca Bay.*

(3) Travels through *Cyprus, Syria,* and *Palæstine,* by the *Abbé Mariti.* Eng. edit. *Lond.* 1791.

cerning it, in a manuscript preserved at *Venice*[4]. From his very interesting account of *Cyprus*, we learn that the erroneous notions entertained with regard to the locality of the city, originated with *Stephen de Lusignan*; who was deceived by the name of a neighbouring village, called *Citi*, from a promontory at present bearing that appellation. *Mariti* places *Citium* between *Salines* and *Larneca*, upon the authority of the manuscript before mentioned, and the ruins he there observed[5]. It is, as he remarks[6], of some importance to determine the true situation of a city once so renowned, owing to the celebrated men it produced, and the splendid actions of which it was the theatre. Yet it is singular, that this writer makes no mention of its *Phœnician* origin. Concerning this fact, so well ascertained, a few observations may therefore suffice.

Phœnician Settlements.

CITIUM, from whose ruins we shall now consider both the modern towns of *Salines* and *Larneca* to have arisen, was founded, together with the city of *Lapethus*, by a *Phœnician* king,

(4) MS. Descript. of *Cyprus*, by *Ascagne-savornien*, in the library of *Dominico Manni*.

(5) This is also the position assigned to it by *Pococke*. There is reason to believe it occupied a greater extent of territory, and reached from the port as far as *Larneca*.

(6) *Mariti's* Travels, vol. I. p. 53.

CHAP. II.

of the name of *Belus*[1]. Its inhabitants, according to *Cicero*, were originally *Phœnicians*[2]. CYPRUS, from its vicinity to their country, and its commercial advantages, was the first island of the *Mediterranean* that came under this dominion. *Eusebius* observes, that *Paphos*, a *Phœnician* city in *Cyprus*, was built when *Cadmus* reigned at *Thebes*[3]. It is moreover affirmed by the learned *Bochart*[4], that, before the time of the Trojan war, *Cinyras*, king of *Phœnicia*, possessed this island of *Cyprus*, having derived it from his ancestors. To this monarch, *Agamemnon*, according to *Homer*[5], was indebted for his breastplate. The cities of *Urania* and *Idalium* were also founded by the same people: the former received its name from *Urania Venus*, whose worship, as related by *Herodotus*, was transferred to *Cyprus* by the *Phœnicians* from *Ascalon*[6].

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(1) There were many kings of *Phœnicia* who had this name; so called from *Baal*, signifying *Lord*. Hence all the Phœnician *Baalim* had their denomination. See *Gale's* "*Court of the Gentiles*," *b.* i. *c.* 8. *p.* 47.

(2) See also *Gale*, p. 48; *Cic.* lib. iv. de Finibus; *Laërtius* and *Suidas* on the Life of *Zeno*; *Grotius*; and *Vossius* de Philos. Sectis, lib. ii. c. 1.

(3) *Euseb.* Chronicon in Num. 1089.

(4) *Bochart.* Præf. ad *Canaan.*

(5) *Hom. Iliad.* Λ. *Boch. Can.* lib. i. c. 3.

(6) There were four cities in *Cyprus* famous for the worship of *Venus*:

"Est *Amathus*, est celsa mihi *Paphos*, atque *Cythera*,
Idaliæque domus."——

CITIUM derived its name from the *Hebrew* appellation for the island CHETIM; the *Chittim*, or *Cittim*, of the Holy Scriptures[7]. It was famous as the birthplace of *Apollonius*, a disciple of *Hippocrates;* and of *Zeno*, who, being shipwrecked

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(7) This word, having a plural termination, is said to imply the descendants of *Ceth*, the son of *Javan*. *Josephus* places their establishment in the Isle of *Cyprus;* and the Seventy Interpreters render the word by ΚΗΤΙΟΙ, that is to say, the *Ketii* or *Cetii*. The valuable compilation of *Dapper*, (*Description des Isles de l'Archipel*,) written originally in the *Flemish* language, of which a *French* translation was published, in folio, at *Amsterdam*, in 1702, concentrates much valuable information upon the subject of *Cyprus*. The author believes he shall contribute to the reader's gratification, by inserting from that work, which is now rare, the observations concerning the name of the island. "This island, which all the *Greek* and *Latin* authors have called Κύπρος, or *Cyprus*, and which is designated under that name in the New Testament, had been known under that of *Chetima*, or of *Chetim*, among the *Hebrews;* as *Josephus* relates in the first book, chap. 7. of his *Jewish* Antiquities; deriving it from *Chetimos*, or *Chetim*, son of *Javan*, son of *Japhet*, son of *Noah*, who, in the division of territories, had the first possession of this isle. Thence it followed, that all islands, and maritime places, were called *Chetim* by the *Hebrews*. He supports this opinion, by shewing that CITIUM is a name corrupted from that of one of the cities of the island, which is derived from the appellation *Chetim*, borne by the whole island; '*for*,' says he, 'it was called CITIUM by those who wished to render, by a Grecism, the name of *Chetimos*, of *Chittim*, or of *Chetim*, which seems couched under that of CITIUM.' St. *Jerom* relates (*Comment. in Esai, in Traduct. Hebr. in Genes.*) that some authors have translated the word *Chetim*, in the Prophet *Isaiah*, by that of *Cyprus;* and that the *Chetims* are the *Cyprians;* whence a city of the island still bore, in his time, the name of CITIUM. *Theodoret* (*in Hierem. c.* 2.) shews that it is called *Chetim* in the Prophet *Jeremiah:* and *Zonaras* (2. *c.* 2. *v.* 9. *Annal.*) affirms that "*Chetima* is the island which the *Greeks* call Κύπρος, whereof *Chetim*, great grandson of *Noah*, had been the original possessor." *Les Isles de l'Archipel, par Dapper. Amst.* 1702. *p.* 21.

CHAP. II.

upon the coast of *Attica*, from a *Phœnician* merchant became founder of the *Stoics*, and had for his illustrious followers, *Epictetus* and *Seneca*. According to *Plutarch*, it was with the sword presented by a king of *Citium* that *Alexander* triumphed over *Darius*[1]. This weapon was held by him in such estimation, that he always wore it upon his person. The same author also informs us, that at the siege of CITIUM, *Cimon*, son of *Miltiades*, received the wound of which he died. It is quite uncertain when this city was destroyed. *Mariti* believes that event did not take place later than the beginning of the

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(1) The late Reverend and learned Dr. *Henley*, writing to the author upon the circumstance here noticed, makes the following remarks. "You mention," says he, "the sword presented to *Alexander* by the King of *Citium*. It is to be observed, that the prophecy of *Balaam* closes with the following prediction :—'*Ships shall come from the coast of* CHITTIM (i. e. Citium), *and shall afflict Assur, and shall afflict Eber, and he also shall perish for ever.*' This prediction I propose hereafter more fully to illustrate; but at present shall only observe, that the naval armament, by which *Alexander* was alone enabled to overcome *Tyre* and the whole power of the *Persian* empire by sea, was chiefly furnished to him from *Cyprus*, or *Chittim*. (See 1 *Maccab.* i. 1.) 'And it happened, after that *Alexander*, the son of *Philip* the *Macedonian*, who CAME OUT OF THE LAND OF *Chetteïm*, had smitten *Darius*, king of the *Persians* and *Medes*, that he reigned in his stead, the first over *Greece*. From not adverting to this historical fact, geographers have made a strange mistake, in supposing that *Macedonia* had been called *Chittim;* for *Arrian*, who has given a distinct account of *Alexander's* maritime equipment, expressly mentions, that the reinforcement from *Cyprus* consisted of *one hundred and twenty ships*, whilst from *Macedonia* he had but *a single vessel*. See ARRIAN. *de Expeditione Alexandri*, lib. ii. c. 20."

CHAP. II.

Last Remains of the city.

third century[2]. In 1767, an excavation being made to procure from its ruins materials for building, the workmen discovered a *marble* bust of *Caracalla*, some *medals* of *Septimius Severus*, *Antoninus Caracalla*, and *Julia Domna*, with *Greek* inscriptions. Upon their obverse sides were exhibited the *Temple of Paphos*[3], with the legend ΚΟΙΝΟΝΚΥΠΡΙΩΝ. Some of them had the image of *Caracalla* on one side, and that of *Geta* on the other. There were also others, with the head of the Emperor *Claudius*[4].

Baffa.

Many circumstances occurred to excite our curiosity concerning the interior of the island; although we despaired of being able to penetrate as far as *Baffa*, the antient *Paphos*, owing to the

(2) *Mariti's* Travels, vol. I. p. 61.

(3) Medals corresponding with this description are alluded to by different authors, and recently by the Editor of the *Oxford* edition of *Strabo*, in his Notes to that work: "*Formam templi et symboli Veneris in nummis videre est.*" (Vid. p. 973. in Not.) The image of the Goddess had not the human form. "*Simulacrum Deæ non effigie humana.*" (Tacitus.) Παφίοις ἡ μὲν Ἀφροδίτη τὰς τιμὰς ἔχει, τὸ δὲ ἄγαλμα οὐκ ἂν εἰκάσαις ἄλλῳ τῷ ἢ πυραμίδι λευκῇ· ἡ δὲ ὕλη ἀγνοεῖται. (*Max. Tyrius*, Diss. 38.) The form of an *Indian* idol at *Jaggernaut* is said to be a cone, answering to the antient account of the *Paphian* Goddess. This confirms what was before advanced, concerning the nature of the *Cyprian Venus*. The pateras used by priestesses in the rites of *Ceres*, had this pyramidal node, or cone, in the centre. A priestess is represented holding one of these upon a bas-relief in the Vestibule of *Cambridge* University Library. See "*Greek Marbles*," *No.* XV. *p.* 37.

(4) The bust was sent to the *British* Consul, and is therefore probably now in *England*. *Mariti* says, the medals were given to him, vol. I. p. 60.

CHAP. II.

plague, then raging over all the western part of *Cyprus*, and particularly at *Baffa*. The ruins, and other antiquities of this place, are numerous. Sir *Sidney Smith* removed some *inscriptions* already alluded to; and the *English* Consul at *Larneca* presented to us the hand of a colossal *marble* statue, found there, of the most exquisite sculpture[1]. We also hoped to enrich our collection of *plants*, and to make some observations concerning the *minerals* of *Baffa*, especially a beautiful variety of crystallized *quartz*, called *Yeny Maden* or *Madem*[2] by the *Turks*, and sold by *Armenian* merchants in the *Crimea* for *diamonds*. Before we left that peninsula, Professor *Pallas* had particularly requested information with regard to the locality of this stone. Among the substances offered for sale as false *diamonds*, there is nothing more common, all over the *Mediterranean*, than highly-transparent *quartz*; hence the various names of "*Gibraltar* diamonds," "*Vesuvian* diamonds," "*Baffa* diamonds[3]," and many other. We have also, in

(1) See "Greek Marbles," No. XXXVIII. p. 55.

(2) Signifying the "*new gem*."

(3) This name was given to the *rock-crystal* of *Baffa*, so long ago as the time in which *Egmont* and *Heyman* visited *Cyprus*. "Near *Baffa* are mines of rock-crystal; and a *French* merchant there shewed me a most beautiful stone, which might pass for a *diamond*; and such stones being found in the mines here, are commonly called *Baffe diamonds*." *Trav. of Egm. and Heym. vol.* I. *p.* 289.

our country, the "*Bristol* diamonds." All natural resemblances of the diamond have, however, been lately eclipsed by a very different mineral, the *White Topaz* of *New Holland*[4]. This stone, when cut and polished, with the exception only of the *White Corundum*, possesses a degree of lustre and limpidness superior to every other excepting the real *diamond*. The antient mines of *Cyprus*, now entirely neglected, appear to have been situate towards the *Paphian* extremity of the island; for if the natives exhibit any mineral substance remarkable for its beauty, utility, or hardness, they name it, by way of eminence, "A *Baffa* STONE." *Amianthus* of a very superior quality is found near *Baffa*[5], as flexible as silk, and

Minerals of *Cyprus*.

(4) Among the lapidaries of *London*, it bears the name of "*Mini-nova*," and is little esteemed by them: it has received this name from *Minas Novas*, a district in *Brazil* where the same stone is found. See *Mawe's Trav. in Brazil*, *p.* 238. *Lond.* 1812.

(5) See *Drummond's* Travels, p. 157. *Mariti* mentions a village called *Amianthus*, as still existing in *Cyprus* in his time; and adds, that it "was a considerable town in the time of the *Romans*. The neighbouring country," says he, "produced the stone *Asbestos*, used for making a kind of *incombustible cloth*, in which the bodies of *Emperors* were burned." (*Mariti's Trav. vol.* I. *p.* 177.) This village is mentioned by *Dapper*, (*Isles de l'Archipel*, *p.* 52.) as marking the spot where the stone *Amianthus* was found in abundance, and manufactured, by being mixed with flax, spun, and then wove, for the *incombustible cloth* of the Antients. The process is given by DIOSCORIDES (*lib.* v. *c.* 46). *Dapper* says the village took its name from the mineral; and that it was once a place of great renown, on account of the cloth and thread there manufactured of *Amianthus*.

It

CHAP. II.

perfectly white; finer, and more delicately fibrous, than that of *Sicily*, *Corsica*, or *Norway*. The *Cypriots* call this mineral "*The Cotton Stone.*"

Journey to *Nicotia*.

Early on the morning of *June* the *eighth*, having procured an order for mules and asses, and a *firmân* to authorize the expedition, we left the *Ceres*, and set out for *Nicotia*, the *Leucusia* or *Leucosia* of the *Greeks*, and present capital of CYPRUS. We were detained at *Larneca* until

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It is often supposed, that the art of manufacturing an *incombustible cloth* by means of *Amianthus* is not possessed by the Moderns; but the inhabitants of a certain district in *Siberia* are in the practice of preparing thread by mixing flax with this substance, and then spinning it. After weaving with this thread, the cloth is exposed to the action of fire, which consumes the flax, and leaves an incombustible web. This, according to *Dioscorides* (as above cited), was the method used by the Antients. The principal manufacture of *Amianthine cloth* existed in this island, the mineral being found here in abundance and perfection. The art of making it was also formerly known in *India*. If we might rely upon the mineralogy of the Antients, real diamonds were once found in *Cyprus;* but *Pliny's* observations concerning them (Hist. Nat. lib. xxxvii. c. 4.) although he describes the *Cyprian* diamond as "*efficacissimus in medicinâ*," prove they were nothing more than the sort of *Quartz* before mentioned. The *Ætites*, or *Eagle Stone*, which they superstitiously esteemed, owing to the aid it was supposed to render to women in labour, is still valued by the ignorant inhabitants for this, its imaginary, virtue. *Pliny* considered the *Jasper* of *Cyprus* as ranking next in perfection to that of *Scythia;* and *Crystal*, he says, was turned up by the plough. The other minerals of the island were: *Emerald* (a name they gave to any greenish transparent stone), *Agate*, *Opal*, *Sapphire*, *Lazulite* (which they called *Lapis Cyaneus*), *Mica*, or *Muscovy Glass*, *Alum*, *Nitre*, *Sulphur*, *Gypsum*, and great abundance of *Salt*. The latter was chiefly collected from the environs of CITIUM, where the *salt marshes* now are.

the evening, by the hospitality of the *English* Consul, *Signor Peristiani*, who had prepared a large party of ladies and other inhabitants, all eager to represent to us the danger of travelling during the day; and to gratify very reasonable curiosity—for a sight of strangers, and for news from *Egypt*. Among the persons thus assembled was the *English* Consul of *Berytus*, from whom we obtained a silver tetradrachm of *Tyre*, in the highest state of preservation. The interesting costume of the *Cyprian* ladies ought not to pass without notice. Like all the *Greek* women, they chew great quantities of *mastic*, imported from the Island of *Scio*, and deem it graceful to appear always biting this gum. Their head-dress is modelled after the kind of *calathus* represented upon the *Phœnician* idols of the country, and upon *Egyptian* statues. This is worn by women of all ranks, from the wives of the Consuls to the meanest slaves. Their hair, dyed of a fine brown colour, by means of a plant called *henna*, hangs behind, in numerous long straight braids; and in some ringlets disposed near the face they place the flowers of the jasmine, strung together, upon slips from leaves of the palm-tree, in a very curious and pleasing manner. Next to the *Calmuck*, the *Grecian* women are, of all other, the best versed in cosmetic arts. They possess the secret of giving

Women of *Cyprus*.

CHAP. II.

a brown colour to the whitest locks, and also tinge their eye-brows with the same hue. The most splendid colours are displayed in their habits, which are very becoming to the girls of the island. The upper robe is always of scarlet, of crimson, or of green silk, embroidered with gold. Like other *Greek* women, they wear long scarlet pantaloons, fastened round the ankle, and yellow boots, with slippers of the same colour. Around the neck, and the head, they wear a profusion of gold coins, chains, and other trinkets. About their waist they have a large belt or zone, hanging very low, and fastened in front by two large and heavy polished brass bucklers, or *bosses*[1]; some of which we saw nearly as large as a barber's bason. They endeavour to make the waist appear as long as possible, and the legs, consequently, short. Naturally corpulent, they take no pains to diminish the size of their bodies by lacing, but seem rather vain of their bulk; exposing their breasts, at the same time, in a manner highly unbecoming. Notwithstanding the extraordinary pains they use to disfigure their natural beauty by all

(1) See "*Douglas* on the Remains of Antient Customs among the Modern *Greeks*," for a proof of the antiquity of this kind of ornament. The two *bosses* thus worn by *Greek* women are shaped like antient shields, and are so placed as to suggest, by their critical situation, a notion of their being worn as *bucklers of protection*.

sorts of ill-selected ornaments, the women of *Cyprus* are handsomer than those of any other *Grecian* island. They have a taller and more stately figure; and the features, particularly of the women of *Nicotia*, are regular and dignified, exhibiting that elevated cast of countenance which is so universally admired in the works of *Grecian* artists. At present, this kind of beauty seems peculiar to the women of *Cyprus:* the sort of expression exhibited by one set of features may be traced, with different modifications, in all. Hence were possibly derived those celebrated models of female beauty, conspicuous upon the statues, vases, medals, and gems of *Greece;* models selected from the throng of *Cyprian* virgins, who, as priestesses of *Venus*, officiated at the *Paphian* shrine[g]. Indefinite as our notions of beauty are said to be, we seldom differ in assigning the place of its abode. The same charms which, in former ages, gave celebrity to the women of *Circassia*, still characterize their descendants upon Mount *Caucasus;* and while we point out the natural residence of beauty, we may refer to countries where it never was indigenous. Foremost in the list of these, may be mentioned *Egypt*. The

(g) "——ubi templum illi, centumque Sabæo
Thure calent aræ, sertisque recentibus halant."

CHAP. II.

statues of *Isis*, and the *mummies*, preserve at this hour a form of countenance which is common to the females of that country; nor did the celebrated *Cleopatra* much differ from the representation thus afforded, if the portrait of her upon *Mark Antony*'s medals may be considered as authority. There are some countries (for example, *Lapland*) where it might be deemed impossible to select a single instance of female beauty. Here, it is true, the degraded state of human nature explains the privation. But among more enlightened nations, a traveller would hardly be accused of generalizing inaccurately, or partially, who should affirm that female beauty was rare in *Germany*, although common in *England*; that it exists more frequently in *Russia* than in *France*; in *Finland*, than in *Sweden*; in *Italy*, than in *Greece*;—that the *Irish* women are handsomer than the *Spanish*; although learned antiquaries assure us both were originally of *Pelasgian* origin.

Gardens of *Larneca*.

The gardens of *Larneca* are very beautiful, and constitute the only source of amusement which the women of the place seem to possess. They are, however, no ornament to the town, being inclosed by high walls. Almost every house has its garden: the shade and verdure thus afforded is a delightful contrast to the glare of a white

and dusty soil, everywhere seen around. In these gardens we noticed two sorts of jasmine, one common in *European* countries, and the other a native of *Syria;* a beautiful variety of *Iris;* and some other plants esteemed for their flowers; the double-blossomed *pomegranate,* a most beautiful shrub; also *lemons, oranges, plums,* and *apricots.* The *Phaseolus Caracalla,* kept in the green-houses of the *Seraglio* gardens at *Constantinople,* flourished here in the open air. They had also the *Arbutus Andrachne,* growing to an enormous size. Beneath these trees, affording almost the only shade known in this part of the island, the inhabitants assemble in small parties; where, seated upon mats, they regale themselves with fruit and wine, listening to their national songs. These are sung by itinerant musicians, hired for the occasion, who accompany their voices with the wretched scraping of an instrument still called a *Lyre.* It is shaped so as to resemble the *Testudo,* or *Tortoise-shell,* from which it was derived: and it has its original complement of *three strings,* whence the *Asiatic Lyre* received its appellation of the Τρίχορδος: its whining, plaintive tone, bespeaks its *Lydian* origin, even in its modern state: it is played like a violin, resting on the left knee, with a short horse-hair bow, answering to the antient *plectrum.* There is a manufactory of these

CHAP. II.

instruments at *Larneca:* we bought one of them. The more antient *Testudo* is not yet quite extinct: we procured one from a *Lacedæmonian* family, who were natives of *Misitra*, near to the remains of the antient *Sparta*. It is *a shell* of the land-tortoise, to which a wooden neck has been adjusted, like that of a guitar, or *Cithara;* and it has two strings, like the Russian *Balalaika*. The different names of *Testudo, Lyra*, and *Cithara*, were all given to the *chorded shell*[1]; and this was also the φόρμιγξ of Homer. It seems to have been the parent of all the stringed instruments known in music. With its lengthened neck, the *Testudo* became, either *Cithara* or *Lyra:* afterwards it passed through the various modifications exhibited by the viol, the violin, the lute, guitar, dulcimer, harp, hurdy-gurdy, harpsichord, and many other, as the strings were multiplied, and the means of exciting their melodies were varied. Thus we find the singing-women, who came to meet *Saul*, when *David* was returned from the slaughter of *Goliath*[2], (playing upon the ordinary and antient instruments of their country) described as coming

(1) "When Jubal struck the chorded shell." *Dryden.*

(2) 1 *Samuel*, xviii. 6.

out of all the cities of *Israel* "WITH THREE-STRINGED INSTRUMENTS;" but the choicer and more costly instruments, consecrated to graver measures in the service of the Temple, were of a different description, and of a later invention: they are expressly denominated, by *David* himself[3], "INSTRUMENTS *of ten* STRINGS:" and when praises are to be offered, not merely to a champion by the people, but by a priest, a prophet, and a king, to the Most High God, then the Psalmist declares he will "sing a NEW SONG, and PLAY SKILFULLY"—"upon an instrument of *ten* STRINGS, and upon the *psaltery*, and upon the *harp*, with a solemn sound."

Produce of the Island.

The cheese made in this island is tolerably good; and the markets are well supplied with vegetables. Among the number of things mentioned by *Sandys* to be found in *Cyprus*, very few are now to be procured. The chief products of the island are wine, raisins, citrons, oranges, pomegranates, almonds, figs, coloquintida (*Cucumis Colocynthis*), the native place of which *Miller*[4] maintains to be unknown; also wool, cotton, silk, and salt. Almost all the inhabitants

(3) *Psalms* xxxiii. 2. xcii. 3.

(4) See *Miller's* Gardener's Dict. by *Martyn*, vol. I. part II. *Lond.* 1807.

CHAP. II.

keep silk-worms; and it is the business of the females to wind the silk, which is woven into shifts and shirts at *Nicotia* and *Baffa*. The harvest is generally ended before the beginning of *June;* and this circumstance enables us to estimate with tolerable accuracy the difference between the climate of *England* and that of *Cyprus*. In our country the *harvest-home* is rarely celebrated before the end of *August*[1].

We left *Larneca* in the evening, and found a very good road to *Nicotia;* travelling principally over plains, by a gradual and almost imperceptible ascent, towards the *north west*. Mountains appeared in the distant scenery, on almost every side. The soil everywhere exhibited a white marly clay, said to be exceedingly rich in its nature, although neglected. The *Greeks* are so oppressed by their *Turkish* masters, that they dare not cultivate the land: the harvest would instantly be taken from them if they did. Their whole aim seems to be, to scrape together sufficient, in the course of the whole year, to pay their tax to the Governor. The omission of this is punished by torture, or by death: and in cases of

(1) When this Edition was printing in 1816, the harvest did not *begin* near *Cambridge* until the first day of *September*.

their inability to supply the impost, the inhabitants fly from the island. So many emigrations of this sort happen during the year, that the population of all *Cyprus* rarely exceeds sixty thousand persons; a number formerly insufficient to have peopled one of its towns. The Governor resides at *Nicotia*. His appointment is annual; and as it is obtained by purchase, the highest bidder succeeds; each striving, after his arrival, to surpass his predecessor in the enormity of his exactions. From this terrible oppression the Consuls and a few other families are free, in consequence of protection granted by their respective nations. Over a barren tract of land, altogether desolate, and destitute even of the meanest herbage, our journey was neither amusing nor profitable. It might have suggested reflections to a moral philosopher, thus viewing the horrid consequences of barbarian power; but when a traveller is exposed to the burning beams of an *Eastern* sun, mounted upon a sorry mule dislocating his very loins, fatigued, and breathing hot pestilential vapours, he will feel little disposition to moralize. We rejoiced indeed, when, in a wide plain, we came in view of the little huts where we were to pass a part of the night, previous to four more hours of similar penance. *Hadgi Filippo*, formerly *English* Consul in *Cyprus*, together with his

Desolate Appearance of the Country.

CHAP. II.

son and another traveller, joined our party upon the road. The *Hadgi*, becoming blind, had been compelled to resign his place, and lived at *Limasol*. This respectable old man, although deprived of sight, was in the habit of journeying from one part of the island to the other, and knew every part of it. He said that the inhabitants were shamefully oppressed.

Village of *Attién*.

The venerable pair with whom we rested in the village of *Attién*[1] were the parents of our mule-drivers, and owners of the mules. They made us welcome to their homely supper, by placing two planks across a couple of benches, and setting thereon boiled pumpkins, eggs, and some wine of the island in a hollow gourd.

Primæval Mills.

We observed upon the ground the sort of stones used for grinding corn, called *Querns* in *Scotland*, common also in *Lapland*, and in all parts of *Palæstine*. These are the primæval mills of the world; and they are still found in all corn countries, where rude and antient customs have not been liable to those changes introduced by refinement. The employment of grinding with them is confined solely to *females*; and the practice illustrates the obser-

(1) *Mariti* writes the name of this place *Atene*. See vol. I. p. 87.

vation of our Saviour, alluding to this custom in his prediction concerning the destruction of *Jerusalem*[2]: "Two *women* shall be grinding at the mill; the one shall be taken, and the other left."

Curious Mode of keeping Bees.

In these little cottages we found very large establishments for bees, but all the honey thus made is demanded by the Governor; so that an apiary is only considered as the cause of an additional tax. The manner, however, in which the honey is collected, is curious, and worthy of imitation, and it merits a particular description: the contrivance is simple, and was doubtless suggested by the more antient custom, still existing in the *Crimea*, of harbouring bees in cylindrical hives made from the bark of trees. They build up a wall formed entirely of earthen cylinders, each about three feet in length, placed, one above the other, horizontally, and closed at their extremities with mortar[3].

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(2) *Matt.* xxiv. 41.

(3) The bee-hives of *Egypt*, and of *Palæstine*, are of the same kind. "Those of *Egypt*," says *Hasselquist*, "are made of coal-dust and clay, which being well blended together, they form of the mixture a hollow cylinder, of a span diameter, and as long as they please, from six to twelve feet: this is dried in the sun, and it becomes so hard, that it may be handled at will. I saw some thousands of these hives at a village between *Damiata* and *Mansora*." *Hasselquist's Voy. and Trav. p.* 236. *Lond.* 1766.

CHAP. II.

This wall is then covered with a shed, and upwards of one hundred hives may thus be maintained within a very small compass. Close to this village grew the largest *Carob-tree* we noticed in all our travels. It is, by some, called *St. John's bread-tree;* the *Ceratonia Siliqua* of Linnæus. It was covered with fruit, the pods being then green, and it had attained the size of our largest *English* oaks. We could neither discover nor hear of any antiquities near this village; excepting the ruins of an old *Greek* church, with pictures of saints upon the walls; and one large reservoir for water, pointed out as an antient work, although probably of *Venetian* origin. It is still in a perfect state, lined with square blocks of stone, about twenty-five feet deep, and fifteen feet wide; being situate in a field close to the village.

Carob-tree.

Two hours before sun-rise, we again set out for *Nicotia.* The road lay through an open country; but high mountains were everywhere in view, as on the preceding evening. Some of these, as we drew nearer to them, exhibited very remarkable forms, standing insulated, and with flat tops, like what are usually called *Table* mountains. Upon our right, we observed one that rose out of a fine plain, having a most

perfectly conical form, excepting that its vertex appeared truncated parallel to its base. Upon the road we noticed distinct masses of the purest transparent *selenites,* or crystallized *sulphat of lime,* as diaphanous as the most limpid specimens from *Montmartre,* near *Paris.* It seemed as if they had been dropped by caravans passing the road; although we could learn nothing, either of the place whence they were derived, or the purpose for which they were intended. A ridge of mountains bounded all the view in front of our route: at length, at the distance of two hours and a half from *Attién,* we beheld the city of NICOTIA, situate in the middle of one of the fine plains common in this part of the island, at the base of one extremity of the mountain barrier. As we advanced towards it, we were struck with the magnificence of its fortifications, which, although neglected, still remain nearly entire; surpassing, in extent and beauty, those of almost every other city. The moat is half a mile wide; it is now dry, or at best but an unwholesome swamp. Beneath the walls the bed of this moat abruptly terminates in a deep and wide fosse. The ramparts are still mounted with a few pieces of artillery. The road winds round the walls towards the gate, which had once a portcullis. We found the entrance filled with

Appearance of NICOTIA.

CHAP. II.

Banishment of Prostitutes.

beggars. The guard demands a toll from all *Greeks* passing through. As we rode into the town, we met a long train of women, dressed in white robes, the beautiful costume of the capital, filling the air with their lamentations. Some of them were of the middle age, but all were handsome: as they advanced, they exposed their faces and breasts to public view, tearing their hair, and weeping piteously. In the midst of the procession rode a *Turk* upon an ass, smoking his long pipe in the most tranquil manner, and wholly indifferent to their cries. Upon inquiring the cause of this tumult, we were told that these women were all prostitutes, whom the Governor had banished the city, and whom they were therefore conducting beyond the gates. Their dress was modelled after a very antient form, and highly elegant: it consisted entirely of fine white linen, so disposed as to veil at once the whole figure, unless when purposely cast aside; when it fell to the ground in long graceful folds.

Palace of the *English Dragoman.*

We went to the house of *Signor Sékis,* (the *English Dragoman,* as he is vulgarly called,) a rich *Armenian* merchant, who enjoys the *English* protection for transacting whatsoever business their nation may have with the Governor. His house was in all respects a palace,

displaying the highest degree of *Oriental* magnificence. The apartments were not only spacious, but they were adorned with studied elegance; the floors being furnished with the finest mats brought from *Grand Caïro,* and the *divâns* covered with satin, set round with embroidered cushions. The windows of the rooms, as in all *Oriental* houses, were near the roof, and small, although numerous, and placed close to each other. They had double casements, one being of painted glass, surrounded by carved work, as in the old *Gothic* palaces of *England,* which, perhaps, derived their original form from the *East,* during the Crusades. So many instances occur to confirm this opinion, that we may be liable to unnecessary repetition, by too frequent allusion to this style of building. The custom of having the floor raised in the upper part of a chamber, where the superiors sit, as in our old halls, is strictly *Oriental:* it is the same in the tents of the *Tahtars.* We were permitted to view the *Charem.* This always consists of a summer and a winter apartment. The first was a large square room, surrounded by a *divân;* the last an oblong chamber, where the *divâns* were placed parallel to each other, one being on either side, lengthways: at the upper extremity was the fire-place, resembling our antient *English* hearths.

About half an hour after our arrival, the worthy old *Armenian* came home; and throwing himself at full length upon the *divân*, began to fan his face with a bunch of coloured feathers, while his secretary opened and read to him our letters. Refreshments were instantly served, and pipes brought by his attendants: soon after this he proposed that we should accompany him to the Governor's. As we descended, he shewed to us his beautiful garden, filled with standard apricot-trees laden with ripe fruit, and our wine, as he said, for dinner, already cooling in *marble* fountains, beneath the shade of orange, citron, lemon, fig, vine, and pomegranate trees. He had one variety of the apricot which bore fruit with a smooth shining skin like our common *nectarine*. All these trees, in the gardens of *Nicotia*, equal in size the apple-trees of our *English* orchards, and their branches are supported by props to prevent their breaking by the load of fruit which covers them. Perhaps it was from *Cyprus* (where this plant appears to be indigenous) that the apricot-tree was first carried to *Italy*. Its *Oriental* appellation, *Prunus* or *Malus Armeniaca*, would assign to it an *Eastern* origin; but its native land has not yet been determined. *Pallas* found it in a wild state among the *Caucasian* mountains. It was known in *Italy* in the time

of *Dioscorides;* whence it was brought to *England* by a *French* priest of the name of *Wolfe,* who was gardener to King Henry the Eighth[1]. *Thunberg* describes it as a large spreading tree in *Japan;* but it seems to flourish in greater perfection in *Cyprus* than in any other country.

Visit to the *Turkish* Governor.

We entered the court-yard of the Governor's palace, and observed several beautiful horses, richly caparisoned, standing without any attendants, each fastened by a chain to its fore leg, and to a spike in the ground. This custom exists, as a kind of parade, in almost all the palace yards of *Pashas* who are governors, and are called *Mussuleem*[2]. We were conducted first into the chamber of the *Dragoman,* or interpreter, where we found a crowd of persons assembled upon business. Here again pipes were brought, while our *firmâns* were examined, and some questions put, concerning the state of affairs in *Egypt,* the death of the Emperor PAUL, and the victory gained by *Nelson* over the *Danes.* We were then led through several

(1) See *Hakluyt's* Voyages, vol. II. p. 161. *Lond.* 1599.

(2) The *Dutch* ambassadors from the *East-India* Company to *China,* in the middle of the seventeenth century, observed the same custom of exhibiting state-horses in the court of the Emperor's palace at PEKIN. See *Nieuhoff's Account of the Embassy, as published by Ogilby, p.* 126. *Lond.* 1669.

passages, until we came to the Governor's apartment, who having heard our names and business, desired us to be seated upon the *divân* opposite to him. As this man affected all that haughtiness with which *Franks* were formerly received, in times when the *English* name was not quite so much respected as it is now in *Turkey*, we were particular in noting the ceremony attending our visit. The custom shewn in the reception of strangers, is the same over all the *Ottoman* empire; and in all countries the punctilios of hospitality are best exercised by proud men. It is only our equals who lay aside ceremony[1].

The Governor of *Cyprus* was no *Pasha;* nor had he any other rank than what his wealth had procured in his temporary station at *Nicotia;*

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(1) Persons of enlightened understanding, whatsoever be their rank, know very well that real greatness is best displayed by affability and condescension. An *Italian* physician at *Naples*, a man of the world, who had studied human nature well, and travelled much, gave this advice to a young practitioner, who was beginning his career: "If thou be called," said he, "to attend a man of real high birth, with an accomplished mind, throw thyself into the best chair in his room, and make thyself at home with him: but if the summons be to a new-made dignitary, to one of newly-acquired wealth, or to a tradesman who has retired from business, stand, till he bids thee sit, and then take the humblest seat that offers."

an honour annually purchased of the *Capudan Pasha*, as before stated, by the highest bidder. One short year of dominion, wholly dedicated to the exercise of a vain ostentation, and to unbounded rapacity, was therefore all that awaited him, in return for the money by which the post had been obtained. It was truly amusing, therefore, to see his ostentatious manner of displaying his rank. Our credentials were of a very superior nature; because, in addition to our *firmân*, we carried with us letters from the *Capudan Pasha*, and the Commander-in-chief both of the fleet and of the army. At sight of these, however, his new-made Excellency affected to turn up his nose, muttering between his teeth the expressive word *Djowr*[2] with considerable emphasis, and taking up the skirts of his pelisse (as our venerable friend the *Armenian* kneeled before him, to act as our interpreter) that they might not be defiled even by the touch of an *infidel*. This insolence was the more remarkable, as the *Turks*, unless they be in a state of open rebellion, generally respect the Grand Signior's *firmân*: even the haughty *Pasha* of *Acre* always made sign of obeisance when it was produced.

The Governor's Reception of the Author.

(2) A term used by the Turks to express either *a Dog* or *an Infidel*.

CHAP. II.

Oriental mode of entertaining guests.

After thus endeavouring to make us feel our inferiority, he next strove to dazzle our senses with his splendour and greatness. Having clapped his hands[1], a swarm of attendants, most magnificently dressed, came into the room, bearing gilded goblets filled with lemonade and sorbet, which they presented to us. A high priest of the *Dervishes* then entered, and prostrated himself before the Governor, touching his lips with his fingers, crossing his hands upon his breast, and raising his thumbs afterwards to his ears. All these marks of reverence ended, he rose and took his station upon the *divân*, on the left side of the Governor. Next came a fresh party of slaves, bringing long pipes of *jasmine wood* with *amber* heads, to all the party; these were suddenly followed by another host of myrmidons in long white vests, having white turbans on their heads, who covered us with magnificent mantles of sky-blue silk, bespangled and embroidered with gold[2]. They also presented to us preserved fruits and other sweetmeats; snatching away the embroidered mantles,

(1) This method of summoning slaves to the presence of their master is common all over the *Turkish* empire.

(2) Among the *Romans*, the master of the house often piqued himself upon furnishing his guests with magnificent habits. They consisted of a kind of loose *mantles*, like those of CYPRUS. *Martial* reproaches *Luscus* with having more than once carried off two from the

to cover us again with others of white satin, still more sumptuous than before. Next they brought coffee, in golden cups studded with diamonds; and the mantles were once more taken away. After this, there came slaves kneeling before us with burning odours in silver censers, which they held beneath our noses; and finally, a man, passing rapidly round, bespattered our faces, hands, and clothes, with rose-water—a compliment so little expected at the time, and so zealously administered, that we began to wipe from our eyes the honours which had almost blinded us. The principal *dragoman* belonging to the Governor next presented to each of us an embroidered handkerchief; "gifts," he said, "by which *Infidels* of rank were always distinguished in their interviews with his Master." The handkerchief consisted of embroidered muslin, and was inclosed in a piece of red crape. These presents we in vain solicited permission to

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the house where he had supped. (*Epig.* 57. *lib.* viii.) It was also customary in the *East* to change their robes at feasts. The master of the house gave one to each of his guests: none were to appear without it. Thus, in the *Parable* of the Marriage Feast (*Matt.* xxii.), the guest who had it not was driven out by order of the king who gave the feast; not being found worthy of admittance there, no garment having been given to him, as to the others. *See D'Arnay's Life of the Romans, p.* 118. *Lond.* 1764.

CHAP. II.

decline; adding, that "as private individuals, meanly habited, in the view of travelling expeditiously through the island, we hoped he would not form his ideas of *Englishmen* of rank either from our appearance or pretensions." When all his servants had retired, and the ceremonies of opening and shutting silver utensils, of presenting coffee, conserves, and tobacco, were ended, which generally occupy half an hour, the Governor began a eulogy upon Lord *Nelson* and Sir *Sidney Smith*. We found it difficult to gain an opportunity for stating the cause of our coming; for with *Turkish* grandees an hour is soon passed, without the interchange of ten words. At last we obtained a hearing, and spoke of our intention to visit *Baffa*. We had no sooner mentioned this place, than we found that all intercourse with it, and with the western side of the island, was cut off by the plague, which had begun to shew itself even in the neighbourhood of *Nicotia:* we therefore resolved to return to our more humble host in the village of *Attién* the same night; when, to our great surprise, the Governor requested that we would spend a few days with him; and, as we stated this to be impossible, he even threatened to detain the frigate at *Salines* for that purpose. We were however resolute in our determination; and therefore representing to him the illness of

our Captain, and our utter inability to remain an instant after the *Ceres* had got her cargo on board, we took our leave; accompanied by an officer of his guard, whom he permitted to attend us among the goldsmiths of the place, in search of medals and other antiquities.

Gûyûmjee, or Goldsmiths of *Turkey*.

It is to these artificers, bearing the name of *Gûyûmjee*, almost universally in *Turkey*, that the peasants of the country, and lower order of people in the towns, carry all the pieces of gold or silver they may chance to find in the soil, to be exchanged for modern trinkets. They are generally men in a very small way of trade, sitting in a little stall, with a crucible before them, a *touchstone*[1], and a handful of very ordinary tools. Their chief occupation consists in making coarse silver rings, of very base metal, for the women, and in setting signets for *Turks* of all denominations. There is hardly a *Moslem* who does not bear upon one of his fingers this kind of ornament. The *Turkish signet* is

(1) Various substances are in use under the name of *touchstone*, and of course it has various appellations. Mineralogists have called it *Lapis Lydius*, *Corneus trapezius*, *primitive basalt*, *basanite*, *trap*, *schistus*, &c. The substance most employed by *Oriental* goldsmiths is a dark and very compact *basalt*.

CHAP. II.

generally a *carnelian* stone[1], inscribed with a few words from the *Korân*, a proverb in *Arabic*, or a couplet in *Persian*. We found, as usual, ample employment among these men; and were so much occupied in the pursuit, that we even neglected to visit the Cathedral of *St. Sophia*[2], built in the *Gothic* style by the Emperor *Justinian*, when he raised the edifice of the same name in *Constantinople*. It is said that the monuments of *English* warriors who fought during the crusades still exist within this building. We have the testimony both of *Drummond* and of *Mariti* for the architecture

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(1) To supply these stones, they frequently disfigure or conceal the finest antique *gems*; either by cutting them into a more diminutive form, or by hiding the work of the antient lapidary in the setting, and turning the obverse side outwards for the writing.

(2) "The most beautiful edifice here is, without doubt, the Church of St. *Sophia*, where the kings of *Cyprus* were formerly crowned. It is built in the *Gothic style*, and has three large naves. It contains the tombs of the *Lusignans*, and of several antient *Cypriots* and noble *Venetians*. The choir and the altars were destroyed when the city was taken. This church then became the principal mosque; and *Mustapha*, the *Turkish* general, went to it for the first time, to offer thanks to the Almighty, on the fourteenth of September 1570." *Mariti's Travels, vol.* I. *p.* 98. It is said by *Dapper* (*Descript. des Isles de l'Archipel, p.* 32. *Amst.* 1733) to contain an antient tomb of very beautiful *jasper*, of one entire piece, eight feet and a half long, four feet and a quarter wide, and five feet high. *Dapper*, perhaps, alludes to the beautiful kind of *marble* called *Rosso Antico* by the *Italians*.

exhibited in its construction: the cathedrals both of *Famagosta* and *Nicotia* are described as *Gothic*. If it be true, therefore, that the *Nicotian* church was erected by *Justinian*, we have authority for the existence of that style of architecture, in a high degree of perfection, so long ago as the middle of the sixth century; six hundred and forty years before the conquest of *Cyprus* by *Richard the First;* and certainly long anterior to the introduction of any specimen of the architecture called *Gothic* into *Great Britain*. Other examples of still higher antiquity exist in *Egypt*, in *Palæstine*, and in *India*.

The only manufactures which we noticed in *Nicotia* were those of *Turkey* leather, of small carpets, and of printed cottons. The red leather made here, like that of *Acre*, is remarkable for its brilliant and lively colour. *Mariti* describes it as superior in this respect to the leather which is manufactured in *Barbary*[3]. The carpets were barely large enough to cover an *English* hearth; but they were valued at forty and fifty *piastres* each. The workmanship was, however, excellent. We visited the cotton manufactory. The process did not appear to

(3) *Mariti's* Travels, vol. I. p. 102. *Lond.* 1791.

CHAP. II.

differ from the manner of printing cottons in *England;* excepting in the fashion of the wooden blocks, which are here exceedingly rude and coarse. The secret of the dye would be a valuable discovery; as the colours, instead of fading, when the cloth is washed with soap, become more splendid. *Mariti* says, it is a mixture composed of the root of the *Boia* and ox's blood[1].

Antiquities obtained in the *Bazar.*

Our success in collecting *gems* was so great, that the number of our acquisitions in *Nicotia* exceeded the total of what we had been able to procure since our departure from *Constantinople.* We found also silver *medals* of *Antoninus Pius, Severus, Faustina,* and of the *Ptolemies.* The bronze were all of late date, and almost all after the time of *Constantine.* We also made diligent inquiry concerning the *Yeny Madem* crystal. Some detached and very indifferent specimens of crystallized *quartz* were shewn to us, by the name of *Baffa* STONES; but the inhabitants were unable to polish even these. All the stones found in the island, capable of being polished, are sent to *Grand Caïro* for this purpose. This fact, while it serves to shew the wretched state of the arts in *Cyprus,* also

Polished Stones of *Cyprus.*

(1) *Mariti's* Travels, vol. I. p. 102. *Lond.* 1791.

Antient *Gems* found in *Nicotia.*

conveys a proof of their flourishing state in the present capital of *Egypt,* beyond the notions usually entertained of that remote city. Among our *intaglios* were numerous representations and symbols of *Isis,* of *Ceres,* and of *Venus;* a very beautiful *gem* representing *Mercury* leaning upon a sepulchral *stélé*[2]; of *Anubis,* kneeling, with the *dove* upon his *left* hand[3]; and one of very diminutive form, but of exquisite beauty, meriting a more particular description: it is a *carbuncle,* or highly transparent *garnet.* The subject engraven represents a colossal statue, whose two arms extended touch the extremity of the stone. Before this figure is seen a person kneeling, in the act of worshipping the idol. This corresponds with the descriptions given of the statue of *Jupiter Serapis* at *Alexandria,* whose two hands touched the sides of the temple; and

(2) The learned antiquary will perceive the classical accuracy observed by the Antients in such representations. The subjects displayed upon their pictured *vases,* sculptured *marbles, medals,* and *gems,* were not the result of any idle fancy or momentary caprice. Copious as the sources were whence all their varied imagery was derived, its exhibition was nevertheless circumscribed by canons. *Mercury* is pourtrayed reclining upon a *stélé;* thereby typifying his office of conducting the soul after death.

(3) " Per columbam verò aërem intelligit Horapollo, lib. i. rationem ibidem dat quod adeò sinceræ et puræ naturæ sit, ut à nullo contagioso aëre, quemadmodum cætera animalia, infici possit." *Kircher Œdip. Ægypt. tom.* III. *p.* 291.

" Alba Palæstino sancta columba Syro."

Tibullus, Lib. i. *El.* 7. *vers.* 18.

CHAP. II.

it is probable that this *gem* was intended to preserve a memorial of the image. It has no resemblance to the appearance of any *Grecian* Deity; the *calathus*, or rather the *pileus*, upon its head, is like that seen upon *Indian* or *Chinese* idols.

In the evening we mounted our mules, and again returned to *Attién*. Our good friend *Signor Sékis* had laden an ass with all sorts of provisions for our journey; but we would only accept a basket of his fine apricots. These he said were nothing in comparison with the apricots he received annually from *Famagosta*, yet they were the largest we had ever seen.

Camels.

We met caravans of camels in our way to *Attién*, marching according to the order always observed in the *East:* that is to say, in a line, one after the other; the whole caravan being preceded by an ass, with a bell about its neck. Camels never seem to seek the shade: when left to repose, they kneel down, exposed to the hottest beams of the sun. Trees, however, are rarely seen in this part of the island, excepting along the channels formed by torrents, where a magnificent species of *Rhododendron* is seen flourishing among the loose stones, and growing to a very extraordinary size: we believed it to be the *Rhododendron Ponticum* of *Pallas*. The

Rivers of the Island.

inhabitants relate, that eastward of *Nicotia*, towards *Baffa*, the country being more mountainous, is also well covered with wood[1]. The rivers of *Cyprus* are dry during the summer months. Sudden rain swells them into torrents. Some rain fell during the second night we passed at *Attién*; and in our way thither we had to ride for a quarter of a mile through water reaching above the knees of our mules.

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(1) The List of *Plants* found during this visit to *Cyprus*, is reserved for an *Appendix*. We shall only mention here *three* new-discovered species.

I. A non-descript, tall, branchy, strong-thorned, species of *Ononis*. This we have called ONONIS MACROCANTHA. *Ononis caule suffrutescente ramisque spinosis, foliis superioribus solitariis obovatis glandulosis apice dentatis; floribus solitariis pedunculatis—Caulis ramosissimus, flexuosus, deorsum hirsutus. Rami valde spinosi, acuti, crassi, rigidi, supra glabri. Spinæ foliatæ, validæ, floriferæ, subbinæ. Folia petiolata lineas tres longa, inferiora non vidi. Pedunculi breves. Calyces glanduliferi corolla breviores, basin versus pilosi.*

II. A non-descript species of *Euphorbia*. This we have called EUPHORBIA MALACHOPHYLLA. *Euphorbia dichotoma, foliis ovatis, acute denticulatis, hirsutis mollibus; pedunculis solitariis unifloris, petalis laciniatis—Planta annua magnitudine* E. scordifoliæ, *tota hirsuta. Folia exacte ovata, lineas octo ad duodecim longa, mucrone innocuo terminata, basin versus integerrima. Petioli foliis ter breviores. Flores è dichotomiis pedunculati parvi.*

III. A non-descript species of *Centaurea*, or Star Thistle. This we have called CENTAUREA MONACANTHA. *Centaurea divaricata, calycis foliolis integris spinâ simplicissimâ terminatis, glabris; foliis superioribus spinoso-denticulatis, lanceolato-oblongis; inferioribus dentato-pinnatifidis, scabris—Plata humilis ramosissima; rami divaricati, dichotomi. Capitula sessilia. Calycis foliolis arcte imbricatis glabris margine scarrosis. Spinæ patulæ validissimæ.*

CHAP. II.

In the morning, two hours before sun-rise, we set out for *Larneca;* and having to cross a stone bridge of four arches, found it shaking so violently with the impetuosity of the torrent of water, that we feared it would fall. The antient *Cypriots* pretended, that their *Paphian* altars, although exposed to the atmosphere, were never wetted by rain: probably they would not have escaped drenching during the showers which had caused this inundation: the peasants said, that for thirteen years they had not known so great a flood. We reached *Larneca* at eight o'clock, and were on board the *Ceres* before ten. Captain *Russel*'s fever had much increased. The apricots we brought for him seemed to afford a temporary refreshment to his parched lips and palate, but were ultimately rather injurious than salutary. The symptoms of his melancholy fate became daily more apparent, to the great grief of every individual of his crew.

During our absence, the *English* Consul had been kindly endeavouring to procure for us other relics from the interesting vestiges of *Citium*. Before we left the island, he obtained, from one of the inhabitants, a small, but thick, oblong silver *medal* of the city; considered, from its appearance, as older than the foundation

Antient *Phœnician Medal.*

of the *Macedonian* empire[1]. A ram is represented couched in the front. The obverse side exhibits, within an indented square, a *rosary* or circle of beads, to which a *cross* is attached[2]. Of these rosaries, and this appendage, as symbols, (explained by converted heathens at the destruction of the temple of *Serapis*[3],) having in a former publication been explicit[4], it is not now necessary to expatiate. That the soul's immortality was alluded to, is a fact capable of the strictest demonstration[5]. The Consul of *Berytus* also presented to the author a magnificent silver tetradrachm of *Tyre*, with the inscription "OF · TYRE · HOLY · AND · INVIOLATE ·"

Tetradrachm of *Tyre*.

ΤΥΡΟΥ ΙΕΡΑΣ ΚΑΙ ΑΣΥΛΟΥ

and also this *monogram*, marking the year when it was struck; namely, 183 of the *Seleucidan* æra:

(1) Of this opinion is that distinguished antiquary, *R. P. Knight*, Esq. author of some of the most learned dissertations in our language.

(2) See the *Vignette* to this Chapter.

(3) *Socrates Scholasticus*, lib. v. c. 17.

(4) See "Greek Marbles," p. 78.

(5) Ibid. A most satisfactory proof, not only of the *Phœnician* origin of this *medal*, but of its relationship to *Citium*, is afforded by the *Citiean* Inscriptions published by *Pococke*, (*Description of the East*, *vol.* II. *p.* 213.) wherein more than one instance occurs of the introduction of the identical symbol, seen upon its obverse side.

CHAP. II.

Return to the Fleet.

We left *Cyprus* on the sixteenth of *June*, steering for the coast of *Egypt*, and first made land off *Damiata*. Thence passing round a head-land, called *Cape Brule*, we saw again the whole coast of the *Delta*, as far as the *Rosetta* branch of the *Nile*. We arrived in *Aboukir Bay* upon the morning of the twentieth. An alarm had been given at day-break, as we drew near to the fleet, of smoke issuing from a frigate on fire. It proved to be the *Iphigenia*, Captain *Stackpole*, which ship we had so lately seen at *Cyprus*. She broke from her mooring as we were sailing towards her, and, passing through all the fleet, discharged her guns as they grew hot, but without doing any mischief. Exactly at nine o'clock, the very instant we let go our anchor, she blew up, and presented a tremendous column of smoke and flame, being then close in with the shore. We beheld the explosion from our cabin windows. After it took place, not a vestige of the ship remained. We breakfasted with Captain *Russel*, and took leave of the crew: the *Braakel's* barge then coming alongside, we left the *Ceres*.

Loss of the *Iphigenia*.

We had been only two days in the fleet, when, being on board the *Dictator*, Captain *Hardy*, to attend a court-martial held in consequence of the loss of the *Iphigenia*, Captain

Culverhouse, of the *Romulus* frigate, told us that he was ordered to *Acre* for a supply of bullocks; and asked if we were willing to accompany him. To this proposal we readily assented; happy in the favourable opportunity it offered of enabling us to visit the HOLY LAND, as well as to become acquainted with a very extraordinary man, *Djezzar Pasha*, tyrant of *Acre*, the *Herod* of his time, whose disregard for the *Ottoman* Government, and cruel mode of exercising authority among his people, rendered him the terror of all the surrounding nations. The old story of *Blue Beard* seemed altogether realized in the history of this hoary potentate. Sir *Sidney Smith* entrusted some presents for him to our care; and Captain *Culverhouse*[1] expressed a wish that the author would act as his interpreter with *Djezzar's* Dragoman, who could only translate the *Arabic* spoken in the country into the *Italian* language. We therefore made all things ready for another embarkation.

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(1) Neither of those excellent officers, Captain *Russel*, and Captain *Culverhouse*, are now living. Captain *Russel* died of the fever he caught in *Cyprus*; and Captain *Culverhouse* fell a victim in his endeavours to save a beloved wife, who was with him in a boat which was overturned off the *Cape of Good Hope*. He narrowly escaped a similar fate in early life, being by accident on shore when the *Royal George* sunk at *Spithead*, to which ship he then belonged, as a midshipman.

Medals *of* Acre *and* Sidon.

CHAP. III.

FROM EGYPT TO SYRIA.

Departure from Egypt—*Course of the* Romulus *Frigate, in her Voyage to* St. John d'Acre—*Djezzar Pasha—Importance of the Port of* Acre—*Druses—Interview with Djezzar—its Consequences—Climate of* Acre—*Shores of the* Mediterranean—*Present State of the City—its former Condition—Remains of Antient Buildings—Medals of* ACRE *and of* SIDON—*Attack upon the Long-boat of the* Romulus—*Appeal to the Pasha—his Conduct upon that occasion—Further Interview with Djezzar—Commerce of* Acre.

CHAP. III.

Departure from *Egypt.*

ON Wednesday morning, *June* 24th, the *Romulus* having made the signal for sailing, we left the *Braakel*, and were received by Captain

Culverhouse upon his quarter-deck, at eleven o'clock. At half-past eleven the ship's crew weighed anchor. At twelve, the Island of *Aboukir*, or *Nelson's Island*, bore west, distant five miles[1]. Our observation of latitude at that time was 31°. 26′, the ship's course being north-east, and the wind north-west and by north. An officer, Mr. *Paul*, came on board from the *Foudroyant*, as second lieutenant of the *Romulus*. At three P. M. the point of *Rosetta* bore south-west and by south, distant five leagues. At six, *Cape Brule* bore south of us, distant five leagues; the *Romulus* steering east and half north. This day we sailed, upon the average, about seven miles an hour. At noon, *Fahrenheit's* thermometer indicated 78°.

Course of the *Romulus* Frigate, in her Voyage to *Syria*.

Thursday, *June* the 25th. It had been calm all night. About eight A. M. a light breeze sprung up from the E. S. E. and we were compelled to steer S. S. W. south, and S. S. E. until twelve o'clock: then found our latitude to be 31°. 48′. Nothing more occurred worth notice this day.

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(1) For the sake of greater precision, the author has detailed the observations as taken from the ship's log-book; and as the navigation of this part of the *Mediterranean* is little known, they may, perhaps, not be without utility.

CHAP. III.

Friday, *June* the 26th. At ten this morning a strange sail appeared, bearing S. E. and by south; the *Romulus* then steering east, and half south. At eleven, bore up, and made sail towards her. Ship's latitude at noon 31°. 48′. At half-past one fired a gun, and brought-to the strange vessel. At two o'clock boarded her. She proved to be a *Turkish* brig from *Gaza*, bound to *Damiata*, with ammunition, &c. for the *Turkish* army. At half past two dismissed her, and bore up again.

Saturday, *June* the 27th. At five this morning discerned the haze over the coast of *Syria*, and at seven A. M. made the land from the mast-head, bearing east and by south. At eight, light breezes and clear weather; observed two strange sail bearing S. E. At noon, saw the town of *Jaffa*, bearing east, distant five or six miles. Latitude observed, 31°. 59′. Found no bottom in seventy-five fathoms water. At one P. M. the extremes of the land visible bore N. E. and by north, and S. W. and by south. At five, *Jaffa* lay to the S. E. distant four leagues and an half. At half past seven the northernmost extremity of the land bore N. E. half east, distant seven leagues.

Sunday, *June* the 28th. At half past five this

morning saw the land in the S. E. quarter. At ten made the coast more distinctly. At noon, the extremes visible bore north-east and south. A sail appeared close in with the shore. Latitude 32°. 40′. At sun-set, observed the point of *Mount Carmel,* called *Cape Carmel,* bearing east by south, half south, distant six leagues. Also *Cape Blanco*[1], bearing north; the extremes of the land being north-east and south. Stood off and on all night.

Monday, *June* the 29th. At six A. M. *Cape Carmel* bore S. E. by east, distant only four leagues. At half past eight, a calm; let down the boats to tow the ship a-head. Sent the jolly-boat, and master, to take the soundings. At half past nine A. M. came to anchor in the Bay of *Acre,* in five fathoms water; *Cape Carmel* bearing S. W. and by south; and the town of *Acre,* north. Fired a salute of twenty-one guns, which was returned from the fort in a most irregular manner. At noon, got out the launch, and moored with the current to the north-east. Coming into the bay, we found a shoal; soundings varying instantly from eleven to five fathoms. The town of *Caïpha* S. W. and by south, distant

(1) A part of Mount *Libanus.*

CHAP. III.

five miles; *Cape Blanco* N. N. E.; and the centre of the town of *Acre*, N. E. by south.

ACRE.

Soon after we arrived, we went on shore with the Captain, to visit *Djezzar Pasha*, whom *Baron de Tott* found at *Acre*, and described as a horrible tyrant[1] above twenty years prior to our coming. Having acted as interpreter for Captain *Culverhouse*, in all his interviews with this extraordinary man, and occasionally as his confidential agent, when he was not himself present, the author had favourable opportunities of studying *Djezzar*'s character. At that time, shut up in his fortress at *Acre*, he defied the whole power of *Turkey*, despised the *Vizier*, and derided the menaces of the *Capudan Pasha*; although he always affected to venerate the title and the authority of the *Sultan*. His mere name carried terror with it over all the *Holy Land*, the most lawless tribes of *Arabs* expressing their awe and obeisance whensoever it was uttered. His appellation, *Djezzar*, as explained by himself, signified *butcher*; but of this name,

Djezzar Pasha.

(1) *De Tott* says, that he entombed alive a number of persons of the *Greek* communion, when he rebuilt the walls of *Berytus*, now called *Berooty*, to defend it from the invasion of the *Russians*. The heads of those unfortunate victims were then to be seen. *Memoirs*, *vol.* II. *p.* 316. *ed. Lond.* 1785.

notwithstanding its avowed allusion to the slaughters committed by him, he was evidently vain. He was his own minister, chancellor, treasurer, and secretary; often his own cook and gardener; and not unfrequently both judge and executioner in the same instant. Yet there were persons who had acted, and still occasionally officiated, in these several capacities, standing by the door of his apartment; some without a nose, others without an arm, with one ear only, or one eye; "*marked men*," as he termed them; persons *bearing signs* of their having been instructed to serve their master with fidelity. Through such an assemblage we were conducted to the door of a small chamber, in a lofty part of his castle, over-looking the port[2]. A *Jew*, who had been his private secretary, met us, and desired us to wait in an open court or garden before this door, until *Djezzar* was informed of our coming. This man, for some breach of trust, had been deprived of an ear and an eye at the same time. At one period of the *Pasha*'s life, having reason to suspect the fidelity of his wives, he put seven of them to death with his own hands. It was after his return from

(2) Many wretched objects, similarly disfigured, might be observed daily in the streets of *Acre*.

CHAP. III.

a pilgrimage to *Mecca;* the *Janissaries,* during his absence, having obtained access to the *charem.* If his history be ever written, it will have all the air of a romance. His real name is *Achmed.* He is a native of *Bosnia,* and speaks the *Sclavonian* language better than any other. It is impossible to give here a detail of his numerous adventures. At an early period of his life, he sold himself to a slave-merchant in *Constantinople;* and being purchased by *Ali Bey,* in *Egypt,* he rose from the humble situation of a *Mamluke* slave, to the post of Governor of *Caïro.* In this situation, he distinguished himself by the most rigorous execution of justice, and realized the stories related of *Oriental Caliphs,* by mingling, in disguise, with the inhabitants of the city, and thus making himself master of all that was said concerning himself, or transacted by his officers[1]. The interior of

(1) The author received this information from *Djezzar* himself; together with the fact of his having been once Governor of *Caïro.* He has generally been known only from his situation as *Pasha* of *Seïde* and ACRE. *Volney* described his *Pashalic,* in 1784, as the emporium of *Damascus* and all the interior parts of SYRIA. (*See Trav. in Egypt and Syria, vol.* II. *p.* 181. *Lond.* 1787.) The gates of his frontier towns had regular guards. (*Ibid. p.* 183.) His cavalry amounted to nine hundred *Bosnian* and *Arnaut* horsemen. By sea, he had a frigate, two galiots, and a xebeck. His revenue amounted to four hundred thousand pounds. (*Ibid. p.* 182.) His expenses were principally confined to his gardens, his baths, and his women. In his old age he grew very avaricious.

his mysterious palace, inhabited by his women, or, to use the *Oriental* mode of expression, the *Charem* of his *seraglio*, is accessible only to himself. Early in every evening he regularly retired to this place, through three massive doors, every one of which he closed and barred with his own hands. To have knocked at the outer door after he had retired, or even to enter the *seraglio*, was an offence that would have been punished with death. No person in *Acre* knew the number of his women, but from the circumstance of a certain number of covers being daily placed in a kind of wheel or turning cylinder, so contrived as to convey dishes to the interior, without any possibility of observing the person who received them[2]. He had from time to time received presents of female slaves; these had been sent into his *charem*, but afterwards, whether they were alive or dead, no one knew except himself. They entered never to go out again; and, thus immured, were cut off from all knowledge of

(2) He possessed eighteen white women in 1784; and the luxury allowed them, according to *Volney*, was most enormous. *Ibid. p.* 269. This may be doubted; extravagance of any kind, except in cruelty, being inconsistent with *Djezzar*'s character.

the world, except what he thought proper to communicate. If any of them were ill, he brought a physician to a hole in the wall of the *charem,* through which the sick person was allowed to thrust her arm; the *Pasha* himself holding the hand of the physician during the time her pulse was examined. If any of them died, the event was kept as secret as when he massacred them with his own hands. When he retired to his *charem,* he carried with him a number of watch-papers, which he had amused himself by cutting with scissars during the day, as toys to distribute among them. He was above sixty years old at the time of our arrival, but vain of the vigour he still retained at that advanced age. He frequently boasted of his extraordinary strength; and used to bare his arm, in order to exhibit his brawny muscles. Sometimes, in conversation with strangers, he would suddenly leap upright from his seat, to shew his activity. He has been improperly considered as *Pasha* of *Acre.* His real *Pashalic* was that of *Seïde,* antiently called *Sidon;* but, at the time of our arrival, he was also Lord of *Damascus,* of *Berytus, Tyre,* and *Sidon;* and, with the exception of a revolt among the *Druses,* might be considered master of all *Syria.* The seat of government was removed to *Acre,* owing to its port, which has been at all times the

key to *Palæstine*. The port of *Acre* is bad; but it is better than any other along the coast. That of *Seïde* is very insecure; and the harbour of *Jaffa* worse than any of the others. The possession of *Acre* extended his influence even to *Jerusalem*. It enables its possessor to shut up the country, and keep its inhabitants in subjection. All the rice, which is the staple food of the people, enters by this avenue: the Lord of *Acre* may, if it so please him, cause a famine to be felt even over all *Syria*. Here then we have a clue to the operations of the *French*, in this, as well as in every other part of the world. They directed every effort towards the possession of *Acre*, because it placed the food of all the inhabitants of this country in their power, and, consequently, its entire dominion. It is a principle of policy, which even *Djezzar Pasha*, with his propensity for *truisms*, would have deemed it superfluous to insist upon, that the key of a public granary is the mightiest engine of military operation. Hence we find *Acre* to have been the last place from which the *Christians* were expelled in the *Holy Land*; and hence its tranquil possession, notwithstanding the insignificant figure it makes in the map of this great continent, is of more importance than the greatest armies, under the most victorious leader ever sent for the invasion of the country.

Importance of the Port of *Acre*.

CHAP. III.

This it was that gave to an old man pent up in a small tower by the sea-side the extraordinary empire he possessed. *Djezzar* had with him, in a state of constant imprisonment, many of the most powerful Chieftains of the country. The sons of the Princes of *Libanus* remained with him always as hostages; for the *Druses*[1], inhabiting all the mountainous district to the north and east of *Seïde*, were constantly liable to revolt. Sir *Sidney Smith*, by cultivating an alliance with this people, when the *French* were endeavouring to march through *Syria*, prevented their affording assistance to our enemies. He undertook to gauranty their safety from all attacks, whether of the *French* or of *Djezzar*: and when the latter, most unjustifiably, violated his treaties with them, he enabled them to protect their territory. It was this circumstance which, ever honourable on the part of Sir

Druses.

(1) A sect of *Arabs* inhabiting the environs of Mount *Libanus*; so called from their founder, surnamed *El Durzi*, who came from *Persia* into *Egypt* in the year 1020. (*See Egmont and Heyman's Trav. vol.* I. *p.* 293.) *Niebuhr* and *Volney* have given a full account of their history. It has been ignorantly supposed that they are the offspring of a colony of *French* Crusaders; but their name occurs in the *Itinerary* of *Benjamin* of *Tudela*, written anterior to the *Crusades*: in their language, moreover, although speaking *Arabic*, they have a dialect of their own. *Pococke* fell into the error of their *Christian* origin. "If any account," says he, "can be given of the original of the *Druses*, it is, that they are the remains of the *Christian* armies in the Holy War." *Descript. of the East, p.* 94. *Lond.* 1745.

Sidney Smith, gave rise to a misunderstanding between him and *Djezzar*. Matters had not been adjusted between them at the time of our arrival. With due intimation, therefore, of his prejudice against the Hero of *Acre*, as well as the knowledge we had obtained of his private character and disposition, we were ushered to his presence.

Interview with *Djezzar*.

We found him seated on a mat, in a little chamber destitute even of the meanest article of furniture, excepting a coarse, porous, earthenware vessel, for cooling the water he occasionally drank. He was surrounded by persons maimed and disfigured in the manner before described. He scarcely looked up to notice our entrance, but continued his employment of drawing upon the floor, for one of his engineers, a plan of some works he was then constructing[2]. His form was athletic, and his long white beard entirely covered his breast. His habit was that of a common *Arab*, plain but clean, consisting of a white camlet over a cotton

(2) *Djezzar* kept up his character as the *Herod* of his day, in the magnificence of his public works: he built the *Mosque*, the *Bazar*, and a most elegant public *fountain*, in *Acre*. In all these works he was himself both the engineer and the architect. "He formed the plans," says *Volney*, "drew the designs, and superintended the execution." *Trav. in Egypt and Syria, vol.* II. *p.* 226.

cassock. His turban was also white. Neither cushion nor carpet decorated the naked boards of his *divân*. In his girdle he wore a poignard set with diamonds; but this he apologized for exhibiting, saying it was his badge of office, as Governor of *Acre*, and therefore could not be laid aside. Having ended his orders to the engineer, we were directed to sit upon the end of the *divân;* and *Signor Bertocino*, his dragoman, kneeling by his side, he prepared to hear the cause of our visit.

The conversation began by a request from the *Pasha*, that *English* Captains, in future, entering the Bay of *Acre*, would fire only one gun, rather as a signal, than as a salute, upon their arrival. "There can be no good reason," said he, "for such a waste of gunpowder, in ceremony between friends. Besides," he added, "I am too old to be pleased with ceremony: among forty-three *Pashas* of three tails, now living in *Turkey*, I am the senior. My occupations are consequently, as you see, very important," taking out a pair of scissars, and beginning to cut figures in paper, which was his constant employment when strangers were present: these he afterwards stuck upon the wainscot. "I shall send each of you away," said he, "with good proof of old *Djezzar's*

ingenuity. There," addressing himself to Captain *Culverhouse*, and offering a paper *cannon*, " there is a symbol of your profession:" and while the author was explaining to the *Captain* the meaning of this singular address, he offered to him a paper *flower*, denoting, as he said, " *a florid interpretation of blunt speech.*" As often as we endeavoured to introduce the business of our visit, he affected to be absorbed in these trifling conceits, or turned the conversation by allegorical sayings, to whose moral we could find no possible clue. His whole discourse was in parables, proverbs, truisms, and *Oriental* apologues. One of his tales lasted nearly an hour, about a man who wished to enjoy the peaceful cultivation of a small garden, without consulting the lord of the manor whenever he removed a tulip; alluding, perhaps, to his situation with reference to the *Grand Signior*. There was evidently much cunning and deep policy in his pretended frivolity. Apparently occupied in regulating the shape of a watch-paper with his scissars, he was all the while deeply attentive to our words, and even to our looks, anxious to discover whether there were any urgency in the nature of our visit; and certainly betraying as much ostentation in the seeming privations to which he exposed himself,

as he might have done by the most stately magnificence. He was desirous of directing the attention of his visitors to the homeliness of his mode of living: "If I find," said he, "only bread and water in another world, I shall have no cause of complaint, because I have been accustomed to such fare all my days; but those who have fared sumptuously in this life, will, I suspect, be much disappointed in the next." We spoke of the camp of his cavalry, then stationed near the town; and of the great preparations he seemed to be making against the *Druses*, and other rebel *Arabs*, with whom he was at war. "It is not," said he, "the part of a wise man to despise his enemy, whatsoever shape he may assume. If he be but a pismire, there is no reason why he should be permitted to creep upon your cheek while you are sleeping." We found we had touched a delicate string: he believed these dissensions had been excited in his dominions by Sir *Sidney Smith*, to divert him from the possibility of assisting the *French*, by attacking the *Vizier's* army in its march through *Syria;* and was much incensed while he complained to us of this breach of confidence. "I ate," said he, "bread and salt with that man; we were together as sworn friends. He did what he pleased here. I lent

him my *staff*[1]; he released all my prisoners[2], many of whom were in my debt, and never paid me a *pará*. What engagements with him have I violated? What promises have I not fulfilled? What requests have I denied? I wished to combat the *French* by his side; but he has taken *care* that I shall be confined at home, to fight against my own people. Have I merited such treatment?" When he was a little pacified, we ventured to assure him that he had listened to his own and to Sir *Sidney's* enemies; that there did not exist a man more sincerely his friend; and that the last commission we received, previously to our leaving the fleet, were Sir *Sidney's* memorials of his regard for *Djezzar Pasha*. In proof of this, we presumed to lay before him the present Sir *Sidney* had entrusted to our care. It was a small but very elegant telescope, with silver slides. He regarded it, however, with disdain, saying, it had too splendid an exterior for him; and taking down an old ship glass,

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(1) A short crutch, frequently inlaid with mother of pearl, of which the author cannot recollect the *Oriental* name, serves men of rank in the *East* to support their bodies while sitting erect. *Djezzar* always had one of these; and the possession of it enabled the bearer to exercise the authority of the *Pasha* himself.

(2) *Djezzar's* prisoners were confined in a dungeon beneath the apartment in which he lived; so that all persons ascending or descending the staircase leading to his chambers passed the grated window of their jail.

CHAP. III.

that hung above his head, covered with greasy leather, added, "Humbler instruments serve my purposes: besides, you may tell Sir *Sidney*, that *Djezzar*, old as he is, seldom requires the aid of a glass to view what passes around him." Finding it impossible to pacify him upon this subject[1], we turned the conversation, by stating the cause of our visit to *Acre*, and requested a supply of cattle for the use of the *British* fleet. He agreed to furnish an hundred bullocks, but upon the sole condition of not being offered payment for them in money[2]. He said it would require some time to collect cattle for this purpose: we therefore persuaded Captain *Culverhouse* to employ the interval in making, with us, a complete tour of the HOLY LAND. *Djezzar*, having heard of our intention, promised to supply us with horses from his own stables, and an escort, formed of his body guard, for the undertaking; ordering also his dragoman, *Bertocino*,

(1) The Rev. J. PALMER, *Arabic* Professor in the University of *Cambridge*, has visited *Acre* since the death of *Djezzar*. Being at the palace of his successor, *Djezzar's* secretary confessed to him, that his master had "*long made up his mind to put Sir Sidney to death, whenever the means were in his power.*" Considering the open unsuspecting frankness of Sir *Sidney*, in all his dealings with the *Arabs*, it is wonderful this was not effected.

(2) The only remuneration required by *Djezzar*, for the supplies he twice sent to our fleet, was a few pieces of artillery taken by our army from the *French* in *Egypt*, or a little ammunition. It is said, however, that no payment of any kind was ever made to him.

to accompany us during the expedition, and to render us every assistance in his power.

Climate.

The air of *Acre* is much better than that of *Cyprus;* and a similar remark applies generally to all the coast of *Syria* and *Palæstine.* The maritime districts of these two countries consist of the finest territories in the *Levant.* As a proof of the salubrity of their climate, may be mentioned the absence of noxious reptiles, and of those venomous insects which, by their swarms, peculiarly characterize unwholesome air. We observed neither *toads* nor *mosquitoes,* nor even *locusts;* although it be probable that the last of these have not altogether forsaken a region where their visits have been occasionally calamitous. There are few exceptions to an observation which has, in a certain degree, been confirmed by the author's own experience; namely, that unwholesome air prevails, during certain seasons, over all the shores of the inland seas, from the Straits of *Gibraltar* to the marshes of the *Don.* We are told, indeed, of the salubrity of the South of *France;* and certain situations may be pointed out along the coast of *Syria,* uninfected by any summer *mal-aria*[3]. But,

(3) According to *Volney,* even that of *Acre* is unwholesome in summer. He speaks of infectious vapours from lakes in the low grounds;

CHAP. III.

generally speaking, all the shores of the *Mediterranean*, of the *Archipelago*, of the *Sea of Marmora*, the *Black Sea*, and the *Sea of Azof*, have their periodical vapours of pestilence and death. Many of them are never free from bad air; and numberless are the victims who, unconscious of the danger, have been exposed to its effects. Some attention should be paid to proper caution in visiting countries so circumstanced; especially since it has been affirmed by our great Moralist[1], that "the grand object of travelling is to see the *shores of the Mediterranean*. On those shores," said he, "were the four great empires of the world; the *Assyrian*, the *Persian*, *Greek*, and *Roman*. All our religion, almost all our laws, almost all our arts, almost all that sets us above savages, has come to us from the shores of the *Mediterranean*." Yet, in exploring countries so situate, among the ruins of antient cities, and in the very midst of objects to which a literary traveller would most eagerly direct his attention, the danger to be apprehended from bad air is particularly imminent. Stagnant water, owing to ruined aqueducts, to neglected wells, and

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grounds; (*vol.* II. *p.* 227.) thereby differing from the statement made by the author, who is not, however, disposed to alter the account given above; owing to the proofs by which the opinion is maintained.

(1) See *Boswell's* Life of *Johnson*, vol. II. p. 61. *Lond.* 1791.

to many other causes, proves fatal, by its exhalation. This is so true, with regard to antient ruins in the south of *Europe*, that the inhabitants of the neighbouring districts generally caution strangers against the consequences of visiting them during the summer months; consequences far more dangerous than any other accident to which travellers may fancy themselves exposed in foreign countries. By the introduction of these remarks, the author is sensible of repeating observations already made[2]; but the importance of the caution they convey cannot be too much enforced. Places infected by such dangerous vapour may be distinguished, at the setting or rising of the sun, by thick and heavy mists of a milky hue; these may at that time be observed, hovering, and seldom rising high above the soil[3]. The mildest diseases inflicted by this kind of air, are *quartan* and *tertian* fevers; and sometimes it occasions instant death. The inhabitants of the Gulph of *Salernum* and the Coast of *Baia*, as well as those resident in the *Pontine Marshes*[4], suffer violent contraction of

(2) See Chap. VIII. of the *Third* Volume, p. 290.

(3) The air of any place is seldom salutary where flies are found in great abundance. Another criterion of the sources of mephitic exhalation is, the appearance of the *arundo phragmites*. This plant, in warm countries, may generally be regarded by travellers as "*a warning buoy*."

(4) A *mal-aria* prevails at *Rome* during summer; particularly in the *Transtibertine* suburbs of the city. This seems alluded to by *Pliny*,

DEPT OF CLASSICAL ARCHAEOLOGY OXFORD

CHAP. III.

the joints, and appear in the most decrepid state after the immediate danger of the fever has subsided. Various parts of *Asia Minor*, of *Egypt*, *Greece*, and *Italy*, experience only the short period of their winter as a season of health. During summer, a visit to the islands in the south of the *Archipelago*, (especially to the Island of *Milo*,) to the Gulphs of *Smyrna*, *Salonichi*, and *Athens*, is as a passage to the grave; and over almost all the shores of the *Black Sea*, and the *Sea of Azof*, it is impossible to escape the consequences of bad air, without the most rigorous abstinence. In those countries, swarms of venomous insects, by the torments they inflict, warn mankind to avoid the deadly atmosphere. No idea can be given, from mere verbal description, of the appearance they present. The noise made by these insects is louder than can be imagined; and when joined to the clamorous whooping of millions of *toads*, (such as the inhabitants of northern countries are happy never to have heard,) silence, the usual characteristic of solitude, is so completely annihilated, that the unfortunate

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Pliny, in a letter to *Clemens*, wherein he describes the residence of *Regulus*. "*Tenet se trans Tyberim in hortis, in quibus latissimum solum porticibus immensis, ripam statuis suis occupavit, ut est in summâ avaritiâ sumptuosus, in summâ infamiâ gloriosus. Vexat ergo civitatem in saluberrimo tempore, et quod vexat solatium putat.*" *Plin.* Epist. lib. iv. Ep. 2. *Bipont.* 1789.

beings who inhabit those fearful regions are strangers to its influence.

Present State of *Acre*.

The external view of *Acre*, like that of any other town in the *Levant*, is the only prospect of it worth beholding. The sight of the interior exactly resembles what is seen in *Constantinople*, and in the generality of *Turkish* cities: narrow dirty lanes, with wretched shops, and as wretched inhabitants. Yet the early travellers speak of its pristine splendour, and of the magnificent buildings by which it was once adorned[1]. In the discordant accounts that have been published concerning its present state, some describe it as interesting in its remains of former grandeur; while others relate, that the *Saracens*, after the final expulsion of the *Christians*, left not one stone upon another. It is a very common error to suppose every thing barbarous on the part of the *Moslems*, and to attribute to the *Christians*, in that period, more refinement than they really possessed. A due attention to history may shew, that the *Saracens*, as they were called, were in fact more enlightened than their invaders; nor is there any evidence for believing that the former ever delighted in works of destruction. Whatsoever degree of severity

Former Condition of *Acre*.

(1) Vid. *Theatrum Terræ Sanctæ Adrichomii, p.* 6. *Colon.* 1628.

CHAP. III.

they might exercise towards their invaders, the provocation they had received was unexampled. The treachery and shameful conduct of the *Christians*, during their wars in the *Holy Land*, have seldom been surpassed. Every treaty was violated; and the most dishonourable practices were said to be justified by the interests of religion. The example offered by the *Saracens* was of a very different description. What a noble instance of integrity, and faithful observance of promise, was that which the victorious *Omar* afforded at the conquest of *Jerusalem!* Wishing for a place where he might perform his devotions, he refused the offer of the *Temple of the Resurrection* made to him by the Patriarch; lest his followers might take it from the *Christians*, contrary to the treaty, and convert it into a *mosque*[1]. During the *Crusades*, for nearly two centuries, *Acre* was the principal theatre of the *holy war;* and it had been long memorable, on account of perfidies committed there by men who styled themselves its Heroes. The history of their enormities we derive from their own historians: nor is it possible to imagine what the tale would be, if an *Arabic* writer were presented to us with the *Moslem* records of those

(1) *Ockley's* Hist. of the *Saracens, vol.* I. *p.* 226. *Camb.* 1757.

times[2]. After a most solemn covenant of truce, guarantied, on the part of the *Christians*, by every consecrated pledge of honour and of religion, they massacred, in one day, nineteen of the principal *Saracen* merchants, who, upon the faith of the treaty, resorted to *Acre* for commercial purposes[3]. And this, although it led to the downfall of the place[4], was but a specimen of transactions that had passed upon many a former occasion. *Fuller*[5], describing

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(2) A *Manuscript*, which the author brought to *England*, of "*Sheikabbeddin's* History of the Reigns of *Noureddin* and *Salaheddin*," commonly called *Saladine*, now deposited in the *Bodleian* Library at *Oxford*, might possibly afford information of this nature.

(3) *Marin. Sanut.* lib. iii. Pars xii. c. 21.

(4) *Sultan Serapha*, indignant at this outrage, laid siege to *Acre*, with an army of 160,000 infantry, and 60,000 cavalry, and took the city A. D. 1291. This event took place upon the fifth of *April*, during so great a tempest, that the fugitives from the garrison, unable to reach the ships in the bay, perished in the waves. The spirited description of the confusion and slaughter that ensued upon the capture of the city, together with the moral reflections of the writer, as preserved in the "Gesta Dei per *Francos*," (*Hanov.* 1611.) are well worthy of notice. "*Undique erat tremor, et pavor, et gemitus mortis. Soldanus quoque ad quatuor partes civitatis fecit ignes accendi, ut ferro et igne consumeret universa. Nunc luit peccata, sed non abluit civitas scelerata, gratiis divinis ingrata. Ad ipsam confluebant Reges et Principes terræ; ad ipsam mittebant succursum tributariæ cunctæ partes Occiduæ; et nunc contra eam pugnant omnia elementa. Terra enim ejus sanguinem devorat quæ Christiano sanguine tota madescit; mare absorbet populum; ædificia consumit ignis; aër fumo et caligine tenebratur.*" *Marin. Sanut.* Secret. Fidel. Cruc. lib. iii. Pars xii. cap. 21.

(5) *Historie of the Holy Warre, Camb.* 1651. *Fuller* thus quaintly describes the preparations made in *Acre* to sustain the siege. "*And now Ptolemaïs being to wrestle her last fall, stripped herself of all cumbersome*

CHAP. III.

the state of the garrison previous to its last siege, gives us the following animated picture of its condition. "In it," says he[1], "were some of all countreys; so that he who had lost his nation, might find it here. Most of them had several courts to decide their causes in; and the plentie of judges caused the scarcitie of justice, malefactours appealing to a triall in the courts of their own countrey. It was sufficient innocencie for any offender in the *Venetian* court, that he was a *Venetian*. Personal acts were entituled nationall, and made the cause of the countrey. Outrages were everywhere practised, nowhere punished." If, upon the capture of the city, every building belonging to the *Christians* had been levelled with the earth, it is not more than might be expected in this enlightened age, from the retributive spirit of a victorious army, whose feelings had been similarly outraged. *Fuller* indeed asserts, that the conquerors, upon that occasion, "evened all to the ground, and (lest the *Christians* should ever after land here) demolished all buildings." But the same author, upon the testimony of *Sandys*, afterwards

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cumbersome clothes: women, children, aged persons, weak folks (all such hindering help, and mouthes without arms) were sent away, and twelve thousand remained, conceived competent to make good the place." Book IV. c. 33.

(1) *Historie of the Holy Warre*, B. IV. c. 32.

insinuates his own doubt as to the matter of fact. "Some say," observes *Fuller*, speaking of the conduct of the *Sultan*, "he plowed the ground whereon the citie stood, and sowed it with corn: but an eye-witnesse[2] affirmeth that there remain magnificent ruines." The present view of *Acre* vouches for the accuracy of *Sandys*. The remains of a very considerable edifice exhibit a conspicuous appearance among the buildings upon the left of the Mosque, towards the north side of the city. In this structure, the style of architecture is of the kind we call *Gothic*. Perhaps it has on that account borne, among our countrymen[3], the appellation of "*King Richard's Palace;*" although, in the period to which the tradition refers, the *English* were hardly capable of erecting palaces, or any other buildings of equal magnificence. Some *pointed* arches, and a part of the cornice, are all that now remain, to attest the former greatness of the superstructure. The cornice, ornamented with enormous stone busts, exhibiting a series of hideous distorted countenances, whose features are in no

Remains of Antient Building.

(2) *Sandys*, p. 204. *London*, 1637.

(3) "There are," says *Sandys*, "the ruines of a Palace, which yet doth acknowledge King *Richard* for the founder: *confirmed likewise by the passant Lyon.*" This last observation may refer the origin of the building to the *Genoese*, who assisted *Baldwin* in the capture of *Acre*, A.D. 1104, and had "buildings and other immunities assigned them;" the lion being a symbol of *Genoa*.

CHAP. III.

instances alike, may either have served as allusions to the decapitation of *St. John*, or were intended for a representation of the heads of *Saracens*, suspended as trophies upon the walls[1]. But there are other ruins in *Acre*, an account of which was published in the middle of the seventeenth century, by a *French* traveller[2]. From his work it appears, that many edifices escaped the ravages of the *Saracens*, far surpassing all that *Sandys* has described, or *Fuller* believed to have existed: a reference to it will be here necessary, as many of the remains therein mentioned escaped the observation of our party, notwithstanding a very diligent inquiry after the antiquities of the place; and nothing can be more lamentably deficient than the accounts given of *Acre* by the different travellers who have visited this part of the

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(1) Every person who has visited *Roman-Catholic* countries knows that the representations of St. John's *decollation* are among the common ornaments of the *Latin*, as well as of the *Greek* and *Armenian* churches. But it is said, on the authority of *William of Tyre*, (lib. xviii. c. 5.) that *St. John the Almsgiver*, and not *St. John the Baptist*, was the patron of the Knights Hospitallers. Colonel *Squire*, who afterwards visited *Acre* in company with Mr. *W. Hamilton* and Major *Leake* of the artillery, describes this building, in his Journal, as "the beautiful remnant of a *Gothic* church, consisting of a high wall with *three Gothic arched windows*, ornamented above with a rich frieze, and a line of human heads well sculptured and in good preservation."

(2) Voyage de la *Terre Sainte*, fait l'an 1652, par M. I. *Doubdan*. *Paris*, 1657.

Holy Land, or of persons who have alluded to it in their writings[3]. Of those published in our language, *Maundrell's* and *Pococke's* are the best[4]. The former of these respectable authors was, probably, no stranger to the work now cited, if he did not borrow his own description of the antiquities of *Acre* from the account there given[5]. Both of them consider the building, commonly called King *Richard's* Palace, as the Church of *St. Andrew.* Perhaps it was that of *St. John,* erected by the Knights of *Jerusalem,* whence the city changed its name of *Ptolemaïs* for that of ST. JOHN

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(3) See, for example, the works of *Lithgow, Sandys, Egmont* and *Heyman, Paul Lucas, Shaw, Baron de Tott, Perry,* &c. Among the accounts given of *Acre* by these writers, that of *Paul Lucas* is truly ludicrous. Arriving there, he proceeds to describe the city; and excites our expectation by this marginal note, "*Description de cette Ville.*" When the Reader seeks the promised information, he finds only these words: "*S. Jean d'Acre est aujourd'hui assez peuplé.*" See Voy. de Sieur *P. Lucas,* liv. iii. tom. i. p. 370. *Amst.* 1744.

(4) Journey from *Aleppo* to *Jerusalem,* p. 52. *Oxford,* 1721.

(5) *Doubdan* performed his journey in 1652, and published the account of it at *Paris,* in quarto, A.D. 1657. *Maundrell's* journey took place at *Easter* 1697; and his work appeared at *Oxford* in 1703. It is from the similarity of the following passages that the author has ventured a remark concerning their common origin. They are both describing the ruins of ACRE. "*Les ruines de la ville sont très grandes, les premiers desquelles sont celles de l'Eglise de Saint André, qui est sur une éminence proche de la mer.*" The same subject is thus introduced by *Maundrell.* "Within the walls there still appear several ruins . . . . . as first, those of the cathedral church, dedicated to *St. Andrew,* which stands not far from the sea-side, more high and conspicuous than the other ruins."

CHAP. III.

D'ACRE[1]. *Lusignan*, author of the History of the Revolt of *Ali Bey*[2], speaks of parts of the antient city, as built by the Knights of St. John[3]. *Doubdan* describes this building[4] as exhibiting traces of a style of architecture which we may perhaps consider, in some degree, the original of our ornamented *Gothic*, before its translation from the *Holy Land*, to *Italy*, to *France*, and to *England*. A similar style has been already alluded to in the account of the Island of *Cyprus*; and there are other examples in different parts of *Palæstine*. The rest of the ruins in *Acre* are those of the *Arsenal*, of the *College of the Knights*, the *Palace* and *Chapel* of the *Grand Master*, and of ten or twelve other churches; but they are now so intermingled with modern buildings, and in such an utter state of subversion, that it is very difficult to

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(1) The Greek name of this place, according to *Strabo*, (p. 1077. ed. *Oxon.*) was ACE. Its *Hebrew* appellation was ACCHO (See *Judges* i. 31.) St. *Jerom* says, that it had more antiently the name of COTH; (See also *Adrichomii Theat. Terræ Sanctæ, p.* 6.) a singular circumstance, considering that the *Goths*, or *Getæ*, previous to their passage of the *Hellespont*, were from this country. Being augmented by *Ptolemy the First*, *Ace* was from him called *Ptolemaïs*.

(2) The *second* edition was printed in *London* in 1784. The author has not seen the *first*.

(3) Revolt of *Ali Bey*, p. 177.

(4) *Enjolivée de mille moulures Moresques, et autres ornemens d'architecture.*

afford any satisfactory description of them[5]. Many superb remains were observed by us, in the *Pasha's* palace, in the *Khan*, the *Mosque*, the *public bath*, the *fountains*, and other works of the town; consisting of fragments of antique *marble*, the shafts and capitals of *granite* and *marble* pillars, masses of the *verd antique* breccia, of antient *serpentine*, and of the *Syenite* and *trap* of *Egypt*. In the garden of *Djezzar's* palace, leading to his summer apartment, we saw some pillars of yellow variegated *marble*, of extraordinary beauty; but these he informed us he had procured from the Ruins of *Cæsarea*, upon the coast between *Acre* and *Jaffa*[6], together with almost all the *marble* used in the decorations of his very sumptuous *mosque*. A beautiful fountain of white *marble*, close to the

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(5) The author of the *Voyage de la Terre Sainte* enters into some detail concerning every one of these ruins. According to him, three of the churches were originally dedicated to *St. Saba*, *St. Thomas*, and *St. Nicholas*; there was also another church, dedicated to *St. John*. (*See Voy. de la T. S. p.* 597.) In the magnificent edition of the Account of the *Holy Land* by *Christian. Adrichomius*, printed at *Cologne* in 1628, we have the following enumeration of public edifices in *Acre*, when the city was an episcopal See, under the archbishop of TYRE. "*Insigne hic fuit templum S. Crucis, et alterum S. Sabbæ, atque hospitale dominorum Teutonicorum. Nec non munitissima castra et turres; inter quas, illa quam maledictam appellant excellebat. Ædes tum publicæ tum privatæ, magnificæ atque pulcherrimæ.*" *Adrichomii Theatrum Terræ Sanctæ*, p. 6. *Colon.* 1528.

(6) The Ruins of *Cæsarea* are about fifteen or twenty miles to the south of the point of the Promontory of *Mount Carmel*.

CHAP. III.

entrance of his palace, has also been constructed with materials from those Ruins.

Medals of *Acre* and *Sidon.*

We were, as usual, diligent in our inquiries, among the silversmiths of *Acre,* for *medals* and antique *gems;* but could neither obtain nor hear of any. The most antient name of the city, ΑΚΗ, has been observed upon small bronze *medals* found in this country, but they are extremely rare; and as it was annexed to the government of *Sidon,* in the earliest periods of its history, perhaps no silver coinage of *Ace* ever existed. Even the bronze *medals* are not found in our *English* cabinets[1]. The *Sidonian* medals, although better known, are not common. There is one, of matchless beauty and perfection, in the Imperial Collection at *Paris*[2]. Those of *Ptolemaïs* have only been observed in *bronze;* they exhibit the bearded head of *Jupiter* crowned with laurels, and, for reverse, a figure of *Ceres,* with the legend

ΠΤΟΛΕΜΑΙΣΙΕΡΑΣΚΑΙΑΣΥΛΟΥ

(1) An engraved representation, taken from one of these bronze medals, has been placed at the head of this Chapter, to facilitate the researches of future travellers; together with another from a large silver medal of *Sidon,* to the government of which place, *Ace,* as well as the modern town of *Acre,* seems always to have belonged.

(2) See the *Vignette* to this Chapter.

A very extraordinary accident happened upon the third day after our arrival, which had like to have put an end to all our pursuits in this or in any other part of the world. We had been in the morning to visit *Djezzar*, and had passed the day in viewing the *Bezesten* (a covered place for shops, very inferior to that of *Constantinople* or of *Moscow*), the *Custom-house*, and some other objects of curiosity in the place. Signor *Bertocino*, Interpreter to the *Pasha*, and the Imperial Consul, Signor *Catafago*, came to dine with us on board the *Romulus*. In the evening we accompanied them on shore, and took some coffee in the house of the Consul, where we were introduced to the ladies of his family. We were amused by seeing his wife, a very beautiful woman, sitting cross-legged by us upon the *divân* of his apartment, and smoking tobacco with a pipe six feet in length. Her eye-lashes, as well as those of all the other women, were tinged with a black powder made of the sulphuret of *antimony;* having by no means a cleanly appearance, although it be considered as essential to the decorations of a woman of rank in *Syria*, as her ear-rings, or the golden cinctures of her ankles. Dark streaks were also penciled, from the corners of her eyes, across her temples. This curious practice instantly brought to our recollection certain

CHAP. III.

passages of Scripture, where mention is made of a custom among *Oriental* women of "*putting the eyes in painting;*" and which our *English* Translators of the Bible[1], unable to reconcile with their notions of a female toilet, have rendered "*painting the face.*" Whether the interesting conversation to which the observance of this custom gave rise, or any other cause, prevented the Consul from informing us of an order of the *Pasha,* is now of no moment; but it was after the hour of eight when we left his hospitable mansion to return on board the *Romulus;* and *Djezzar* had decreed that no boat should pass the bar of the inner harbour after that hour. The crew of the long-boat were pulling stoutly for the ship, when, just as we were rowing beneath the tower of the battery that guards the inner harbour, a volley of large stones came like cannon-shot upon us from above, dashed the oars from the hands of our sailors, and wounded three of them severely. It was very fortunate that none of their brains were beat out, for some of the stones weighed several pounds. The cries of our wounded men gave us the first alarm; and presently another volley drove us back with all possible speed towards

Attack made upon the Long-boat of the *Romulus.*

(1) 2 *Kings,* ix. 30. "And when Jehu was come to Jezreel, Jezebel heard of it, and she *painted her face,* and tired her head," &c.

the shore. Not one of us who sat in the stern of the boat received any injury. Captain *Culverhouse,* and Mr. *Loudon,* Purser of the *Romulus,* ran for the Consul: the rest of us rushed into the ground-floor of the watch-tower whence the attack proceeded: it was a kind of guard-room. The author, being the foremost of the party, observed a man in the very act of descending from the tower into this place, evidently in some agitation. Having seized him by the collar, a struggle ensued: the other *Arabs* attempted to rescue him, and a general confusion prevailed, in the midst of which the Consul and Captain *Culverhouse* entered the place. It was some time before any order could be restored: our party were determined not to give up the culprit we had secured; but the Consul knowing him, and undertaking to be responsible for his appearance when called for, we retired, and went on board the *Romulus.*

The next morning, word was brought to the ship, that unless the Captain went on shore, the man would be put to death. We accompanied him to the Consul's house, and met the *Pasha's* interpreter; but found that the whole was a fabrication; no notice had been taken of the event, and *Djezzar* was yet ignorant of the circumstance. Upon this, Captain *Culverhouse*

CHAP. III.

returned to his ship, and sent the author to inform the *Pasha*, that he should be compelled to have recourse to other measures, if the insult offered to his Majesty's flag were not properly noticed; and that he would go no more on shore until this was done. Determined, therefore, that *Djezzar* should have due information of the outrage, the author took with him the stones which were found in the long-boat, tied in a sack; one of the wounded sailors, and a midshipman, being ordered to accompany him. Signor *Bertocino* met them upon the shore, saying that it was the hour when *Djezzar* always slept; that it would be certain death to any one of his slaves who should wake him: and having earnestly entreated every one of the party not to venture to the palace, he declined acting as interpreter. The author resolved therefore to make the matter known to the *Pasha* without his aid; and ascended the staircase of the *seraglio*, towards the door of the apartment where *Djezzar* had always received his guests. This he found to be shut. The guards, mute, or whispering, began their signs as the party advanced, telling them not to make any noise. The young midshipman, however, as well as the author, began to knock at the door, and immediately every one of the guards fled. It was some time before any notice was

Appeal to the *Pasha*.

taken of this summons; but at length the door was opened by a slave, employed in driving flies from the *Pasha's* face during his sleep, and who always remained with him, in the outer apartment of his *charem*, for this purpose, during the repose he took in the day. This man, after putting his finger to his lips, pushed the author and his companions from the passage, saying, "*Heida! heida, Djour! Hist! hist!*" that is to say, "*Begone, begone, Infidel! Hush! hush!*" They then called loudly for *Djezzar;* and presently heard the murmuring of the old *Pasha's* voice in the inner apartment, somewhat milder than the growling of a bear roused from his repose, calling for his slave. As soon as he had been told the cause of the disturbance, he ordered the party to be admitted. The author presented himself foremost, with his sack of stones; and understanding enough of *Arabic* to comprehend *Djezzar* when he asked what was the matter, untied the cloth, and rolled the stones before him upon the floor; shewing him, at the same time, the seaman's broken shins and wounded shoulder. *Bertocino* was now loudly called for by the *Pasha*, and, of course, compelled to make his appearance; *Djezzar* making signs to the author and to the young officer to remain seated by him until his Interpreter arrived. As soon as *Bertocino* had

placed himself, as usual, upon his knees, by the *Pasha's* side, and informed him of the cause of this visit, an order was given to one of the attendants, to bring the Captain of the Guard instantly into *Djezzar's* presence. This man came: it appeared that his absence from his post the preceding evening had given occasion to the attack made upon the long-boat; some of the fanatic *Arabs* thinking it a fine opportunity to strike a blow at a party of *Infidels*. Nothing could exceed the expression of fury visible in *Djezzar's* countenance at this intelligence. It might have been said of him, as of Nebuchadnezzar, "THE FORM OF HIS VISAGE WAS CHANGED." Drawing his dagger, he beckoned the officer,—as *Bertocino* trembling said, "*Now you will be satisfied!*" "What," said the author, "is he going to do?" "*To put to death that poor man,*" added he: and scarcely were the words uttered, than the author, being more terrified than any of the party, caught hold of *Djezzar's* arm; the midshipman adding also his entreaties; and every one earnestly supplicating pardon for the poor victim. All that could be obtained was, permission from the *Pasha* to have the punishment suspended until Captain *Culverhouse* was informed of the circumstance, who, coming on shore, saved the man's life; but nothing could prevail upon *Djezzar* to grant him a free

pardon. He was degraded from his rank as an officer, and heard of no more.

Further Interview with *Djezzar*.

The next morning, an *Albanian* General was ordered into the mountains, with a party of cavalry, to act against the *Druses*. *Djezzar*, who sent for us to inform us of this circumstance, further told us, that he entertained some apprehensions on account of our journey to *Jerusalem;* but, said he, "I have already sent messengers into the country, that every precaution may be used among the Chiefs, in the villages." He spoke also of the news he had received from *Egypt*, by which he understood that the *Vizier* had retreated from before *Caïro*, owing to the plague. "This conduct," said he, "might be justifiable in a *Christian* General, but it is disgraceful in a *Turk*[1]." He then informed us, that upon *Mount Carmel* he had found several thousand large balls[2], and never could discover a

(1) Alluding to the *predestinarian* doctrines of the *Moslems*, who consider all endeavours to escape coming events as impious and heretical.

(2) We supposed that, by these balls, *Djezzar* alluded to *mineral* concretions, of a spheroïdal form, found in that mountain. As the *Turks* make use of stones instead of cannon-shot, it is probable that *Djezzar*, who was in great want of ammunition, had determined upon using the *stalagmites* of *Carmel* for that purpose. *Maundrell*, however, speaks of having seen, in the fields near *Acre*, "large balls of stone,

CHAP. III.

cannon to fit them; but that a peasant had found a field-piece, which *Buonaparté* had concealed previously to his leaving the country, capable of receiving every one of those balls. During this conversation, which lasted about an hour, interlarded, on the part of *Djezzar*, with a more than ordinary allowance of aphorisms, truisms, and childish stories, he was occupied, as usual, in cutting paper into various shapes; such as those of coffee-pots, pipes, cannon, birds, and flowers. At last, his engineer coming to consult him concerning the improvements he imagined himself making in the fortifications of *Acre*, we took that opportunity to retire. Some notion may be formed of his talents in fortification, by simply relating the manner in which those works were carried on. He not only repaired the memorable breach caused by the *French*, and so ably defended by Sir *Sidney Smith*, but directed his engineers to attend solely to the place where the breach was effected, regardless of all that might be wanted elsewhere. "Some

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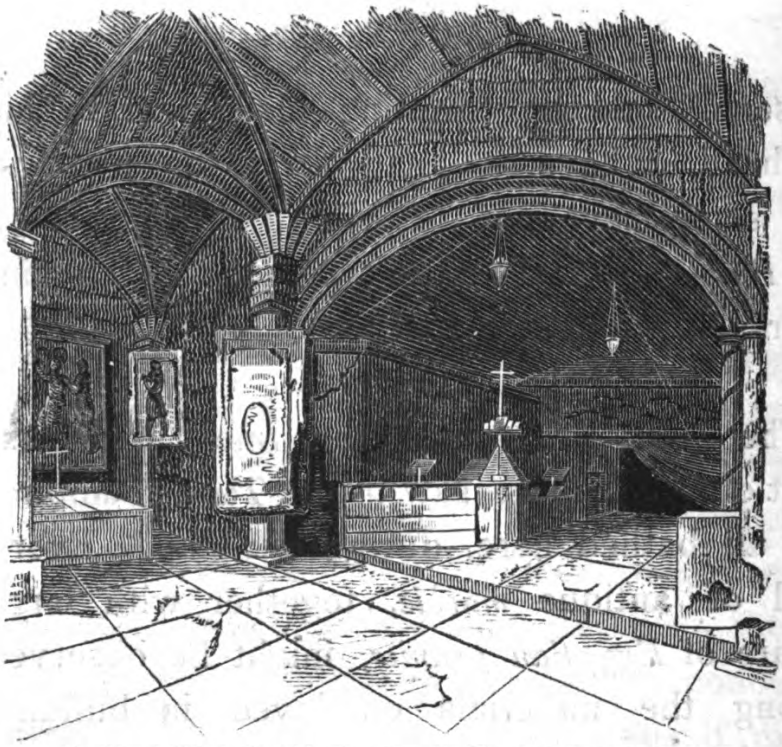
stone, of at least thirteen or fourteen inches diameter, which were part of the ammunition used in battering the city, guns being then unknown." See *Journey from Aleppo to Jerusalem, p.* 54. *Oxf.* 1721. *Egmont* and *Heyman* saw, within the walls of the castle, "*several large stone bullets, thrown into it by means of some military engine now unknown.*" Trav. through Part of *Europe*, &c. vol. I. p. 395. *Lond.* 1759.

persons," said he, putting his finger to his forehead, "have a head for these matters, and some have not. Let us see whether or not *Buonaparté* will make a breach there again. A breach is a breach, and a wall is a wall!"

The Bath of *Acre* is the finest and best built of any that we saw in the *Turkish* empire. We all bathed here, during our stay. Every kind of antique *marble*, together with large pillars of *Egyptian granite*, might be observed among the materials employed in building it. A great quantity of *cotton* is exported from this place. The country abounds in *cattle, corn, olives*, and *linseed*. In almost every town of *Syria* there is a fabric for the manufacture of soap; but every thing depends upon the will of the *Pasha:* the produce of the land was exported, or not, as it pleased *Djezzar*, who cared very little for consequences. His avarice, it is true, prompted him to increase the income of his custom-houses; but his ignorance, as it was observed of him by *Baron de Tott*[1], prevented his discovering, that "speculations of revenue, when they strike at industry, cannot, for that reason, ever be calculated on any principles of commerce."

Commerce of *Acre*.

(1) Memoirs, vol. II. p. 326. ed. *Lond*. 1785.



Grotto *at* Nazareth, *said to have been the House of* Joseph *and* Mary.

CHAP. IV.

THE HOLY LAND——ACRE TO NAZARETH.

Commencement of the Author's Journey in the Holy Land —*Camp of Djezzar Pasha's Cavalry—Cavalcade for the Expedition— Syrian Tents—River* Belus — *Plants* —SHEFHAMER—*Reception by the Agha—Grave of an Egyptian form* — Plain of Zabulon — SAPPHURA, *or* SEPPHORIS — *Medals*—Druses— *State of Christianity in the* Holy Land—*Church of St. Joachim and St. Anne* — *Gothic Remains*—*Discovery of Antient Pictures*— *Their probable Age* — *Country between* Sephoury *and* Nazareth—*Dress of the Arabs—Alarm of the Plague*— NAZARETH—*Condition of the Inhabitants—Fountain of the*

the Virgin — Custom illustrating a saying of our SAVIOUR—*Franciscan Convent — Pretended Miracle — Superstitions of the Country — Empress* Helena — *Other Objects of Reverence in* Nazareth — Mensa Christi — *Environs of the Town — Ordinary Penance of Travellers in the* Holy Land.

CHAP. IV.

Commencement of the Author's Journey in the *Holy Land.*

UPON the third of *July*, we began our journey to *Jerusalem*; intending first to visit all those places in *Galilee* rendered remarkable by the life and actions of JESUS CHRIST. We left *Acre*[1], by the southern gate of the city, at four o'clock P. M.[2] It would be curious to ascertain when this place obtained a name so near to its antient appellation, after bearing that of *Ptolemaïs*, not only down to the time of *Strabo*[3], but to that of *Pliny*, who also calls it *Colonia Claudii*[4]. It is moreover named *Ptolemaïs* in the

(1) *Brocardus* maintains that *Acre* was never included among the places properly belonging to the HOLY LAND. (Vid. Loc. *Terr. Sanct.* Desc.) "*Nunquam fuit terræ sanctæ connumerata, nec a filiis Israël unquam possessa: tametsi tribui Aser in sortem ceciderit.*" It may therefore be considered with regard to *Phœnicia*, which he describes as a part of the *Holy Land*, what *Gibraltar* now is with reference to *Spain*. He makes it the centre of his observations concerning *Terra Sancta*; "taking his departure" always from that city. It was, moreover, the rallying place of the *Christians*, in every period of the *Crusades*.

(2) About the same hour, 63 years before, *Pococke* set out upon the same journey.

(3) *Strab.* Geogr. lib. xvi. p. 1077. ed. *Oxon.*

(4) Hist. Nat. lib. v. c. 19. p. 264. ed. *L. Bat.* 1635.

CHAP. IV.

history of the actions of the holy Apostles, where mention is made of the visit paid to it by *St. Paul* and his companions, during their voyage from *Tyre* to *Cæsarea*[1]. The Editor of the *Oxford* edition of *Strabo* affirms that it regained its antient name under the Mohammedans[2]. *Ammianus Marcellinus*[3], as cited by *Maundrell*[4], best explains the cause; when he affirms, that "the *Greek* and *Roman* names of places never took amongst the natives of this country." It is therefore most probable that it always retained its original *Oriental* appellation among the natives of *Syria*; and that the word '*Ptolemaïs*,' used by *Greek* and *Roman* writers, and found upon *medals* of the city struck after it was a *Roman* colony, was never adopted by the indigenous inhabitants.

In the light sandy soil, containing a mixture of black vegetable earth, which lies near the town, we observed plantations of *water-melons*, *pumpkins*, and a little *corn*; also abundance of

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(1) *Acts* xxi. 7, 8.——"And when we had finished our course from *Tyre*, we came to *Ptolemaïs* . . . . . And the next day, we that were of *Paul's* company departed, and came unto *Cæsarea*."

(2) "Sub Mahommedanis nomen vetus revixit." Vid. *Annot. in Strab. Geogr.* ed. *Oxon.* p. 1077.

(3) Lib. xiv. Hist non longè ab initio.

(4) Journey from *Aleppo* to *Jerusalem*, p. 64. *Oxf.* 1721.

Camp of *Djezzar Pasha's* Cavalry.

cattle. We continued along the sea-shore until we arrived at the camp of *Djezzar's* cavalry. The *Pasha* had fixed upon this place, as a point of rendezvous for mustering our party. We found our whole force to consist of twenty-three armed persons on horseback, with two camels laden,—a cavalcade which the turbulent state of the country at this time rendered absolutely necessary for our security. The individuals composing it were, Captain *Culverhouse,* of the *Romulus* frigate; Mr. *Loudon,* purser of the same ship; Signor *Catafago,* the Imperial Consul; Signor *Bertocino,* interpreter to the *Pasha;* the Captain of *Djezzar's* Body Guard; ten *Arab* soldiers of his cavalry; the Cockswain of the Captain's barge; two servants; two *Arab* grooms belonging to *Djezzar's* stables; *Antonio Manurâki,* our own faithful interpreter; Mr. *Cripps;* and the *Author* of these Travels. This number was soon augmented by *pilgrims* from the different places we passed through, desirous of an escort to *Jerusalem;* so that at last we formed a redoubtable caravan. In viewing the camps of the country, we were struck by the resemblance between the common tents of *Europeans* and those used by *Arabs* in this part of *Asia.* Perhaps there is no art of man more antient than that of constructing these temporary habitations; but although simplicity be their

Cavalcade for the Expedition.

Syrian Tents.

CHAP. IV.

universal characteristic, they are by no means uniformly fashioned among different nations. A variety of climate necessarily modifies the mode of their construction. The conical dwelling of the *Laplander* is not shaped after a model borrowed from the wandering hordes of *Tahtary*; nor does the lodging-place of a *Calmuck* resemble the wide-spreading airy pavilions of *Syria*. To what then can be owing the similitude which exists, in this respect, between a tribe of *Arabs* and the inhabitants of *Europe*; unless the latter derived the luxury and the elegance of their tents, as they did so many other of their refinements, from the inhabitants of this country, in the time of the *Crusades?* Where customs are beheld as they existed during the first ages of the world, there is little reason to believe the manner of building this kind of dwelling has undergone any material alteration. The tent of an *Arab* Chief, in all probability, exhibits, at this day, an accurate representation of the Hebrew *Shapheer*[1], or *regal pavilion* of the *Land of Canaan*: its *Asiatic* form, and the nature of its materials, render it peculiarly adapted to the temperature of a *Syrian* climate: but viewing it in northern countries, where it appears rather

(1) See *Harmer's* Observations on Pass. of Scripture, vol. I. p. 129. ed. *Lond.* 1808.

as an article of elegance and of luxury, than of comfort or of utility, we can perhaps only explain the history of its introduction by reference to events, which, for more than two centuries, enabled the inhabitants of such distant countries to maintain an intercourse with each other.

In the beginning of our journey, several of the escort amused us by an exhibition of the favourite exercise called *Djerid:* also by an equestrian sport, resembling a game called 'Prisoner's Base' in *England.* In the plain near *Acre* we passed a small conical hill, upon which we observed a ruin and several caverns: this answers to the situation assigned by *Josephus* for the *Sepulchre of Memnon*[2]. We crossed the sandy bed of the river *Belus*, near to its mouth, where the stream is shallow enough to allow of its being forded on horseback: here, it is said, *Hercules* found the plant *Colocasia*, which effected the cure of his wounds. According to *Pliny*, the art of making *glass* was discovered by some mariners who were boiling a kettle upon the sand of this river[3]: it continued for ages to

River *Belus.*

(2) *Joseph.* De Bell. Jud. lib. ii. c. 9.

(3) Hist. Nat. lib. xxxvi. cap. 26.

CHAP. IV.

supply not only the manufactories of *Sidon*[1], but all other places, with materials for that purpose[2]. Vessels from *Italy* continued to remove it, for the glass-houses of *Venice* and *Genoa*, so late as the middle of the seventeenth century[3]. It seemed to us to be muddy, and mixed with various impurities: we afterwards regretted that we did not collect a portion, in order to examine whether it naturally contains an *alkali*. There is an air of something strained in the addition made to the story concerning the *Phœnician* mariners, of the blocks of *nitre* used as props for their caldron: *Pliny* may have added this himself, by way of explaining the accident that followed. Farther toward the south, in the east corner of the Bay of *Acre*, flows "THAT ANTIENT RIVER, THE RIVER *Kishon*[4]," a more considerable stream than this of *Belus*. Nothing else was observed in this afternoon's journey, excepting a *well*, at which

(1) *Strabo* says, it was carried to *Sidon*, to be made ready for fusion. *Strab. Geogr. lib.* xvi. *p.* 1077. ed. *Oxon.*

(2) "Idque tantum multa per secula gignendo fuit vitro." *Ibid. L. Bat.* 1635.

(3) *Doubdan* relates, that even in his time vessels from *Italy* came to be freighted with this sand. "*Quelques fois; quoy que fort rarement, quelques vaisseaux d'Italie en ont chargé pour cet effect.*" Voy. de la *Terre Sainte*, p. 599.

(4) See the sublime Song of DEBORAH (*Judges*, V. 20, 21.) "They fought from heaven; the stars in their courses fought against *Sisera*. The river *Kishon* swept them away, that antient river, the river *Kishon*."

the *Arabs* insisted upon halting, to prepare their coffee. Shepherds appeared in the plain, with numerous droves of cattle; consisting of oxen, sheep, and goats. As evening drew on, we reached the foot of a hill, where the village of SHEFHAMER[5] is situate. It is visible in the prospect from *Acre*, and stands upon the western declivity of a ridge of eminences, rising one above another, in a continuous series, from *Libanus* to *Carmel*. The land, uncultivated as it almost everywhere appeared in *Djezzar's* dominions, was redundantly fertile, and much covered with a plant exhibiting large blossoms of aggregated white flowers, resembling those of the wild parsley: I believe it to have been the *Cachrys Libanotis*. Of all the plants we noticed during our journey, this is the only one we neglected to add to our *Herbarium*, from an absurd notion that what appeared so common might be had any where, and at any time. It disappeared when our distance from the sea was much increased. The variety and beauty

Plants.

(5) Written *Shafa Amre* by *D'Anville*, in his *Carte de la Phœnicie*, published at *Paris* in 1780. In *Egmont* and *Heyman's* Travels (vol. II. p. 15) the same village is called *Chafamora*; and in the Journal of one of the party who was with the author, he finds it written *Cheffhambre*. Thus is there no end to the discordance caused by writing the names of places merely as they seem to be pronounced; particularly among travellers of different countries, when each individual adopts an orthography suited to his own language.

CHAP. IV.

of the different species of *Carduus*, or Thistle, in this country, are well worth notice; a never-failing indication of rich soil in any land, but here manifesting the truth of *Jacob's* prophecy, who foretold the "fatness of the bread of *Asher*," and the "royal dainties" of his territory[1]. We observed one in particular, whose purple head covered all the inland parts of *Palæstine* with its gorgeous hue. After we had quitted the valley, and ascended the hill, we arrived, about eight P. M. at the *Agha's* mansion, the Chief of the village. Being conducted up a rude flight of steps to the top of the house, we found, upon the flat roof, the *Agha* of *Shefhamer* seated upon a carpet; mats being spread before him, for our reception. *Djezzar* had despatched couriers to the *Aghas* and *Sheiks* in all places through which we were to pass, that provisions might be ready, as for himself, when we arrived. Without this precaution, a large party would be in danger of starving. The peasants of the country are woefully oppressed; and what little they have, would be carefully concealed, unless extorted from them by the iron rod of such a tyrant as *Djezzar*. Judging by the appearance our supper presented, a stranger might have fancied himself in a land of abundance. They

Reception by the *Agha*.

(1) *Genesis* xlix. 20.

brought boiled chickens, eggs, boiled rice, and bread: this last article, being made into thin cakes, is either dried in the sun, or baked upon hot stones[2]. They prepare it fresh for every meal. Wine, as a forbidden beverage, was not offered to us. We supped upon the roof, as we sat; and were somewhat surprised in being told we were to sleep there also. This the *Agha* said would be necessary, in order to avoid the fleas; but they swarmed in sufficient number to keep the whole party sleepless, and quite in torment, during the few hours we allotted to a vain expectation of repose. The lapse of a century has not effected the smallest change in the manners of the inhabitants of this country, as appears by the accounts earlier travellers have given of the accommodations they obtained. Bishop *Pococke's* description of

(2) The account given by the *Chevalier D'Arvieux* (in the narrative of his very interesting Travels, as they were published by *De La Roque*) concerning one mode of making bread among the *Arabs*, seems to illustrate a passage in the *Psalms*, "*Or ever your pots be made hot with thorns.*" (*Psalm* lviii. 8.) According to *D'Arvieux*, the *Arabs* heat stone-pitchers by kindling fires in them, and then dab the outside with dough, which is thus baked. "*They kindle,*" *says he,* "*a fire in a large stone pitcher; and when it is hot, they mix the meal in water, as we do to make paste, and dab it with the hollow of their hands upon the outside of the pitcher, and this soft pappy dough spreads and is baked in an instant: the heat of the pitcher having dried up all its moisture, the bread comes off in small thin slices, like one of our wafers.*" Voyage fait par Ordre du Roy *Louis XIV.* ch. xiv. p. 233. *Par.* 1717. See also the *English* Edition, *Lond.* 1723. ch. xiv. p. 201.

CHAP. IV.

his lodging at *Tiberias* exactly corresponds with that of our reception here[1]. A wicker shed, or hovel, upon one side of the roof, was found capable of containing six of us: the rest extended themselves, in the open air, upon the stuccoed roof, and were somewhat further removed from the centre of the swarm of vermin; our situation being, literally, a *focus*, or point of concourse.

At three o'clock we roused all the party, and were on horseback a little before four. We could discern the town of *Acre*, and the *Romulus* frigate at anchor, very distinctly from this place. In a cœmetery hard by, we noticed a grave, so constructed as to resemble an *Egyptian* mummy: it was plastered over, and afterwards a face and feet had been painted upon the heap, like those pictured upon the cases wherein mummies are deposited. After leaving *Shefhamer*, the mountainous territory begins, and the road wînds among valleys covered with beautiful trees. Passing these hills, we entered that part of *Galilee* which belonged to the tribe

Grave of an *Egyptian* form.

(1) "We supped on the top of the house, for coolness, according to their custom, and LODGED THERE LIKEWISE, IN A SORT OF CLOSET, ABOUT EIGHT FEET SQUARE, OF WICKER WORK, PLASTERED ROUND TOWARDS THE BOTTOM, BUT WITHOUT ANY DOORS. . . . The place abounds with vermin." *Pococke's Trav. vol.* II. *p.* 69. *Lond.* 1745.

Plain of *Zabulon.*

of *Zabulon;* whence, according to the triumphal song of *Deborah* and *Barak*, issued to the battle against *Sisera* "THEY THAT HANDLED THE PEN OF THE WRITER." The scenery is, to the full, as delightful as in the rich vales upon the south of the *Crimea:* it reminded us of the finest parts of *Kent* and *Surrey*. The soil, although stony, is exceedingly rich, but it is now entirely neglected. That a man so avaricious as *Djezzar* could not discern the bad policy of his mode of government, was somewhat extraordinary. His territories were uncultivated, because he annihilated all the hopes of industry. Had it pleased him to encourage the labours of the husbandman, he might have been in possession of more wealth and power than any *Pasha* in the *Grand Signior's* dominions. The delightful plain of *Zabulon* appeared everywhere covered with spontaneous vegetation, flourishing in the wildest exuberance. The same proof of its fertility is given by other travellers[2]. As we proceeded across this plain, a castle, once the acropolis of the city of SAPPHURA[3], appeared

(2) Particularly by *Pococke, Description of the East, vol.* II. *Part* I. *Lond.* 1745.

(3) In the enumeration of the cities of *Judah*, (*Joshua* xv. 55.) this place is mentioned with *Carmel*, under the name of ZIPH. And *David* is said to have hid himself with the *Ziphites*, in strong-holds in the *Hill of Hachilah*, (1 *Sam.* xxiii. 19.) *Harduin*, (*Num. Antiq. Illust. p.* 450. *Paris*, 1684) upon the subject of its appellation, says, "More porrò

CHAP. IV.

SEPHOURY.

upon a hill, distant from *Shefhamer* about seven miles. Its name is still preserved, in the appellation of a miserable village, called *Sephoury*. An antient aqueduct, which conveyed water to the city, now serves to supply several small mills. We were told, that the *French* had been quartered in all these villages; that their conduct had rendered the name of a *Frenchman*, once odious, very popular among the *Arabs;* that they paid punctually for every thing they took; and left behind them notions, concerning the despotic tyranny of the *Turks*, which the government of this country will not find it easy to eradicate. We ascended the hill to the village; and found the sun's rays, even at this early hour of the morning, almost insupportable. If we had not adopted the precaution of carrying umbrellas, it would have been impossible to

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porrò Hebræo *Sefforin* dicimus, quanquam in scribendo Græci æquè atque Latini, Σίπφωρειν et *Sepphorin* scribant." *Cellarius* writes it *Sepphoris*, from *Josephus*, (*lib.* iii. *De Bell. cap.* 3.) Σίπφωρις μεγίστη οὖσα τῆς Γαλιλαίας πόλις. *Brocardus*, (*Theat. Terr. Sanct.*) as from the *Greek*, *Sephoron*, and *Sephorum;* also *Sephor*, under which name it occurs in the writings of some authors. It is, according to *Cellarius*, the *Zippor*, or *Zippori*, of the Rabbins. In the *Codex Palatinus* of *Ptolemy*, (*lib.* v. *cap.* 16.) the name however occurs so nearly according to the manner in which it is now pronounced in the country (Σέπφωρα), that this antient reading may be preferred to any other. A curious etymology of *Zipporis* is noticed by *Cellarius*, (*lib.* iii. *c.* 13. *Lips.* 1706.) "Judæis est צפורי, *Zipporis*, ut in *Talmud. Megill.* fol. 6. col. 1. aiunt, quia monti insidet, כצפור *sicut avis*."

continue the journey. The *Cactus Ficus-Indicus*, or Prickly Pear, which grows to a prodigious size in the *Holy Land*, as in *Egypt*, where it is used as a fence for the hedges of inclosures, sprouted luxuriantly among the rocks, displaying its gaudy yellow blossoms, amidst thorns, defying all human approach[1]. We afterwards saw this plant with a stem, or trunk, as large as the main-mast of a frigate. It produces a delicious cooling fruit, which becomes ripe towards the end of *July*, and is then sold in all the markets of the country.

SAPPHURA, OR SEPPHORIS.

SAPPHURA, or SEPPHORIS, now *Sephoury*, was once the chief city and bulwark of *Galilee*[2]. The remains of its fortifications exhibited to us an existing work of *Herod*, who, after its destruction by *Varus*, not only rebuilt and fortified

(1) It is applied to the same use in the *West Indies*. Baron *De Tott* notices its importance, as a fence, in the *Holy Land*. "The Indian Fig-tree, of which the hedges are formed, serves as an insurmountable barrier for the security of the fields." (*Memoirs*, *vol.* II. *p.* 312. *Lond.* 1785.) It might, in certain latitudes, answer temporary purposes, as an outwork of fortification. Artillery has no effect upon it; fire will not act upon it; pioneers cannot approach it; and neither cavalry nor infantry can traverse it.

(2) Σέπφωριν, μεγίστην μὲν οὖσαν τῆς Γαλιλαίας πόλιν, ἐρυμνότατον δὲ ἐπιτηδείαν χωρίον, καὶ φρουρὰν ὅλου τοῦ ἔθνους ἐσομένην. "*Sepphoris, quæ Galilææ maxima, et in tutissimo loco condita, totiusque gentis futura præsidio.*" *Joseph.* lib. iii. Bell. *Jud.* cap. 1. p. 832.

CHAP. IV.

it, but made it the chief city of his tetrarchy[1]. Here was held one of the five *Sanhedrims* of *Judea*[2]. Its inhabitants often revolted against the *Romans*[3]. It was so advantageously situate for defence, that it was deemed impregnable. In later ages, it bore the name of DIOCÆSAREA[4]. *Josephus* relates, that the inhabitants of *Sepphoris* amicably entreated *Vespasian*, when he arrived in PTOLEMAÏS[5]. *Harduin* commemorates medals of the city, coined afterwards, under the *Romans*, in the reigns of *Domitian* and of *Trajan*[6]. We were not fortunate in our search for medals, either here, or in any other part of the *Holy*

Medals.

(1) *Joseph.* Antiq. lib. xviii. c. 3.

(2) Ibid. lib. xiv. c. 10.

(3) Of which instances are mentioned by various authors. Οἱ ἐν Διοκαισαρείᾳ τῆς Παλαιστίνης Ἰουδαῖοι κατὰ Ῥωμαίων ὅπλα ἀντήρων. (*Socrat.* Hist. II. c. 33.) "*Judæi qui Diocæsaream Palæstinæ incolebant contra Romanos arma sumserunt.*" See also *Sozomen.* Histor. lib. iv. c. 7.

(4) *Cellarius*, tom. II. p. 499. *Lips.* 1706. and the authors by him cited. *Hieronymus* de Locis *Ebr.* in ARABA: "*Est et alia villa, Arabá nomine, in finibus Diocæsareæ, quæ olim Saphorine dicebatur.*" *Hegesippus*, lib. i. cap. 30. "*Præveniens adventus sui nuntio Sepphorim prisco vocitatam nomine, quam Diocæsaream postea nuncupaverunt.*"

5) Καὶ κατὰ ταύτην ὑπαντῶσιν αὐτῷ τὴν πόλιν οἱ τῆς Γαλιλαίας Σέπφωρεν οἰκοῦντες, τῶν τῇδε εἰρηνικὰ φρονοῦντες. "*In hâc porrò civitate occurrerunt ei Sepphoritæ, qui Galilææ oppidum incolunt, animis pacis studiosis.*" *Joseph.* lib. iii. Bell. *Jud.* cap. 1.

(6) CEΠΦΟΡΗΝΩΝ. "Domitiani ac Trajani nummi, e Cimelio Regio, quorum postremum laudat Patinus, p. 183, cum palmæ effigie, qui Phœnices in primis, ac Judææ typus." *Harduini Numm. Antiq. Illust. p.* 449. *Paris*, 1684. See also *Patin. p.* 146. and *Vaillant, Imp. August. et Cæs. Numism. pp.* 23, 31. *Par.* 1698.

Land: these antiquities are so exceedingly rare, that the peasants seemed unacquainted with the objects of our inquiry. This was not the case among the *Arabs* in *Egypt*, nor in any part of *Greece*. It is true the *French* had preceded us, and they might have carried off the few which had of late years been discovered; but they had weightier matters to consider, and the inhabitants among whom we made our inquiry did not say they had supplied them with any relics of this kind. When we arrived in the village, we were invited to visit *the House of St. Anne*. The proposal surprised us, because it was made by persons in the *Arab* dress; but we afterwards found that the inhabitants of *Galilee*, and of the *Holy Land* in general, are as often *Christians* as they are *Mohammedans;* indeed they sometimes consider themselves to be equally followers of *Mohammed* and of *Christ*. The *Druses*, concerning whom, notwithstanding the detailed account published by *Niebuhr*[7] and by *Volney*[8], we have never received due historical information, worship *Jonas*, the *Prophets*, and *Mohammed*. They have also *Pagan* rites; and some among them

Druses.

(7) Voyage en *Arabie*, tom. II. p. 348. *Amsterd.* 1780.

(8) Travels in *Egypt* and *Syria*, vol. II. p. 33. *Lond.* 1787.

CHAP. IV.

certainly offer their highest adoration to a *calf*[1]. This account of their religion we received from a sensible and well-informed member of their own community. The worship of the *calf* may be accounted for, in their *Egyptian* origin[2]; the remains of superstition, equally antient, being still retained in that country. Although the vicinity of Mount *Libanus* may be considered as the residence of the main horde of this people, stragglers, and detached parties of them, may be found in every part of the *Holy Land.* The inhabitants of *Sephoury* are generally *Maronites*[3]; yet even here we found some

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(1) The worship of the *Calf* has been doubted, and by some denied; but the existence of this curious relic of the antient mythology of *Egypt*, as well as of the worship of *Venus*, among the inhabitants of Mount *Libanus*, is now placed beyond dispute. Colonel *Capper*, journeying, overland, from *India* to *Cyprus*, in order to join our fleet in the *Mediterranean*, informed the author that he had witnessed the existence of the last-mentioned superstition.

(2) See a Note in the preceding Chapter, p. 90.

(3) A very curious account of the *Maronite Christians*, collected from their own historians, is given by *De la Roque* (*Voyage en Syrie et du Mont Liban, Par.* 1722.) wherein it is stated, that this sect were named from their founder, *St. Maron*, a *Syrian* hermit, who lived about the beginning of the fifth century, and whose life is written by *Theodoret.* His austere mode of living spread his reputation all over the EAST. *St. Chrysostom* wrote a letter to him from the place of his exile, ("*Ad Maronem Monachum et Presbyterum Epist. S. Joan. Chrysost.* 36.") which letter fixes very nearly the time when *St. Maron* lived, which was about the year of Christ 400. *Pococke* says (*Descript. of the East, vol.* II. *p.* 94.) that the *Maronites* are esteemed more honest than any other sect of *Christians* in the *East.*

Druses. Those of *Nazareth* are *Greeks, Maronites,* and *Catholics.* CANA of *Galilee* is tenanted by *Greeks* only; so is the town of TIBERIAS. In JERUSALEM there are sects of every denomination, and perhaps of almost every religion upon earth. With regard to that part of the people in the *Holy Land* who call themselves *Christians,* in opposition to the *Moslems,* we found them to be divided into sects, with whose distinctions we were often unacquainted. It is said there are no *Lutherans;* and if we add, that, under the name of *Christianity,* every degrading superstition and profane rite, equally remote from the enlightened tenets of the Gospel and the dignity of human nature, are professed and tolerated, we shall afford a true picture of the state of society in this country. The cause may be easily assigned. The pure Gospel of Christ, everywhere the herald of civilization and of science, is almost as little known in the *Holy Land* as in *Caliphornia* or *New Holland.* A series of legendary traditions, mingled with remains of *Judaïsm,* and the wretched phantasies of illiterate ascetics, may now and then exhibit a glimmering of heavenly light; but if we seek for the blessed effects of *Christianity* in the Land of *Canaan,* we must look for that period, when "the desert shall blossom as the rose, and the wilderness become

State of *Christianity* in the *Holy Land.*

CHAP. IV.

a fruitful field." For this reason we had early resolved to use the Sacred Scriptures as our only guide throughout this interesting territory; and the delight afforded by an internal evidence of truth, in every instance where fidelity of description could be ascertained by a comparison with existing documents, surpassed even all we had anticipated[1]. Such extraordinary instances of coincidence, even with the customs of the country as they are now retained, and so many wonderful examples of illustration afforded by contrasting the simple narrative with the appearances exhibited, made us only regret the shortness of our time, and the limited sphere of our abilities for the comparison. When the original compiler[2] of "Observations on various Passages of Scripture" undertook to place them in a new light, and to explain their meaning by relations incidently mentioned in books of Voyages and Travels in the *East*, he was struck by communications the authors of those books were them-

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(1) "Scio equidem multa loca falso ostendi ab hominibus lucri avidis per universam Palæstinam; ac si hæc et illa miranda opera ibi patrata fuissent, sed hoc tamen negari non potest, aliqua sane certo sciri." *Relandi Palæstina, cap.* iv. *in Thesaur. Antiq. Sacrar. Ugolini, vol.* VI. *Venet.* 1746.

(2) The Rev. *Thomas Harmer*. See the different editions of his Work, 1764, 1777, 1787; and especially the *fourth*, published in 1808, by Dr. *Adam Clarke*.

selves not aware of having made; and, it is possible, his Commentators may discern similar instances in the brief record of our journey. But if the Travellers who have visited this country (and many of them were men of more than common talents) had been allowed full leisure for the inquiry, or had merely stated what they might have derived solely from a view of the country, abstracted from the consideration and detail of the lamentable mummery whereby the monks in all the Convents have gratified the credulity of every traveller for so many centuries, and which in their subsequent relations they seem to have copied from each other, we should have had the means of elucidating the Sacred Writings, perhaps in every instance, where the meaning has been "not determinable by the methods commonly used by learned men[3]."

The House of St. Anne, at *Sephoury*, exhibited to us the commencement of that superstitious trumpery, which, for a long time, has constituted the chief object of devotion and of pilgrimage in the *Holy Land*, and of which we had afterwards instances without number[4].

(3) See the Title to the Work above mentioned.

(4) A house, supposed to have belonged to the same persons, is also shewn in *Jerusalem*.

CHAP. IV.

Church of *St. Joachim* & *St. Anne.*

A tradition prevails, that St. *Joachim* and the *Mother* of the *Virgin Mary* resided in this place: accordingly, some pious agent of *Constantine* the First erected over the spot where the monks fancied their house had stood, or, what is more likely, over what they vouched for being the house itself, a most magnificent church. The remains of this sanctuary were what we had been invited to see; and these now bear the name of the house here mentioned. The visit was, however, attended by circumstances which may possibly interest the Reader more than the cause of it will induce him to imagine.

Gothic Remains.

We were conducted to the ruins of a stately *Gothic* edifice, which seems to have been one of the finest structures in the *Holy Land.* Here we entered, beneath lofty massive arches of stone. The roof of the building was of the same materials. The arches are placed at the intersection of a *Greek* cross, and originally supported a dome or a tower: their appearance is highly picturesque, and they exhibit the grandeur of a noble style of architecture. Broken columns of *granite* and *marble* lie scattered among the walls, and these prove how richly it was decorated. We measured the capital of a pillar of the order commonly called *Tuscan,* which we found lying against a pillar

of *granite*. The top of this formed a square of three feet. One aisle of this building is yet entire: at the eastern extremity a small temporary altar had been recently constructed by the piety of pilgrims: it consisted of loose materials, and was of very modern date. Some fragments of the original decorations of the church had been gathered from the ruins, and laid upon this altar; and, although they had remained open to every approach, even the *Moslems* had respected the *votive* offerings. We were less scrupulous; for among them, to our great surprise, we noticed an *antient Painting*, executed after the manner of the *pictures* worshipped in *Russia*[1], upon a square piece of wood, about half an inch in thickness. This *picture*, split through the middle, consisted of two pieces, which, placed one upon the other, lay upon the altar, covered with dust and cobwebs. From its appearance, it was evident that it had been found near the spot, the dirt not having been removed; and that the same piety, which had been shewn in collecting together the other scraps, had also induced some person to leave it upon the altar, as

Discovery of antient Pictures.

(1) See the First Part of these Travels, Vol. I. Chap. II. p. 26, of the Octavo Edition.

CHAP. IV.

a relic. We therefore inquired concerning it, of the *Arab* to whom this place principally belonged: he told us the picture had been found in moving a heap of rubbish belonging to the church; and that there were others of the same kind, which were discovered in clearing some stones and mortar out of an old vaulted lumber-room belonging to the building, where the villagers had since been accustomed to keep their plaister bee-hives[1] and their labouring tools. To this place he conducted us. It was near to the altar. The *Arab* opened it for us; and there, in the midst of bee-hives, implements of husbandry, and other lumber, we found two pictures upon wood, of the same kind, almost entire, but in the condition which might be expected from the manner of their discovery. Of these curious relics, highly interesting, from the circumstances of their origin, and their great antiquity as specimens of the art of painting, a more particular description will now be given.

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(1) *Hasselquist* was at this place upon the fifth of *May* 1751. The monks who were with him alighted to honour the ruins of the church. "The inhabitants," says he, "breed a great number of bees. They make their hives of clay, four feet long, and half a foot in diameter, as in EGYPT." This sort of bee-hive is also used in CYPRUS. See p. 57 of this Volume.

The *first*, namely, that which was found in two pieces upon the altar[2], represents the interior of an apartment, with two aged persons seated at table. A young person is represented as coming into the house, and approaching the table. A circular symbol of sanctity surrounds the heads of all of them; and the picture, according to the most antient style of painting, is executed upon a golden back-ground. The

(2) Having presented this picture to the Rev. *T. Kerrich*, Principal Librarian of the University of *Cambridge*, exactly as it was found upon the altar of the Church of *Sephoury*, that gentleman, well known for the attention he has paid to the history of antient painting, has, at the author's request, kindly communicated the following result of his observations upon the subject.

"This antient picture is on cloth, pasted upon wood, and appears to be painted in water-colours upon a priming of chalk, and then varnished, in the manner taught by *Theophilus* *, an author who is supposed to have lived as early as the tenth century †.

"It is a fragment, and nearly one-fourth part of it seems to be lost. Three persons, who, by the *Nimbus* or Glory about the head of each, must be all Saints, are at a table, on which are radishes or some other roots, bread, &c. Two of the figures are sitting; and one of them holds a gold vessel, of a particular form, with an ear; the other a gold cup, with red liquor in it: the third appears to be speaking, and points up to heaven.

"The Glories, and some other parts of the picture, are gilt, as the whole of the back-ground certainly was originally.

"It is undoubtedly a great curiosity, and very antient, although it may be extremely difficult to fix its date with any degree of accuracy. From the style I cannot conclude any thing, as I never saw any other picture like it; but there is nothing in the architecture represented in it to induce us to suppose it can be later than the end of the eleventh century; and it may be a great deal older."

* See *Raspe's* Essay on Oil-Painting, p. 68, and 87. 4to. *Lond.* 1781.

† Page 46 of the same book.

CHAP. IV.

subject is said to be *Christ* made known to the two Disciples at *Emmaus*, in breaking of bread. Upon the table appears a flagon, some radishes, and other articles of food. One of the Disciples is represented holding a cup half filled with red wine, and the right hand of our Saviour rests upon a loaf of bread[1]. A chandelier, with burning candles, hangs from the ceiling; and, what is more remarkable, the *Fleur de Lis*, as an ornament, appears among the decorations of the apartment. The form of the chalice in the hand of one of the Disciples, added to the circumstance of the chandelier, give to this picture an air of less antiquity than seems to characterize the *second*, which we found in the vaulted chamber, near to the altar; although these afford no document by which its age may be determined. Candelabra, nearly of the same form, were in use at a very early period, as we learn from the remains of such antiquities in bronze; and the *Lily*[2], as a symbolical

(1) In a former Edition, the author had stated a different opinion respecting the subject of this picture; but he has been induced to alter it, in consequence of there being a similar picture in one of the painted glass windows of *Lichfield* Cathedral, which is known to represent the meeting between our Saviour and the two Disciples at *Emmaus*, as here specified.

(2) The vulgar appellation of *Fleur de Luce* is given in *England* to a species of *Iris*; but the flower originally designated by the *French* term *Fleur de Lis*, was, as its name implies, a *Lily*. It is represented in all antient paintings of the *Virgin*; and sometimes in the hand of the

allusion to the name of *Nazareth*, has been seen upon religious pictures as long as any specimens

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the Archangel, in pictures of the *Annunciation*: thereby denoting the advent of the *Messiah*. Its original consecration was of very high antiquity. In the Song of *Solomon* (ch. ii. 1, 2.) it is mentioned with the *Rose*, as an emblem of the Church: "I am the *Rose* of *Sharon*, and the *Lily* of the Valley." This alone is sufficient to explain its appearance upon religious paintings. Its introduction as a type in Heraldry may be referred to the *Crusades*. It appears in the crown worn by *Edward* the Confessor, according to a coin engraved both in *Speed* and in *Camden*. But there is another circumstance which renders its situation upon pictures of the *Virgin* peculiarly appropriate: the word NAZARETH, in *Hebrew*, signifies *a flower*: and St. *Jerom*, who mentions this circumstance (*tom.* I. *epist.* xvii. *ad Marcellam: See also Fuller's Palestine, Book* II. *c.* 6. *p.* 143. *Lond.* 1650) considers it to be the cause of the allusion made to a *flower* in the prophecies concerning Christ. *Marinus Sanutus* hints at this prophetical allusion in the writings of *Isaiah*. These are his words: "Hæc est illa amabilis civitas *Nazareth*, quæ *florida* interpretatur: in quâ *flos* campi oritur, dum in Virgine Verbum caro efficitur . . . . . Ornatus tamen illo nobili *flore*, super quem constat Spiritum Domini quievisse. '*Ascendet*,' inquit Isayas, '*flos de radice Jesse, et requiescet super eum Spiritus Domini*.'" (*Marin. Sanut. Secret. Fidel. Cruc. lib.* iii. *pars* 7. *c.* 2.) Hence the cause wherefore, in antient paintings used for illuminating Missals, the *Rose* and the *Lily*, separately or combined, accompany pictures of the *Virgin*. In old engravings, particularly those by *Albert Durer*, the *Virgin* is rarely represented unaccompanied by the *Lily*. Hence, again, the origin of those singular paintings wherein subjects connected with the history of Christ are represented within a wreath of flowers, added, not for ornamental purposes only, but as having a religious interpretation; and hence, in all probability, the curious antient legend of the miraculous *flowering* of *Joseph's staff* in the *Temple*, whereby the will of God, concerning his marriage with the *Virgin*, was said to be miraculously manifested. *See the Book of 'The Golden Legende,' as printed by Caxton*. In the account given by *Quaresmius* concerning *Nazareth* (lib. vii. c. 5. Elucid. *Terr. Sanct.*) Christ is denominated "*Flos campi, et Lilium convallium, cujus odor est sicut odor agri pleni.*" Vid. tom. II. p. 817. *Antverp.* 1639.

CHAP. IV.

of the art of painting have been known, which bear reference to the history of the Church. The wood of the *sycamore* was used for the backs of all these pictures; and to this their preservation may be attributed; as the *sycamore* is never attacked by worms, and is known to endure for ages. Indeed, the *Arabs* maintain that it is not, in any degree, liable to decay.

The *second* exhibits a more antient style of painting: it is a picture of the *Virgin*, bearing, in swaddling-clothes, the Infant JESUS. The style of it exactly resembles those curious specimens of the art which are found in the churches of *Russia*[1]; excepting, that it has an *Arabic*, instead of a *Greek*, inscription. This picture, as well as the former, is painted according to the mode prescribed by *Theophilus*[2], in his chapter '*De Tabulis Altarium*;' which alone affords satisfactory proof of its great antiquity. The colours were applied to a priming of chalk upon cloth previously stretched over a wooden tablet, and covered with a superficies of *gluten* or size. The *Arabic* inscription, placed in the

(1) See the First Volume of these Travels, Chap. II.

(2) See the antient Manuscript published by *Raspe*, and referred to by Mr. *Kerrich*, in his Note upon the former picture.

upper part of the picture, consists only of these words:

Mary the Virgin.

The *third* picture is, perhaps, of more modern origin than either of the others, because it is painted upon paper made of cotton, or silk rags, which has been also attached to a tablet of *sycamore* wood. This is evidently a representation of the *Virgin Mary* and the Child Jesus, although the words "The · Holy," in *Arabic*, are all that can be read for its illustration; what followed having been effaced. Three *lilies* are painted above the head of the Infant Messiah; and where the paint has wholly disappeared, in consequence of the injuries it has sustained, an *Arabic* manuscript is disclosed, upon which the picture was painted. This manuscript is nothing more than a leaf torn from an old copy-book: the same line occurs repeatedly from the top of the page to the bottom; and contains this aphorism;

The Unbeliever hath walked in the Way of Sin.

Whatsoever may have been the antiquity of these early specimens of the art of painting, it is probable that they existed long prior to its introduction into *Italy;* since they seem evidently of an earlier date than the destruction of the church, beneath whose ruins they were buried, and among which they were recently

CHAP. IV.

discovered. No value was set upon them: they were not esteemed by the *Arabs* in whose possession they were found, although some *Christian* pilgrim had placed the two fragments belonging to one of them upon the rude altar which his predecessors had constructed from the former materials of the building. Not the smallest objection was made to their removal: so, having bestowed a trifle upon the *Moslem* tenant of the bee-hive repository, we took them into safer custody[1].

Among the various authors who have mentioned *Sephoury*, no intelligence is given of the church in its entire state: this is the more

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(1) The author is further indebted to his learned friend, the Rev. *J. Palmer*, of *St. John's College, Cambridge, Arabic Professor* in the University, for the following observations upon these pictures. Professor *Palmer* travelled in the *Holy Land* soon after they were discovered.

"The antiquity of the Tablets cannot be determined precisely; yet it may be of importance to remark the absence of any *Arabic* titles corresponding with M̄P, Θ̄T, and ΘEOTOKOC, so commonly, not to say invariably, inscribed upon the effigies of the *Virgin*, some of them more than five hundred years old, which are seen in the *Greek* churches.

"I assume, as beyond doubt, that these tablets belonged to some church, or domestic sanctuary, of *Malkite Greeks*; both from the close correspondence, in figure and expression, between the effigies in their churches, and those on the tablets; and from the fact, familiar to all who have visited *Eastern* countries, that such tablets are rarely, if ever, found among *Catholic* Christians."

remarkable, as it was certainly one of the stateliest edifices in the *Holy Land.* *Quaresmius,* who published in the seventeenth century a copious and elaborate description of the *Holy Land*[2], has afforded all the information we can obtain concerning the form of this building; but even his account is avowedly derived from a survey of its ruins. Speaking of the city, he expresses himself to the following effect[3]: "It now exhibits a scene of ruin and desolation, consisting only of peasants' habitations, and sufficiently manifests, in its remains, the splendour of the antient city. Considered as the native place of *Joachim* and *Anna,* the parents of the *Virgin,* it is renowned, and worthy of being visited. Upon the spot where

(2) This work is very little known. It was printed at *Antwerp* in 1639, in two large folio volumes, containing some excellent engravings, under the title of "*Historia Theologica et Moralis Terræ Sanctæ Elucidatio.*" QUARESMIUS was a *Franciscan* friar of *Lodi* in *Italy,* and once Apostolic Commissary and *Præses* of the *Holy Land.* He had therefore every opportunity, from his situation, as well as his own actual observation, to illustrate the ecclesiastical antiquities of the country.

(3) "Nunc diruta et desolata jacet, rusticanas dumtaxat continens domos, et multas objiciens oculis ruinas; quibus intelligitur quàm eximia olim extiterit urbs. Celebris est, et digna ut visitetur, quòd credatur patria Joachim et Annæ, sanctorum Dei Genitricis parentum. Et in loco ubi Joachim domus erat fuit posteà illustris ædificata Ecclesia ex quadratis lapidibus: duos habebat ordines columnarum, quibus triplicis navis testudo fulciebatur: in capite tres habebat capellas, in præsentiâ in *Maurorum* domunculas accommodatas." *Quaresmii Elucid. Terr. Sanct. lib.* vii. *cap.* 5. *tom.* II. *p.* 852.

CHAP. IV.

the house of *Joachim* stood, a conspicuous sanctuary, built with square stones, was afterwards erected. It had two rows of pillars, by which the vault of the triple nave was supported. At the upper end were three chapels; now appropriated to the dwellings of the (*Arabs*) Moors." From the allusion here made to the nave and side aisles, it is evident that *Quaresmius* believed its form to have been different from that of a *Greek* cross: yet the four arches of the centre and the dome they originally supported do rather denote this style of architecture. The date of its construction is incidently afforded by a passage in *Epiphanius*[1], in the account given by him of one *Josephus*, a native of *Tiberias*, who was authorized by *Constantine* to erect this and other edifices of a similar nature, in the *Holy Land*. *Epiphanius* relates, that he built the churches of *Tiberias*, *Diocæsarea*, and *Capernaum*; and *Diocæsarea* was one of the names given to *Sepphoris*[2]. This happened towards the end of

(1) The testimony of *Epiphanius* concerning this country is the more valuable, as he was himself a native of *Palæstine*, and flourished so early as the fourth century. He was born at the village of *Besanduc*, in 320; lived with *Hilarion* and *Hesychius*; was made bishop of *Salamis* (now *Famagosta*) in *Cyprus*, in 366; and died in 403, at the age of eighty, in returning from *Constantinople*, where he had been to visit *Chrysostom*.

(2) As it appears in the writings of *Socrates Ecclesiasticus* and *Sozomen*. *Vid. Socrat. Hist.* xi. 33. *Sozomen. Histor. lib.* iv. *c.* 7.

the life of *Constantine;* therefore the church of *Sepphoris* was erected before the middle of the fourth century. "There was," says he[3], "among them, one *Josephus,* not the antient writer and historian of that name, but a native of *Tiberias* contemporary with the late Emperor, *Constantine* the Elder, who obtained from that sovereign the rank of *Count,* and was empowered to build a church to CHRIST in *Tiberias,* and in *Diocæsarea,* and in *Capernaum,* and in other cities."

The æra of its destruction may be referred to that of the city, in the middle of the fourth century, as mentioned by *Reland*[4], upon the

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(3) Ἦν δέ τις ἐξ αὐτῶν Ἰώσηπος, οὐχ ὁ συγγραφεὺς, καὶ ἱστοριογράφος, καὶ παλαιὸς ἐκεῖνος, ἀλλ' ὁ ἀπὸ Τιβεριάδος, ὁ ἐν χρόνοις τοῦ μακαρίτου Κωνσταντίνου τοῦ Βασιλεύσαντος, τοῦ γέροντος, ὃς καὶ πρὸς αὐτοῦ τοῦ βασιλέως ἀξιώματος Κομίτων ἔτυχε καὶ ἐξουσίαν εἴληφεν ἐν τῇ αὐτῇ, Τιβεριάδι ἐκκλησίαν Χριστῷ ἱδρύσαι, καὶ ἐν Διοκαισαρείᾳ καὶ ἐν Καπερναούμ, καὶ ταῖς ἄλλαις. "Fuit ex illorum numero Josephus quidam, non historiæ ille scriptor antiquus, sed Tiberiadensis alter, qui beatæ memoriæ Constantini Senioris Imperatoris ætate vixit: à quo etiam Comitivam accepit, cum eâ potestate, ut tum in urbe ipsâ Tiberiadis, tum Diocæsareæ, Capharnaumi, ac vicinis aliis in oppidis ecclesias in Christi honorem extrueret." *Epiphanii Opera. Par.* 1622. *tom.* II. *lib.* i. *Adv. Hær. p.* 128.

(4) The reader, after a fruitless examination of the pages of *Adrichomius,* and his predecessors, *Breidenbach* and *Brocard,* for an acount of this city, may find, in the *Palæstine* of *Reland,* every information, concerning its history, that the most profound erudition, joined to matchless discrimination, diffidence, and judgment, could select and concentrate. It is the peculiar characteristic of *Reland*'s inestimable

CHAP. IV.

authority of THEOPHANES[1]. *Phocas* describes the city as totally ruined, without exhibiting a trace of its original splendour[2]. *Brocard, Breidenbach, Adrichomius,* and even *William of Tyre* (who so often introduces an allusion to *Sephoury,* in mentioning its celebrated fountain[3]), are silent as to the existence of this magnificent

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inestimable account of *Palæstine,* a work derived from the purest original sources, to exhibit, in a perspicuous and prominent manner, the rarest and most valuable intelligence. Yet even *Reland* is silent as to the existence of this building; which is the more remarkable, as it seems obscurely alluded to by these words of *Adrichomius,* in speaking of SEPPHORIS: "*Videtur quondam Cathedralem habuisse Ecclesiam: nam Tyrius, in Catalogo Pontificum Suffraganeorum Antiochenæ Ecclesiæ, inter Episcopatus Seleuciæ, Diocæsaream secundo nominat loco.*" Vide *Adrichom.* in *Zabulon.* Num. 88. p. 142. Theat. *Terr. Sanct. Colon.* 1628.

(1) "Anno æræ Christianæ 339 destructa est urbs Sepphoris, ob seditionem civium. Ita rem narrat Theophanes, p. 33. Τούτῳ τῷ ἔτει οἱ κατὰ Παλαιστίνην Ἰουδαῖοι ἀντῆραν· καὶ πολλοὺς τῶν ἀλλοεθνῶν Ἑλλήνων τε καὶ Σαμαρειτῶν ἀνεῖλον· καὶ αὐτοὶ δὲ παγγενεὶ (παγγενὴ Cedrenus) ὑπὸ τοῦ στρατοῦ Ῥωμαίων ἀνηρέθησαν καὶ ἡ πόλις αὐτῶν Διοκαισάρεια ἠφανίσθη. "*Hoc anno* (xxv. *Constantii*) *Judæi in Palæstinâ res novas moliti sunt, excitatâ seditione; plurimisque tum Græcorum tum Samaritanorum interemptis, ipsi tandem omnes ab exercitu Romano internecione deleti sunt, et urbs eorum Diocæsarea diruta.*" *Relandi Palæstina,* lib. iii. de Urb. et Vic. in Nom. *Sepphor.*

(2) Πρώτως οὖν κατὰ τὴν Πτολεμαΐδα ἐστὶν ἡ Σεμφωρὶ πόλις τῆς Γαλιλαίας πάντη ἄοικος σχεδὸν, μηδὲ λείψανον τῆς πρώην αὐτῆς εὐδαιμονίας ἐμφαίνουσα. "*Prima post Ptolemaïdem urbs Galilææ Semphori sita est, prorsùs inculta, atque inhabitabilis, nullumque ferè pristinæ beatitatis præ se fert vestigium.*" *Phocas,* de Loc. *Palæstinæ,* x. p. 10. *Leon. Allatii* ΣΥΜΜΙΚΤΑ, ed. *Bart. Nihus. Colon.* 1642.

(3) "Nostri autem qui apud FONTEM SEPHORITANUM, de quo *sæpissimam in his tractatibus nostris fecimus mentionem,*" &c. *Willermi Tyrensis* Histor. lib. xxii. c. 26.

structure; although all of them relate the tradition concerning St. Joachim and St. Anne. *Marinus Sanutus,* in his brief account of the city, speaks of the great beauty of its fortress[4], but takes no notice of the temple. It is only as we approach nearer to our own times, that these stately remains obtain any notice in the writings of travellers who have visited the *Holy Land. Doubdan's* work is perhaps the first publication in which they are mentioned. He passed through *Sephoury* in the middle of the seventeenth century, but was prevented halting, in consequence of the evil disposition of the inhabitants towards the *Christians*[5]. As no author more patiently, or more faithfully, concentrated the evidences of former writers, if any record had existed upon the subject, it would at least have had a reference in *Doubdan's* valuable work: he contents himself, however, with barely mentioning the desolated condition of the town, and the ruins of its church[6].

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(4) "De Nazareth ad duas leucas est Sephorum, unde beata *Anna* traxit originem: oppidum istud habet desuper castrum valdè pulchrum: indè *Joachim* ortus dicitur." *Marini Sanuti Secreta Fidelium Crucis, lib.* iii. *pars* 14. *cap.* 7.

(5) Voy. de la *Terre Sainte*, p. 588. *Par.* 1657.

(6) "A présent la ville est toute comblée de ruines, et sur la cime de la montagne, qui n'est pas haute, on voit encore un reste de bastiment d'une église qui avoit esté édifiée à la place de la maison de Sainct Joachim et Sainte Anne." *Ibid.*

CHAP. IV.

Egmont and *Heyman* found the vaulted part of the building, facing the east, entire[1]; and it has sustained no alteration since their time. *Maundrell*[2], *Hasselquist*[3], and *Pococke*[4], allude slightly to its remains. In this survey, it is not easy to account for the disregard shewn to a structure highly interesting in the history of antient architecture; or to the city of which it was the pride, once renowned as the metropolis of *Galilee*.

Here, protected by the stone roof of the building from the scorching rays of the sun, our party were assembled, and breakfasted upon

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(1) Travels through *Europe, Asia,* &c. vol. II. p. 15. *Lond.* 1759.

(2) He calls the place *Sepharia.* "On the west side of the town stands good part of a large church, built on the same place where they say stood the house of *Joachim* and *Anna*: it is fifty paces long, and in breadth proportionable." *Maundrell's Journ. from Alep. to Jerus. p.* 117. *Oxf.* 1721.

(3) "*Safuri,* a village inhabited by Greeks. In this place, the monks who were with me alighted to honour the ruins of an old destroyed church, which is said to have been built in memory of the Mother of St. Anne and St. Mary, who are reported to have dwelt here." *Hasselquist's Trav. to the East, p.* 153. *Lond.* 1766.

(4) "There is a castle on the top of the hill, with a fine tower of hewn stone; and near half a mile below it is the village of *Sephoury,* called by the Christians *St. Anna,* because they have a tradition that Joachim and Anna, the parents of the blessed Virgin, lived here, and that their house stood on the spot where there are ruins of a church, with some fragments of pillars of grey granite about it." *Pococke's Observ. on Palæstine, p.* 62. *Lond.* 1745.

unleavened bread, in thin cakes, served hot, with fowls, eggs, and milk both sweet and sour. Surrounded by so many objects, causing the events of ages to crowd upon the memory, we would gladly have remained a longer time. We dreaded a second trial of the intense heat to which we had been exposed; but *Nazareth* was only five miles distant, and we had resolved to halt there for the remainder of the day and night. Full of curiosity to see a place so memorable, we therefore abandoned our interesting asylum in *Sephoury*, and once more encountered a *Galilæan* sun. Our journey led us over a hilly and stony tract of land, having no resemblance to the deep and rich soil we had before passed. The rocks consisted of a hard compact limestone. *Hasselquist* relates, that it is a continuation of a species of territory which is peculiar to the same meridian through several countries[5]. He found here the same plants which he had seen in *Judea;* and these, he says, were not common elsewhere. Among the more rare, he mentions the *Kali fruticosum*. Hereabouts we found that curious plant, the *Hedysarum Alhagi*[6], together with the *Psoralea Palæstina*

Country between *Sephoury* and *Nazareth*.

(5) Travels to the *East*, p. 154. *Lond.* 1766.

(6) See *Forskal's* Flora, p. 136.

CHAP. IV.

of *Linnæus*, and a new species of *Pink*[1]. This last, from the interesting circumstances of

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(1) In this journey between *Acre* and *Nazareth* we discovered three new species; besides other rare plants, mentioned in the *Appendix*. The new species are:

I. A non-descript species of *Wild Bugloss*, (*Lycopsis* Linn.) with lanceolate blunt leaves, from two to three inches in length, and the flowers sessile, pointing to one side, in curved close racemes at the ends of the branches; the bracts linear, longer than the blossoms, and, as well as every other part of the plant, excepting the blossom and roots, hispid, with strong pungent bristles. We have named it LYCOPSIS CONFERTIFLORA. *Lycopsis foliis longo-lanceolatis calloso-hispidis, integris: ramis diffusis decumbentibusve asperrimis; floribus racemosis, imbricatis, sessilibus; corollis calyce longioribus; bracteis elongatis lanceolato-linearibus; seminibus supra glabris, nitidis, basi denticulatis.*

II. The new species of *Pink* mentioned above, (*Dianthus* Linn.) with slender stems, a foot or more in height, and very narrow three-nerved leaves, about an inch and a half long; the flowers solitary, embraced at the base by six ovate sharp-pointed bracts, the petals unequally six-toothed at the end. This we have named DIANTHUS NAZARÆUS. *Dianthus caulibus parùm ramosis simplicibusve floribus solitariis; squamis calycinis tubo dimidio brevioribus, ovatis, acutis, sæpius adpressis, petalis sex-dentatis; foliis elongatis subulato-linearibus, trinerviis, margine scabris.*

III. A curious non-descript species of *Stone-Crop* (*Sedum* Linn.) with lanceolate fleshy leaves, the flowering stems nearly erect, from about fourteen to eighteen inches, or more, in height, and often leafless; the flowers yellow, in a sort of umbel, composed of close unequal racemes; the petals six, lanceolate and acute, with the same number of capsules, and twelve stamens. We have named it SEDUM ALTUM. *Sedum foliis lanceolatis acutis integerrimis basi solutis; caulibus florigeris erectis, sæpiùs denudatis; racemis subfastigiatis; pedicellis secundis brevibus; floribus hexapetalis hexagynis; petalis lanceolatis; calycibus acutis.*

N. B. The squamæ at the base of the germ are wanting in this species, which, with the *S. ochroleucum* of Dr. *Smith*, and the *S. altissimum* of

its locality, we have named DIANTHUS NAZARÆUS. About a mile to the south-east of *Sephoury*, is the celebrated *fountain* so often mentioned in the history of the Crusades[2]. The dress of the *Arabs*, in this part of the *Holy Land*, and indeed throughout all *Syria*, is simple and uniform: it consists of a blue shirt, descending below the knees, the legs and feet being exposed, or the latter sometimes covered with the antient *cothurnus* or buskin[3]. A cloak is worn, of very coarse and heavy camel's-hair cloth, almost universally decorated with black-and-white stripes, passing vertically down the back: this is of one square piece, with holes for the arms: it has a seam down the back. Made without this seam, it is considered of greater value. Here, then, we perhaps beheld the form and materials of our SAVIOUR'S

Dress of the *Arabs*.

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of M. *Poiret*, ought, in an artificial system, to form a separate genus from *Sedum* in the Class *Dodecandria;* both their habit and inflorescence keeping them very distant from *Sempervivum*.

(2) Almost all the writers who have given an account of the *Holy Wars* mention this fountain: it served as a place of rendezvous for the armies belonging to the Kings of *Jerusalem*, particularly during the reign of *Almerick* and *Baldwin the Fourth*. *Vid. Gesta Dei per Francos, in Histor. W. Tyr. lib.* xx *c.* 27. *lib.* xxii. *c.* 15, 19, 25. *Hanov.* 1611. *William of Tyre* speaks of it as between *Sephoury* and *Nazareth: Convocatis Regni Principibus, juxta fontem illum celeberrimum, qui inter Nazareth et Sephorim est.*"

(3) Near to *Jerusalem*, the antient sandal is worn, exactly as it appears on *Grecian* statues.

garment, for which the soldiers cast lots; being "*without seam, woven from the top throughout.*" It was the most antient dress of the inhabitants of this country. Upon their heads they now wear a small turban, (or dirty rag, like a coarse handkerchief, bound across the temples,) one corner of which generally hangs down; and this, by way of distinction, is sometimes fringed with strings, in knots. The *Arab* women are not so often concealed from view as in other parts of *Turkey:* we had often seen them in *Acre.* They render their persons as hideous and disgusting as any of the barbarians of the *South Seas:* their bodies are covered with a long blue shift; but their breasts are exposed; and these, resembling nothing human, extend to an extraordinary length. Upon their heads they wear two handkerchiefs; one as a hood, and the other bound over it, as a fillet across the temples. Just above the right nostril they place a small button, sometimes studded with pearl, a piece of glass, or any other glittering substance: this is fastened by a plug thrust through the cartilage of the nose. Sometimes they have the cartilaginous separation between the nostrils bored for a ring, as large as those ordinarily used in *Europe* for hanging curtains; and this, pendent on the upper lip, covers the mouth; so that, in order to eat, it is necessary

to raise it. Their faces, hands, and arms, are tattooed, and covered with hideous scars; their eye-lashes and eyes being always painted, or rather dirted, with some dingy black or blue powder. Their lips are dyed of a deep and dusky blue, as if they had been eating black-berries. Their teeth are jet black; their nails and fingers brick red; their wrists, as well as their ankles, are laden with large metal cinctures, studded with sharp pyramidal knobs and bits of glass. Very ponderous rings are also placed in their ears; so that altogether it might be imagined some evil dæmon had employed the whole of his ingenuity to maim and to disfigure the loveliest work of the creation. In viewing these women, we may form some notion of the object beheld by the Chevalier *D'Arvieux*[1], when *Hyche*, wife of *Hassan* the *Majorcan* slave, for the first time condescended to unveil herself before him: only there was this difference to heighten the effect of such a disclosure, that *Hyche*, with all the characteristic decorations of an *Arabian* female, was moreover a negress.

(1) See the very interesting Travels of the *Chevalier D'Arvieux*, as written by *M. de la Roque*, and published at *Paris* in 1717. *D'Arvieux* was made *French* Consul in *Syria* in 1682. His account of the *Arabs* exhibits a faithful picture of their manners, and bears the strongest internal evidence of truth. The particular circumstance to which allusion is here made is related in the 26th page of the edition cited.

CHAP. IV.

About half way between *Sephoury* and *Nazareth*, as we ascended a hill, two very singular figures met us on horseback, exciting no inconsiderable mirth among the *English* members of our caravan, in spite of all their endeavours to suppress it. These were, the worthy Superiors of the *Franciscan* Monastery in *Nazareth;* two meagre little men, in long black cassocks, having hats upon their heads of the size of an ordinary umbrella. It is impossible to give an idea of the ludicrous appearance they made, sitting beneath these enormous hats, with their knees quite up to their chins, as they descended the hill towards us. They had been informed of our approach by a party of *Arabs*, who had proceeded, by a different road, with our camels of burden; and were therefore kindly coming to meet us.

Alarm of the Plague.

They soon converted our mirth to gravity, by informing us that the plague raged, with considerable fury, both in their convent, and in the town; but as the principal danger was said to be in the convent, our curiosity superseded all apprehension, and we resolved to pass the night in one of the houses of the place. These monks informed us, that we might safely venture, provided we were cautious in avoiding contact with suspected

persons: we therefore began, by keeping *them* at such a distance as might prevent any communication of the disorder from their persons. The younger of the two, perceiving this, observed, that when we had been longer in the country, we should lay aside our fears, and perhaps fall into the opposite extreme, by becoming too indifferent as to the chance of contagion. They said they visited the sick from the moment of their being attacked; received them into their convent; and administered to their necessities; always carefully abstaining from the touch of their diseased patients[1]. The force of imagination is said to have great influence, either in avoiding or in contracting this disorder; those who give way to any great degree of alarm being the most liable to its attack; while predestinarian *Moslems,* armed with a powerful faith that nothing can accelerate or retard the fixed decrees of Providence, pass unhurt through the midst of contagion[2]. Certainly, the

(1) We afterwards found a very different line of conduct observed by the Monks of the *Holy Sepulchre,* who refused, and doubtless with very good reason, to admit any of our party after a visit to *Bethlehem,* where the plague was vehement.

(2) The author knew a *Moslem* of high rank, who, when his wife was attacked by the plague, attended her with impunity, until she died. He would

CHAP. IV.

danger is not so great as it is generally believed to be. The rumour prevalent in the neighbourhood of *Asiatic* towns, where the plague exists, of the number carried off by the disorder, is always false; and this gaining strength as it proceeds to any distance, causes the accounts which are published in the gazettes of *Europe*, of whole cities being thereby depopulated. The towns of the HOLY LAND are, it is true, often emptied of their inhabitants, who retire into tents in the environs when the plague is rife; but they quickly return again to their habitations, when the alarm subsides. A traveller in these countries will do well to be mindful of this; because, were he to halt or to turn back upon the event of every rumour of this nature, he would soon find his journey to be altogether impracticable. We had reason to regret that we were thus prevented from visiting *Baffa* in the Isle of *Cyprus*. In a subsequent part of our travels

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would not suffer any of his slaves to approach her person; but gave her food and medicines with his own hands; and, in the hour of death, impressed a parting kiss upon her lips, as he wept over her. In a similar state of indifference as to the consequences of his temerity, the celebrated Dr. *White*, physician to our army and navy, when in *Egypt*, resided in the Plague Hospital at *Grand Caïro*, and escaped, until he actually inoculated himself with the purulent virus of the disorder.

we were often liable to exaggerated reports concerning the plague. They are something like the stories of banditti in many *European* mountains, inhabited by a race of shepherds as harmless as the flocks they tend. The case is certainly somewhat different in *Asia*, especially in the *Holy Land*, where banditti are no insubstantial phantoms that vanish whenever they are approached. The traveller in this country must pass "the tents of *Kedar*, and the hills of the robbers." So it is with regard to the plague; he will sometimes find the reality, although it be inadequate to the rumour. We visited several places where the inhabitants were said to die by hundreds in a day; but not an individual of our party, which was often numerous, experienced in any degree the consequences of contagion. The *French*, owing to their extreme carelessness, were often attacked by it, and as often cured. The members of their medical staff, belonging to their army in *Egypt*, seemed to consider it as a malignant, and therefore dangerous fever; but by no means fatal, with proper precaution.

The rest of this short journey, like the preceding part of it, was over sterile *limestone*,

CHAP. IV.

principally ascending, until we entered a narrow defile between the hills. This, suddenly opening towards our right, presented us with a view of the small town or village[1] of NAZARETH, situate upon the side of a barren rocky elevation, facing the east, and commanding a long valley. Throughout the dominion of *Djezzar Pasha*, there was no place that suffered more from his tyrannical government than *Nazareth*. Its inhabitants, unable to sustain the burdens imposed upon them, were continually emigrating to other territories. The few who remained were soon to be stripped of their possessions; and when no longer able to pay the tribute exacted from them, no alternative remained, but that of going to *Acre*, either to work in his fortifications, or to flee their country. The town was in the most wretched state of indigence and misery; the soil around might bid defiance to agriculture; and to the prospect of starvation were added

Nazareth.

Condition of the Inhabitants.

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(1) "Ναζαρὲτ, scribit Epiphanius, olim oppidum erat, nunc vicus, κώμη. *Lib.* i. *adversus Hæreses*, p. 122. notatque p. 136, ante tempore Josephi (usque ad imperium Constantini Senioris) nullis præter Judæos illic habitare licuisse." *Relandi Palæstina, in verb. Nazareth.*

"Phocas appellat eam κωμόπολιν, sic ut κώμης et πόλεως, *vici* et *urbis*, certo respectu nomen mereatur." *Ibid.* See also *William of Tyre*, *lib.* xxiii. *c.* 26.

the horrors of the plague. Thus it seemed destined to maintain its antient reputation; for the *Nathanael* of his day might have inquired of a native of *Bethsaida*[2], whether "any good thing could come out of *Nazareth?*" A party of *Djezzar*'s troops, encamped in tents about the place, were waiting to seize even the semblance of a harvest which could be collected from all the neighbouring district. In the valley appeared one of those fountains which, from time immemorial, have been the halting-place of caravans, and sometimes the scene of contention and bloodshed. The women of *Nazareth* were passing to and from the town, with pitchers upon their heads. We stopped to view the group of camels, with their drivers, who were there reposing; and, calling to mind the manners of the most remote ages, we renewed the solicitation of *Abraham*'s servant unto *Rebecca*, by the Well of *Nahor*[3]. In the writings of early pilgrims and travellers, this spring is denominated "THE FOUNTAIN OF THE VIRGIN MARY;" and certainly, if there be a spot, throughout the *Holy Land*, that was undoubtedly honoured by her presence, we may

Fountain of the Virgin.

(2) *John*, ch. i.

(3) *Gen.* ch. xxiv. 17.

CHAP. IV.

consider this to have been the place; because the situation of a copious spring is not liable to change; and because the custom of repairing thither to draw water has been continued, among the female inhabitants of *Nazareth,* from the earliest period of its history. *Marinus Sanutus,* who accurately describes its situation, has nevertheless confounded it with the fountain of *Sephoury.* He relates the antient traditions concerning it, but mingles with his narrative the legendary stories characteristic of the age in which he lived[1].

After leaving this fountain, we ascended to the town, and were conducted to the house of the principal *Christian* inhabitant of *Nazareth.* The tremendous name of *Djezzar* had succeeded in providing for us, in the midst of poverty, more sumptuous fare than is often found in wealthier cities: the Convent had largely contributed; but we had reason to fear, that many poor families had been pinched to supply

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(1) He often copies *Jacobus de Vitriaco,* word for word. *Marinus Sanutus* began the SECRETA FIDELIUM CRUCIS in 1306. *Jac. de Vitriaco* was bishop of *Ptolemaïs,* and died in *May* 1250. "De fonte *Sephoritano* dilectæ matri *(Jesus)* portaret aquam; *fons autem in fine civitatis est:* ibi dicitur puer JESUS semel, vase fictili fracto, aquam portasse in gremio matri suæ." *Marin. Sanut. Secret. Fidel. Cruc. lib.* iii. *pars* vii. *cap.* 2.

our board. All we could do, therefore, as it was brought with cheerfulness, was to receive it thankfully; and we took especial care that those from whom we obtained it should not go unrewarded.

Custom illustrating a Saying of our Saviour.

Scarcely had we reached the apartment prepared for our reception, when, looking from the window into the court-yard belonging to the house, we beheld *two women* grinding at the mill, in a manner most forcibly illustrating the saying of our Saviour before alluded to[2]. They were preparing flour to make our bread, as it is always customary in the country when strangers arrive. The *two women*, seated upon the ground, opposite to each other, held between them two round flat stones, such as are seen in *Lapland*, and such as in *Scotland* are called *Querns*. This was also mentioned in describing the mode of grinding corn in the villages of *Cyprus*; but the circumstance is so interesting, (our Saviour's allusion actually referring to an existing custom in the place of his earliest residence,) that a little repetition may perhaps be pardoned. In the centre of the upper stone was a cavity for

(2) See Chap. II. pp. 56, 57, of this volume.

CHAP. IV.

pouring in the corn; and, by the side of this, an upright wooden handle, for moving the stone. As the operation began, one of the women, with her right hand, pushed this handle to the woman opposite, who again sent it to her companion,—thus communicating a rotatory and very rapid motion to the upper stone; their left hands being all the while employed in supplying fresh corn, as fast as the bran and flour escaped from the sides of the machine.

Franciscan Convent.

The Convent of *Nazareth,* situate in the lower part of the village, contains about fourteen friars, of the *Franciscan* order. Its church (erected, as they relate, over the cave in which the *Virgin Mary* is supposed to have resided) is a handsome edifice; but it is degraded, as a sanctuary, by absurdities too contemptible for notice, if the description of them did not offer an instructive lesson, by shewing the abject state to which the human mind may be reduced by superstition. So powerful is still its influence in this country, that, at the time of our visit, the *Franciscan* friars belonging to the Convent had been compelled to surround their altars with an additional fencing, in order to prevent persons infected with the plague from seeking a miraculous cure, by rubbing their bodies with the

hangings of the sanctuary, and thus communicating infection to the whole town; because, all who entered, saluted these hangings with their lips. Many of those unhappy patients believed themselves to be secure, from the moment when they were brought within the walls of this building, although in the last stage of the disorder. As we passed towards the church, one of the friars, rapidly conducting us, pointed to some invalids who had recently exhibited marks of the infection: these men were then sitting upon the bare earth, in cells, around the court-yard of the Convent, waiting for a miraculous recovery. The sight of infected persons so near to us rather checked our curiosity; but it was too late to render ourselves more secure by retreating. We had been told, that if we chose to venture into the church, the doors of the Convent would be opened; and therefore had determined to risk a little danger, rather than be disappointed; particularly as it was said the sick were kept apart, in a place expressly allotted to them. We now began to be sensible we had acted without sufficient caution; and it is well we had not good reason afterwards to repent of our imprudence.

CHAP. IV.

Having entered the church, the friars put burning wax tapers into our hands; and, charging us on no account to touch any thing, led the way, muttering their prayers. We descended, by a flight of steps, into the cave before mentioned; entering, by means of a small door, behind an altar laden with pictures, wax candles, and all sorts of superstitious trumpery. They pointed out to us what they called the *kitchen* and the *fire-place* of the *Virgin Mary*. As all these sanctified places, in the *Holy Land*, contain some supposed miracle for exhibition, the monks of *Nazareth* have taken care not to be without their share in supernatural rarities; accordingly, the first things they shew to strangers who descend into this cave, are two stone pillars in the front of it; one of which, separated from its base, is said to sustain its capital and a part of its shaft miraculously in the air. The fact is, that the capital and a piece of the shaft of a pillar of grey *granite* have been fastened on to the roof of the cave; and so clumsily is the rest of the *hocus pocus* contrived, that what is shewn for the lower fragment of the same pillar resting upon the earth, is not of the same substance, but of *Cipolino* marble. About this pillar a different story has been related to

Pretended Miracle.

almost every traveller, since the trick was first devised. *Maundrell*[1], and *Egmont* and *Heyman*[2], were told, that it was broken by a *Pasha*, in search of hidden treasure, who was struck with blindness for his impiety[3]. We were assured that it separated in this manner when the Angel announced to the *Virgin* the tidings of her conception[4]. The monks had placed a rail, to prevent persons infected with the plague from coming to rub against these pillars: this had been for many years their constant practice, whenever afflicted with any sickness. The reputation of the broken pillar for healing every kind of disease prevails all over *Galilee*[5].

It is from extravagances of this kind, constituting a complete system of low mercenary speculation and priestcraft throughout this country, that devout, but weak men, unable to

(1) Journ. from *Aleppo* to *Jerusalem*, p. 113. *Oxf.* 1721.

(2) Travels through *Europe*, *Asia*, &c. vol. II. p. 17. *Lond.* 1759.

(3) A story of a similar nature is related by *Bernardin Surius*, who was President of the Holy Sepulchre, and Commissary of the *Holy Land*, during four years, about the middle of the 17th century. He ascribes the fracture to a Magrebin. "*Ce fut un de ces Magrebins qui fit rompre à Nazareth la colomne qui est posée à la place où estoit la S. Vierge lorsqu'elle conçeut le Fils de Dieu.*" *Le Pieux Pelerin*, par *Le Père Surius*, p. 246. *Brusselles*, 1666.

(4) *Luke* i. 28.

(5) Travels through *Europe*, *Asia*, &c. vol. II. p. 17. *Lond.* 1759.

discriminate between monkish mummery and simple truth, have considered the whole series of topographical evidence as one tissue of imposture, and have left the *Holy Land* worse Christians than they were when they arrived. Credulity and scepticism are neighbouring extremes: whosoever wholly abandons either of these, generally adopts the other. It is hardly possible to view the mind of man in a more forlorn and degraded state than when completely subdued by superstition; yet this view of it is presented over a very considerable portion of the earth; over all *Asia, Africa,* almost all *America,* and more than two-thirds of *Europe:* indeed, it is difficult to say where society exists without betraying some or other of its modifications; nor can there be suggested a more striking proof of the natural propensity in human nature towards this mental infirmity, than that *Christianity* itself, the only effectual enemy superstition ever had, should have been chosen for its basis. In the *Holy Land,* as in *Russia,* and perhaps in *Spain* and *Portugal,* the Gospel is only known by representations more foreign from its tenets than the worship of the sun and the moon. If a country which was once so disgraced by the feuds of a religious war should ever become the theatre of honourable

and holy contest, it will be at that period when Reason and Revelation shall exterminate ignorance and superstition. Those who peruse the following pages, will perhaps find it difficult to credit the degree of profanation which true religion has here sustained. While *Europeans* are sending messengers, the heralds of civilization, to propagate the Gospel in the remotest regions, the very land whence that Gospel originated is suffered to remain as a nursery of superstition for surrounding nations; where voluntary pilgrims, from all parts of the earth, (men warmly devoted to the cause of religion, and more capable of disseminating the lessons they receive than the most zealous missionaries,) are daily instructed in the grossest errors. Surely the task of converting such persons, already more than half disposed towards a due comprehension of the truths of *Christianity*, were a less-arduous undertaking, than that of withdrawing from their prejudices, and heathenish propensities, the savages of *America* and of *India*. As it now is, the pilgrims return back to their respective countries, either divested of the religious opinions which they once entertained, or more than ever shackled by the trammels of superstition. In their journey through the *Holy Land*, they are

CHAP. IV.

Superstitions of the Country.

conducted from one convent to another (each striving to outdo the former in the list of indulgences and of relics it has at its disposal), bearing testimony to the wretched ignorance and sometimes to the disorderly lives of a swarm of monks, by whom all this trumpery is manufactured. Among the early contributors to the system of abuses thus established, no one appears more pre-eminently distinguished than the Empress *Helena*, mother of *Constantine the First*; to whose charitable donations these repositories of superstition were principally indebted. No one laboured more effectually to obliterate every trace of that which might have been regarded with reasonable reverence, than did this old lady, with the best possible intentions, whenever it was in her power. Had the Sea of *Tiberias* been capable of annihilation by her means, it would have been desiccated, paved, covered with churches and altars, or converted into monasteries and markets of indulgences, until every feature of the original had disappeared; and this by way of rendering it more particularly *holy*. To such a disposition may be attributed the sort of work exhibited in the Church and Convent of *Nazareth*, originally constructed under her auspices. *Pococke* has proved that the tradition concerning the *dwelling-*

Empress *Helena*.

place of the parents of JESUS CHRIST existed at a very early period; because the church, built over it, is mentioned by writers of the *seventh* century[1]; and in being conducted to a cave rudely fashioned in the natural rock, there is nothing repugnant to the notions usually entertained either of the antient customs of the country, or the history of the persons to whom allusion is made[2]; but when the surreptitious aid of architectural pillars, with all the garniture of a *Roman-catholic* church, above, below, and on every side of it, has disguised its original simplicity; and when we finally call to mind the insane reverie concerning the transmigration of the said habitation, in a less-substantial form of brick and mortar, across the *Mediterranean* to *Loretto* in *Italy*, maintained upon authority very similar to that which identifies the authenticity of this relic;

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(1) "The great church, built over the house of *Joseph*, is mentioned by the writers of the *seventh* and *twelfth* century." *Pococke's Description of the East, vol.* II. *part* I. *p.* 63. *Lond.* 1745.

(2) "*Pietro de la Valle*, in the 13th Letter of his Travels, is of opinion, that the subterraneous chapel of *Nazareth* was part of the vault of the Church of the Holy *Virgin*; and afterwards turned, by the *Christians*, into a chapel, in order to preserve a remembrance of the place." *Egmont and Heyman's Travels, vol.* II. *p.* 20.

CHAP. IV.

a disbelief of the whole mummery seems best suited to the feelings of *Protestants;* who, after all, are better occupied in meditating the purpose for which JESUS died, than in assisting, by their presence, to countenance a sale of indulgences in the place where *Joseph* is said to have resided.

Other objects of reverence in *Nazareth.*

The Church and Convent of *Nazareth,* in their present state, exhibit superstructure of very recent date; having been repaired, or entirely rebuilt, in no very distant period; when the monks were probably indebted to some ingenious mason for the miraculous position of the pillar in the subterraneous chapel, whose two fragments, consisting of different substances, now so naturally give the lie to each other. The more antient edifice was erected by the mother of *Constantine;* and its remains may be observed in the form of subverted columns, which, with the fragments of their capitals and bases, lie near the modern building. The present church is handsome, and full of pictures; most of which are of modern date, and all of them are below mediocrity. *Egmont* and *Heyman* mention an antient portrait of our SAVIOUR, brought hither from *Spain* by one of the Fathers, having a *Latin* inscription, purporting that it is "the

true Image of JESUS CHRIST, sent to king *Abgarus*[1]." CHAP. IV.

The other objects of superstition in *Nazareth*, at every one of which indulgences are sold to travellers, are: I. The *Workshop* of *Joseph*, which

(1) "VERA IMAGO SALVATORIS NOSTRI DOMINI JESU CHRISTI, AD REGEM ABGARUM MISSA." (*Egmont and Heyman's Travels, vol.* II. *p.* 19.) I do not recollect seeing this picture, although I have seen copies of it. There is an expression of countenance, and a set of features, common to almost all the representations of our SAVIOUR, with which every one is acquainted, although we know not whence they were derived: nor would the subject have been mentioned, but to state, further, that the famous picture by *Carlo Dolci* bears no resemblance to these features; nor to the ordinary appearance presented by the natives of SYRIA. *Carlo Dolci* seems to have borrowed his notions for that picture from the spurious *Letter* of *Publius Lentulus* to the *Roman Senate;* which is so interesting, that, while we believe it to be false, we perhaps wish that it were true:—

"There appeared in these our days, a man of great virtue, named JESUS CHRIST, who is yet living among us; and of the *Gentiles* is accepted for a Prophet of Truth; but his own Disciples call him the *Son of God.* He raiseth the dead, and cureth all manner of diseases. A man of stature, somewhat tall and comely, with a very reverend countenance, such as the beholders may both love and fear; his hair, the colour of a filbert, full ripe, to his ears, whence downwards it is more orient of colour, somewhat curling or waving about his shoulders; in the midst of his head is a seam, or partition of his hair, after the manner of the *Nazarites;* his forehead plain and delicate; his face without spot or wrinkle, beautified with a comely red; his nose and mouth exactly formed; his beard thick, the colour of his hair, not of any great length, but forked; his look innocent; his eyes grey, clear and quick; in reproving, awful; in admonishing, courteous; in speaking, very modest and wise; in proportion of body, well shaped. None have ever seen him laugh, but many have seen him weep. A MAN, for his beauty, surpassing the children of men."

CHAP. IV.

is near the Convent, and was formerly included within its walls; this is now a small chapel, perfectly modern, and lately whitewashed. II. The *Synagogue*, where CHRIST is said to have read the Scriptures to the *Jews*[1]; at present, a church. III. A *Precipice* without the town, where they say the MESSIAH leaped down, to escape the rage of the *Jews*, after the offence his speech in the synagogue had occasioned[2]. Here they shew the impression of his hand, made as he sprang from the rock. From the description given by *St. Luke*, the monks affirm, that, antiently, *Nazareth* stood eastward of its present situation, upon a more elevated spot. The words of the Evangelist are, however, remarkably explicit, and prove the situation of the antient city to have been precisely that which is now occupied by the modern town. Induced, by the words of the Gospel, to examine the place more attentively than we should have otherwise done, we went, as it is written, "*out of the city, unto the brow of the hill whereon*

(1) *Luke* iv. 16.

(2) "And all they in the synagogue, when they heard these things, were filled with wrath, And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he, passing through the midst of them, went his way." *Luke*, iv. 28, 29. 30.

the city is built," and came to a precipice corresponding with the words of the Evangelist. It is above the *Maronite* Church, and probably the precise spot alluded to by the text of *St. Luke's* Gospel.

But because the monks and friars, who are most interested in such discoveries, have not found within the Gospels a sufficient number of references to *Nazareth,* upon which they might erect shops for the sale of their indulgences, they have actually taken the liberty to add to the writings of the Evangelists, by making them vouch for a number of absurdities, concerning which not a syllable occurs within their records. It were an endless task to enumerate all these. One celebrated relic may however be mentioned; because there is not the slightest notice of any such thing in the New Testament; and because his Holiness the Pope has not scrupled to vouch for its authenticity, as well as to grant very plenary indulgence to those pilgrims who visit the place where it is exhibited. This is nothing more than *a large stone,* on which they affirm that CHRIST did eat with his Disciples, both before and after his resurrection. They have built a chapel over it; and upon the walls of this building several copies of a printed

Mensa Christi.

CHAP. IV.

certificate, asserting its title to reverence, are affixed. We transcribed one of these curious documents, and here subjoin it in a Note[1]. There is not an object in all *Nazareth* so much the resort of pilgrims as this stone,—*Greeks, Catholics, Arabs,* and even *Turks;* the two former classes on account of the seven-years' indulgence granted to those who visit it; the two latter, because they believe that some virtue must reside within a stone before which all comers are so eager to prostrate themselves.

As we passed through the streets, we heard loud screams, as of a person frantic with rage and grief; which drew our attention towards a miserable hovel, whence we perceived a woman issuing hastily, with a cradle containing an infant. Having placed the child upon the area

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(1) While the author was engaged in making the following transcript of the Papal Certificate, the *Greeks* and *Catholics* who were of the party busied themselves in breaking off pieces of the stone, as relics.

"*Tradictio continua est, et nunquam interrupta, apud omnes nationes Orientales, hunc petram, dictam* MENSA CHRISTI, *illam ipsam esse supra quam Dominus noster Jesus Christus cum suis comedit Discipulis, ante et post suam resurrectionem a mortuis.*

"*Et sancta Romana Ecclesia* INDULGENTIAM *concessit septem annorum et totidem quadragenarum, omnibus Christi fidelibus hunc sanctum locum visitantibus, recitando saltèm ibi unum Pater, et Ave, dummodo sit in statu gratiæ.*"

before her dwelling, she as quickly ran back again; we then perceived her beating something violently, all the while filling the air with the most piercing shrieks. Running to see what was the cause of her cries, we observed an enormous serpent, which she had found near her infant, and had completely dispatched before our arrival. Never were maternal feelings more strikingly pourtrayed than in the countenance of this woman. Not satisfied with having killed the animal, she continued her blows until she had reduced it to atoms, unheeding any thing that was said to her, and only abstracting her attention from its mangled body to cast, occasionally, a wild and momentary glance towards her child.

Environs of the Town.

In the evening, we visited the environs; and, walking to the brow of a hill above the town, were gratified by an interesting prospect of the long valley of *Nazareth*, and some hills, between which a road leads to the neighbouring Plain of *Esdraelon*, and to *Jerusalem*. Some of the *Arabs* came to converse with us. We were surprised to hear them speaking *Italian:* they said they had been early instructed in this language, by the friars of the Convent. Their conversation was full of complaints against the rapa-

CHAP. IV.

cious tyranny of their Governors. One of them said, "Beggars in *England* are happier and better than we poor *Arabs*." "WHY BETTER?" said one of our party. "*Happier*," replied the *Arab* who had made the observation, "*in a good Government: better, because they will not endure a bad one*."

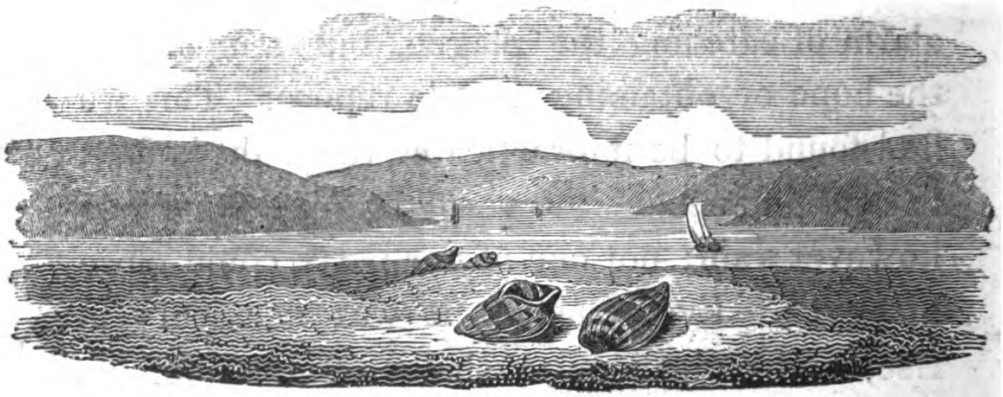
The plants near the town were almost all withered. We found only four of which we were able to select tolerable specimens. These were, the new species of *Dianthus* mentioned in the account of our journey from *Sephoury*; the *Syrian Pink*, or *Dianthus Monadelphus*[1]; the *Ammi Copticum*[2]; and the *Anethum graveolens*[3]: these we carefully placed in our herbary, as memorials of the interesting spot on which they were collected. We observed the manner of collecting the harvest: it is carried upon the backs of camels: and the corn being afterwards placed in heaps, is trodden out by bullocks walking in a circle; something like the mode of treading corn in the *Crimea*, where horses are used for this purpose.

The second night after our arrival, as soon as

(1) *Ventenat.* (2) *Linn.* (3) *Linn. et Dill.*

Ordinary Penance of Travellers in the *Holy Land*.

it grew dark, we all stretched ourselves upon the floor of our apartment, not without serious alarm of catching the plague, but tempted by the hope of obtaining a little repose. This we had found to be impracticable the night before, in consequence of the vermin. The hope was however vain; not one of our party could close his eyes. Every instant it was necessary to rise, and endeavour to shake off the noxious animals with which our bodies were covered. In addition to this penance, we were serenaded until four o'clock in the morning, the hour we had fixed for our departure, by the constant ringing of a chapel bell, as a charm against the plague; by the barking of dogs; the braying of asses; the howling of jackals; and by the squalling of children.



Buccinum Galilæum.

CHAP. V.

THE HOLY LAND—NAZARETH TO TIBERIAS.

The Author leaves Nazareth *to visit* Galilee—Rani—Cana —*Chapel of the Village—Relics* — Turan — *Caverns— Intense Heat—Basaltic Phænomena—their Origin explained—Plants—Geological Features of* Galilee—*View from the* Kern-el-Hatti—Libanus—*Village of* Hatti— *Druses—Antelopes—Sea of* Galilee, *or Lake* Gennesareth — Tiberias — *Baths of* Emmaus — Capernaum — *Soil and Produce—Castle—House of Peter*—Adrianæum— *Description of* Tiberias—*Antiquities—Minerals of the Lake—Non-descript Shells—River* Jordan—Hippos—

Dimensions

Dimensions of the Sea of Galilee—*Singular Fishes—Antient Naval Engagement—Slaughter of the Jews—Supposed Miracle caused by the French—Population of* Tiberias.

CHAP. V.

The Author leaves *Nazareth*, to visit *Galilee*.

AFTER a sleepless night, rising more fatigued than when we retired to rest, and deeming a toilsome journey preferable to the suffering state we had all endured, we left *Nazareth* at five o'clock on Sunday morning, *July* the sixth. Instead of proceeding to *Jerusalem*, (our intention being to complete the tour of *Galilee*, and to visit the Lake of *Gennesareth*,) we returned by the way we came, until we had quitted the valley, and ascended the hills to the north of the town. We then descended, in the same northerly direction, or rather north-east, into some fine valleys, more cultivated than any land we had yet seen in this country, surrounded by hills of *limestone*, destitute of trees. After thus riding for an hour, we passed the village of *Rani*, leaving it upon our left, and came in view of the small village of *Cana*[1],

Rani.

(1) "Κανᾶ, *Cotne* in versione *Syriacâ*." *Reland. Palæstina Illustrata.* The striking evidence concerning the disputed situation of this place, as it is contained in the words of the request made by the Ruler of *Capernaum* to our *Saviour*, when he besought him to heal his son, only proves how accurately the writings of the *Evangelists* correspond with the geography and

CHAP. V.

situate on a gentle eminence, in the midst of one of these valleys. It is difficult to ascertain its exact distance from *Nazareth*[1]. Our horses were never out of a foot's pace, and we arrived there at half past seven. About a quarter of a mile before we entered the village, is a spring of delicious limpid water, close to the road, whence all the water is taken for the supply of the village. Pilgrims of course halt at this spring, as the source of the water which our SAVIOUR, by his first miracle, converted into wine[2]. At such places it is usual

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and present appearance of the country. He supplicates Jesus, who was then at *Cana*, "that he would *come down*, and heal his son." (*John* iv. 47.) "Ut *descendat*, et veniat *Capernaum*; unde judicari potest," observes the learned *Reland*, "*Capernaum* in inferiori regione sitam fuisse quam *Canam*. Erat autem *Capernaum* ad mare." How singularly this is confirmed by the extraordinary features of this part of *Syria*, will appear in the description given of our journey from *Cana* towards the *Sea of Galilee*. In the 51st verse of the same chapter of *St. John*, it is stated, "*As he was now going down, his servants met him.*" His whole route from *Cana*, according to the position of the place now so called, was, in fact, *a continual descent towards Capernaum*.

(1) *Cana* of *Galilee* has been confounded with *Sepher Cana*, or *Cana Major*, in the territory of the tribe of *Asher*: hence the discordant accounts given by *Adrichomius*, *Aranda*, and others, concerning its distance from NAZARETH. *Cana Major* is mentioned, as the inheritance of the tribe of *Asher*, in the 28th verse of the 19th chapter of the book of *Joshua*, together with *Hebron*, and *Rehob*, and *Hammon*. CANA of *Galilee* (*John* ii. 1.) is often called *Cana Minor*. *St. Jerom* describes it as near to NAZARETH:" "*Haud procul inde* (id est à *Nazareth*) *cernetur Cana, in quâ aquæ in vinum versæ sunt.*" *Hieron.* tom. I. epist. 17. ad *Marcellam*.

(2) *John*, ch. ii.

to meet, either shepherds reposing with their flocks, or caravans halting to drink. A few olive-trees being near to the spot, travellers alight, spread their carpets beneath these trees, and, having filled their pipes, generally smoke tobacco and take some coffee; always preferring repose in these places, to the accommodations which are offered in the villages. Such has been the custom of the country from time immemorial[3].

CANA.

We entered CANA, and halted at a small *Greek* chapel, in the court of which we all rested, while our breakfast was spread upon the ground. This grateful meal consisted of about a bushel of cucumbers; some white mulberries, a very insipid fruit, gathered from the trees reared to feed silk-worms; hot cakes of unleavened bread, fried in honey and butter; and, as usual, plenty of fowls. We had no reason to complain of our fare, and all of us ate heartily. We were afterwards conducted into the chapel, in order to see the relics and sacred vestments there preserved. When the poor priest exhibited these, he wept over

Chapel of the Village.

Relics.

(3) A tradition relates, that at this spring St. *Athanasius* converted *Philip*. We were thus informed by the *Christian* pilgrims who had joined our cavalcade; but it was the first intelligence we had ever received, either of the meeting, or of the person so converted.

CHAP. V.

them with so much sincerity, and lamented the indignities to which the holy places were exposed in terms so affecting, that all our pilgrims wept also. Such were the tears which formerly excited the sympathy, and roused the valour of the *Crusaders*. The sailors of our party caught the kindling zeal; and little more was necessary to incite in them a hostile disposition towards every *Saracen* they might afterwards encounter. The ruins of a church are shewn in this place, which is said to have been erected over the spot where the marriage-feast of *Cana* was celebrated[1]. It is worthy of note, that, walking among these ruins, we saw large massy *stone* water-pots, answering to the description given of the antient vessels of the country[2]; not preserved, nor exhibited, as relics, but lying about, disregarded by the present inhabitants, as antiquities with whose original use they were unacquainted. From their appearance, and the number of them, it was quite evident that a practice of keeping water in large *stone* pots, aech h olding

(1) "*Nicephorus* gives an account of it, and says it was built by St. *Helen*." *Maritti's Trav. vol.* II. *p.* 171. *Lond.* 1791.

(2) "And there were set there six water-pots of stone, after the manner of the purifying of the *Jews*, containing two or three firkins apiece." *John* ii. 6.

from eighteen to twenty-seven gallons, was once common in the country.

About three miles beyond *Cana*, we passed the village of *Turan*. Near to this place they pretend to shew the field where the Disciples of JESUS CHRIST plucked the ears of corn upon the Sabbath-day[3]. The *Italian* Catholics have named it the field "*degli Setti Spini;*" and they gather the bearded wheat, which is annually growing there, as a part of the collection of relics to be conveyed to their own country. The heat of this day was greater than any to which we had yet been exposed in the *Levant;* nor did we afterwards encounter anything so powerful. Captain *Culverhouse* had the misfortune to break his umbrella;—a frivolous event in milder latitudes, but here of so much importance, that all hopes of continuing our journey depended upon its being repaired. Fortunately beneath some rocks, over which we were then passing, there were caverns[4], excavated by primæval shepherds, as a shelter

Turan.

Caverns.

(3) *Luke* vi. 1. *Matth.* xii. 1. *Mark* ii. 23.

(4) Small reservoirs for containing water, of great antiquity, some in the form of basons, appeared in these caverns.

CHAP. V.

from scorching beams capable of baking bread, and actually of dressing meat[1]: into these caves we crept, not only for the purpose of restoring the umbrella, but also to profit by the opportunity thus offered of unpacking our thermometers, and of ascertaining the temperature of the atmosphere. It was now twelve o'clock. The mercury, in a subterraneous recess, perfectly shaded, the scale being placed so as not to touch the rock, remained at one hundred degrees of *Fahrenheit*. As to making any observation in the sun's rays, it was impossible; no one of the party had courage to wait with the thermometer a single instant in such a situation.

Intense Heat.

Basaltic Phænomena.

Along this route, particularly between *Cana* and *Turan*, we observed *basaltic* phænomena. The extremities of columns, *prismatically* formed, penetrated the surface of the soil, so as to render our journey rough and unpleasant. These marks of regular or of irregular *crystallization*, generally denote the vicinity of a bed of water lying beneath their level. The traveller, passing

Their Origin explained.

(1) We afterwards ate bread which had been thus baked, in a camp of *Djezzar's* troops, in the *Plain of Esdraelon;* and the first Lieutenant of the *Romulus* frigate ate bacon so dressed, in *Aboukir*.

over a series of successive plains, resembling, in their gradation, the order of a staircase, observes, as he descends to the inferior *stratum* upon which the water rests, that where rocks are disclosed, the appearance of *crystallization* has taken place; and then the *prismatic* configuration is vulgarly denominated *basaltic*. When this series of depressed surfaces occurs very frequently, and the *prismatic* form is very evident, the *Swedes*, from the resemblance such rocks have to an artificial flight of steps, call them *Trap;* a word signifying, in their language, *a staircase*. In this state Science remains at present, concerning an appearance in Nature which exhibits nothing more than the common process of *crystallization*, upon a larger scale than has hitherto excited attention[2]. Nothing is more

(2) See the observations which occur in *pp.* 420, 421. *vol.* II. *of the* 8vo. *edition of these Travels.* It was in consequence of a journey upon the *Rhine*, in the year 1793, that the author first applied the theory of *crystallization* towards explaining the formation of what are vulgarly called *basaltic pillars;* an appearance common to a variety of different mineral substances, imbedded in which are found *Ammonites*, vegetable impressions, fossil wood, crystals of *feldspar*, masses of *chalcedony*, *zeolite*, and *sparry carbonate* of *lime*. He has seen the *prismatic* configuration, to which the term *basaltic* is usually applied, in common compact *limestone*. *Werner*, according to Professor *Jameson*, (*Syst. of Min. vol.* I. p. 372.) confines basalt to "*the floetz Trap formation*," and (*p.* 369, *ibid.*) to the *concretionary* structure; alluding

CHAP. V.

frequent in the vicinity of very antient lakes, in the bed of considerable rivers, or by the borders of the ocean. Such an appearance therefore, in the approach to the Lake of *Tiberias*, is only a parallel to similar phænomena exhibited by rocks near the lakes of *Locarno* and *Bolsenna* in *Italy;* by those of the *Wenner* Lake in *Sweden;* by the bed of the *Rhine*, near *Cologne* in *Germany*[1]; by the Valley of *Ronca*, in the territory of *Verona*[2]; by the *Giant's Causeway* of the *Pont du Bridon*, in the State of *Venice*[3], and by numerous other examples in the same country; not to enumerate instances which occur over all the islands between the north

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alluding to a particular substance under that appellation. Count *Bournon* (*see Note* 3. *p.* 421. *vol.* II. *of this edition*) considers the *basaltic* form as the result of *a retreat*. This is coming very near to the theory maintained by the author: in furtherance of which, he will only urge, as a more general remark, that "all crystals are *concretionary*, and all *columnar minerals* crystals, more or less regular, the consequences of *a retreat*."

(1) The town gates of *Cologne* are constructed of stones having the form commonly called *basaltic;* and similar substances may be observed in the walls.

(2) See the account published by the Abate *Fortis*, "*Della Valle di Roncà nel Territorio Veronese*," printed at *Venice* in 1778.

(3) See "*Memoria de' Monti Colonnari di S. E. il Signor Cavaliere Giovanni Strange*," printed at *Milan* in 1778, for a beautiful representation of this *Causeway:* engraved by *Fessard*, from a drawing by *De Veyrenc*. Also the representations given in the LXIst volume of the Philosophical Transactions of the *Royal Society* of *London*, *Tab.* 19. *p.* 583, &c.

coast of *Ireland* and *Iceland*, as well as in *Spain, Portugal, Arabia*, and *India*[4]. When these crystals have obtained a regularity of structure, the form is often hexagonal, like that of *Cannon Spar*, or of the *Asiatic* and *American emerald*[5]. It is worthy of remark, that *Patrin*, during his visit to the mountain *Odon Tchelon*, in the deserts of *Oriental Tahtary*, discovered, in breaking the former kind of *emerald*, when fresh taken from

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(4) See the numerous other instances mentioned by Professor JAMESON, (*Syst. of Min. vol.* I. *p.* 372. *Edin.* 1804,) in stating the geographical situation of *basalt;* a vague term, as he properly expresses it, which ought to be banished from mineralogy: it is in fact applied to any substance which exhibits the phænomena of *crystallization* upon a large scale, whenever the prisms are large enough to be considered as columns.

(5) Commonly called *Siberian Beryl*, and *Peruvian Emerald*. HAÜY, PATRIN, and others, have shewn the impropriety of separating these varieties of the *emerald*. Some consider the colouring principle as sufficient to distinguish them, which is *oxide of iron* in the *Asiatic emerald*, and of *chromium* in the *American*. But it should be observed, that the *emerald* of *Peru* does not always contain *chromium;* neither is it yet known that it does not contain *iron*. The author has specimens of the *Peruvian emerald*, white and limpid as the purest rock crystal. What then becomes of a distinction founded upon colour? PATRIN preserves the names of *emerald, chrysolite*, and *aigue marine*, as all applicable to the *Siberian* mineral; but he says "*Ces gemmes ont la même forme cristalline, la même pésanteur spécifique, la même dureté que l'émeraude du Perou; elles contiennent la même quantité de glucine; elles ont encore la double refraction de l'émeraude. Elles n'en diffèrent donc que par la couleur; et l'on a vu, par l'exemple du rubis d'Orient, combien la couleur est nulle aux yeux du naturaliste.*" *Hist. Nat. des Min.* tom. II, p. 23. *Paris*, An 9.

CHAP. V.

its *matrix*[1], not only the same alternate convex and concave fractures which sometimes characterize the horizontal fissures of *basaltic* pillars[2], but also the concentric layers which denote concretionary formation[3]. It is hardly possible to have a more striking proof of coincidence, resulting from similarity of structure in two substances, otherwise remarkably distinguished from each other[4].

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(1) *Je fis une remarque à cette occasion; c'est que ces gemmes, qui deviennent si dures, étoient singulièrement friables au sortir de leurs gîtes: plusieurs gros prismes se brisérent entre mes mains.*" *Hist. Nat. des Min. tom.* II. *p.* 32. It is the same with the common *flint*, which, when first taken from a bed of *chalk*, sometimes breaks in the hand, and is penetrated with visible moisture. This also is the case with regard to the *Hungarian opals:* the workmen often expose them to the sun, before they venture to remove them.

(2) Il offre un accident remarquable, et que j'ai observé le premier dans ces gemmes; c'est que ses extrémités, au lieu d'être planes, ont une saillie arrondie comme les *basaltes* articulés. Cet accident se rencontre également dans les émeraudes et les aigues marines de la même montagne. J'en ai des exemplaires de toutes les nuances qui offrent ces articulations, soit en relief, soit en creux." *Hist. Nat. des Min. tom.* II. *p.* 28.

(3) " J'en ai plusieurs échantillons, où l'on voit, quand on les regarde contre le jour par une de leurs extrémités, des hexagones *concentriques*, qu'on distingue quelquefois jusque vers le centre du prisme: ces hexagones sont formés par les lames qui ne sont appliquées successivement à chacune de ces faces." *Ibid. tom.* II. *p.* 31.

(4) The mineralogical reader may add to this a remarkable fact, recently communicated to the author by the Rev. *James Lambert*, of Trinity College, *Cambridge*. The radiating pillars upon the coast of *St. Andrew's* in *Scotland*, bearing the name of *the Spindle Rock*, are nothing more than a spheroidal mass, which once occupied an orbicular cavity, after the manner in which *zeolite* is exhibited in porous aggregates: the prisms diverge from a common centre like the acicular

After we had passed *Turan*, a small plantation of olives afforded us a temporary shelter: and without this, the heat was greater than we could have endured. Having rested an hour, taking coffee, and smoking tobacco, as usual, with the *Arabs* of our party, we continued our journey. The earth was covered with thistles in such numerous variety, that a complete collection of them would be an interesting acquisition for the botanist. A plant, which we mistook for the *Jerusalem* artichoke, was seen everywhere, with a purple head, rising to the height of five or six feet. The scorching rays of the sun put it out of our power to collect specimens of all these; no one of the party having sufficient resolution to descend from his horse, and abandon his umbrella, even for an instant. We distinctly perceived that several of these plants have not been described by any traveller. In the examination of the scanty

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acicular radiating fibres of *zeolite, carbonated lime*, &c. &c. in amygdaloidal rocks. The author witnessed a similar appearance, upon as large a scale, in the Isle of *Canna*, in the *Hebrides*. The magnitude of certain phænomena of *crystallization* sometimes leads the mind to doubt the nature of the process whence they have resulted. *Saussure*'s polished mountain, near *St. Bernard* in the *Alps*, is an instance of this kind. We are at no loss to explain the cause of lustre on one of the lateral planes of a small crystal, but cannot so readily conceive that the side of a mountain may have been thus modified.

CHAP. V.

but interesting selection which, with excessive fatigue and difficulty, we made in this route, not less than six new species were discovered[1]. Of these, the new *Globe Thistle*, which we have

(1) The Reader will find only the *new species* described here. Others, however rare, are reserved for a General List, in the *Appendix* to the last *Section* of this PART of our Travels.

I. A new species of *Heliotrope*, which we have called HELIOTROPIUM HIRSUTUM. This was found near CANA. *Heliotropium foliis lato-ovatis, plicatis, integerrimis, pilis depressis hirsutis; spicis subsolitariis, pilis patulis hirsutissimis. Planta humilis ramosa; rami patentes, hirsuti. Folia petiolata vix pollicaria; petioli semipollicares. Spicæ unilaterales pedunculatæ, 2. ad 3. pollices longæ. Flores pedicellati serie simplici dispositi. Calyces hirsutissimi. Corollæ tubus calyce dimidio longior, pubescens.*

II. A non-descript species of *Larkspur*, which we have called DELPHINIUM INCANUM, found near the same place. *Delphinium nectariis diphyllis foliolis emarginatis obtusis; corollis pentapetalis, capsulis solitariis, foliis multipartitis. Rami flexuosi, divaricati, supra villoso-incani. Folia pubescentia multipartita, laciniis lineari-lanceolatis. Flores subracemosi, pauci. Pedunculi bracteati, crassi, villosi; bracteæ subulatæ. Petala nectario longiora unguiculata, obtusa. Calcar corollâ longius, curvatum. Capsula ovato-elliptica pubescens, stylo persistente coronata.*

III. Near *Cana* we also found a non-descript cottony species of *Origanum*, which we have called ORIGANUM VESTITUM. *Origanum foliis subcordato-ovatis, petiolatis, integerrimis, utrinque tomentosis mollissimis spicis subrotundo-ovatis, pedunculatis, compactis tomentosis subternis caule suffruticoso. Planta ramosa, tomentosa incana. Folia nervosa quinque lineas longa, sæpius reflexa. Spicæ breves valdè tomentosæ, basi constipatæ, subternæ. Calyx bilabiatus obovatus, fauce lanuginosus. Corolla gracilis, glanduloso-punctata. Stylo exserta. Stigmata reflexa.*

IV. A shrubby non-descript species of *Globe Thistle*, which we have called ECHINOPS GRANDIFLORA. *Echinops caule suffrutescente scabro, foliis bipinnatis supra scabris, subtus tomentosis, laciniis perangustis; capitulis globosis pedunculatis amplis. Caulis sulcatus fuscus, subflexuosus.*

named ECHINOPS GRANDIFLORA, made a most superb appearance: it grew to such a size, that some of its blossoms were near three inches in diameter, forming a sphere equal in bulk to the

CHAP. V.

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subflexuosus. Folia subtus albida, mollissima, supra sordide virentia, hispida; laciniæ lineari-subulatæ. Capitulatæ. Capitula pollices duos cum dimidio seu tres diametro cœrulei. Florum pedicelli papposi. Squamæ calycinæ exteriores imbricatæ lanceolato-subulatæ, infra medium integerrimæ; supra contractæ dentato-ciliatæ acutissimæ: squama intima brevior tubulata, quinquefida, apicibus laciniatis. Corollæ limbus tubo brevior quinquepartitus laciniis sublinearibus. Stigmata reflexa. Semina hirsuta, coronata; corona striata, ciliata submembranacea.

V. A non-descript species of *Aira*, with the outer valve of the corolla three-awned, and the flowers in a close panicle, as in the *Aira pubescens*. We have called it AIRA TRIARISTATA. *Aira paniculâ spiciformi, oblongâ; corollæ valvâ exteriore calyce nervoso dimidio breviore, triaristata; vaginis foliorum ventricosis, amplissimis.* This is a dwarf species, with the leafy culms often shorter than the oblong heads of the flowers. Both the leaves and their sheaths are deeply striated, and downy. The flowers are set very close together in the panicles, which vary, from about an inch and a half to two and a half inches in length. The glumes of the calyx are of a linear-lanceolate shape, deeply furrowed, and downy. The inner valve of the corolla is slenderer and shorter than the outer valve, slightly notched at the end, and without awns: the two lateral awns of the outer valve are about the length of the calyx; the central one a third part longer.

VI. A non-descript shrubby species of *Cistus*, with rough alternate leaves, about two thirds of their length distant from each other on the branches. We have called it CISTUS OLIGOPHYLLUS. *Cistus stipulatus, fruticosus, foliis alternis ovato-lanceolatis, enerviis, integerrimis, scabris, pilosis, margine revolutis; pedunculis unifloris; calycis foliolis inæqualibus, hirsutis. Fruticulus ramosus, rami flexuosi, graciles, supra villosi. Folia petiolata, patentia, lineas quatuor longa. Petioli brevissimi, pilosi. Calycis foliola inæqualia duo angusta, tria quadruplò latiora, nervosa. Corolla flava.*

Sloane Street

CHAP. V.

largest fruit of the pomegranate. Its leaves and stem, while living, exhibited a dark but vivid sky-blue colour. The description in the *Note* is taken from its appearance in a dried state. The *Persian Manna-plant*, or *Hedysarum Alhagi*, which we had collected between *Acre* and *Nazareth*, also flourished here abundantly. This thorny vegetable is said to be the favourite food of the camel[1]: it is found wild, in *Syria*, *Palæstine*, *Persia*, *Egypt*, *Mesopotamia*, *Armenia*, *Georgia*, and the islands of *Tenos*, *Syra*, and *Cyprus*. *Tournefort*, who considered it as a plant *sui generis*, has given a description of it, in his account of the Island of *Syra*[2]. *Rauwolf*, who discovered it in 1537, in the vicinity of *Aleppo*, and in *Persia*, often mentions it in his Travels[3]. As we advanced, our journey led us through an open campaign country, until, upon our right, the guides shewed to us the *Mount* where it is believed that CHRIST preached to his Disciples that memorable Sermon[4], in which are concentrated the sum and substance

Geological Features of *Galilee*.

(1) *Forskal's* Flora, p. 136.

(2) Voyage du *Levant*, tom. II. p. 4. *Lyon*, 1717.

(3) See *pp.* 84, 152, 206. *Lond.* 1693. Also, the end of Mr. *Ray's* Collection of Travels, "*Stirpium Orientalium rariorum Catalogus.*" ALHAGI MAURORUM.

(4) *Matthew*, ch. v, vi, vii.

of every *Christian* virtue. We left our route to visit this elevated spot: and having attained the highest point of it, a view was presented, which, for its grandeur, independently of the interest excited by the different objects contained in it, has nothing to equal it in the *Holy Land*[5].

View from the *Kern-el-Hatti.*

From this situation we perceived that the plain, over which we had been so long riding, was itself very elevated. Far beneath appeared other plains, one lower than the other, in a regular gradation, reaching eastward, as far as the surface of the Sea of *Tiberias*, or Sea

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(5) This hill is called *Kern-el-Hutin* in *Pococke's* Travels, signifying "*the Horns of Hutin*," there being a mount at the east and west end of it; and so called from the village below, which he writes *Hutin*. We wrote it, as it was pronounced, HATTI. *Pococke* has enumerated the objects he beheld from this spot, in a note to *p.* 67. *Part* I. *of the Second Volume of his Description of the East.* "To the south-west I saw *Jebel-Sejar*, extending to *Sephor; Elmiham* was mentioned to the south of it: I saw the tops of *Carmel*, then *Jebel-Turan*, near the Plain of *Zabulon*, which extends to *Jebel-Hutin*. Beginning at the north-west, and going to the north-east, I saw *Jebel-Igermick*, about which they named to me these places, *Sekeenen, Elbany, Sejour, Nah, Rameh, Mogor, Orady Trenon, Kobresiad;* and further east, on other hills, *Meirom, Tokin* on a hill, and *Nouesy;* and directly north of *Hutin* is *Saphet;* and to the east of the hill on which that city stands, *Kan-Tehar* and *Kan Eminie* were mentioned; and to the north of the *Sea of Tiberias* I saw *Jebel-esheik.*"

DEPT OF CLASSICAL ARCHAEOLOGY OXFORD

CHAP. V.

of *Galilee*[1]. This immense lake, almost equal, in the grandeur of its appearance, to that of *Geneva*, spreads its waters over all the lower territory, extending from the north-east towards the south-west[2]. Its eastern shores exhibit a sublime scene of mountains towards the north and south, and they seem to close it in at either extremity; both towards *Chorazin*, where the *Jordan* enters; and the AULON, or *Campus Magnus*, through which this river flows to the *Dead Sea*. The cultivated plains reaching to

(1) "Mare appellatur—*Galilææ*, quia in Galilæâ provinciâ; mare *Tiberiadis*, à civitate Tiberiadis; mare *Cenereth*, ab oppido *Cenereth*, cui successit Tiberias; stagnum *Genezareth*, vel lacus *Genezar*, à propinquâ regione Genezar." (*Quaresmii Elucid. Terr. Sanct. l.* vii. *c.* 3. *p.* 862. *tom.* II. *Antv.* 1369.)——"Called always a Sea," says *Fuller*, "by three of the Evangelists, but generally a Lake by ST. LUKE. Indeed, amongst lakes it may be accounted for a sea, such the greatness; amongst seas, reputed for a lake, such the sweetness and freshness of the water therein." *Fuller's Pisgah-sight of Palæstine*, *B.* II. *c.* 6. *p.* 140. *Lond.* 1650.

(2) Its various names are cited in the preceding Note. ST. LUKE calls it the *Lake of Gennesareth;* and this agrees with *Pliny's* appellation, who, speaking of the River *Jordan*, (*Hist. Nat. lib.* v. *c.* 15. *L. Bat.* 1635.) uses these words: "*In lacum se fundit, quem plures Genesaram vocant*, XVI *mill. pass. longitudinis*, VI *mill. pass. latitudinis, amœnis circumseptum oppidis.*" He also notices the hot springs of *Emmaus*, near TIBERIAS. *Josephus* (*lib.* iii. *de Bell. Jud. c.* 18.) gives it the same name as *Pliny;* which it derived from the appellation of the neighbouring district. (*Ibid.*) As to its dimensions, JOSEPHUS, (*ibid.*) than whom, says RELAND, "*nemo melius ea scire potuit,*" describes its length as equal to an hundred (*Hegesippus*, as 140) stadia; and its breadth as forty. Its distance from the Lake *Asphaltites* is seventy-five miles.

its borders, which we beheld at an amazing depth below our view, resembled, by the various hues their different produce presented, the motley pattern of a vast carpet[3]. To the north appeared snowy summits, towering beyond a series of intervening mountains, with unspeakable greatness. We considered them as the summits of *Libanus:* but the *Arabs* belonging to our caravan called the principal eminence *Jebel el Sieh,* saying it was near to *Damascus;* probably, therefore, a part of the chain of *Libanus*[4]. This summit was so lofty, that the snow entirely covered the upper part of it: not lying in patches, as, during summer, upon the tops of some very elevated mountains, (for instance, upon that of *Ben Nevis* in *Scotland,*) but investing all the higher part with that perfect white and smooth velvet-like appearance

LIBANUS.

(3) The exceeding fertility of this part of the *Holy Land* is noticed by all travellers, and all authors, who have mentioned this country. *Josephus* speaks of the extraordinary aptitude, both of the climate and soil, towards the production of all kinds of fruit and vegetables; so that plants, requiring elsewhere a difference of temperature, thrive here, says he, as if the seasons were in a competition which should contribute most. Figs and grapes continue in season during ten months out of the twelve, and other fruit throughout the whole year. (Vid. *Joseph. de Bell. Jud. lib.* iii. *c.* 18.)

(4) According to *D'Anville, Jebel el Sieh* is the general name for the whole chain of *Anti-Libanus,* identified by *Jerom* with the scriptural HERMON; but the authority even of *D'Anville* is not decisive as to the exact position or names of places in *Syria.*

CHAP. V.

which snow only exhibits when it is very deep; a striking spectacle in such a climate, where the beholder, seeking protection from a burning sun, almost believes the firmament to be on fire[1]. The elevated plains upon the mountainous territory beyond the northern extremity of the Lake are still called by a name, in *Arabic*, which signifies "*the Wilderness.*" To this wilderness it was that *John*, the præcursor of the MESSIAH, retired, and also JESUS himself, in their earliest years. To the south-west, at the distance only of twelve miles, we beheld *Mount Thabôr*, having a conical form, and standing quite insular, upon the northern side of the wide plains of *Esdraelon*. The mountain whence this superb view was presented, consists entirely of *limestone;* the prevailing constituent of all the mountains in *Greece*, *Asia Minor*, *Syria*, *Phœnicia*, and *Palæstine*[2].

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(1) The thermometer of *Fahrenheit* at this time, in the most shady situation we could find, indicated 102½ degrees.

(2) The enterprising BURCKHARDT, of whom, it is to be hoped, the Literary world will hear more hereafter, is now travelling, under the auspices of the *African* Society, in *Syria*, previous to his journey into the interior of *Africa*. He has lately visited the summit of *Libanus*, and informs the author (by a letter dated *Aleppo*, *May* 3, 1811) that it consists wholly of *limestone*. He observed a fossil shell upon the top of that mountain; but it principally consists of "*primitive limestone.*"

CHAP. V.

Village of *Hatti*.

By a steep, devious, and difficult track, following our horses on foot, we descended from this place to the village of *Hatti*[3], situate at one extremity of the cultivated plain we had surveyed from the heights. Here, when we had collected the stragglers of our party into a large plantation of lime and lemon trees, we were regaled by the *Arabs* with all their country afforded. Having spread mats for us beneath the trees, they came and seated themselves amongst us, gazing, with very natural surprise, at their strange guests. Some of the *Arabs* were *Druses*. These are much esteemed in the countries bordering the seat of their Government, for their great probity, and a mildness of disposition, which, in *Syria*, is proverbially attributed to the members of their community. It is said, that they will neither eat nor drink, except of food which they have obtained by their own labour, or, as the *Arabs* literally expressed it, "by the sweat of their brow." From the conversation we had with them, they seemed to be entirely ignorant of their origin. When strangers question them upon this subject,

Druses.

(3) Called *Hutin* by *Pococke*. *Descript. of the East, vol.* II. *part* I. *p.* 67.

CHAP. V.

they relate numberless contradictory fables; and some of these stories have found their way into books of travels: but their history, as it was said before, remains to be developed. It seems probable, that, long before *El Durzi*[1] established among his followers those opinions which at present characterize the majority of the *Druses*, the people, as a distinct race, inhabited the country where they now live. The worship of *Venus* (in whose magnificent temple at *Byblus* in *Phœnicia* the rites of *Adonis* were celebrated) still existing in their country[2]; and the extraordinary fact of the preservation of an antient *Egyptian* superstition, in the honours paid to a *calf*, in Mount *Libanus*[3], by those *Druses* who assume the name of *Okkals*[4]; are circumstances which refer to a

(1) See *Egmont and Heyman's Travels, vol.* I. *p.* 293. *Lond.* 1759. Also a former note, p. 90.

(2) See Note (1), p. 136, of this volume.

(3) "And fashioned it with a graving tool, after he had made it *a molten Calf*: and they said, These be thy gods, O Israel." *Exod.* xxxii. 4.*

(4) "From this we may conclude, with reason, that the *Druses* have no religion: yet one class of them must be excepted, whose religious customs are very peculiar. Those who compose it, are, to the rest of the nation, what the initiated were to the profane; they assume the name of *Okkals*, which means spiritualists, and bestow on the vulgar the epithet of *Djahel*, or ignorant: they have various degrees of initiation, the highest orders of which require celibacy." *Volney's Trav. vol.* II. *p.* 59.

* A curious representation of one of these Figures, rudely formed, and covered with inscriptions, was communicated to Dr. *Henley*, by the late *Cardinal* BORGIA, from the original in his Museum.

more antient period in history than the schism of the *Arabs* after the death of *Mohammed*[5]. To that mildness of character, which is so characteristic of the *Druses*, may be attributed both the mixture caused among them by individuals of different nations, who have sought refuge in their territory, and the readiness with which they strive to amalgamate the discordant materials of every religious creed. Those with whom we conversed acknowledged that the Pantheon of the *Druses* admitted alike, as objects of adoration, whatsoever had been venerated by Heathens, Jews, Christians, or *Moslems;* that they worshipped all the Prophets, especially *Isaiah* and *Jeremiah*, as well as JESUS and *Mohammed;* that, every *Thursday* evening, the *Okkals*, who cultivate mysteries, elevate, within their places of worship, a molten Idol, made of gold, silver, or brass, which has the form of a *calf*. Before this, persons of both sexes make their prostrations; and then a promiscuous intercourse ensues, every male retiring with the woman he likes best. This the *Djahel*[6] relate of the *Okkals*, whom they describe as cautious in making known the ceremonies of their secret

(5) See the account given by *Volney*, *vol.* II. *sect.* 3. *p.* 33.
(6) See the Note in opposite page.

CHAP. V.

worship. The custom which unites the *Druses* in bonds of the strictest amity with those who happen to have eaten *bread and salt* with them, is of *Arabian* origin; but indifference about matters of religion, which is so obvious among the *Druses*, never was known to characterize an *Arab*. The fact is, that this does not apply to them all. It is evident that the *Okkals* are not indifferent as to their mode of worship, whatsoever this may really be. That which is related of them we do not receive upon their own authority. The imputation which charges them with the worship of a *calf*, has some internal evidence of truth; because such an idol, so reverenced, was brought by the *Israelites* into the *Holy Land:* nor does it seem probable, supposing this accusation to have been founded upon the invention of a tribe of ignorant mountaineers, that the story would have been so classically adapted to the antient history of the country. Considering the little information derived from the writings of those travellers who have resided among them, and who have paid most attention to the subject, it is not likely that the nature of their occult rites will ever be promulgated[1]. That they betray an

(1) " It is impossible to draw a single word from their priests, who observe the most inviolable secresy in every thing that concerns their worship.

inclination to *Mohammedanism* is not true, because they shew every mark of hatred and contempt for the *Moslems*, and behave with great benevolence and friendship to the *Christians*, whose religion they respect[2]. In their language they are *Arabs*; in every thing else, a distinct race of men[3]. There is nothing more remarkable than their physiognomy, which is not that of an *Arab*. From this circumstance alone, we were, at any time, able to select one of the *Druses* from the midst of a party of *Arabs*. A certain nobleness and dignity of feature, a marked elevation of countenance, and superior deportment, always distinguished them; accompanied by openness, sincerity, and very engaging manners[4]. From this brief account of a people

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worship. I conclude, therefore, that their dogmas are impenetrable mysteries." *Mariti's Travels, vol.* II. *p.* 26. *Lond.* 1791.

(2) *Mariti's* Travels, vol. II. p. 25.

(3) *Paul Lucas*, speaking of the *Maronites*, says, Their language is *Arabic* in conversation, but in writing they use the *Syriac* and *Chaldaic* characters. It does not therefore follow, from their *Arabic* language alone, that the *Maronites* of *Syria*, any more than the *Druses*, are necessarily ARABS. "*Ils parlent Arabe; mais leurs caractères sont Syriaques ou Chaldaïques.*" Voyage du Sieur *Paul Lucas*, tom. I. p. 304. *Amst.* 1744.

(4) I have seen nothing to remind me of the appearance presented by the *Druses*, excepting an engraving in Lord *Valentia's* Travels, from a drawing by Mr. *Salt*, representing *Abyssinians* resting on a march. (*See vol.* III. *p.* 109. *Lond.* 1809.) The two figures, seated upon the right hand of that group, in white cloaks, whose faces are exhibited in profile, bear a striking resemblance to the *Druses* we saw in *Syria*.

CHAP. V.

concerning whom we would gladly have contributed any satisfactory information, we must now turn our attention to other subjects; confessing, that on leaving the *Druses*, we were as ignorant of their real history as when we entered the country of their residence[1].

As we rode from this village towards the Sea of *Tiberias*, the guides pointed to a sloping spot from the heights upon our right, whence we had descended, as the place where the miracle was accomplished by which our SAVIOUR fed the multitude: it is therefore called *The Multiplication of Bread;* as the Mount above, where the Sermon was preached to his Disciples, is called *The Mountain of Beatitudes*, from the expressions used in the beginning of that discourse[2]. This part of the *Holy Land* is

(1) "The country of *Castravent*, a part of Mount *Lebanon* which looks towards the *Mediterranean* Sea, is inhabited, in preference to any other spot, by the *Druses*, who gave their name to this southern district. They occupy also the rest of Mount *Lebanon*, *Anti-Lebanon*, the narrow plains which lie between *Castravent* and the sea, and all that extent of shore from *Gibail*, otherwise called *Byblus*, as far as the river *Evl*, near the antient *Sidon*, at present called *Sayd*. The antient *Heliopolis*, now known by the name of *Balbec*, is peopled by this nation, as well as the neighbouring country. In short, families of the *Druses* may be found scattered here and there, throughout every part of SYRIA and PALÆSTINE." *Mariti's Travels, vol.* II. *p.* 23.

(2) "*Blessed* are the poor in spirit . . . . *Blessed* are they that mourn," &c. &c.

full of wild animals. *Antelopes* are very numerous: we had the pleasure to see these beautiful quadrupeds in their natural state, feeding among the thistles and tall herbage of these plains, and bounding before us occasionally, when we disturbed them. The *Arabs* frequently take them, in the chase. The lake now continued in view upon our left. The wind rendered its surface rough, and called to mind the situation of our SAVIOUR's Disciples, when, in one of the small vessels which traverse these waters, they were tossed in a storm, and saw JESUS, in the fourth watch of the night, walking to them upon the waves[3]. Often as this subject has been painted, which combines a number of circumstances favourable to a sublime representation, no artist has been aware of the uncommon grandeur of the scenery, memorable for the transaction. The Lake of *Gennesareth* is surrounded by objects well calculated to heighten the solemn impression made by such a picture; and, independently of the local feelings likely to be excited in its contemplation, it affords one of the most striking prospects in the *Holy Land*. It is by comparison

Antelopes.

Sea of *Galilee*, or Lake *Gennesareth*.

(3) *Matthew* xiv. 24, 25, 26.

alone that any due conception of its appearance can be communicated to the minds of those who have not seen it: speaking of it comparatively, it may be described as longer and finer than any of our *Cumberland* and *Westmoreland* lakes, although it be perhaps inferior to *Loch Lomond* in *Scotland.* It does not possess the vastness of the Lake of *Geneva,* although it much resemble it in certain points of view. In picturesque beauty it comes nearest to the Lake of *Locarno* in *Italy,* although it be destitute of any thing similar to the islands by which that majestic piece of water is adorned. It is inferior in magnitude, and perhaps in the height of its surrounding mountains, to the Lake *Asphaltites;* but its broad and extended surface, covering the bottom of a profound valley, surrounded by lofty and precipitous eminences, when added to the impression under which every *Christian* pilgrim approaches it, gives to it a character of unparalleled dignity.

Having reached the end of the plain whose surface exhibited such motley colours to us, when it was viewed from the *Mountain of Beatitudes,* a long and steep declivity of two miles yet remained to the town of TIBERIAS, situate upon the borders of the lake. We had

here a noble view of the place, with its castle and fortifications. Groupes of *Arabs*, gathering their harvest upon the backs of camels, were seen in the neighbourhood of the town. Beyond it, appeared, upon the same side of the lake, some buildings erected over the warm mineral Baths of *Emmaus*, which are much frequented by the people of the country; and, still farther, the south-eastern extremity of the lake. Turning our view towards its northern shores, we beheld, through a bold declivity, the situation of *Capernaum*, upon the boundaries of the two tribes of *Zabulon* and *Naphtali*. It was visited in the *sixth* century by *Antoninus* the Martyr, an extract from whose *Itinerary* is preserved by *Reland*, which speaks of a church erected upon the spot where *St. Peter's* dwelling once stood[1]. Along the borders of this lake may still be seen the remains of those antient *tombs*, hewn by the earliest inhabitants of *Galilee*, in the rocks which face the water. Similar works were before noticed among the Ruins of *Telmessus*. They were empty in the time of our SAVIOUR, and had become the resort of wretched men,

(1) "Deinde venimus in civitatem Capharnaum in domum Petri, quæ modo est basilica." *Itin. Antonin. Martyr. Vid. Relandi Palæstina, in Nom. Capernaum.*

CHAP. V.

afflicted by diseases which rendered them the outcasts of society; for, in the account of the cure performed by our SAVIOUR upon a dæmoniac in the country of the *Gadarenes*, these *tombs* are particularly alluded to; and their existence to this day (although they have been neither noticed by priests nor pilgrims, and have escaped the ravages of the Empress *Helena*, who would undoubtedly have shaped them into churches) offers strong internal evidence of the accuracy of the *Evangelist* who has recorded the transaction: "There met him OUT OF THE *tombs* a man with an unclean spirit, who had his dwelling AMONG THE *tombs*[1]." In all the descent towards *Tiberias*, the soil is black, and seems to have resulted from the decomposition of rocks, which may be called *pseudo-volcanic*, from the resemblance they bear to substances that have sustained the action of fire. The stony fragments scattered over the surface are amygdaloïdal and porous; their cavities being occasionally occupied by *mesotype*, or by acicular carbonate of lime:—the former became perfectly gelatinized after immersion in muriatic acid. We observed some plantations of *tobacco* which was then in bloom; of *Indian*

(1) *Mark*, ch. v, 2, 3.

corn; of *millet,* which was still green; of *melons, pumpkins,* and *cucumbers.* The harvest of *wheat* and *barley* ended in *June;* but the *oats* were still standing. From *Hatti* to *Tiberias* is nine miles: two of these consist of the descent from the elevated plain towards the lake.

As we entered the gate of the town, the *Turkish* guards were playing at chess. They conducted us to the residence of the Governor. Having made as rapid a disposition as possible of our baggage, for the purpose of passing the night in a large room of the Castle, which reminded us of antient apartments in old castellated buildings yet remaining in *England,* we hastened towards the lake; every individual of our party being eager to bathe his feverish limbs in its cool and consecrated waters.

Proceeding towards the shore, we saw a very *antient church,* of an oblong square form, to which we descended by steps, as into the Church of *St. Sophia* at *Constantinople* and some other early *Christian* sanctuaries, where the entrance resembles that of a cellar; day-light being rarely admitted. There is reason to believe that this was the first place of *Christian* worship erected in *Tiberias,* and that it was constructed

CHAP. V.

as early as the *fourth* century. The roof is of stone, and it is vaulted. We could discover no inscription, nor any other clue to its origin. The priest, whom we found officiating, was so ignorant, that he knew not by whom, for whom, nor when, it was erected; saying only, that it was called *The house of Peter*. Under this name it is mentioned by former travellers[1]. *Nicephorus Callistus*[2], as cited by *Reland*[3], records the dedication of a magnificent edifice to *St. Peter*, by *Helena*, mother of *Constantine* the *First*, in the city of TIBERIAS. *Reland* distinguishes this building from that now bearing the name of the Apostle[4]; but he believes the latter derived its name from the former[5]. It is not however so insignificant a structure as he seems to suppose. Its arched stone roof, yet existing entire, renders it worthy of more particular

House of *Peter*.

(1) "At the north-east corner of the town, there is an oblong square church, arched over, and dedicated to *St. Peter*: it is mentioned by antient authors, and said by some to be the spot where the house of *St. Peter* was." *Pococke's Descript. of the East, vol.* II. *Part* I. *p.* 68.

(2) Histor. *Eccles.* 11, 12.

(3) *Palæstina Illustrata*, tom. II. p. 1042. *Traj. Bat.* 1714.

(4) "In hâc urbe nimirum ædem magnificam, et ab illâ quæ hodie Petri dicitur planè diversam, Helena, Constantini mater, Petro olim dedicavit." *Ibid.*

(5) "Hinc, puto, nomen ædis Petri huic ædiculæ adhæsit." *Palæstina Illustrata, tom.* II. *p.* 1042.

observation. If it be not the building erected by *Helena*, on the spot where our SAVIOUR is said to have appeared to *St. Peter* after his resurrection[6], it is probably that which *Epiphanius*[7] relates to have been built by a native of *Tiberias*, one *Josephus*[8], who, under the auspices of *Constantine*, erected the churches of *Sephoris*[9] and *Capernaum*[10]. The materials of which it consists seem to correspond with the description given of the stones used for that edifice. *Josephus*, according to *Epiphanius*[11], when about to build the church, found part of an antient

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(6) *John* xxi. 1. "Ecclesia ab Helenâ matre in isto loco fabricata, in suo decore pulchra permanet." *Bonifacius de Perenni Cultu Terr. Sanct. lib.* ii.

(7) *Epiphanii* Opera, tom. II. lib. i. *Adv. Hær.* p. 128. *Paris*, 1622.

(8) In referring to this *Josephus*, *Reland* uses so little precision, that he might be confounded with *Josephus* the *Jewish* Historian. "Tiberiade," says he, "ante tempora *Josephi* non licuit Christiano." (*Relandi Palæstina Illustrata*, *tom.* II. *p.* 1038.) A preceding paragraph, however, states that he acted under the auspices of *Constantine the First*; and *Epiphanius*, whose writings are referred to by *Reland*, cautiously avoids confounding him with *Flavius Josephus*.

(9) See the former Chapter.

(10) Built over the spot where *St. Peter's* dwelling was believed to have stood in *Capernaum*. See an extract from the *Itinerary* of *Antoninus* the Martyr, written in the *sixth* century, and given in a former Note. Also *Reland. Palæst. Illust. tom.* II. *p.* 683. *Trej. Bat.* 1714.

(11) *Epiphanii* Opera, tom. II. lib. i. *Adv. Hær.* pp. 136, 137. *Paris*, 1622.

CHAP. V.

ADRIANÉUM.

temple, called the ADRIANÉUM[1], consisting of stones six feet square[2], which the inhabitants of *Tiberias* wished to convert into a public bath. This he immediately appropriated to the erection of a new sanctuary; and in the present building similar remains may be observed. Whatever may be the date of it, we may regret that, in the numerous publications which have appeared respecting the *Holy Land*, no accurate delineation of these curious specimens of vaulted architecture has yet been afforded by artists duly qualified for their representation.

Description of the Town.

The town of TIBERIAS is situate close to the edge of the lake. It is fortified by walls, but it has no artillery; and like all *Turkish* citadels, it makes a great figure from without, exhibiting at the same time the utmost wretchedness within. Its castle stands upon a rising ground in the north part of it. No antiquities now remain, except the building just described, and the celebrated hot baths of *Emmaus*[3], about a

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(1) Ἀδριάνειον. Temples without images were called ADRIANÉA, from *Adrian*, by whom they were introduced.

(2) That is to say, of four cubits square; reckoning each cubit at eighteen inches.

(3) *Emmaus*, or *Ammaus*, signifies BATHS. (*Vid. Joseph. lib.* iv. *de Bell. Jud. c.* 1.) The *Hebrew* appellation is חמת CHAMMATH (*Reland. Palæst. Illust. tom.* I. *lib.* i. *p.* 302.) The Baths of *Tiberias* are

mile to the south of the town. "*Thermas Tiberiadis quis ignorat?*[4]" They were visited by *Egmont* and *Heyman*; but the water has never been accurately analyzed. *Hasselquist* states, that he remained long enough for this purpose[5], but he has given no account of its chemical constituents. *Pococke* indeed brought a bottle of it away, having observed a red sediment upon the stones about the place. He affirms[6], that it contained "gross fixed *vitriol*, some *alum*, and a mineral *salt*." A traveller of the name of *Monconys*, cited by *Reland*[7], relates, that the water is extremely hot, having a taste of *sulphur* mixed with *nitre*. *Egmont* and *Heyman* describe its quality as resembling that of the springs at *Aix la Chapelle*[8]. They bathed here, and found

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are thus mentioned by *Pliny*: "Ab occidente Tiberiade, aquis calidis salubri." (*Hist. Nat. lib.* v. *c.* 15.) *Josephus* also mentions them, and their situation with regard to the city: Θέρμα οὐκ ἄπωθεν ἔνεστιν ἐν κώμῃ, Ἀμμαοῦς ὄνομα αὐτῇ. *Thermæ non longè* (ab urbe Tiberiadis) *absunt, in vico, Ammaus dicto.*" (*Josephus*, Antiq. lib. xviii. c. 3. The *Arabian* word for baths, *Chammam*, or *Hammam*, is not very different from the *Hebrew*; and by this name the Baths of *Tiberias* are now called.

(4) *Relandi Palæstina Illustr.* tom. II. lib. iii. p. 1039. *Traj. Bat.* 1714.

(5) Travels to the *East*, p. 157. *Lond.* 1766.

(6) Description of the *East*, vol. II. part I. p. 69. *Lond.* 1745.

(7) *Palæst. Illust.* tom. II. lib. iii. p. 1040. *Traj. Bat.* 1714.

(8) Travels through Part of *Europe*, *Asia Minor*, &c. vol. II. p. 33. *Lond.* 1759.

CHAP. V.

the water "so hot, as not easily to be endured," and "so *salt*, as to communicate a brackish taste to that of the lake near it." *Volney* says[1], that, "for want of cleaning, it is filled with a black mud, which is a genuine *Æthiops Martial;*" that "persons attacked by rheumatic complaints find great relief, and are frequently cured by baths of this mud."

These observations have been introduced, because we were unable ourselves to visit the place; and were compelled to rest satisfied with a distant view of the building which covers a spring renowned, during many ages, for its medicinal properties. In the space between *Tiberias* and *Emmaus*, *Egmont* and *Heyman* noticed remains of walls, and other ruins, which are described as foundations of the old city[2]. This is said, by *Pococke*[3], to have extended

(1) Travels in *Egypt* and *Syria*, vol. II. p. 230. *Lond.* 1787.

(2) *Egmont* and *Heyman*, vol. II. p. 33.

(3) *Description of the East, vol.* II. *part* I. *p.* 68. *Pococke* says, that when they were digging for stones to build the castle, upon the north side of the town, they found a great number of *sepulchres*, wherein it was stated *Jews* had been buried eight hundred years before. He saw a stone coffin (p. 69) adorned with reliefs, exhibiting a bull's head within a crown of flowers, and "*a festoon supported by a spread eagle.*" The city has never been inhabited by any people unto whom this religious custom can be ascribed, except its *Jewish* owners. The fact therefore affords curious proof of the antiquity of a very popular symbol in heraldry.

about half a mile farther to the south than the present inclosure of its walls.

Adrichomius[4], considering *Tiberias* to be the *Cinneroth* of the *Hebrews*, says, that this city was captured by *Benhadad* king of *Syria*[5], and, in after-ages, restored by *Herod*, who surrounded it with walls, and adorned it with magnificent buildings. But *Cinneroth*, or, as it is otherwise written, *Kinnereth*, was a city of *Naphtali*, and not of *Zabulon*[6].

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(4) *Adrichomii Theat. Terr. Sanct.* in *Zabulon.* Vid. p. 143. *Colon.* 1628.

(5) 1 *Kings* xv. 20. At the precise moment when this note is introduced, the irruption of the *Wahabee Arabs* into the neighbourhood of *Damascus* has made the eastern district of *Syria* a scene of transactions resembling the state of the country nine hundred and fifty-one years before the *Christian* æra. *Ibn Saoud*, the *Wahabee* Chief, remained only two days and a half in the *Hauran;* overran, in that time, a space of at least 140 miles; plundered and ransacked about thirty villages; and returned flying into the heart of his desert dominions. These particulars are communicated to the author in a letter (dated *Aleppo, May* 3, 1811) from his friend *Burckhardt*, now travelling under the auspices of the *African* Society. They afford a striking parallel with the "Acts of *Asa*, and all his might, and all that he did," who, in his war with *Baasha*, sent *Ben-hadad* of *Damascus* "against the cities of *Israel*, and smote *Ijon*, and *Dan*, and *Abel-beth-maachah*, and all *Cinneroth*, with all the land of *Naphtali*."

(6) *Reland. Palæst. Illust. tom.* II. *lib.* iii. *p.* 1036. *D'Anville* however reconciles this position of *Kinnereth*, which he writes *Cinereth*, by extending the boundaries of *Naphtali* to the southern extremity of the Lake *Gennesareth*.

CHAP. V.

The old *Hebrew* city, whatever was its name, probably owed its birth to the renown of its *baths*. Some of the most antient temples in the world, together with the cities to which they belonged, had a similar origin[1]. *Tiberias*, according to some authors[2], was built by *Tiberius* the *Roman* Emperor, who called it after his own name. But *Josephus* relates, that *Herod* the *Tetrarch* erected it in honour of *Tiberius*, with whom he was in great favour[3]. For this purpose, it is said, he selected the most suitable place in all *Galilee*, upon the border of the Lake *Gennesareth*. The ample document afforded by *Josephus* is sufficient to prove that *Herod's* city was precisely on the spot occupied by the town as it now stands; for in the account given by him of its situation, he describes the *hot baths* of *Emmaus* as being out of the city, and not far from it[4]. Very considerable privileges were given to those who chose to settle there; the

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(1) Witness the temple of *Jupiter* in Mount *Ida*, mentioned by *Homer* and by *Æschylus*; the temple of *Æsculapius* in *Epidauria*; &c. &c.

(2) Ὃς κτίσας πόλιν ἐν τῇ Ἰουδαίᾳ, ἐκάλεσεν αὐτὴν εἰς τὸ ἴδιον ὄνομα Τιβεριάδα· "*Is urbem in Judæâ condidit, et de nomine suo appellavit Tiberiada.*" *Joel* in *Chronographia*, p. 162. Eadem hæc leguntur apud *Michaelem Glycam* in *Annal.* part 3, p. 233. Vid. *Reland. Palæst. Illust. tom.* II. *p.* 1037.

(3) *Antiquit.* lib. xviii. c. 3. et *De Bell. Jud.* lib. ii. c. 8.

(4) Ibid.

ground upon which the city was built being full of *sepulchres*, and thereby considered as polluted by dead bodies[5]. Hence we may infer the existence of a former city upon the same territory. *Tiberias* makes a conspicuous figure in the *Jewish* annals[6]: it was the scene of some of the most memorable events recorded by *Josephus*. In refuting the writings of *Justus*, an historian often quoted by *Stephanus Byzantinus*, he speaks of *Sepphoris* and *Tiberias* as the two most illustrious cities of *Galilee*[7]. During a visit paid to it by *Agrippa*, the successor of *Herod*, the kings of *Comagene*, of *Emessa*, of the Lesser *Armenia*, of *Pontus*, and of *Chalcis*, here met to do him honour, and were magnificently entertained[8]. After the downfal of *Jerusalem*, it continued, until the *fifth* century[9], the residence of *Jewish* patriarchs, rabbins, and learned men. A university was founded here.

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(5) *Antiquit.* lib. xviii. c. 3. et *De Bell. Jud.* lib. ii. c. 8.

(6) "Vide *Misnam Schabbath*, III. 4. et XXII. 5. &c." *Reland. Palæst. Illust. tom.* II. *lib.* iii. *p*, 1039. *Josephus, Antiq.* lib. xviii. c. 3. lib. xix. c. 7. In *Vit.* &c. &c.

(7) *Josephus* in Vitâ suâ.

(8) *Antiq.* lib. xix. c. 7.

(9) *Reland* says, "*usque ad sæculum quartum.*" *Egmont* and *Heyman* mention the *fifth*; and *Pococke*, the *eleventh* century. I have preferred the æra assigned by *Egmont* and *Heyman*, (vol. II. p. 31.) because they mention the precise year, and give their authority.

CHAP. V.

The office of Patriarch was hereditary; and appeared with some lustre under the Emperor *Adrian*, in the person of *Simon* the Third[1]. In the beginning of the *fifth* century[2], the Patriarchate was suppressed, after having subsisted three hundred and fifty years[3]. In the *sixth*, *Justinian*, according to *Procopius*, rebuilt the walls[4]. In the *seventh* century[5], the city was taken by the *Saracens*, under *Caliph Omar*; yet, in the *eighth*, we find it mentioned in an *Itinerary* cited by *Reland*, as still containing many churches and *Jewish* synagogues[6]. Various medals are extant of the city, bearing different inscriptions[7]. These are interesting, not only

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(1) *Egmont* and *Heyman*, vol. II. p. 31.

(2) A. D. 429. *Ibid.*

(3) See *Basnage's* Hist. of the *Jews*.

(4) *Procop.* lib. v. c. 9. *de Ædific. Justinian.*

(5) A. D. 640. See *Basnage*; *Egmont* and *Heyman*; &c. The Emperor *Heraclius* visited this place A. D. 620, as appears from the writings of *Anastasius* (*Histor. p.* 101). Tiberiadem adiiset, accusavere Christiani Benjamin quendam nomine, quasi mala sibi facientem (erat enim admodum opulentus) qui suscepit Imperatorem et exercitum ejus. Ast imperator damnavit eum; 'Quamobrem,' inquiens, 'molestus es Christianis?' qui ait, 'Ut inimicis fidei meæ.' Tunc Imperator admonitum hunc, et ad credendum suasum baptizavit in ædibus Eustachii Neapolitani, qui et ipse cùm Christianus esset Imperatorem excepit." *Rel. Palæst. tom.* II. *p.* 1040.

(6) *Itin. Willibaldi. Rel. Palæst. ibid.*

(7) Vid. *Harduin. Num. Antiq.* p. 498. *Paris*, 1684. *Patin.* p. 185. *Vaillant Numis. Imperat. August. et Cæsar. p.* 374. *Paris*, 1698, &c.

from the dates which they commemorate, but also in the allusion made by some of them to the *baths* of *Tiberias*, the principal cause of the city's celebrity. They are chiefly of the time of *Trajan* or of *Adrian*. Upon some, the *Syrian* goddess *Astarte* is represented standing upon the prow of a vessel, with the head of *Osiris* in her right hand, and a spear in her left[8]. Others represent *Jupiter* sitting in his temple[9]. There are also other medals of the city, with the figure of *Hygeia*, holding a serpent, and sitting on a mountain; from whose base issue two fountains, intended for the hot springs of *Emmaus*[10].

Minerals of the Lake of *Gennesareth*.

Among the pebbles of the shore were pieces of a porous rock, resembling the substance called *Toadstone* in *England*: its cavities were filled with *zeolite*. Native *gold* was found here

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The legend given by *Harduin* is, ΤΙΒΕΡΙΕΩΝ · ΕΠΙ · ΚΛΑΥΔΙΟΥ · ΕΤ · ΑΠ· Those commemorated by *Valliant* have ΚΛΑΥΔΙΟ ΤΙΒΕΡΙΕΩΝ, with different dates. The epocha of the city commences with the year of *Rome* 770; therefore the ΑΠ, or 81, noticed by *Harduin*, answers to the year of *Rome* 850, being the first year of *Trajan's* reign. It was usual to compliment the Emperors by striking medals during the first year of their reign. *Reland* notices a remarkable medal of Tiberias (*tom.* II. *p.* 1042. *Palæst. Illust.*) which had on one side the legend ΤΙΒΕΡΙΑϹ within a laurel wreath, and upon the other the words ΗΡΩΔΟΥ ΤΕΤΡΑΡΧΟΥ L. ΛΔ. with a palm branch.

(8) *Vaillant*, p. 374. *Num. Imperat. Paris*, 1698.

(9) Ibid.

(10) Vid. *Reland. Palæst. Illust.* tom. II. p. 1042.

CHAP. V.

formerly. We noticed an appearance of this kind, but, on account of its trivial nature, neglected to pay proper attention to it, notwithstanding the hints given by more than one writer upon this subject[1]. Neither boat, nor vessel of any kind, appeared upon the lake. The water was as clear as the purest crystal; sweet, cool, and most refreshing to the taste. Swimming to a considerable distance from the shore, we found it so limpid, that we could discern the bottom covered with shining pebbles. Among these stones was a beautiful but very diminutive kind of shell, being a non-descript species of *Buccinum*[2], which we have called BUCCINUM GALILÆUM. We amused ourselves by diving for specimens; and the very circumstance of discerning such small objects beneath

Non-descript shells

(1) *Hegesippus de Excid. Urb. Hiero.* lib. iii. c. 26, &c.

(2) See the *Vignette* to this Chapter. The figure which most resembles this new species of *Buccinum* is in *Chemnitz.* (*Vol. IV. p.* 43. *tab.* 124. *ff.* 1167, 1169.) He calls it *Nassa fasciata;* and describes it "*fasciis alternis obscurè brunneis, rufescentibus et candidis circumcincta.*" He refers also to *Seba,* (*Thesaurus, vol.* III. *tab.* 53. *f.* 43.) who describes it, "*cinereo-flava, itidem costata crenata, et profundè lyrata.*" The latter part of *Seba's* description is particularly characteristic of this new species, which is evidently a *Buccinum. Chemnitz* says that his shell is found in great abundance at *Tranquebar.* Neither of the figures referred to affords a correct representation of the Galilæan *Buccinum*; nor is there in *Linnæus* any description which answers to it. We have therefore named it BUCCINUM GALILÆUM.

the surface, may prove the high transparency of the water. The River *Jordan* maintains its course through the middle of the lake; and, it is said, without mingling its waters. A similar story is related of the *Rhine* and *Moselle* at *Coblentz*, and in other parts of the world, where difference of colour has been caused in water by the junction of rivers[3]. A strong current also marks the passage of the *Jordan* through the middle of the lake; and when this is opposed by contrary winds, which blow here with the force of a hurricane from the south-east, sweeping from the mountains into the lake, it may be conceived that a boisterous sea is instantly raised: this the small vessels of the country are ill qualified to resist. As different statements have been made of the breadth of this lake, and experienced mariners are often tolerably accurate in measuring distance upon water by the eye, we asked Captain *Culverhouse* what he believed to be the interval between *Tiberias* and the opposite shore, where there is a village scarcely perceptible, upon the site of antient *Hippos*. He considered it as equal to six miles. Mr. *Loudon*, Purser of the *Romulus*, and also the Cockswain of the Captain's barge,

River *Jordan*.

Hippos.

(3) See p. 90 of our Third Volume, 8vo. edit.

CHAP. V.

were of the same opinion: of course, such a mode of computing distances must be liable to error. We could obtain no information from the inhabitants respecting the dimensions of their lake: the vague method of reckoning according to the time one of their boats can sail round or across it, was the only measure they could furnish. According to *Sandys*[1], its length is twelve miles and a half, and its breadth six. This is evidently derived from *Josephus*[2]. Of its length we could not form any accurate opinion, because its southern extremity, winding behind distant mountains, was concealed from our view; but we inclined rather to the statement of *Hegesippus*, as applied by *Reland*[3] to the text of *Josephus*; this makes it to equal one hundred and forty *stadia*, or seventeen miles and a half[4]. *Josephus* speaks of the sweetness of its water[5], of its pebbly bottom, and, above

Dimensions of the Sea of *Galilee*.

(1) "In length an hundred furlongs, and fortie in breadth." *Sandys' Travels, Book* iii. *p.* 141. *Lond.* 1637.

(2) See a former Note.

(3) *Palæst. Illust.* lib. i. c. 39. tom. I. p. 259. *Traj. ad Rhen.* 1714.

(4) "Namque lacus ipsius, velut quodam mare sinus amplissimus, in longitudinem centum quadraginta extenditur stadia, latitudine quadraginta diffunditur." *Hegesippus de Excid. Urb. Hiero. lib.* iii. *c.* 26. *vol.* VII. *p.* 492. *Bib. Pat. Par.* 1654.

(5) The waters of this lake are thus extolled by *Quaresmius*: "Non cœnosæ, paludosæ, vel amaræ, sed claræ, dulces, potabiles, et fecundæ." *Quaresmii Elucid. Terr. Sanct. lib.* vii. *c.* 3. *p.* 862. *tom.* II. *Antverp.* 1639.

all, of the salubrity of the surrounding atmosphere[6]. He says the water is so cold, that its temperature is not affected by its being exposed to the sun during the hottest season of the year. A most curious circumstance concerning this lake is mentioned by *Hasselquist*: "I thought it remarkable," observes this celebrated naturalist[7], "that the same kind of fish should be here met with as in the *Nile*; *Charmuth*, *Silurus*, *Bœnni*, *Mulsil*, and *Sparus Galilæus*." This explains the observations of certain travellers, who speak of the lake as possessing fishes peculiar to itself; not being, perhaps, acquainted with the produce of the *Nile*. *Josephus* considers the Lake *Gennesareth* as having fishes of a peculiar nature[8]; and yet it is very worthy of notice, that, in speaking of the fountain of *Capernaum*, his remarks tend to confirm the observation made by *Hasselquist*. "Some consider it," says he[9], "as a vein of the *Nile*, because it brings forth fishes resembling the *Coracinus* of the "*Alexandrian* lake."

Singular Fishes.

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(6) *Joseph.* lib. iii. de *Bell. Jud.* c. 18.

(7) *Hasselquist's* Voy. and Trav. in the *Levant*, p. 157. *Lond.* 1766.

(8) Lib. iii. cap. 18. *de Bell. Jud.*

(9) Ταύτην φλέβα τοῦ Νείλου τινὲς ἔδοξαν, ἐπεὶ γεννᾷ τῷ κατὰ τὴν Ἀλεξανδρέων λίμνην Κορακῖνῳ παραπλήσιον. *Joseph. lib.* iii. *de Bell. Jud. tom.* II. *p.* 258. *ed. S. Haverc. Amst.* &c. 1726. The same kind of fish is mentioned in *Athenæus*, (*p.* 227. *C. Hav.*) See also "*Gesner. de Aquatilibus.*"

CHAP. V.

Antient Naval Engagement.

This lake was the scene of a most bloody naval engagement between the *Romans* under *Vespasian*, and the *Jews* who had revolted during the administration of *Agrippa*. The account of the action, as given by *Josephus*, proves that the vessels of the country were nothing more than mere boats: even those of the *Romans*, expressly built for that occasion, and described as larger than the ships used by the *Jews*, consisted of small craft, rapidly constructed, and for the building of which, it is said, they had abundance both of artificers and materials[1]. *Titus* and *Trajan* were present in that engagement; and *Vespasian* was himself on board the *Roman* fleet. The rebel army consisted of an immense multitude of seditious people, from all the towns of the country, and especially from those bordering upon the lake, who, as fugitives after the capture of *Tarichæa*[2] by

(1) *Josephus*, lib. iii. *de Bell. Jud.* cap. 17.

(2) *Tarichæa* was situate beyond the Baths of *Emmaus*, at the southern extremity of the Lake of *Gennesareth*, three miles and three quarters distant from *Tiberias*; or thirty *stadia*, according to *Josephus*. Between these two cities *Vespasian's* army was often encamped, and generally at the Baths of *Emmaus*. *Pliny*, speaking of *Tarichæa*, says, that, by some, the lake was called after the name of this city: "A meridie Tarichea, quo nomine aliqui et lacum appellant." (*Plin. Hist. Nat. lib.* v. *cap.* 15. *L. Bat.* 1635. *tom.* I. *p.* 262.) In the same manner, the *Lake of Geneva* is by some called the *Lake of Lausanne*; and especially by *Gibbon*, who was offended at being censured

Slaughter of the *Jews*.

Titus, had sought refuge upon the water. The victory gained by the *Romans* was followed by such a terrible slaughter of the *Jews*, that nothing was to be seen, either upon the lake or along its shores, excepting blood, and the mangled corpses of the insurgents: their dead bodies infected the air to such a degree, that the victors as well as the vanquished were sufferers upon the occasion: the number of the slain, after the two actions, (that of *Tarichæa* and the naval engagement which followed,) amounted to six thousand five hundred persons. Neither was the slaughter less memorable of the prisoners, who were marched to *Tiberias* as soon as the victory had been obtained. *Vespasian* caused them all to be shut up in the amphitheatre; where twelve hundred of them were put to death, being unable or unfit to bear arms. This amphitheatre, according to the account given by *Josephus*, was large enough to contain[3] thirty-seven thousand six hundred persons, (besides a vast number of others who were given as slaves by *Vespasian*

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censured for it. The author once heard him express an intention of proving this last to be the only correct appellation.

(3) Future travellers will perhaps discover the remains of a building of this magnitude.

CHAP. V.

to *Agrippa*, as well as of the inhabitants of *Trachonitis*[1], *Gaulon*[2], *Hippos*[3], and *Gadara*[4]; the sum total of which he has not mentioned,) all of whom were mountaineers of *Anti-Libanus* and *Hermon*, or restless tribes of freebooters from *Eastern Syria;* unable, as *Josephus* describes them, to sustain a life of peace, and exhibiting, eighteen hundred years ago, the same state of society which now characterizes the inhabitants of this country.

After reluctantly retiring from this limpid Lake, we returned to the castle. Here, within the spacious and airy apartment prepared for our reception, we mutually expressed our hopes of passing at least one night free from the attacks of vermin; but, to our dismay, the *Sheik*, being informed of our conversation, burst into

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(1) *Trachonitis* was the country near *Damascus*, to the east of *Hermon* and *Anti-Libanus*.

(2) *Gaulon* gave its name to the district called *Gaulonitis*, beyond *Jordan*, on the eastern side of the Lake of *Gennesareth*. It was one of the six cities of refuge.

(3) A city opposite to *Tiberias*, upon the Lake *Gennesareth*, at the south-western extremity of a ridge of mountains bearing the same name, and being a branch of the chain of *Hermon*.

(4) A city beyond *Jordan*, distant seven miles and a half from the Lake *Gennesareth*. Like *Hippos*, it gave its name to a small province. The hot baths of *Gadara* are mentioned by *Epiphanius*. *Gadara*, according to *Polybius*, was one of the strongest cities of the country.

laughter, and said, that, according to a saying current in *Galilee*, "THE KING OF THE FLEAS HOLDS HIS COURT IN TIBERIAS." Some of the party, provided with hammocks, slung them from the walls, so as to lie suspended above the floor; yet even these did not escape persecution: and, for the rest of us, who lay on the bare planks, we were, as usual, tormented and restless during the night, listening to the noise made by the jackals. Being well aware what we had to expect, we resolved to devote as many hours as possible, before day-break, to conversation with the people of the country, to our supper, and to the business of writing our journals. They brought us a plentiful repast, consisting of three sorts of fried fishes from the lake: one of these, a species of *mullet*, was, according to their tradition, the favourite food of JESUS CHRIST. The *French*, during the time their army remained under *Buonaparté* in the *Holy Land*, constructed two very large ovens in this castle. Two years had elapsed, at the time of our arrival, since they had set fire to their granary; and it was considered as a miracle by the inhabitants of *Tiberias*, that the combustion was not yet extinguished. We visited the place, and perceived, that, whenever the ashes of the burned corn were stirred by

Supposed Miracle caused by the *French*.

CHAP. V.

thrusting a stick among them, sparks were even then glowing throughout the heap; and a piece of wood, being left there, became charred. The heat in those vaulted chambers, where the corn had been destroyed, was still very great.

The next morning we arose as soon as light appeared, in order to bathe once more, and take a last survey of the town. Although, from several circumstances, we were convinced that the antient city stood upon the site of the modern, it is very probable that it occupied a greater extent of territory[1], particularly towards the south, where there are remains of buildings. Some authors mention a temple[2], called ΔΩΔΕΚΑΘΡΟΝΟΝ, erected upon the spot where it was believed our SAVIOUR miraculously fed the multitude; and other edifices, of which no trace is now remaining. The most singular circumstance concerning *Tiberias* is mentioned by *Boniface*[3]: he describes the city as not being

(1) *Quaresmius* mentions a gate of black and white *marble* on its western side; describing the city as of a square form, and saying of it, "*Non multum antiqua est, et veteri Tiberiade multò minor: hanc enim longè majorem istâ fuisse circumjacentes magnæ ruinæ, et maximè procedendo ad duo milliaria meridiem versùs, non obscurè demonstrant.*" *Elucid. Terr. Sanct.* lib. vii. cap. 4. tom. II. p. 864. *Ant.* 1639.

(2) *Nicephorus*, lib. viii. cap. 30, &c.

(3) *Bonifacius de Perenni Cultu Terræ Sanctæ*, lib. ii.

habitable, on account of the multitude of *serpents*[4]. This has not been stated by any other author; neither did any observation made by us upon the spot, with regard to the natural history of the country, serve to explain the origin of this misrepresentation; the more remarkable, as it is affirmed by one who resided in the *Holy Land*[5]; and whose writings are frequently quoted by authors towards the end of the *sixteenth* and the beginning of the *seventeenth* centuries. *Tiberias* at present is much inhabited; principally by *Jews*, who are said to be the descendants of families resident there in the time of our SAVIOUR: they are perhaps a remnant of refugees who fled hither after the capture of *Jerusalem* by the *Romans*. The *Christian* inhabitants of this town are, however, also numerous: of this we were convinced, by the multitude we saw coming from the morning service of the church.

Population of *Tiberias*.

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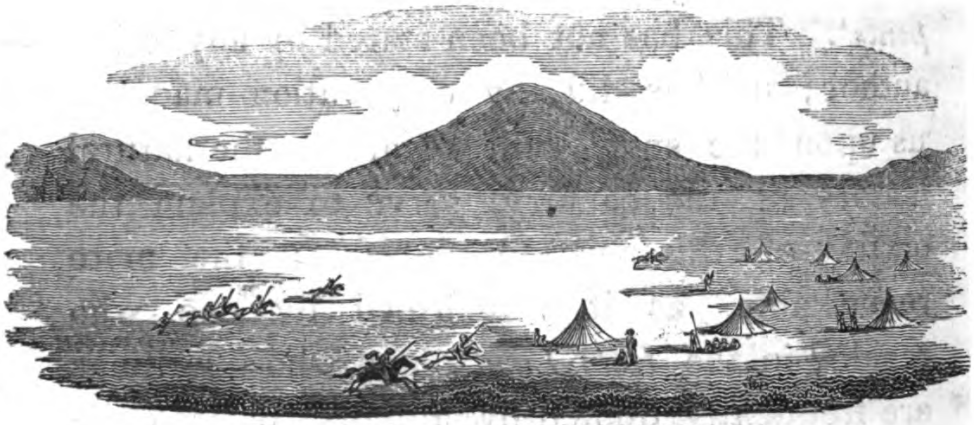
(4) "*Tiberias civitas omninò inhabitabilis est, propter serpentum multitudinem.*" Ib.

(5) He was superior of a monastery at Mount *Sion* in *Jerusalem*, and afterwards advanced to an episcopal see in *Italy*. Vid. *Quaresm. Eluc. tom.* I. *lib.* 5. *c.* 13.



Mount Thabôr, *as seen from the* Plain of Esdraelon.

CHAP. VI.

THE HOLY LAND—TIBERIAS TO NAPOLOSE.

Departure from Tiberias—*Effect of the Climate—Productions of the Desert*—Lûbi—*State of the Country—Mount* Thabôr—*Change of Route—Narrow Escape of the Author—Camp of Djezzar's Cavalry—Wars of the Arabs—Their Manners and Disposition—Address of an Arab to his Mare*—SIMOOM, *or Wind of the Desert—Bread baked in the Sun's Rays—Emir of the Mountains*—Plain of Esdraelon—*Encampments*—Jennin—*Effect produced by Change of Government*—Santorri—*Antient Castle*—Napolose *or* SICHEM—*Reception by the Governor—Aspect and State of the City—Its various Appellations*—

Appellations—Circumstances connected with its antient History—Tomb of Joseph—Tomb of Joshua—*Nature of those Relics—Samaritans*—Jacob's Well.

CHAP. VI.

Departure from *Tiberias.*

We were on horseback by six o'clock on Monday morning, *July* the sixth, notwithstanding our excursion, and continued our route. Leaving *Tiberias,* we took a different road from that by which we came, and crossed an extensive valley, hoping to visit *Mount Thabôr.* In this valley, three hundred *French* cavalry defeated an army of ten thousand *Turks;* an event so astonishing, even to the *Turks* themselves, that they considered the victory as obtained by magic; an art which they believe many of the *Franks* to possess.

Effect of Climate.

All the pleasure of travelling, at this season of the year, in the *Holy Land,* is done away by the excessive heat of the sun. A traveller, wearied and spiritless, is often more subdued at the beginning than at the end of his day's journey. Many rare plants and curious minerals invite his notice, as he passes slowly along, with depressed looks fixed upon the ground; but these it is impossible for him to obtain. It appears to him to be an act of unjustifiable cruelty to ask a servant, or even one of the

CHAP. VI.

attending *Arabs,* to descend from his horse, for the purpose of collecting either the one or the other. All nature seems to droop; almost every animal seeks for shade, which it is extremely difficult to find. But the *chamæleon,* the *lizard,* the *serpent,* and all sorts of beetles, basking, even at noon, upon rocks and in sandy places, exposed to the most scorching rays, seem to rejoice in the greatest heat in which it is possible to exist. This is also the case in *Egypt,* where no desert is so solitary but reptiles and insects may be observed; proving that the ostrich, and other birds found there, are by no means, as some writers have maintained, at a loss for food. It is more probable that the desert offers to them nourishment they could not easily procure elsewhere. A very interesting volume of natural history might be made, relating only to the inhabitants of the *Desert:* they are much more numerous than is commonly believed: and if to these were added the *plants* which thrive only in such a situation, with an account of those extraordinary *petrifactions* found in the *African* deserts; the various *jaspers,* and other *siliceous* concretions abounding in the sandy tract between the *Red Sea* and the *Nile,* as well as all over *Arabia Petræa* and *Mauritania;* the description would be truly marvellous. The enterprise

Productions of the Desert.

of another *Hasselquist* is not required for this purpose; because, although much remains to be discovered, naturalists are already possessed of sufficient materials for such an undertaking.

Lûbi.

After three hours, walking our horses, we arrived at a poor village, called *Lûbi*[1], situate upon the brow of a range of hills, which bound the valley before mentioned, towards the south. During our ride, we had suffered apprehensions from the tribes of *Arabs* under arms, who were occasionally seen, descending and scouring the opposite hills, as we crossed the valley. We could plainly discern them, by means of our glasses, reconnoitering us from the summits of those hills. They were described at *Lûbi* as collected in great force upon Mount *Thabôr;* so that our visit to that mountain became impracticable: the guard whom *Djezzar* had sent with us would not venture thither. We were therefore compelled to rest satisfied with the view we had of it from *Lûbi*. *Djezzar*'s troops had, on the preceding day (Sunday), taken many thousand cattle from the *Arabs:* therefore, besides their natural predatory disposition, they were at this time actuated by motives of the

(1) Pronounced *Looby*.

CHAP. VI.

most direful revenge, not only for the loss of their property, but also of many of their friends and relations, who had been captured. The mere sight of an escort from their bitter enemy, *Djezzar Pasha*, would have induced them to put every one of us to death. We had lost somewhat of our strength by deserters from the pilgrims of our caravan, who had thought proper to remain at *Tiberias*, intimidated by the state of the country. Our number, upon arriving at *Lûbi*, amounted only to thirty-three horsemen: these, by the advice of the captain of the guard, we had dispersed as much as possible during the journey; and taught them to skirmish at a distance from each other, that the scouts of the *Arab* army, upon the heights, might not be able to count our whole force. We were at this time in the midst of a country continually overrun by rebel tribes. The wretched inhabitants of *Lûbi* pretended to be in hourly expectation of an assault, from which they said nothing but their poverty had hitherto preserved them. We could not, however, place any confidence in these people, and determined to make our stay with them as short as possible. Mount *Thabôr* seemed to be distant from this place about six miles. Its top was described as a plain of great extent, finely cultivated,

State of the Country.

Mount *Thabôr*.

and inhabited by numerous *Arab* tribes. It appears to be of a conical form, entirely detached from any neighbouring mountain, and it stands upon one side of the great plain of *Esdraelon*. We breakfasted at *Lûbi*, beneath the shade of some mats covered with weeds, set up against the side of a house; not being perfectly tranquil as to our hosts, who, in a rebel country, evidently brought us food with reluctance, and seemed disposed to quarrel with our guard. Our bread was baked upon heated stones, in holes dug in the ground. The women, who were principally occupied in preparing it, and who occasionally passed us for that purpose, were without veils, and of such unusual beauty, that we saw nothing to compare with them in any other part of the *East*.

Change of Route.

Being therefore compelled to alter the plan of our journey, we returned from *Lûbi*, by the way of *Cana*, once more to *Nazareth*; passing through the field of bearded wheat before mentioned, where the Disciples of CHRIST are said to have plucked the *ears* of corn upon the Sabbath-day. It lies nearly opposite to the village of *Turan*. We collected specimens of the wheat, in imitation of the other pilgrims of our party, who all seemed eager to bear away

CHAP. VI.

the produce of the land, as a consecrated relic. It was, in fact, the only wheat now standing, for the harvest of the country was by this time generally collected.

The next morning, Tuesday, *July* the seventh, we were refused camels to carry our luggage, by the people of *Nazareth;* upon the plea, that the *Arabs* would attack us, and seize the camels, in return for the cattle which *Djezzar* had taken from them. Asses were at length allowed, and we began our journey at seven o'clock. Every one of our party was eager to be the first who should get out of *Nazareth;* for although we had pitched a tent upon the roof of the house where we passed the night, it had been, as usual, a night of penance, rather than of rest: so infested with vermin was every part of the building. The author, accompanied by a servant, set out on foot, leaving the rest of his companions to follow on horseback. Having inquired of an *Arab* belonging to *Djezzar*'s guard the shortest road into the Plain of *Esdraelon,* this man, who had lived with *Bedouins,* and bore all the appearance of belonging to one of their roving tribes, gave false information. In consequence of this, we entered a defile in the mountains, which

separates the Plain of *Esdraelon* from the Valley of *Nazareth*, and found that our party had pursued a different route. Presently messengers, sent by Captain *Culverhouse*, came to us with this intelligence. The rebel *Arabs* were then stationed at a village, within two miles distance, in the plain; so that we very narrowly escaped falling into their hands. It seemed almost evident that the *Arab*, whose false information as to the route had been the original cause of this deviation, intended to mislead, and that he would have joined the rebels as soon as his plan had succeeded. The messengers recommended, as the speediest mode of joining our party, that we should ascend the mountainous ridge which flanks all the plain towards *Nazareth*. In doing this, we actually encountered some of the scouts belonging to the insurgents; they passed us on horseback, armed with long lances, but offered us no molestation. As soon as we had gained the heights, we beheld our companions, collected in a body, at a great distance below in the plain; easily recognising our *English* friends by their umbrellas. After clambering among the rocks, we accomplished a descent towards the spot where they were assembled, and, reaching the plain, found Captain *Culverhouse* busied in surveying with his

CHAP. VI.

glass about three hundred of the rebels, stationed in a village near the mouth of the defile by which we had previously proceeded. It was at this unlucky moment, while the party were deliberating whether to advance or retreat, that the author, unable to restrain the impulse of his feelings, most imprudently and unjustifiably punished the *Arab* who had caused the delay, by striking him. It is impossible to describe the confusion this occasioned. The *Moslems*, to a man, maintained that the infidel who had lifted his hand against one of the faithful should atone for the sacrilegious insult by his blood. The *Arab*, recovered from the shock he had sustained, sought only to gratify his anger by the death of his assailant. Having speedily charged his *tophaike*, although trembling with rage to such a degree that his whole frame appeared to be agitated, he very deliberately pointed it at the object of his revenge, who escaped assassination by dodging beneath the horses, as often as the muzzle of the piece was directed towards him. Finding himself thus frustrated in his intentions, his fury became ungovernable. His features, livid and convulsed, seemed to denote madness: no longer knowing what he did, he levelled his *tophaike* at the captain of *Djezzar*'s guard, and afterwards at

Narrow Escape of the Author.

his dragoman Signor *Bertocino,* who, with Captain *Culverhouse,* and the rest of our party, by this time had surrounded him, and endeavoured to wrest the piece from him. The fidelity of the officers of the guard, added to the firmness and intrepidity of Captain *Culverhouse* and of Signor *Bertocino,* saved the lives of every *Christian* then present. Most of them, destitute of arms, and encumbered by baggage, were wholly unprepared either for attack or defence; and all the *Arabs* of our escort were waiting to assist in a general massacre of the *Christians,* as soon as the affront offered to a *Moslem* had been atoned by the death of the offender. Captain *Culverhouse,* by a violent effort, succeeded in wresting the loaded weapon from the hands of the infuriate *Arab;* and Signor *Bertocino,* in the same instant, with equal intrepidity and presence of mind, galloping among the rest of them, brandished his drawn sabre over their heads, and threatened to cut down the first person who should betray the slightest symptom of mutiny. The captain of *Djezzar*'s guard then secured the trembling culprit, and it was with the greatest difficulty we could prevent him from putting this man to death. The rest of the *Arabs,* now awed into submission, would gladly have consented to such a sacrifice, upon

CHAP. VI.

the condition of our concealing their conduct from *Djezzar*, when we returned to *Acre*. These men afterwards confessed, that if any blood had been shed, it was their intention to desert, and to have joined the rebel army. A fortunate piece of policy put an end to the whole affair. One of our party, riding off at full speed into the plain, threw his lance into the air, and thus began the game of *Djerid;* the rest soon following, and expressing, by loud shouts, their readiness to restore peace. Nothing, however, could conciliate the offended *Arab*. He continued riding aloof, and sulky, holding no communication even with his own countrymen; until at length, having advanced to a considerable distance into the Plain of *Esdraelon*, we espied a large camp, which our conductors recognised as consisting of cavalry belonging to *Djezzar*. We therefore directed our course towards the tents.

As we crossed this immense plain to the camp, we had a fine view of Mount *Thabór*[1],

(1) *Reland* writes this word *Tabor:* but the author has preferred following the orthography of *Eusebius* (*in Onomast.*) as cited by *Reland*, and of the other *Greeks*, who wrote Θαβὼρ; because this exactly agrees with the name of the mountain as it is now pronounced in

standing quite insular, towards the east[2]. The *Arabs* were said to be in great number upon all the hills, but particularly upon or near to that mountain. We found *Djezzar*'s troops encamped about the centre of this vast plain, opposite to some heights where the *French* were strongly fortified during their last campaign in *Syria*. The camp contained about three hundred cavalry, having more the appearance of banditti than of any regular troops; and indeed it was from tribes of rovers that they were principally derived. Two days before our arrival, upon Sunday, *July* the fifth, they fell upon the *Arabs* who were tending their numerous herds of cattle, seized their property, and killed many of them. They justified themselves, by urging

Camp of *Djezzar*'s Cavalry.

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in the *Holy Land*. It is somewhat singular, that *Reland*, who cites *Adamnanus* (*de Locis Sanctis*), should have omitted to notice the following passage; because it occurs immediately after the extract he has inserted from that author, in his chapter "De Tabore." (Vid. *Palæst. Illust.* lib. i. c. 51.) "*Sed inter hæc et hoc est notandum, quòd illius famosi montis nomen Græcis litteris sic oporteat scribi, per θ, et ω longum,* Θαβὼρ: *Latinis verò litterulis cum aspiratione, Thabor, productâ ô litterâ. Hujus orthographia vocabuli in libris Græcitatis est inventa.*" (Vide *Mabillon.* tom. iv. *Actor. Sanctor. Ord. Benedicti*, p. 517. *L. Par.* 1672.) A philologist in the *seventh* century, upon a rock in the *Hebrides*, is a curious circumstance in history: yet this is the fact; for, in this instance, it is evidently the *Abbot* of *Iona*, and not *Arculfus* the *French* bishop, who makes the observation.

(2) See the *Vignette* to this Chapter.

CHAP. VI.

that these *Arabs* never pay the tribute due to *Djezzar*, unless it be exacted by force; and upon such emergencies all is confiscated that falls into the hands of the conquering party.

Wars of the *Arabs*.

Their battles resemble those recorded in Scripture. A powerful prince attacks a number of shepherd kings, and robs them of their possessions; their "flocks and herds, and silver and gold, and men-servants, and maid-servants, and camels and asses." In the earliest ages of history, we find such wars described, when "*Chedorlaomer*, and the kings that were with him, smote the *Rephaims* in *Ashteroth Karnaim*, and the *Zuzims* in *Ham*, and the *Emims* in the Plain of *Kiriathaim*, and the *Horites* in their Mount *Seir*, unto the Plain of *Paran*, which is by the wilderness." In the battle of *July* the fifth, after a skirmish in which forty *Arabs* were killed and many wounded, *Djezzar*'s troops succeeded in driving to the mountains an army of ten thousand, as they related, (probably not half that number,) who left behind them sixty-eight thousand bullocks, camels, goats, and asses. When these attacks take place, the first care of the *Arabs* is directed to the preservation of their women and children, the aged and the sick; who are hurried off to the mountains, upon the earliest intelligence of danger.

Their effects and their wealth consist generally of cattle[1]. Their *Emirs* and *Sheiks*[2] have gold and silver; but, like the *Laplanders*, they bury it in the earth; thus it is frequently lost; because the owner dies without acquainting his successor where he has concealed his treasure. Corn is extremely cheap among the *Arabs*. They pasture their cattle upon the spontaneous produce of the rich plains, with which the country abounds. Their camels require but little nourishment; existing, for the most part, upon small balls of meal, or the kernels of dates[3]. The true *Arab* is always an inhabitant of the *Desert*, a name given to any solitude, whether barren or fertile. Hence the appellation bestowed upon them, of *Badawi* or *Bedouins;* for this appellation signifies nothing more than *Inhabitants of the Desert*[4]. Their usual weapons consist of a lance, a poignard, an iron mace, a battle-axe, and sometimes a matchlock gun. The moveables of a whole family seldom exceed a camel's load. They reside always in tents,

Manners and Disposition of the *Arabs*.

(1) See *D'Arvieux, Voyage dans la Palestine, ch.* x. *p.* 191. *Par.* 1717.

(2) *Sheik* signifies, properly, an *Elder*. In the mountainous parts of *Syria*, it means simply a *Landholder*. The leading *Sheik* of a country is called *Emir*, or *Prince*.

(3) See *D'Arvieux*, ibid.

(4) Ibid. p. 112. Note (a).

CHAP. VI.

in the open plain, or upon the mountains. The covering of their tents is made of goats' hair, woven by their women. Their mode of life very much resembles that of the gipsies in *England;* men, women, children, and cattle, all lodging together. In their disposition, although naturally grave and sedate, they are very amiable; considering hospitality as a religious duty, and always acting with kindness to their slaves and inferiors[1]. There is a dignity in their manner which is very striking; and this perhaps is owing to their serious deportment, aided by the imposing aspect of their beards. Selfishness, the vice of civilized nations, seldom degrades an *Arab;* and the politeness he practises is well worthy of imitation. Drunkenness and gaming, the genuine offspring of selfishness, are unknown among them. If a stranger enter one of their tents, they all rise, give him the place of honour, and never sit until their guest is accommodated. They cannot endure seeing a person spit, because it is deemed a mark of contempt: for the same reason it is an

(1) *D'Arvieux,* whose *racy* account of their manners and customs seems to have derived from the soil upon which it was written the truth and sincerity characteristic of the people, says, that "Scandal is unknown among them; that they speak well of all the world; never contradicting any one." *Ibid. p.* 165.

offence to blow the nose in their presence[2]. They detest the *Turks*, because they consider them as usurpers of their country. The curious superstition of dreading the injurious consequences of a *look*, from an *evil*, or an *envious eye*, is not peculiar to the *Arabs*. The *Turks*, and many other nations, particularly the *Irish*[3], the Highlanders of *Scotland*, and the people of *Cornwall*, entertain the same notion. But the *Arabs* even extend it to their cattle, whom they believe liable to this *fascination*. The Antients, according to *Virgil*[4], entertained a similar fantasy. To relate all that may be said concerning

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(2) See *D'Arvieux's Voyage, p.* 171. D'ARVIEUX says, that to break wind before an *Arab* is deemed an act of infamy: "Il est souvent arrivé que ceux qui avoient eu ce malheur, ont été obligés de s'absenter, et de passer chés d'autres peuples, pour n'être pas exposés aux huées, et à toutes les suites d'une méchante réputation." *Ibid. p.* 172.

Xenophon, in the beginning of the *Cyropædia*, speaks thus of the PERSIANS: *Αἰσχρὸν μὲν γὰρ ἔτι καὶ νῦν ἐστι Πέρσαις, καὶ τὸ ἀποπτύειν, καὶ τὸ ἀπομύττεσθαι, καὶ τὸ φύσης μεστοὺς φαίνεσθαι· αἰσχρὸν δὲ ἔτι, καὶ τὸ ἱόντα που φανερὸν γενέσθαι, ἢ τοῦ οὐρῆσαι ἕνεκα, ἢ καὶ ἄλλου τινὸς τοιούτου.* And in the beginning of the 8th book he says: *Ἐμελέτησε δὲ [ὁ Κύρος] καὶ ὡς μηδὲ πτύοντες, μηδὲ ἀπομυττόμενοι φανεροὶ εἶεν· μηδὲ μεταστρεφόμενοι ἐπὶ θέαν μηδενὸς, ὡς οὐδὲν θαυμάζοντες. Πάντα δὲ ταῦτα ᾤετο φέρειν τι εἰς τὸ δυσκαταφρονητοτέρους φαίνεσθαι τοῖς ἀρχομένοις.*

(3) A remarkable instance of this superstition was stated in evidence, during a trial for murder, at the Assizes for the County of *Mayo*, in *Ireland*; Tuesday, *August* 13, 1816.

(4) "Nescio, quis teneros oculus mihi fascinat agnos."
Ecl. iii. 103.

CHAP. VI.

their other customs, particularly the delight they take in horsemanship, and the estimation in which high-bred horses are held among them, would be only to repeat what has been already related, with admirable conciseness, truth, and judgment, by *D'Arvieux;* whose work, already referred to, is worthy the regard of every reader[1]. He has preserved the address of an *Arab* to his *mare,* as delivered in his own presence; and this, more eloquent than whole pages of descriptive information, presents us

(1) Of all the *Arab* tribes, there is not one which at present excites so much interest as that of the *Wahabees;* whose very existence had scarcely merited attention when the author was engaged in these travels. *Ibn Saoud,* the present *Wahabee* Chief, made, in *July* 1810, an incursion into the neighbourhood of *Damascus.* This happened about the time the enterprising BURCKHARDT arrived in that city, from *Palmyra;* and it is from his correspondence with the author that the substance of this note is derived. "The inhabitants of *Damascus,*" (says he, in a letter dated *Aleppo,* May 3, 1811,) "knowing the *Pasha's* feeble resources for the defence of the city, were so much terrified, that many began to send off their most valuable effects to the mountain of the *Druses.* The *Wahabees,* however, executed their design in the true *Arab* style. *Ibn Saoud* remained only two days and a half in the HAURAN (*a mountainous district of Libanus, south-east of Damascus, still retaining its antient patriarchal name*); overran, in that time, a space of at least 140 miles; plundered and ransacked above thirty villages; and returned, flying into the heart of his desert dominions. The *Pasha* had issued from *Damascus,* with a corps of above six thousand men, but did not choose to hazard an engagement. *Ibn Saoud* was for several hours in view of him; but contented himself with awkwardly firing his guns. The *Wahabees* were, for the greater part, mounted upon she-camels, whose milk afforded, in the desert, subsistence to themselves, and to the few horses which accompanied them. Their strength was between six and

with a striking picture of *Arabian* manners[2]. "*Ibrahim*," says he[3], "went frequently to *Rama* to inquire news of that *mare* which he dearly loved. I have many a time had the pleasure to see him weep with tenderness the while he was kissing and caressing her. He would embrace her; would wipe her eyes with his

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and seven thousand men. It is to be presumed that their success will tempt them to repeat their attack; the eastern districts of *Syria* will then rapidly be deserted by their inhabitants; and the desert, which is already daily gaining ground upon the cultivated fields, will soon swallow up the remaining parts of one of the most fruitful countries of the *East*."

(2) This man's name was *Ibrahim*: being poor, he had been under the necessity of allowing a merchant of *Rama* to become a partner with him in the possession of this animal. The mare was called *Touisa* (according to our mode of pronouncing *Louisa*); her pedigree could be traced, from public records, both on the side of the sire and dam, for five hundred years prior to her birth; and *her price was three hundred pounds*; AN ENORMOUS SUM IN THAT COUNTRY.

(3) "Ibrahim alloit souvent à Rama, pour sçavoir des nouvelles de cette cavalle qu'il aimoit chèrement. J'ai eu plusieurs fois le plaisir de le voir pleurer de tendresse, en la baisant, et en la caressant. Il l'embrassoit, il lui essuïoit les yeux avec son mouchoir, il la frottoit avec les manches de sa chemise, il lui donnoit mille bénédictions durant des heures entières qu'il raisonnoit avec elle: 'Mes yeux,' lui disoit-il, 'mon âme, mon cœur, faut-il que je sois assez malheureux pour t'avoir venduë à tant de maîtres, et pour ne te pas garder avec moi? Je suis pauvre, ma Gazelle! tu le sçais bien, ma mignonne! Je t'ai élevée dans ma maison tout comme ma fille; je ne t'ai jamais battuë ni grondée; je t'ai caressée tout de mon mieux. Dieu te conserve, ma bien aimée! Tu es belle, tu es douce, tu es aimable! Dieu te préserve du regard des envieux!'" *Voyage dans la Palestine* p. 201. *Par.* 1717.

CHAP. VI.

handkerchief; would rub her with his shirt-sleeves; would give her a thousand benedictions, during whole hours that he would remain talking to her. '*My Eyes*,' would he say to her, '*my Soul, my Heart, must I be so unfortunate as to have thee sold to so many masters, and not to keep thee myself? I am poor, my Antelope! Thou knowest it well, my darling! I brought thee up in my dwelling, as my child; I did never beat nor chide thee; I caressed thee in the fondest manner. God preserve thee, my beloved! Thou art beautiful! Thou art sweet! Thou art lovely! God defend thee from envious eyes*[1]*!*' "

Address of an *Arab* to his *Mare*.

Upon our arrival in the camp, we found the General in a large green tent, open all around, and affording very little shelter from the heat, as the *Simoom*, or wind of the desert[2], was at

(1) See the passage from *Virgil*, in a former Note.

(2) An allusion to the "*Wind of the desert*" occurs in the Poems of OSSIAN. *Malvina*, the daughter of *Toscar*, lamenting the death of her lover, says, "I was a lovely tree, in thy presence, *Oscar*, with all my branches around me; but thy death came like *a blast from the desert*, and laid my green head low." If this be not an interpolation of *Macpherson*, the translator of CROMA, it may be urged as a striking instance of internal evidence with regard to the *Celtic* origin of those Poems; the *Celts*, who were *Phœnicians*, having thus preserved, by tradition, a metaphor derived neither from *Ireland* nor from *Scotland*, where the *blast of the desert* has never been felt, but from the parent country of the *Celtic* race, whence the saying was transferred into the *Erse* poetry.

Simoom, or Wind of the Desert.

that time blowing, and far more insufferable than the sun. Its parching influence pervaded all places alike; and coming as from a furnace, it seemed to threaten us all with suffocation. The author was the first who sustained serious injury from the fiery blast, being attacked by giddiness accompanied with burning thirst. Head-ache, and frequent fits of shivering, ensued; and these ended in violent fever. For some time, extended upon the ground, he vainly endeavoured to obtain some repose. The rest of the party, seated upon carpets near the General, informed that officer of the danger to which we had been exposed from the conduct of our escort; and besought an additional guard to accompany us as far as *Jennin*, upon the frontier of the territory of the *Pasha* of *Damascus*, whence *Djezzar's* soldiers were to return to *Acre*. This was readily granted. A large bowl of *pilau*, or boiled rice, was then brought, with melons, figs, sour milk, boiled mutton, and bread cakes, which they told us had been baked in the sun's rays. The author was too ill to witness the truth of this; but no one of the party entertained any doubt of the fact. *Djezzar's* officers who were in the tent joined in this repast, and fed heartily, helping themselves to the *pilau* with their fingers; eating all out of

Bread baked in the Sun's Rays.

CHAP. VI.

the same bowl; and shaking off the grains of rice, as they adhered to their greasy hands, into the mess of which all were partaking. The most interesting personage present upon this occasion was an *Arab* Prince from the mountains, a young man who arrived with terms of truce. He was served in a part of the tent exclusively appropriated to his use; while a third service was also placed before the General. The dress of the young *Emir*, considering his high rank, was worthy of particular notice. A simple rug across his body afforded its only covering. A dirty handkerchief, or coarse napkin, was bound about his temples. These constituted the whole of his apparel. His legs and feet were naked. As this curious banquet was going on, a party of *Turks*, who were with the General, sat round the border of the tent, with their pipes in their mouths, silently gazing at our party: near to these were stationed the attendants of the mountain *Emir*, between whom and their lord there was not the slightest distinction of dress. The meal being finished, the young *Prince* began his parley with the General; telling him, that he came to offer his tribute due to *Djezzar*; to crave protection for his *clan* or family, and for his flocks. This business ended, all that were in the tent

prepared to take their nap, and, having stretched themselves upon the same carpets which had served for their dinner-tables, fell fast asleep.

Plain of *Esdraelon.*

Here, on this plain[1], the most fertile part of all the land of *Canaan*[2], (which, though a solitude,

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(1) Called, by way of eminence, "THE GREAT PLAIN," Μέγα πεδίον: in Scripture, and elsewhere, the "*great Plain*, or *Field, of Esdraelon*," the "*Field of Megiddo*," the "*Galilæan Plain*." It was afterwards called the "*Plain of Saba*." "*Et adverte*," says BROCARDUS "*quòd campus iste Magedo, Esdrelon, et planicies Galileæ sunt ferè unus et idem campus: sed nomina illa hodie omnia in oblivionem abierunt, vocaturque campus Sabæ*." (Vid. *Terr. Sanct.* Descript. p. 307. *Nov. Orb.* Reg. &c. *Basil*, 1537.) It is often written *Esdrelon*, according to *Brocardus*; but we found the name still in use in the country, and pronounced *Esdraelon*, according to the manner in which the *Greeks*, and particularly EUSEBIUS, modified the name of the city *Jezreel*, whence the plain derived its appellation. "*Eusebius*, ad vocem Ἰσραὴλ, scribit esse vicum nomine Ἐσδραηλὰν, ἐν τῷ μεγάλῳ πεδίῳ κειμένην." (*Reland. Palæst.* lib. i. c. 55. *Utrecht*, 1714.) "As the name *Jezreel* became *Esdraela* among the Greeks, (*Wells's Hist. Geog. vol.* I. *p.* 339. *Oxf.* 1801.) so the adjoining plain is thence still denoted by the name of the *Plain of Esdraelon*." This plain is the *Armageddon* of the Apocalypse: (*Vid. Quaresmii Eluc. T. S. lib.* vii. *c.* 4.) "And he gathered them together, into a place called, in the Hebrew tongue, ARMAGEDDON." *Ch.* xvi. *v.* 16.

(2) "Gleba ejus optima est, fertilis supra modum in frumento, vino, et oleo, atque adeò rebus omnibus affluit, ut qui suis oculis aliquando conspexerunt, affirment sese nihil unquam perfectius, et in quod natura æquè omnia sua contulisset, aspexisse." *Adrichom. Theat. Terr. Sanct. p.* 35. *Colon.* 1628. "Cette campagne est la plus fertile et la plus heureuse pour les pasturages de toute la Terre Saincte, et porteroit de très beaux grains, et en abondance, comme nos meillures terres de France, si elle estoit cultivée." *Doubdan Voy. de la Terre Saincte, p.* 579. *Par.* 1657.

CHAP. VI.

we found like one vast meadow, covered with the richest pasture,) the tribe of *Issachar*[1] "rejoiced in their tents." In the first ages of *Jewish* History, as well as during the *Roman* Empire, the *Crusades*, and even in later times, it has been the scene of many a memorable contest[2]. Here it was that BARAK, descending with his ten thousand from Mount *Thabôr*, discomfited SISERA[3] and "all his chariots, even nine hundred chariots of iron, and all the people that were with him," gathered "from *Harosheth* of the *Gentiles*, unto the river of *Kishon*;" when "all the host of SISERA fell upon the edge of the sword; and there was not a man left;" when "the kings came and fought, the kings of *Canaan* in *Taanach*[4], by the waters of *Megiddo*."

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(1) *Deut.* xxxiii. 18.

(2) "C'est là," says *Doubdan*, "où le prophéte Elie fit mourir ces quatre cens cinquante faux prophétes de Baal sur le torrent de Cison, qui y passe et l'arrouse dans toute sa largeur." *(Voy. de la T. S. p.* 579. *Par.* 1657.) In this, perhaps, *Doubdan* is for once mistaken. *Elijah* took the prophets of *Baal* from *Carmel* down to the brook *Kishon*; but that river flows into the sea, after leaving the *Plain of Esdraelon*, through another plain whereon *Acre* is situate, connected with this by a narrow valley. See *Maundrell's Journey, p.* 57.

(3) *Judges* iv. 13, 15, 16. & ch. v. 19.

(4) "*Josephus*, lib. viii. Antiq. cap. ii. τὸ μέγα πεδίον fuisse regionem cui præfectus erat Banaias filius Achilud scribit, pro quâ regione Sacer Codex *Taanach*, *Megiddo* et *Bethschear* substituit." *Reland. Palæst. lib.* i. *c.* 55. *tom.* I. *p.* 366. *Utrecht*, 1714.

Here also it was that JOSIAH, king of *Judah*, fought in disguise against NECHO, king of *Egypt*, and fell by the arrows of his antagonist[5]. So great were the lamentations for his death, that the mourning for JOSIAH[6] became an ordinance in *Israel*." The "great mourning in *Jerusalem*," foretold by *Zechariah*[7], is said to be as the lamentations in the Plain of *Esdraelon*, or, according to the language of the Prophet, "as the mourning of *Hadadrimmon* in the *Valley of Megiddon*. JOSEPHUS often mentions this very remarkable part of the *Holy Land*[8], and always under the appellation of "*The Great Plain*[9]." The supplies that *Vespasian* sent to the people of *Sepphoris* are said to have been reviewed in the great plain, prior to their distribution into two divisions; the infantry being quartered within the city, and the cavalry encamped upon the plain. Under the same name it is also

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(5) 2 *Kings*, xxiii. 29.

(6) "And all *Judah* and *Jerusalem* mourned for *Josiah*. And *Jeremiah* lamented for *Josiah*; and all the singing-men and the singing-women spake of *Josiah* in their lamentations to this day, and made them *an ordinance in Israel*." 2 *Chron*. xxxv. 24, 25.

(7) *Zechar*. xii. 11.

(8) *Josephus*, lib. iii. de Bell. c. 2, & 3. Id. lib. v. Antiq. c. 1. Lib. viii. Antiq. c. 2. &c. &c.

(9) Τὸ μέγα πεδίον.

CHAP. VI.

mentioned by *Eusebius*[1], and by *St. Jerom*[2]. It has been a chosen place for encampment in every contest carried on in this country, from the days of *Nabuchodonosor*, king of the *Assyrians*, (in the history of whose war with *Arphaxad* it is mentioned as *the great Plain of Esdrelom*[3],) until the disastrous march of *Napoleon Buonaparté* from EGYPT into SYRIA. *Jews, Gentiles, Saracens,* Christian *Crusaders,* and Anti-christian *Frenchmen, Egyptians, Persians, Druses, Turks,* and *Arabs,* warriors out of "every nation which is under heaven," have pitched their tents upon the *Plain of Esdraelon,* and have beheld the various banners of their nations wet with the dews of *Thabôr* and of *Hermon*[4]. It has not often been noticed in books of travels, because it does not occur in the ordinary route pursued by

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(1) *Eusebius* ad voc. Ἰσραήλ. Id. ad voc. Ἀρβηλά. Et ad voc. Βαιθακὰδ, &c.

(2) *Hieronymus,* lib. de Sit. et Nom. Locorum *Hebraïcorum.*

(3) It is so written from the original, Πεδίον μέγα Ἐσδρηλών. Vid. *Judith,* c. i. 8. And according to our Version, "*Nabuchodonosor,* king of the *Assyrians,* sent unto all that dwelt in *Persia,* and to all that dwelt westward, and to those that dwelt in *Cilicia* and *Damascus,* and *Libanus,* and *Anti-Libanus,* and to all that dwelt upon the sea-coast, and to those among the nations that were of *Carmel,* and *Galaad,* and the higher *Galilee,* and *the great Plain of Esdrelom.*"

(4) "We were sufficiently instructed by experience, what the holy Psalmist means by the '*dew of Hermon:*' our tents being as wet with it as if it had rained all night." *Maundrell's Journey, p.* 57. *Oxf.* 1721.

pilgrims, in their journeys to *Jerusalem.* These men have generally landed at *Jaffa;* and have returned thither, after completing their pilgrimage[5]: in consequence of this, we seldom meet with any accounts of *Galilee,* or of *Samaria,* in their writings[6]. Even *Doubdan*[7], whose work, full of the most valuable information, may be considered as the foundation of every recent description of the *Holy Land,* contents himself with the view afforded of this plain from *Mount Thabôr*[8]. Not that he has, on this account,

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(5) Of which fact the Reader may find amusing evidence in an extract from a MS. Poem of the *Cottonian* Library. The last line will not easily be paralleled.

"At Port *Jaff* begynn wee,
"And so frothe from gre to gre,
"At Port Jaff ther is a place,
"Wher Petur reised thrugh Goddes grace,
"From dede to lif to Tabitane,
"*He* was a *woman* that was *her* name."

See *Purchas, lib.* viii. *c.* 15. *p.* 1238. *Lond.* 1624.

(6) This plan has so constantly been adopted by persons resorting to the *Holy Land,* that in the very recent instance of the visit paid to that country by *Châteaubriand,* (whose interesting Travels were published while this sheet was preparing for the press,) his journey extends only from *Jaffa* to *Jerusalem,* and from *Jerusalem* back again to *Jaffa.* (See *Trav. in Greece, Palestine, Egypt, and Barbary, during the years* 1806 *and* 1807, *by F. A. Châteaubriand. English edit. Lond.* 1811.) The *French* edition could not be had when this volume was printing.

(7) Mons. *Châteaubriand* pleasantly styles him "honest *Doubdan.*" (*Ibid. vol.* II. *p.* 141.) justly extolling, upon other occasions, his perspicuity, accuracy, erudition, and, above all, his simplicity.

(8) "Or pendant que nous sommes encore sur le faiste de cette saincte montagne, il nous la faut horizonter et jetter la veuë avec plaisir

CHAP. VI.

Encampments.

omitted any interesting circumstance of its history. He has given us a lively picture of the different encampments he observed from the summit. "We had the pleasure," says he[1], "to view, from the top of that mountain, *Arabs* encamped by thousands; tents and pavilions of all colours, green, red, and yellow; with so great a number of horses and camels, that it seemed like a vast army, or a city besieged: and to the end that each party might recognise its peculiar banner and its tribe, the horses and camels were fastened round the tents, some in square battalions, others in circular troops, and others again in lines: not only were *Arabs* thus encamped, but also *Turks* and *Druses*, who maintain abundance of horses, camels, mules, and asses, for the use of the caravans coming from or going to *Damascus*, *Aleppo*, *Mecca*, and *Egypt*."

Being provided with an addition to our escort, of ten well-mounted and well-accoutred

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plaisir sur tous les lieux considérables qu'on y descouvre, à l'imitation de la grande Saincte Paule, laquelle, comme dit Sainct Jerosme (*Ieron. Ep.* 27. *ad Eusto.*) montant sur le Thabor, ou le Fils de Dieu s'est transfiguré, elle contemploit les montagnes d'Hermon, et Hermonim, les grandes campagnes de Galilee," &c. *Voyage de la Terre Saincte*, *p.* 577. *Par.* 1657.

(1) Ibid. p. 579.

Arabs in the service of *Djezzar*, we took leave of the General at three o'clock P. M. and, having mounted our horses, continued our journey across the plain, towards *Jennin*. A tolerably accurate notion of its extent, in this direction, may be obtained from a statement of the time we spent in crossing it. We were exactly seven hours[2] thus employed; proceeding at the rate of three miles in each hour. Its breadth, therefore, may be considered as equal to twenty-one miles. The people of the country told us it was two days' journey in length. One hour after leaving the camp, we crossed the line of separation between the dominions of *Djezzar Pasha* and those of the *Pasha* of *Damascus*. This line is nearly in the middle of the plain. At six we arrived at *Jennin*[3], a small village, where we passed the night. The setting sun gave to it a beautiful appearance, as we drew nigh to the place. Here again we observed, as a fence for gardens,

Jennin.

(2) It is a curious fact, which may shew how regularly computed distances, in this part of *Asia*, correspond with the time actually employed by travellers in passing them, that when the author compared this note in his Journal with the diary of *Maundrell*, he found that this traveller had performed the same journey precisely in the same space of time. He left *Jennin* at midnight, travelled all night, and in *seven hours* reached the opposite side, near *Nazareth*. See *p.* 112. *Journ. from Alepp. &c. Oxf.* 1721.

(3) Written *Jenneen* by *Maundrell*. *Journ. from Aleppo, &c. p.* 111.

CHAP. VI.

the *Cactus Ficus Indicus*, growing to such enormous size, that the stem of each plant was larger than a man's body. The wood of it is fibrous, and unfit for any other use than as fuel. The wounds which its almost imperceptible thorns inflict upon those who venture too near it, are terrible in this climate; they are even dangerous to *Europeans*. Its gaudy blossoms made a most splendid show, in the midst of the weapons that surrounded them. The ruins of a palace and of a mosque in *Jennin* seem to prove that it was once a place of more importance than it is at present. *Marble* pillars, fountains, and even piazzas, still remain in a very perfect state. An inscription over one of these buildings, in *Arabic*, purported that it was erected by a person of the name of *Selim*. This place is the GINÆA of antient authors. Under this name it occurs in the description given of *Samaria* by *Josephus*[1]; deriving then, as it does now, the circumstance of its notoriety from its situation as a frontier village. It was the northern boundary of that province[2]. *Adrichomius*

(1) Lib. iii. *de Bell.* c. 2.

(2) "Γιναία. Vicus qui Samaritin a septentrione terminat, in campo situs, ita legit Rufinus: nam in Græco est ἐν μεγάλῳ πεδίῳ. . . . . Illic loci situs est hodieque vicus *Zjennin*, vel, ut alii scribunt, *Jennin* dictus, et transeunt illum qui Ptolemaïde Samariam, atque ita Hierosolymas, tendunt." *Reland. Palæst. lib.* iii. *tom.* II. *p.* 812. *Utrecht*, 1714.

describes it as situate at the foot of *Mount Ephraim*[3], "where," says he, "*Galilee* ends, and *Samaria* begins." *Quaresmius* has written a long chapter concerning this place[4]. Here the level country terminates; for although many of the authors, by whom *Ginæa* is mentioned, describe it as situate in the plain, it is in fact placed, as *Adrichomius* affirms, upon the foot of a hill, and upon its western declivity.

Effect produced by better Government.

As the day dawned the next morning, it was pleasing to observe the effects of better government in the dominion of the *Pasha* of *Damascus*. Cultivated fields, gardens, and cheerful countenances, exhibited a striking contrast to the territories of *Djezzar Pasha*, where all was desolation, war, and gloominess. We began our journey to *Napolose* at four o'clock. At seven we arrived at the Castle of *Santorri*, situate upon a hill, and much resembling the old castellated buildings in England. It is very strong, and, for a place of so much consideration, it may be wondered that no account is given of it, even by authors who have mentioned almost every village in the *Holy Land*. We

Santorri.

(3) *Adrichom. Theat. Terr. Sanct.* in *Manassem*, I. Num. 39. p. 73. *Colon.* 1628.

(4) *Quaresmii Eluc. T. S. lib.* vii. *c.* 3. *tom.* II. *p.* 816. *Antv.* 1639.

CHAP. VI.

should have considered this as the site of the antient SAMARIA, were it not for the express mention made by *Maundrell*[1], and by others, of the town of SEBASTE, still preserving a name belonging to that city. *Quaresmius* also mentions[2] the city of "*Sebaste, sive Samaria,*" as occurring in the route from *Sichar* to *Jemni*, or *Jennin*: although, performing this journey, we found no other place intervening, except *Santorri*; and it is situate upon a hill, according to the description given of antient *Samaria*, which *D'Anville* places midway between *Ginæa* and *Napolose*, or SICHEM. To enter further upon this subject at present, were rather to perplex than to illustrate the geography of the country; and therefore it may be left for future travellers to explain the real situation of the place called SEBASTE by *Quaresmius*, and SEBASTA by *Maundrell*, and possibly to throw some light upon the history of *Santorri*.

Antient Castle.

The hill on which the Castle of *Santorri* is situate, rises upon the south side of a valley, bounded by other hills on every side; being

(1) Journey from *Aleppo* to *Jerusalem*, pp. 59 and 111. *Oxf.* 1721.
(2) Elucid. *Terr. Sanct.* tom. II. p. 810. *Antv.* 1639.

about two miles in breadth, and five in length. This fortress held out against *Djezzar,* when he was *Pasha* of *Damascus,* and compelled him to raise the siege after two months. Having ascended to the castle, we were admitted within the gate, beneath a vaulted passage, quite dark, from its tortuous length and many windings. In the time of the *Crusades,* it must have been impregnable; yet is there no account of it in any author; and certainly it is not of later construction than the period of the *Holy Wars.* The Governor received us into a large vaulted chamber, resembling what is called *the Keep,* in some of our old *Norman* castles; which it so much resembled, that if we consider the part acted by the *Normans* in those wars, it is possible this building may have owed its origin to them. A number of weapons, such as guns, pistols, sabres, and poignards, hung round the walls. Suspended with these, were the saddles, gilded stirrups, and rich housings, belonging to the lord of the citadel. Upon the floor were couched his greyhounds, and his hawkers stood waiting in the yard before the door of the apartment; so that every thing contributed to excite ideas of other times, and a scene of former ages seemed to be realized before our eyes. The figure of the Governor himself was not the least

CHAP. VI.

interesting part of the living picture. He had a long red beard, and wore a dress as distinguished by feudal magnificence and military grandeur as it is possible to imagine. He received us with the usual hospitality of his countrymen, dismissed the escort which had accompanied us from *Acre*, seemed proud of placing us under the protection of his peculiar soldiers, and allowed us a guard, appointed from his own troops, to ensure our safety as far as NAPOLOSE. We had some conversation with him upon the disordered state of the country, particularly of *Galilee*. He said, that the rebel *Arabs* were in great number upon all the hills near the Plain of *Esdraelon;* that they were actuated, at this critical juncture, by the direst motives of revenge and despair, for the losses they had sustained in consequence of the ravages committed by *Djezzar*'s army; but that he believed we should not meet with any molestation in our journey to Jerusalem.

Napolose, or SICHEM.

After leaving *Santorri*, our road was devious and very uneven, over a mountainous tract of country, until we came in sight of *Napolose*, otherwise called NEAPOLIS, and *Napoléos*, the antient SICHEM. The view of this place much surprised us, as we had not expected to find a city of such magnitude in the road to

Jerusalem. It seems to be the metropolis of a very rich and extensive country, abounding with provisions, and all the necessary articles of life, in much greater profusion than the town of *Acre.* White bread was exposed for sale in the streets, of a quality superior to any that is to be found elsewhere throughout the *Levant.* The Governor of *Napolose* received and regaled us with all the magnificence of an *Eastern* sovereign. Refreshments, of every kind known in the country, were set before us; and when we supposed the list to be exhausted, to our very great astonishment a most sumptuous dinner was brought in. It was served in trays which were placed upon the floor of the *divân;* and there being no such articles of furniture as chairs, or even stools, we were forced to eat it after the manner of the Antients, by lying down in a reclining posture, the Governor himself setting us the example. Nothing seemed to gratify our host more, than that any of his guests should eat heartily: and, to do him justice, every individual of the party ought to have possessed the appetite of ten hungry pilgrims, to satisfy his wishes in this respect[1].

Reception by the Governor.

(1) A slight allusion to these little traits of national character will, it is hoped, be tolerated, as illustrating the extraordinary hospitality of the country; notwithstanding the dislike of certain readers to any detail

CHAP. VI.

Aspect and State of the Country.

There is nothing in the *Holy Land* finer than the view of *Napolose,* from the heights around it. As the traveller descends towards it from the hills, it appears luxuriantly embosomed in the most delightful and fragrant bowers; half concealed by rich gardens, and by stately trees collected into groves, all around the bold and beautiful valley in which it stands. Trade seems to flourish among its inhabitants. Their principal employment is in making *soap;* but the manufactures of the town supply a very widely-extended neighbourhood, and they are carried to a great distance, upon camels. In the morning after our arrival, we met caravans

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detail concerning the diet and accommodations of travellers upon their journey. For a similar reason, a few words may be allowed concerning the *water-melons* of *Napolose;* because, although the name of that species of fruit be familiar, nothing can be more rare than the fruit itself in a state of perfection. *Water-melons* are found upon most of the shores of the *Mediterranean;* but no one can be said to know any thing of their excellence, who has not tasted them in the *Holy Land.* Those of *Napolose* and of *Jaffa* attain a degree of maturity and flavour so extraordinary, that the *water-melons* of *Egypt, Cyprus, Rhodes,* of *Asia Minor, Greece, Italy,* and *Sicily,* do not appear to be the same sort of fruit. Something, as yet unnoticed in the nature of the soil, is necessary for the favourable growth of this plant; for it is evidently not owing to peculiarity of latitude. Its medical property, as a febrifuge, has only been admitted of late years. The physicians of *Naples* have used its fruit with success, even in dangerous cases; but perhaps that which might afford a cure in one climate, would, from the different quality of the fruit itself, be deleterious in another.

CHAP. VI.

Its various Appellations.

coming from *Grand Caïro;* and noticed others reposing in the large olive plantations near the gates. The reader who wishes to know the various names possessed by this city in different periods of its history, as well as to ascertain which among these names ought to be considered its peculiar and most appropriate appellation, must be referred to the learned *Reland*[1]. Every thing relating to it is interesting; but upon this subject, if all that *Reland* alone has written, in more than one part of his matchless work, were duly considered, the investigation would of itself constitute a copious dissertation. It is sufficient for the traveller to be informed, that, so long ago as the *twelfth* century, the elegant and perspicuous *Phocas,* himself visiting the place, and describing the city, speaks of it[2] as "SICHAR, the metropolis of the *Samaritans,* afterwards called NEAPOLIS." *Reland,* from *Josephus, Eusebius, Epiphanius,* and *Jerom*[3], writes it SICHEM[4]. According

(1) *Reland. Palæst. Illustrat.* lib. iii. tom. II. p. 1004. *Traj. Bat.* 1714.

(2) Ἡ τῶν Σαμαρέων μητρόπολις Σιχὰρ ἡ μετὰ ταῦτα κληθεῖσα Νεάπολις κειμένη μέσον δύο βουνῶν. "Samaritanorum metropolis *Sichar;* cui postmodùm Neapoli nomen fuit; inter duos montes sita." *Phocæ Descr. T. S. cap.* 13. *p.* 17. *apud Leo. Allat.* Συμμ. *Colon.* 1653.

(3) "Transivit *Sichem,* (non ut plerique errantes legunt *Sichar,*) quæ nunc *Neapolis* appellatur." *Hieronymus in Epitaphio Paulæ Rel. Palæst. lib.* iii. *tom.* II. *p.* 1007.

(4) *Reland.* ibid. p. 1004.

CHAP. VI.

to the antient *Hebrew* text of *Genesis*, and the book of *Judges*, it would be written SCHECHEM[1]. *Josephus* says that the natives called it *Mabartha;* but by others it was commonly named *Neapolis*[2]. Its modern appellation is *Napolose*. To the traditions concerning its antiquities, all writers bear testimony; and since even a sceptic has remarked[3], that the *Christians* of *Palæstine* "fixed, by unquestionable tradition, the scene of each memorable event," we may surely regard them with interest. But the history of *Sichem*, referring to events long prior to the *Christian* dispensation, directs us to antiquities which owe nothing of their celebrity to any traditionary aid. The traveller, directing his footsteps towards its antient *sepulchres*, as everlasting as the rocks in which they are he wn, is permitted, upon the authority of sacred and indisputable record[4], to contemplate the spot where the remains of JOSEPH[5], of ELEAZAR[6], and of

Circumstances connected with its antient history.

(1) *Reland. Palæst. Illust.* lib. iii. tom. II. p. 1004.

(2) *Josephus*, lib. v. *de Bell. Jud.* c. 4. ed. *Havercamp. Amst.* &c. 1726.

(3) See *Gibbon.* Hist. &c. chap. 23. vol. IV. p. 83. *Lond.* 1807. Monsieur *Châteaubriand* has referred to the same observation of *Gibbon.* (See *Introduct. to Travels in Greece*, &c. *vol.* I. *p.* 70. Lond. 1811.) An *English* Commentator may perhaps suspect the Historian of irony.

(4) See the Book of JOSHUA, c. xxiv.

(5) "And the bones of JOSEPH, which the Children of *Israel* brought out of *Egypt*, buried they in SHECHEM." *Josh.* xxiv. 32.

(6) "And ELEAZAR, the son of *Aaron*, died; and they buried him in a hill that pertained to *Phinehas* his son, which was given him in Mount EPHRAIM." *Ibid.* ver. 33.

JOSHUA[7], were severally deposited. If any thing connected with the memory of past ages be calculated to awaken local enthusiasm, the land around this city is pre-eminently entitled to that distinction. The sacred story of events transacted in the fields of *Sichem*[8] is, from our earliest years, remembered with delight; but having the territory actually before our eyes where those events took place, and beholding objects as they were described above three thousand years ago, the grateful impression kindles into ecstacy. Along the valley, we beheld "a company of *Ishmeelites*, coming from *Gilead*[9]," as in the days of REUBEN and JUDAH, "with their camels bearing spicery and balm and myrrh," who would gladly have purchased another *Joseph* of his brethren, and conveyed him, as a slave, to some *Potiphar* in *Egypt*[10]. Upon the hills around, flocks and

(7) "JOSHUA, the son of *Nun*, the servant of the LORD, died. . . . . And they buried him in the border of his inheritance in *Timnath-serah*, which is in Mount EPHRAIM, on the north side of the hill of GAASH." *Ibid.* ver. 29, 30.

(8) See *Genesis*, xxxvii.

(9) "And, behold, a company of *Ishmeelites* came from *Gilead*, with their camels bearing spicery and balm and myrrh, going to carry it down to EGYPT." *Ibid. v.* 25.

(10) Ibid. ver. 36.

CHAP. VI.

herds were feeding, as of old[1]: nor in the simple garb of the shepherds of *Samaria* was there any thing to contradict the notions we may entertain of the appearance formerly exhibited by the sons of JACOB. The *Jews* of the twelfth century acknowledged that the *Tomb* of JOSEPH then existed in *Sichem,* although both the *city* and the *tomb* were the possession and the boast of a people whom they detested. "The town," says Rabbi *Benjamin*[2], "lies in a vale, between Mount *Gerizim* and Mount *Ebal,* where there are above a hundred *Cuthæans*[3], who observe only the law of *Moses,* whom men call *Samaritans.* They have priests, of the lineage of *Aaron* who rests in peace; and those they call *Aaronites,* who never marry but with persons of the sacerdotal family, that *they may not be confounded with the people.* Yet these priests of their law offer sacrifices and burnt-offerings in their congregations, as it is written in the law[4]; 'Thou shalt put the blessing upon Mount *Gerizim.*' They therefore affirm that this is the

Samaritans.

(1) "And ISRAEL said unto JOSEPH, Do not thy brethren feed the flock in SHECHEM?" *Genesis* xxxvii. 13.

(2) See the translation by *Gerrans,* p. 69. *Lond.* 1783.

(3) The *Samaritans* were called *Cuthæans* by *Jewish* Writers; from *Sanballad,* a *Cuthite,* who was their founder. See *Josephus, Antiq.* lib. xi. c. 7.

(4) *Deut.* xi. 29.

House of the Sanctuary; and they offer burnt-offerings, both on the Passover and on other festivals, on the altar which was built on Mount *Gerizim*, of those stones which the Children of *Israel* set up, after they had passed over *Jordan*. They pretend that they are descended from the tribe of *Ephraim;* and *have among them the Sepulchre of Joseph the Just*, the son of our father *Jacob*, who rests in peace, according to that saying[5], '*The bones also of Joseph, which the Children of Israel brought up with them out of Egypt, buried they in* SHECHEM."—*Maundrell*, the only *English* writer who has visited *Napolose*, is more explicit than the earlier *Christian* pilgrims, concerning this place; but he was principally occupied in discussions with a *Samaritan* priest, concerning the difference between their text and the *Hebrew*, and in identifying the two mountains, *Ebal* and *Gerizim*, between which the city stands. He notices, however, the *Tomb of Joseph;* still bearing its name, unaltered, and venerated even by the *Moslems*, who have built a small *temple* over it[6]. Its authenticity is

(5) *Josh.* xxiv. 32.

(6) "We saw on our right hand, just without the city, a small mosque, said to have been built over the *sepulchre* purchased by *Jacob* of *Emmor* the father of *Shechem*. (*Gen.* xxxiii. 19.) It goes by the name of *Joseph's Sepulchre*, his bones having been here interr'd, after their transportation out of EGYPT. (*Josh.* xxiv. 32.)" *Journ. from Aleppo to Jerus. p.* 62. *Oxf.* 1721.

CHAP. VI.

not liable to controversy; since tradition is, in this respect, maintained upon the authority of sacred Scripture; and the veneration paid to it, by *Jews*, by *Christians*, and by *Moslems*, has preserved, in all ages, the remembrance of its situation[1]. Having shewn, upon a former occasion, that *tombs* were the origin of *temples*[2], it is not necessary to dwell upon the utter improbability of their being forgotten among men who approached them as places of worship. The *Tomb* of JOSHUA was also visited by *Jewish* pilgrims in the *twelfth* century. This is proved by the *Hebrew* Itinerary of *Petachias*[3], who was contemporary with *Benjamin* of *Tudela*[4]; and its situation, marked by him with the utmost precision[5], is still as familiar to the *Jews* of

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(1) "In *Sichem* verò relata fuerunt ossa *Joseph* ex ÆGYPTO." *Eugesippus, P.* iii. Συμμ. *L. Allat. Col.* 1653.

(2) See Vol. II. of these Travels, c. ii. p. 75. *octavo edit.*

(3) *Petachiæ Itinerarium.* Vid. *Thes. Antiq. Sacr.* tom. VI. *Venet.* 1746.

(4) "Non licet *R. Petachiam* seculo xii. statuere antiquiorem, sed illud potiùs consequitur, *R. Benjaminem* et *R. Petachiam* fuisse coævos." *Introd. in Petach. Itin. ab J. Christoph. Wagenseilio. Ibid.* 1161, 1162.

(5) "Mons Gaasch valdè excelsus est, atque in eo conditus Obadias Propheta. In hunc montem præaltum, per gradus fit ascensus, qui, ibi incisi sunt, atque in medio montis sepultus est Josua filius Nun, et, juxta eum, Caleb Jephunne filius. PROPE HORUM MONUMENTA FONS SCATURIT, E QUO AQUA OPTIMA PER MONTEM MANAT, IPSISQUE SEPULCHRIS, BASILICÆ EGREGIÆ ADJICIUNTUR." *Petachiæ Itiner. Ibid.* 1205, 1206.

Palæstine as the place where the *Temple of Solomon* originally stood. It was, in fact, in the midst of a renowned cœmetery, containing also the *sepulchres* of other *Patriarchs;* particularly of one, whose synagogue is mentioned by *Benjamin* of *Tudela,* as being in the neighbourhood of the warm baths of *Tiberias*[6]. These *tombs* are hewn in the solid rock, like those of *Telmessus* in the Gulph of *Glaucus,* and are calculated for duration, equal to that of the hills in which they have been excavated. It may also be worthy of notice, that, when writers of the age of *Benjamin* and *Petachias* are speaking of the immediate receptacles of embalmed bodies, as relics held in veneration by the *Jews,* they refer to Soroi constituting integral parts of mountains; which have been chisseled with a degree of labour not to be conceived from mere description. These are monuments on which a lapse of ages effects no change: they have defied, and will defy, the attacks of time, and continue as perfect at this hour as they were in the first moment of their completion. Thus we are informed in sacred Scripture, according to the *Septuagint* Version,

(6) *Benjaminis Itinerarium,* cap. 10. *Helmst.* 1636.

CHAP. VI.

that, when *Joseph* died[1], "they embalmed him, and he was put 'ἐν τῇ Σόρῳ' in *Egypt*;" that is to say, in one of those immense *mono-lithal* receptacles to which alone the Antients applied the name of ΣΟΡΟΣ: they were appropriated solely to the burial of men of princely rank; and their existence, after the expiration of three thousand years, is indisputably proved, by the appearance of one of them in the principal *Pyramid* of EGYPT. Therefore, when our *English* Translators render the *Hebrew* or the *Greek* appellation of such a receptacle by our word *coffin*, necessarily associating ideas of a perishable *box* or *chest* with the name they use, it is not surprising to find it stated by *Harmer*, in his Observations on Scripture, as an extraordinary fact, that the remains of distinguished persons in the *East* were *honoured* with a *coffin*, as a mark of their rank; whereas, says he[2], "*with us, the poorest people have their coffins:*" or that other authors should deride, and consider as preposterous, the traditions mentioned by *Jewish* Rabbins, which, at this distance of time,

(1) *Gen.* L. 26. In the *English* Version, the words are, "He was put in a *coffin*."

(2) See *Harmer's* Observations on *Scripture*, vol. III. p. 69, 70. *Lond.* 1808.

presume to identify the *coffins* of their *Patriarchs* and *Prophets*[3]. When it is once understood what the real monuments are, to which those traditions allude; the veneration always paid by that people to a place of *sepulture;* their rigorous adherence, in burial, to the cœmeteries of their ancestors; the care with which memorials are transmitted to their posterity; and other circumstances connected with their customs and history, which cannot here be enumerated; it is not merely probable, but it amounts almost to certainty, that the *sepulchres* they revere were originally the *tombs* of the persons to whom they are now ascribed.

In the time of *Alexander* the Great, *Sichem* was considered as the capital of *Samaria*[4]. Its inhabitants were called *Samaritans,* not merely as people of *Samaria,* but as a *sect* at variance

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(3) *Gerrans,* translator of the *Hebrew* Itinerary of Rabbi *Benjamin,* published in 1783, makes use of an allusion to the Prophet *Daniel's coffin,* as a proof of the spurious nature of the Work. (See *Dissert. p.* 10. *prefixed to the volume.*) There is every reason to believe that *Benjamin's* Itinerary is a mere compilation; but the objection thus urged does not impeach its veracity. The tradition alluded to was probably borrowed from former Writers.

(4) *Josephus, Antiq.* lib. xi. c. 8.

CHAP. VI.

with the other *Jews*[1]. They consisted principally of deserters from *Judæa*; and they have continued to maintain their peculiar tenets to the present day[2]. *Sichem*, according to *Procopius*[3], was much favoured by the Emperor *Justinian*, who restored the sanctuaries, and added largely to the other public places of the city. The principal object of veneration, among the present inhabitants, is *Jacob's Well*, over which a church was formerly erected[4]. This is situate at a small distance from the town[5],

Jacob's Well.

(1) *Josephus* says of them, that they boasted of their *Jewish* origin whenever the *Jews* were in prosperity, but disowned any connection with them when in adversity. Vid. *Antiq. lib.* xi. *c.* 8.

(2) The antient medals of the city bear the name of *Flavia Neapolis*. *Spanheim* (*De Præst. et Us. Numism. p.* 769. *Amst.* 1761.) notices a medal of the Emperor TITUS, in *Seguin's* Collection, with this inscription, ΦΛΑΟΥΙΝΕΑΠΟΛΙΣΑΜΑΡΕΙΑΙ. *Vaillant* mentions colonial coins of *Philip* the Elder, on which appeared Mount *Gerizim*, with a *temple* on its summit. For an account of this *temple*, named, by *Antiochus*, *the Temple of Jupiter*, see *Josephus*, *Antiq. lib.* xi. *c.* 8. *lib.* xii. *c.* 7.

(3) See *Reland. Palæst. Illust. lib.* iii. *p.* 1008. *tom.* II. *Utrecht*, 1714. *Procopius*, *lib.* v. *De Ædificiis Justiniani*, *cap.* 7.

(4) Attributed, as usual, to the Empress HELENA. (See *Maundrell's Journey*, *p.* 62.) *Arculfe*, as preserved in *Adamnanus*, gives a plan of it, which proves its form to have been that of a *Greek* cross: (*lib.* ii. *de Loc. Sanct.*) This is also in *Reland's* Work, (*p.* 1008. *tom.* II. *Palæst. Illust. Utrecht*, 1714.) It was mentioned by St. JEROM in the *fourth* century. ANTONINUS the Martyr saw it in the *sixth*; ARCULFE, in the *seventh*; WILLIBALD, in the *eighth*; and PHOCAS, in the *twelfth*.

(5) "About one third of an hour from *Naplosa*, we came to 'JACOB'S WELL.'" *Journey from Alep. to Jerus. p.* 62. *Oxf.* 1721.

in the road to *Jerusalem;* and has been visited by pilgrims of all ages; but particularly since the *Christian* æra, as the place where our SAVIOUR revealed himself to the woman of *Samaria.* The spot is so distinctly marked by the *Evangelist*[6], and so little liable to uncertainty, from the circumstance of the *well* itself and the features of the country, that, if no tradition existed for its identity, the site of it could hardly be mistaken. Perhaps no *Christian* scholar ever attentively read the *fourth* chapter of St. *John,* without being struck with the numerous internal evidences of truth which crowd upon the mind, in its perusal. Within so small a compass it is impossible to find, in other writings, so many sources of reflection and of interest. Independently of its importance as a theological document, it concentrates so much information, that a volume might be filled with its singular illustration of the history of the *Jews,* and the geography of their country. All that can be collected upon these subjects from *Josephus*[7] seems but as a comment to this chapter. The journey of our LORD from *Judæa* into *Galilee;* the cause of it; his passage

(6) *John,* c. iv.

(7) Vid. *Antiq.* lib. xi. c. 4, 7, 8. lib. xii. c. 3, 7, &c.

CHAP. VI.

through the territory of *Samaria;* his approach to the metropolis of that country; its name; his arrival at the *Amorite* field which terminates the narrow valley of *Sichem*[1]; the antient custom of halting at a *well;* the female employment of drawing water; the Disciples sent into the city for food, by which its situation out of the town is so obviously implied; the question of the woman referring to existing prejudices which separated the *Jews* from the *Samaritans;* the depth of the *well;* the *Oriental* allusion contained in the expression "*living water;*" the history of the *well,* and the customs thereby illustrated; the worship upon Mount *Gerizim;* all these occur within the space of twenty verses: and if to these be added, what has already been referred to[2] in the remainder of the same chapter, we shall perhaps consider it as a field, which, in the words of HIM who contemplated its ultimate produce[3], "WE MAY LIFT UP OUR EYES, AND LOOK UPON, FOR IT IS WHITE ALREADY TO HARVEST."

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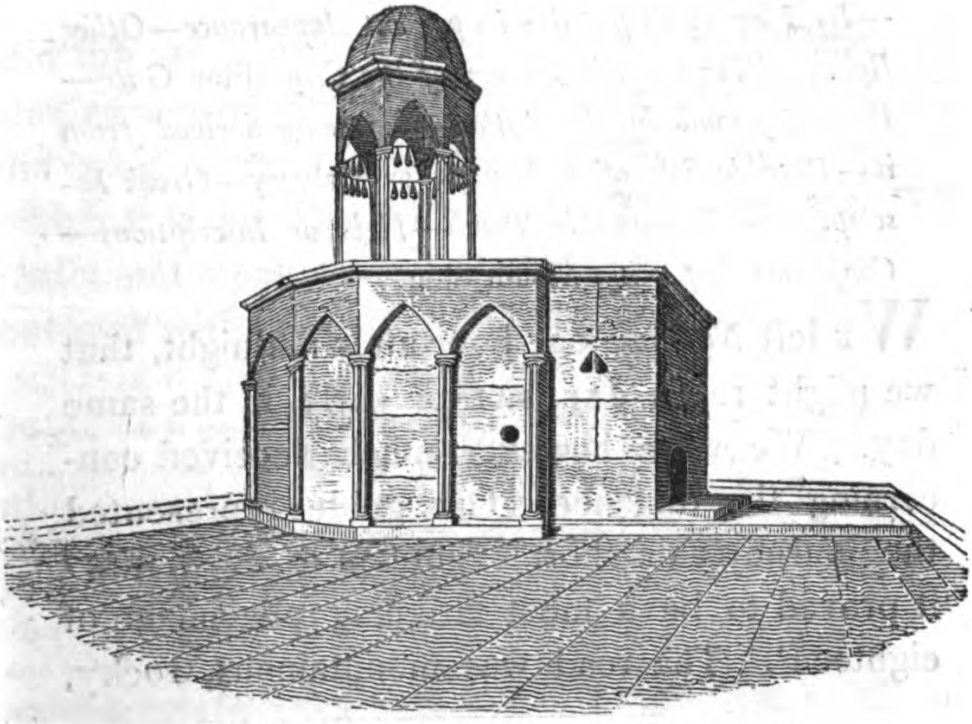
(1) "At this *well,* the narrow valley of *Sychem* ends; opening itself into a wide field, which is probably part of that parcel of ground given by JACOB to his son JOSEPH." *Journey from Alep. to Jerus. p.* 63. *Oxf.* 1721.

(2) See p. 185, Note 1; and p.186; of this volume.

(3) *John,* iv. 35.



Holy Sepulchre, ***as it existed prior to its reparation,*** **A. D. 1555.**

CHAP. VII.

THE HOLY LAND—NAPOLOSE TO JERUSALEM.

Journey to Jerusalem—*Singular Cultivation of* Judæa—*Jacob's Field*—Bethel—Beer—*Prospect of the Holy City—Formalities of a Public Entry—Reception by the Inhabitants—Gate of* Damascus—*Identity of* "the Holy Places"—*Visit to the Governor—Convent of St. Salvador—Appearance of the Monk—Dormitory for Travellers—Pilgrim's Chamber—Convent Stores—Library—Exactions of the Turks—Manufactures of* Jerusalem—*Mecca Fruit—Fetid Limestone—Water of the Dead Sea—Visit to "the Holy Places"—Sepulchre of the* Messiah—*Its*

*—Its Identity disputed—Its present Appearance—Other Relics—Plan for the Survey of the City—*Sion *Gate—Discovery made by the Author—Inference derived from it—Possible Site of* Golgotha, *or* Calvary—*Greek Inscriptions—Remarkable Tomb—Hebrew Inscriptions—Conjecture respecting* Mount Sion.

CHAP. VII.

Journey to JERUSALEM.

WE left *Napolose* one hour after midnight, that we might reach JERUSALEM early in the same day. We were however much deceived concerning the distance. Our guides represented the journey as a short excursion of five hours: it proved to be a most fatiguing pilgrimage of eighteen[1]. The road was mountainous, rocky,

(1) Authors disagree very much concerning this distance. *Reland*, who compares the computed measure, by time, with the *Roman* miles (*Vid.* "*Mensuræ quibus veteres locorum intervalla metiuntur*," *Palæst. Illust. lib.* ii. *c* 1.) makes an hour's journey equivalent to three miles; and this corresponds with its relative proportion to a *French* league, or to three *English* miles. But, in the valuable map wherein he has exhibited the distances of places in *Roman* miles, from Josephus, Eusebius, Arrian, Diodorus Siculus, and the Itinerary of Antoninus, (*Vid. cap.* 5. *id. lib.*) he states the distance between *Napolose* and *Jerusalem* as equal to forty *Roman* miles; that is to say, twenty-eight from *Napolose* to *Bethel*, and twelve from *Bethel* to *Jerusalem*. Again, in estimating the extent of the HOLY LAND (*Vid. tom.* I. *p.* 423. *Traj. Bat.* 1714.) he gives, from Josephus, Eusebius, and an antient anonymous Itinerary, the following distances:

Ab Hierosolymis ad Bethel, ex Itinerar. veter. Hieros. et Eusebio . . . . . } *mil.* 12.

Inde ad Neapolin, ex eodem Itiner . . . . . *mil.* 28, vel 29.

The fact is, that, notwithstanding the numerous authors who have written in illustration of the geography of this country, the subject still remains undecided. We have no accurate map of the *Holy Land;* and were we to collect the distances from books of Travels the labour would be fruitless.

Phocas'

CHAP. VII.

Singular Cultivation of JUDÆA.

and full of loose stones[2]: yet the cultivation was everywhere marvellous: it afforded one of the most striking pictures of human industry which it is possible to behold. The limestone rocks and stony valleys of *Judæa* were entirely covered with plantations of *figs, vines,* and *olive-*

Phocas, who is generally accurate, states the distance between SAMARIA (i. e. *Sichem, vel Neapolis*) and JERUSALEM most erroneously; making it only equal to eighty-four *stadia*, or ten miles and a half: Ἀπὸ τῆς Σαμαρείας ἕως τῆς ἁγίας πόλεως εἰσὶ σταδία ὀγδοήκοντα τέσσαρα. "*A Samariâ ad sacram civitatem stadia numerantur quatuor et octoginta.*" (*Phocæ Descript. T. S.* cap. 14.) This would only allow a journey of three hours and a half. *Maundrell* makes it eleven hours and thirty-five minutes, according to the following statement from his Journal. (*See pp.* 62, 63, 64, 66, 67. *Journ. from Alep. to Jerus.* Oxf. 1721.)

	Hours.
Naplosa to *Kane Leban* —	4
Kane Leban to *Bethel* —	$1\frac{3}{4}$
Bethel to *Beer* — — —	$2\frac{1}{2}$
Beer to *Jerusalem* — —	$3\frac{1}{2}$
	11 . 35 min.

Adapting, therefore, *Maundrell's* time to *Reland's* scale, the distance would be little more than thirty-four miles and a half. We considered it to be much more; but it is difficult to obtain accurate measure, even by actual observation of the country, owing to its mountainous and rugged nature.

(2) If the following passage from *Phocas* afforded the only internal evidence to be found in his Work, of his having visited the country, travellers, who follow him, will deem it satisfactory. Ἡ δίοδος πᾶσα λιθόστρωτος, καὶ ταῦτα, κατάξηρος οὖσα ἡ πᾶσα τοιαύτη χῶρα, καὶ αὐχμηρὰ ἐστὶ καὶ κατάμπιλος καὶ ὑπόδενδρος. "Via est omnis lapidibus strata; et, licet tota ea regio siccitate arescat, et squalleat, ubique tamen vitibus et arboribus constipatur." *Phocæ Descr. Terr. Sanct. c.* 14. *Colon.* 1653. The extraordinary cultivation of this singular country, and the mode of it, is also noticed by *Maundrell.* See *Journ. from Alep. to Jerus. pp.* 64, 65.

CHAP. VII.

trees; not a single spot seemed to be neglected. The hills, from their bases to their upmost summits, were overspread with gardens: all of these were free from weeds, and in the highest state of cultivation. Even the sides of the most barren mountains had been rendered fertile, by being divided into terraces, like steps rising one above another, upon which soil had been accumulated with astonishing labour. Among the standing crops, we noticed *millet, cotton, linseed,* and *tobacco;* and, occasionally, small fields of *barley*. A sight of this territory can alone convey any adequate idea of its surprising produce: it is truly the EDEN of the *East,* rejoicing in the abundance of its wealth. The effect of this upon the people was strikingly pourtrayed in every countenance: instead of the depressed and gloomy looks of *Djezzar Pasha's* desolated plains, health, hilarity, and peace, were visible in the features of the inhabitants. Under a wise and beneficent government, the produce of the HOLY LAND would exceed all calculation. Its perennial harvest[1]; the salubrity of its air[2]; its

(1) "The seasons," says *Josephus,* "seem to maintain a competition, which should be most productive." See his account of the country around the Lake of *Gennesareth,* (*lib.* iii. *de Bell. c.* 18.) as cited in a former chapter of this Work.

(2) We saw neither *mosquitoes* nor *locusts;* nor did the croaking of *toads* or *frogs* denote the vicinity of any of those deadly *marshes* which poison the atmosphere on so many shores of the *Mediterranean.*

limpid springs; its rivers, lakes, and matchless plains; its hills and vales;—all these, added to the serenity of its climate, prove this land to be indeed "a field which the Lord hath blessed[3]: God hath given it of the dew of heaven, and the fatness of the earth, and plenty of corn and wine."

The first part of our journey led through the valley lying between the two mountains *Ebal* and *Gerizim*[4]. We passed the *Sepulchre of*

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(3) *Gen.* xxvii. 27, 28.

(4) *Ebal*, sometimes written *Gebal*, is upon the north; and *Gerizim*, or *Garizim*, upon the south. The streets of *Napolose* run parallel to the latter; which overlooks the town. (*Vid. Joseph. lib.* v. *Antiq. c.* 9.) "And it shall come to pass, when the Lord thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put *the blessing* upon Mount GERIZIM, and *the curse* upon EBAL." (*Deut.* xi. 29.) Also, in the record of the covenant, (*Deut.* xxvii. 5.) the people are directed to build an altar of *whole stones* upon Mount EBAL. "And *Moses* charged the people (*ibid. v.* 11.) the same day, saying, These shall stand upon Mount GERIZIM, to bless the people;" "and (*ibid. v.* 13.) these shall stand upon Mount EBAL, to curse." (*See also Josh.* viii. 33.) The *Samaritans* have now a place of worship upon Mount GERIZIM. (*See Maundrell. Journ. from Alepp. to Jerus. p.* 59.) Reland *tom.* II. *p.* 1006. *tom.* I. *p.* 344. *Traj. Bat.* 1714) wrote the name of this mountain both *Garizim* and *Gerizim*. The *Samaritans*, according to *Phocas*, believed that upon Mount *Gerizim*, which stands upon the right hand of a person facing the east, *Abraham* prepared the sacrifice of his son *Isaac*. Ὧν τὸ δεξιώτερον ὑπάρχει τὸ ὄρος ἐν ᾧ οἱ Σαμαρεῖς λέγουσι χρηματίσαι τῷ Ἀβραὰμ τὸν Θεὸν, καὶ τὴν θυσίαν ζητῆσαι τοῦ Ἰσαάκ. "In dexteriore montium Samaritanorum ea traditio est) Deus Abrahamo responsum dedit, et Isaacum in sacrificium petiit." *Phocæ Desc. Terr. Sanct. c.* 13. *Col.* 1653.

CHAP. VII.

Joseph[1], and the *Well of Jacob*[2], where the Valley of *Sichem* opens into a fruitful plain, watered by a stream which rises near the town. This is allowed, by all writers, to be the piece of land mentioned by St. *John*[3], which JACOB bought[4] "at the hand of the Children of *Emmor*," and where he erected his *altar*[5] to "the God of *Israel*." Afterwards, as the day dawned, a cloudless sky foretold the excessive heat we should have to encounter in this day's journey: and before noon, the mercury in *Fahrenheit's* thermometer, in the most shaded situation we could find, stood at 102 degrees. Our umbrellas scarcely afforded protection, the reflection from the ground being almost as insupportable as the sun's direct rays. We had, during the morning, a long and most tedious ride, without rest or refreshment; silently following our guides, along a narrow and stony track, over a mountainous country, and by the edge of precipices. We passed, without notice, a place called *Leban* by *Maundrell*[6], the *Lebonah*

Jacob's Field.

(1) See *Maundrell's* Journey, &c. p. 62. *Oxf.* 1721.

(2) "At about one third of an hour from *Naplosa*, we came to JACOB'S WELL." *Ibid.*

(3) Chap. iv. 5.

(4) *Genesis* xxxiii. 19.

(5) "And he erected there an *altar*, and called it *(El-Elohe-Israel)* GOD, THE GOD OF ISRAEL." *Ibid. v.* 20.

(6) See p. 63, Journ. from *Aleppo*, &c.

of Scripture: also, about six hours' distance from *Napolose*, in a narrow valley, between two high rocky hills [7], the ruins of a village, and of a monastery, situate where the *Bethel* of *Jacob* is supposed to have been [8]. The nature of the soil is an existing comment upon the record of the *stony territory*, where "*he took of the stones of the place, and put them for his pillows.*" At two o'clock P. M. we halted for a little repose, near a well, beneath the shade of a ruined building. This place was said to be three hours' distance from *Jerusalem*. It is perhaps the same described by *Maundrell*, under the name of *Beer* [9]; so called, says he, from its *fountain of water*, and supposed to be the *Michmash* of sacred Scripture [10]. It is described by him as distant three hours and twenty minutes from the Holy

Bethel.

Beer.

(7) See p. 63, *Journ. from Aleppo*, &c.

(8) *Gen.* xxviii. 19.

(9) "At the bottom of the hill it has a plentiful fountain of excellent water, from which it has its name. At its upper side are remains of an old church, built by the Empress *Helena*, in memory of the blessed *Virgin*, who, when she was in quest of the child JESUS, as it is related (*Luke* ii. 24.), came (as tradition adds) to this city." *Journ. from Alep. to Jerus. p.* 64. *Oxf.* 1721.

(10) 1 *Sam.* xiii. 16, 23. xiv. 5. This position of *Michmash* by *Maundrell* by no means agrees with the situation assigned to it by *Reland* (*Palæst. Illust. tom.* II. *p.* 897. *Traj. Bat.* 1714.) upon the authority of EUSEBIUS: "*Est vicus grandis* 9 *mil. ab Ælid* (Hierosolymâ) *propè Rama, teste Eusebio.*"

CHAP. VII.

City[1]. This name of our halting-place is not found, however, in any of our Journals. Here, upon some pieces of very mouldy biscuit, a few raw onions, (the only food we could find upon the spot,) and the water of the well, we all of us fed with the best possible appetite; and could we have procured a little salt, we should have deemed our fare delicious.

At three P. M. we again mounted our horses, and proceeded on our route. No sensation of fatigue or heat could counterbalance the eagerness and zeal which animated all our party, in the approach to JERUSALEM; every individual pressed forward, hoping first to announce the joyful intelligence of its appearance. We passed some insignificant ruins, either of antient buildings or of modern villages; but had they been of more importance, they would have excited little notice at the time, so earnestly bent was every mind towards the main object of interest and curiosity. At length, after about two hours had been passed in this state of anxiety and suspense, ascending a hill towards the south—

(1) "Leaving *Beer*, &c. in two hours and one third, we came to the top of a hill; from whence we had the first prospect of *Jerusalem*. In one hour more, we approached the walls of the Holy City." *Journ. from Alep. to Jerus. p.* 66. *Oxf.* 1721.

CHAP. VII.

Prospect of the *Holy City*.

"HAGIOPOLIS!" exclaimed a *Greek* in the van of our cavalcade; and instantly throwing himself from his horse, was seen upon his knees, bare-headed, facing the prospect he surveyed. Suddenly the sight burst upon us all[2]. The effect produced was that of total silence throughout the whole company. Many of our party, by an immediate impulse, took off their hats, as if entering a church, without being sensible of so doing. The *Greeks* and *Catholics* shed torrents of tears; and presently beginning to cross themselves, with unfeigned devotion, asked if they might be permitted to take off the covering from their feet, and proceed, barefooted, to the *Holy Sepulchre*. We had not been prepared for the grandeur of the spectacle which the city alone exhibited. Instead of a wretched and ruined town, by some described as the desolated remnant of *Jerusalem*, we beheld, as it were,

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(2) We are reminded of one of the most spirited stanzas in *Tasso*, on the first sight of JERUSALEM:

"Ali ha ciascuno al core, ed ali al piede:
Nè del suo ratto andar però s'accorge.
Ma quando il sol gli aridi campi fiede
Con raggj assai ferventi, e in alto sorge,
Ecco apparir Gerusalem si vede!
Ecco additar Gerusalem si scorge!
Ecco da mille voci unitamente
Gerusalemme salutar si sente!" *G. L. Cant.* 3.

CHAP. VII.

a flourishing and stately metropolis; presenting a magnificent assemblage of domes, towers, palaces, churches, and monasteries; all of which, glittering in the sun's rays, shone with inconceivable splendour[1]. As we drew nearer, our whole attention was engrossed by its noble and interesting appearance. The lofty hills surrounding it give to the city itself an appearance of elevation less than it really has[2]. About three quarters of an hour before we reached the walls, we passed a large ruin upon our right hand, close to the road. This, by the reticulated masonry upon its walls, as well as by the remains of its vaulted foundations of brick-work, evidently denoted a *Roman* building. We could not obtain any account of it; neither has it been mentioned by any of the authors who have described the antiquities of the country.

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(1) At the same time it should be confessed, that there is no other point of view where *Jerusalem* is seen to so much advantage. In the celebrated prospect from the *Mount of Olives*, the city lies too low; is too near the eye; and has too much the character of a *bird's-eye view*: it has all the formality of a plan or topographical survey.

(2) Ἡ δὲ ἁγία πόλις κεῖται μέσον διαφόρων φαράγγων, καὶ βουνῶν, καὶ ἐστὶ τὸ ἐν αὐτῇ θεωρούμενον θαυμαστὸν, ἐν ταύτῃ γὰρ ὑπερανεστηκυῖα ὁρᾶται ἡ πόλις καὶ χθαμαλή· πρὸς γὰρ τὴν τῆς Ἰουδαίας χώραν ἐστὶν ὑπερκειμένη, πρὸς δὲ τὰ ἐχόμενα ταύτης γηόλοφα χθαμαλίζεται. "Sancta civitas variis vallibus et montibus circumsepitur, nec admiratione caret quod in ea spectatur; eodem enim temporis momento, et supereminens et depressa apparet: namque si Judææ oram inspexeris, supereminet; si colles illi adhærentes complanatur." *Phocæ Desc. Terr. Sanct. c.* 14. *Colon.* 1653.

At this place, two *Turkish* officers, mounted on beautiful horses sumptuously caparisoned, came to inform us, that the Governor, having intelligence of our approach, had sent them to escort us into the city. When they arrived, we were all assembled upon an eminence, admiring the splendid appearance of *Jerusalem;* and being impressed with other ideas than those of a vain ostentation, would gladly have declined the parade, together with the interruption caused by a public entry. This was, however, said to be unavoidable; it was described as a necessary mark of respect due to *Djezzar Pasha,* under whose protection we travelled; as well as of consequence to our future safety. We were therefore consigned to our *Moslem* conductors, and marshalled accordingly. Our attendants were ordered to fall back in the rear; and it was evident, by the manner of placing us, that we were expected to form a procession to the Governor's house, and to appear as dependants, swelling the train of his two emissaries. Our *British* tars, nót relishing this, would now and then prance towards the post of honour, and were with difficulty restrained from taking the lead. As we approached the gates of the city, the concourse of people became very great, the

Formalities of a Public Entry.

CHAP. VII.

Reception by the Inhabitants.

walls and the road side being covered with spectators. An immense multitude, at the same time, accompanied us on foot; some of whom, welcoming the procession with compliments and caresses, cried out, *Bon' Inglesi! Viva l'Ingilterra!*" others, cursing and reviling, called us a set of rascally *Christian* dogs, and filthy *infidels*. We could never learn why so much curiosity had been excited; unless it were, that of late, owing to the turbulent state of public affairs, the resort of strangers to *Jerusalem* had become less frequent; or that they expected another visit from Sir *Sidney Smith*, who had marched into *Jerusalem* with colours flying and drums beating, at the head of a party of *English* sailors. He protected the *Christian* guardians of the *Holy Sepulchre* from the tyranny of their *Turkish* rulers, by hoisting the *British* standard upon the walls of their monastery. Novelty, at any period, produces considerable bustle at *Jerusalem:* the idleness of its inhabitants, and the uniform tenor of their lives, rendered more than usually dull by the cessation of pilgrimage, naturally dispose them to run after a new sight, or to listen to new intelligence. The arrival of a *Tahtar* courier from the *Vizier's* army, or the coming of foreigners to the city, rouses *Christians*

from their prayers, *Jews* from their traffic, and even *Moslems* from their tobacco or their opium, in search of something new.

Gate of *Damascus.*

Thus attended, we reached the *Gate of Damascus* about seven o'clock in the evening[1]. *Châteaubriand* calls this *Bab-el-Hamona*, or *Bab-el-Cham*, the *Gate of the Column*[2]. "When," says he, "*Simon* the *Cyrenian* met CHRIST, he was coming from the *gate of Damascus;*" thereby adopting a topography suited to the notions generally entertained of the relative situation of Mount *Calvary* and the *Prætorium*, with regard to this gate; *Simon* being described[3] as "coming out of the country," and therefore, of course, entering by that gate of the city contiguous to "*the dolorious way.*" It were, indeed, a rash undertaking to attempt any refutation of opinions so long entertained concerning what are called "*the Holy Places*" of this memorable city. "Never," says the author now cited[4], "was subject less known to modern readers, and never was subject more completely exhausted."

Identity of "The Holy Places."

(1) Thursday, *July* the 9th.

(2) Travels in *Greece, Palestine*, &c. [illegible] II. p. 88. *Lond.* 1811.

(3) "As they led him away, they laid hold upon one *Simon* a [illegible] *nian*, coming out of the country." *Luke* xxiii. 26.

(4) *Châteaubriand's* Travels, vol. II. p. 2. *Lond.* 1811.

CHAP. VII.

Men entitled to the highest consideration, unto whose authority even reverence is due[1], have written for its illustration; and some of the ablest modern geographers, quitting more extensive investigations, have applied all their ingenuity, talents, and information, to the topography of *Jerusalem*[2]. It might therefore seem like wanton temerity, to dispute the identity of places whose situation has been so ably discussed and so generally admitted, were there not this observation to urge, that the accounts of *Jerusalem* since the *Crusades* have been principally written by men who did not themselves view the places they describe. If, as spectators upon the spot, we confessed ourselves dissatisfied with the supposed identity of certain points of observation in *Jerusalem*, it is because we refused to tradition alone, that which was contradicted by the evidence of our senses. This will be made manifest in the sequel. It is now only expedient to acknowledge, that the Reader will not find in these pages a renewal of the statements made by *Sandys*, and *Maundrell*, and *Pococke*, and by a host of *Greek* and *Latin* pilgrims from the age of *Phocas*

(1) *Eusebius, Epiphanius, Hieronymus*, &c.

(2) See particularly the Dissertation of *D'Anville*, in the *Appendix* to Mons. *Châteaubriand's* interesting account of his Travels, vol. II. p. 309, of the edition by *Frederic Schoberl. Lond.* 1811.

down to *Breidenbach* and *Quaresmius*. We should no more think of enumerating all the absurdities to which the *Franciscan* friars direct the attention of travellers, than of copying, like another *Cotovic*[3], the whole of the hymns sung by the pilgrims at every station. Possessing as much enthusiasm as might be necessary in travellers viewing this consecrated land, we still retained the power of our understandings sufficiently to admire the credulity for which no degree of preposterousness seemed too mighty; which converted even the *Parables* of our SAVIOUR into existing realities; exhibiting, as holy relics, the house of *Dives*[4], and the dwelling-place of the *good Samaritan*. There is much to be seen at *Jerusalem*, independently of its monks and monasteries; much to repay pilgrims of a very different description from those who usually resort thither, for all the fatigue and danger they must encounter. But, to men interested in tracing, within the walls, antiquities referred to by the documents of Sacred History, no spectacle can be more mortifying than the city in its present state. The mistaken piety of the early *Christians*, in

(3) See *De Châteaubriand's* Travels, vol. II. p. 3. Note (2). *Lond.* 1811.

(4) See the *Preface* to Part II.

CHAP. VII.

attempting to preserve, has either confused or annihilated the memorials it was anxious to render conspicuous. Viewing the havoc thus made, it may now be regretted that the *Holy Land* was ever rescued from the dominion of *Saracens,* who were far less barbarous than their conquerors. The absurdity, for example, of hewing the rocks of *Judæa* into shrines and chapels, and of disguising the face of Nature with painted domes and gilded marble coverings, by way of commemorating the scenes of our SAVIOUR's life and death, is so evident and so lamentable, that even *Sandys,* with all his credulity, could not avoid a happy application of the reproof directed by the *Roman* Satyrist against a similar violation of the *Egerian* Fountain[1].

Visit to the Governor.

We were conducted to the house of the Governor, who received us in very great state; offering his protection, and exhibiting the usual pomp of *Turkish* hospitality, in the number of

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(1) *Juven.* Sat. 3. *Cantab.* 1763.

" In vallem Ægeriæ descendimus, et speluncas
Dissimiles veris. Quanto præstantius esset
Numen aquæ, viridi si margine clauderet undas
Herba, nec ingenuum violarent marmora tophum!"

See Sandys' Travels, p. 161. *Lond.* 1637.

slaves richly dressed, who brought fuming incense, coffee, conserved fruit, and pipes, to all the party, profusely sprinkling us, as usual, with rose and orange-flower water. Being then informed of all our wishes, he commanded his interpreter to go with us to the *Franciscan* Convent of *St. Salvador*, a large building like a fortress, the gates of which were thrown open to receive our whole cavalcade. Here, being admitted into a court, with all our horses and camels, the vast portals were again closed, and a party of the most corpulent friars we had ever seen, from the warmest cloisters of *Spain* and of *Italy*, waddled round us, and heartily welcomed our arrival.

Convent of *St. Salvador.*

From the court of the Convent we were next conducted, by a stone staircase, to the refectory, where the monks who had received us introduced us to the Superior, not a whit less corpulent than any of his companions. The influence which a peculiar mode of life has upon the constitution, in this climate, might be rendered evident by contrasting one of these jolly fellows with the *Propaganda* Missionaries. The latter are as meagre and as pale, as the former are corpulent and ruddy. The life of the missionaries is necessarily a state of

CHAP. VII.

constant activity and of privation. The Guardians of the *Holy Sepulchre*, or, according to the name they bear, the *Terra-Santa* friars, are confined to the walls of their comfortable convent, which, when compared with the usual accommodations of the *Holy Land*, is like a sumptuous and well-furnished hotel, open to all comers whom curiosity or devotion may bring to this mansion of rest and refreshment.

Dormitory for Travellers.

After being regaled with coffee, and some delicious lemonade, we were shewn to our apartments, to repose ourselves until supper. The room allotted to our *English* party we found to be the same which many travellers have before described. It was clean, and its walls were white-washed. The beds, also, had a cleanly appearance; although a few bugs warned us to spread our hammocks upon the floor, where we slept, for once, unmolested. Upon the substantial door of this chamber, whose roof was of vaulted stone, the names of many *English* travellers had been carved. Among others, we had the satisfaction to notice that of THOMAS SHAW, the most learned author who has yet written a description of the LEVANT. Dr. *Shaw* had slept in the same

apartment seventy-nine years before our coming[1].

A plentiful supper was served, in a large room called the *Pilgrims' Chamber*. Almost all the monks, together with their Superior, were present. These men did not eat with us; having their meals private. After we had supped, and retired to the dormitory, one of the friars, an *Italian*, in the dress worn by the *Franciscans*, came into our apartment, and, giving us a wink, took some bottles of *Noyau* from his bosom, desiring us to taste it: he said that he could supply us with any quantity, or quality, of the best *liqueurs*, either for our consumption while we staid, or for our journey. We asked him whence it was obtained; and he informed us, that he had made it; explaining the nature of his situation in the *monastery*, by saying, that he was a confectioner; that the monks employed him in works of ornament suited to his profession; but that his principal employment was the manufacture of *liqueurs*[2].

Pilgrims' Chamber.

(1) Dr. *Shaw* visited *Jerusalem* in 1722.

(2) Perhaps for sale among the *Moslems;* who will make any sacrifice to obtain drams of this nature.

DEPT OF CLASSICAL ARCHAEOLOGY OXFORD

CHAP. VII.

A large part of this convent, surrounding an elevated open court or terrace, is appropriated to the reception of *pilgrims;* for whose maintenance the monks have considerable funds, the result of donations from *Catholics* of all ranks, but especially from *Catholic* Princes. These contributions are sometimes made in cash, and often in effects, in merchandize, and stores for the convent. To mention, by way of example, one article, equally rare and grateful to weary *English* travellers; namely, *tea:* of this they had an immense provision, and of the finest quality. Knowing, from long habit in waiting upon *pilgrims,* the taste of different nations, they most hospitably entertain their comers according to the notions they have thus acquired. If a table be provided for *Englishmen* or for *Dutchmen,* they supply it copiously with *tea.* This pleasing and refreshing beverage was served every morning and evening while we remained, in large bowls, and we drank it out of pewter porringers. For this salutary gift the monks positively refused to accept our offers of compensation, at a time when a few drachms of any kind of tea could with difficulty be procured from the *English* ships in the *Mediterranean,* at the most enormous prices. Persons who have not travelled in these latitudes will perhaps not

Convent Stores.

readily conceive the importance of such an acquisition. The exhausted traveller, reduced by continual fever, and worn by incessant toil, without a hope of any comfortable repose, experiences in this infusion the most cooling and balsamic virtues[1]: the heat of his blood abates; his spirits revive; his parched skin relaxes; his strength is renovated. As almost all the disorders of the country, and particularly those to which a traveller is most liable, originate in obstructed perspiration, the medical properties of *tea* in this country may perhaps explain the cause of its long celebrity in CHINA. *Jerusalem* is in the same latitude with *Nankin*, and it is eight degrees farther to the south than *Pekin*; the influence of climate and of medicine, in disorders of the body, may therefore, perhaps, be similar. Certain it is, that travellers in *China*, so long ago as the *ninth* century, mention an infusion made from the leaves of a certain

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(1) "If, in the course of our travelling,

——"We chanced to find
A new repast, or an untasted spring,
We bless'd our stars, and thought it luxury.

"This is the method of travelling in these countries; and these are its pleasures and amusements. Few, indeed, in comparison with the many toils and fatigues: fewer still, with regard to the greater perils and dangers that either continually alarm, or actually beset us." *Shaw's Travels, Pref. p.* xvii. *Lond.* 1757.

CHAP. VII.

herb, named *Sah*, as a *cure for all diseases*; which is proved to be the same now called *Tea* by *European* nations [1].

In the commotions and changes that have taken place in *Jerusalem*, the Convent of *St. Salvador* has been often plundered and stripped of its effects. Still, however, the riches of the treasury are said to be considerable; but the principal part of its wealth is very properly concealed from all chance of observation. At present, it has a small library, full of books of little value, the writings of polemical divines, and stale dissertations upon peculiar points of faith. We examined them carefully, but found

Library.

(1) "Le Roy se reserve aussi le revenu qui provient des mines de sel, et d'une herbe qu'ils boivent avec de l'eau chaude, dont il se vend une grande quantité dans toutes les villes, ce qui produit de grandes sommes. On l'appelle *Sah*; et c'est un arbrisseau qui a plus de feuilles que le grenadier, et dont l'odeur est un peu plus agréable, mais qui a quelque amertume. On fait bouillir de l'eau, on la verse sur cette feuille; et cette boisson les guérit de toutes sortes de maux." (*Anciennes Relations de deux Voyageurs Mahometans*, &c. *p.* 31. *Paris*, 1718.) *Eusebius Renaudot*, the learned *French* translator of the original *Arabic* manuscript of these Travels, in the Notes which he added to the Work, proves the plant here mentioned to have been the Tea Tree, called *Chah* by the *Chinese*, and by other Oriental nations *Tcha Cataïi*, or *Sini*; the Tcha of *Cataï*, or of *China*. (*Ibid. p.* 222.) "Notre auteur," *says he*, "est le plus ancien, et presque le seul des Arabes qui ait parlé de la boisson Chinoise, si commune présentement dans toute l'Europe, et connuë sous le nom de *Thé*."

nothing so much worth notice as the *Oxford* edition of *Maundrell's* Journey. This volume some traveller had left: the worthy monks were very proud of it, although unable to read a syllable it contained. In the church, as well as in the chambers of the monastery, we noticed several pictures; all of which were bad, although some of them appeared to have been copied from originals that possessed greater merit. In the *Pilgrim's chamber,* a printed advertisement, pasted upon a board, is suspended from the wall, giving notice, that "NO PILGRIM SHALL BE ALLOWED TO REMAIN IN THE CONVENT LONGER THAN ONE MONTH:" a sufficient time, certainly, for all purposes of devotion, rest, or curiosity. The *Franciscans* complain heavily of the exactions of the *Turks,* who make frequent and large demands upon them for money; but the fact of their being able to answer these demands affords a proof of the wealth of the convent. Sir *Sidney Smith,* during his visit to *Jerusalem,* rendered them essential service, by remonstrating with the *Turkish* Governor against one of these *Avanïas,* as they are called, and finally compelling him to withdraw the charge. The monks assured us, that the *English,* although *Protestants,* are the best friends the *Catholics* have in *Jerusalem,* and the most

Exactions of the *Turks.*

CHAP. VII.

effectual guardians of the *Holy Sepulchre.* This served, indeed, as a prelude to a request that we would also intercede for them with the Governor, by representing to him, that any ill usage offered to *Christians* would be resented by the *British* nation[1]. We rendered them all the service in our power, and they were very thankful.

Manufactures of *Jerusalem.*

Friday, *July* 10.—This morning, our room was filled with *Armenians* and *Jews*, bringing for sale the only produce of the *Jerusalem* manufactures; *beads, crosses, shells,* &c. The

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(1) They have since made a similar application to Mons. *De Châteaubriand;* and it appears, from his narrative, that they hold nearly the same language to all comers. "*They thought themselves saved,*" says he, "*by the presence of one single Frenchman.*" (*See Travels, vol.* I. *p.* 387. *Lond.* 1811.) They had paid the *Turkish* Governor, the preceding year, 60,000 *piastres;* nor has there ever yet been an instance of their having refused to comply with his demands. Still Mons. *De Châteaubriand* maintains that they are "*very poor.*" Admitting the injustice of the robberies committed upon them by the *Turks,* the mere fact of the booty so often obtained affords proof to the contrary. We believed them to be very rich. The attention and hospitality we experienced in this Convent demand the fullest acknowledgment. Whether their situation with regard to *Djezzar Pasha,* or the services we rendered them by our remonstrances with the Governor, was the cause of their refusing any remuneration from us, we did not learn. We could not prevail upon them to accept of payment for our board and lodging. Yet while we acknowledge this bounty, we should deem a statement of their *poverty* unjustifiable, knowing it to be false.

shells were of the kind we call *mother-of-pearl*, ingeniously, although coarsely, sculptured, and formed into various shapes. Those of the largest size, and the most perfect, are formed into clasps for the zones of the *Greek* women. Such clasps are worn by the ladies of *Cyprus*, *Crete*, *Rhodes*, and the islands of the *Archipelago*. All these, after being purchased, are taken to the Church of the *Holy Sepulchre*, where they receive a sort of benediction: after the same manner, *beads* and *crosses*, purchased at *Loretto* in *Italy*, are placed in a wooden bowl belonging to the house of the *Virgin Mary*, to be consecrated and worn as amulets. The *beads* are here manufactured, either from *date-stones*, or from a very hard kind of wood whose natural history we could not learn: it was called "*Mecca fruit*," and when first wrought, appeared of the colour of box: it is then dyed, yellow, black, or red. The *beads* are of various sizes; and they are all strung as rosaries; the smaller being the most esteemed, on account of the greater number requisite to fill a string, and the greater labour necessarily required in making them. They sell at higher prices when they have been long worn, because they have then acquired, by friction, a higher polish. This sort of trumpery is ridiculed by all

Mecca Fruit.

CHAP. VII.

travellers: but we cannot say it is scouted by any of them; for there has not been one who did not encourage the *Jerusalem* manufactories by the purchases he made. It offers an easy method of obtaining a large quantity of acceptable presents, which occupy little space, for the inhabitants of *Greek* and *Catholic* countries, as well as for *Turks* and *Arabs*. We provided ourselves with a considerable cargo, and found them useful in our subsequent journey[1]. The custom of carrying such strings of *beads* was in use long before the *Christian* æra; and the practice of bearing them in the hand prevails, among men of rank, all over the *East*[2]. This subject the author has already introduced into a former publication[3]; therefore its further

(1) So great a quantity is sometimes sent to *Spain*, *Portugal*, and other countries, that it is sufficient for the entire freight of a vessel.

(2) The *Turks* call a string of *ninety-nine* beads, TESPY. This number of *beads* corresponds with their number of the attributes of the Deity. *Hamid Ali*, a late Vizier, wore one of pearl, valued at 300*l.* sterling. See *Dallaway's Constantinople, p.* 84. *Joseph Pitts* gives the following account of the manner in which the *Tespy* is used. "The *Tesbih* consists of ninety-nine beads, with a partition between every thirty-three: these they turn over; and for every one of the first thirty-three they say '*Subhan Allah*,' i. e. '*Admire God*.' For the second thirty-three, they say, '*El ham do l'Allah*,' i. e. '*Thanks be to God*.' And for the third thirty-three, '*Allah waik barik*.'" PITT'S *Account of the Mahometans, p.* 59. *Lond.* 1738.

(3) See "*Greek Marbles*," *pp.* 78, 79. *Camb.* 1809. See also the necklace worn by *Isis*, as engraved in *Cuper's Harpocrates, p.* 109. *Utrecht*, 1687.

repetition here is unnecessary. It is not so easy to explain the origin of the *shell* worn as a badge by *pilgrims*[4]; but it decidedly refers to much earlier *Oriental* customs than the journeys of *Christians* to the *Holy Land,* and its history will probably be found in the antient mythology of *Eastern* nations. Among the substances which they had wrought in the manufacture of rosaries, and for amulets, we were glad to notice the black *fetid limestone* of the Lake *Asphaltites*; because it enabled us to procure very large specimens of this mineral, in its natural state. It is worn in the *East* as a charm against the plague; and that a similar superstition existed with regard to this stone in very early ages, is evident from the circumstance of our having afterwards found amulets of the same substance in the subterraneous chambers below the *Pyramids* of *Sachára,* in *Upper Egypt.* The cause of

Fetid Limestone.

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(4) It was an antient symbol of ASTARTE, the *Syrian Goddess,* as VENUS PELAGIA (ἀναδυομένη); but, as the appropriate cognizance of a *pilgrim's hat,* is beautifully commemorated in the well-known ditty,—

"And how should I thy true-love know
"From any other one?"
"O, by his *cockle-hat* and staff,
"And by his sandal shoon."

(5) "*Chaux carbonatée fétide,*" Haüy. "*Pierre puante,*" Lameth, tom. II. p. 58. "*Swinestone,*" Kirwan. "*Stinkstein,*" Brochant, tom. I. p. 567. "*Spathum frictione fœtidum,*" Waller, tom. I. p. 148.

CHAP. VII.

the fetid effluvia emitted from this stone, when partially decomposed by means of friction, is now known to be owing to the presence of sulphureted *hydrogen*[1]. All bituminous *limestone* does not possess this property. It is very common in the sort of limestone called *black marble* in *England,* though not always its characteristic. The workmen employed by stonemasons often complain of the unpleasant smell which escapes from it during their labours. Many of the antient *Gothic* monuments in *France* consist of *fetid* limestone[2]. The fragments which we obtained from the *Dead Sea* had this property in a very remarkable degree: and it may generally be observed, that the *Oriental* specimens are more strongly impregnated with *hydro-sulphuret* than any which are found in *Europe*. The water of the *Dead Sea* has a similar odour. The monks of St. *Salvador* kept it in jars, together with the *bitumen* of the same lake, among the articles of their pharmacy; both the one and the other being alike esteemed for their medicinal properties.

Water of the *Dead Sea*.

We set out to visit what are called "the *Holy*

(1) *Brochant Minéralog.* tom. I. p. 568. *Paris,* 1808, &c.
(2) See *Romé de Lisle, Cristallog.* tom. I. p. 574.

Visit to the *Holy Places.*

Places." These have all been described by at least a hundred authors. From the Monastery we descended to the Church of the *Holy Sepulchre;* attended by several pilgrims, bearing with them rosaries and crucifixes for consecration in the *tomb* of JESUS CHRIST. Concerning the identity of this most memorable relic, there is every evidence but that which should result from a view of the *Sepulchre* itself. After an attentive perusal of all that may be adduced, and all that has been urged, in support of it, from *Eusebius, Lactantius, Sozomen, Jerom, Severus,* and *Nicephorus,* it may be supposed that the question is for ever decided. If these testimonies be insufficient, "we might," says *Châteaubriand*[3], "adduce those of *Cyril,* of *Theodoret,* and even of the *Itinerary* from *Bourdeaux* to *Jerusalem*" in the middle of the fourth century. From the time of the Emperor *Adrian,* when the crucifixion and burial of our Saviour was

(3) Mons. *De Châteaubriand,* whose work contains much illustration of this curious subject, after shewing that the *Church* of the *Holy Sepulchre* may *possibly* be referred to a period long anterior to the age of *Helena,* maintains, upon the evidence of a *Letter* written by the Emperor *Constantine* to *Macarius* bishop of *Jerusalem,* which is preserved by *Eusebius,* and upon the testimonies of *Cyril, Theodoret,* and the *Itinerary* here cited, that its existence as far back as the time of *Constantine* cannot be disputed. See *Travels in Greece, Palæstine, &c. vol.* II. *p.* 19. *Lond.* 1811.

CHAP. VII.

almost in the memory of man, unto the age of *Constantine*, an image of *Jupiter* marked the site of the *Holy Sepulchre*[1], and Mount *Calvary* continued to be profaned by a statue of *Venus*[2]. This powerful record of the means used by the *Pagans* to obliterate the rites of *Christianity*, seems to afford decisive evidence concerning the locality of the *Tomb*, and to place its situation beyond the reach of doubt. *Theodoret*

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(1) *Doubdan*, from *De Sponde*, mentions the year of *Adrian's* life when this happened: it was the last but one, A. D. 137. *Adrian* died A. D. 138. *De Châteaubriand* quotes the author of the "*Epitome of the Holy Wars*," to prove that, "forty-six years after the destruction of *Jerusalem* by *Vespasian* and *Titus*, the *Christians* obtained permission of *Adrian* to build, or rather to rebuild, a *church* over the *tomb* of their God." (See *Travels in Greece, Palæstine, &c. vol.* II. *p.* 18. *Lond.* 1811.) This can hardly be true, consistently with the facts related by *Sozomen* (*lib.* ii. *c.* 2.); and by *Jerom* (*Epist. ad Paulinum*), concerning the profanation of the *holy places* by that Emperor.

(2) "Ab Hadriani temporibus usque ad imperium Constantini, per annos circiter centum octoginta, *in Loco Resurrectionis* SIMULACRUM JOVIS, *in crucis rupe* STATUA EX MARMORE VENERIS à Gentilibus posita colebatur; existimantibus persecutionis auctoribus quòd tollerent nobis fidem Resurrectionis et Crucis, si loca sancta per idola polluissent." (*Hieronymus, Epist. ad Paulinum; de Instit. Monac. c.* 2. *tom.* I. See also *Sozomen. Hist. lib.* ii. *c.* 1.) *Sozomen* relates, that the *Heathens* surrounded Mount *Calvary* with a wall, first covering the *holy places* with stones; then erecting a *temple* of *Venus;* and, lastly, placing in it the image of the goddess. *Dio Cassius* (*in Vit. Hadrian.*) says, that *Adrian* built a city upon the site of *Jerusalem*, which had been ruined, giving it the name of *Ælia Capitolina;* and that in the place where the *temple* of God had been, he erected one to *Jupiter*.

affirms, that *Helena*, upon her arrival, found the *fane* of *Venus*[3], and ordered it to be thrown down. To what then can be attributed the want of every document within the building now called the *Church of the Holy Sepulchre*, which might denote the site of such a monument? The *sepulchres of the Jews*, as it has been already maintained[4], were, in the age of the Crucifixion, of a nature to withstand every attack of time; they were excavations made in the *heart* of solid rocks, which even earthquakes would scarcely remove or alter. Indeed, we have evidence from the Gospel itself, that earthquakes, in certain instances, had no power over them; for the *sepulchre* of *Joseph* of *Arimathea*, made before the earthquake which accompanied the Crucifixion, is described[5], after that event had taken place, as "his own new *tomb*, which he had hewn out of the rock." Even the grooving for the stone at the door was unchanged and entire, for "he rolled the great

(3) *Theodoret. lib.* i. *cap.* 18. *Paris*, 1642. This *Greek* Father also mentions the age of *Helena*, at the time she visited *Palæstine*. The journey took place a short time before her death, when she had attained her *eightieth* year. Few *octogenarian* ladies exhibit equal enterprise.

(4) See the observations in the last Chapter concerning the *sepulchres* of *Samaria*.

(5) *Matth.* xxvii. 60. *Mark* xv. 46. *Luke* xxiii. 53. *John* xix. 41.

CHAP. VII.

stone to the door of the sepulchre, and departed[1];" and it was afterwards "sealed and made sure[2]." *Quaresmius*, by an engraving[3] for the illustration of the mode of burial then practised, has shewn, according to a model familiar to the learned monk from his residence in the *Holy Land* where such *sepulchres* now exist, the sort of *tomb* described by the Evangelists. But there is nothing of this kind in the *Church of the Holy Sepulchre;* nothing that can be reconciled with the history of our SAVIOUR'S burial. In order to do away this glaring inconsistency, it is affirmed that *Mount Calvary* was *levelled* for the foundations of the *church;* that the word ὄρος, *mons*, does not necessarily signify a *mountain*, but sometimes a *small hill;* that the *sepulchre* of CHRIST alone remained after this *levelling* had taken place, in the centre of the area; and that this was encased with *marble!*—not a syllable of which is supported by any existing evidence offered in the contemplation of what is now

(1) *Matth.* xxvii. 60.

(2) Ibid. v. 66. "So they went and made the sepulchre sure, sealing the stone."

(3) *Elucid. Terr. Sanct. tom.* II. *p.* 529. *Antverp.* 1639.

called the *Tomb*. Let us therefore proceed to describe what really remains.

Sepulchre of the *Messiah*.

We came to a goodly structure, whose external appearance resembled that of any common *Roman-Catholic* church. Over the door we observed a *bas-relief*, executed in a style of sculpture meriting more attention than it has hitherto received. At first sight, it seemed of higher antiquity than the existence of any place of *Christian* worship; but, upon a nearer view, we recognised the history of the MESSIAH's entry into *Jerusalem*—the multitude strewing palm-branches before him. The figures were very numerous. Perhaps it may be considered as offering an example of the first work in which *Pagan* sculptors represented a *Christian* theme. Entering the *church*, the first thing they shewed to us was a slab of white *marble* in the pavement, surrounded by a balustrade. It seemed like one of the grave-stones in the floor of our *English* churches. This, they told us, was the spot where our SAVIOUR's body was anointed by *Joseph* of *Arimathea*. We next advanced towards a dusty fabric, standing, like a huge pepper-box, in the midst of the principal aisle, and beneath the main dome. This rested upon a building partly circular, and partly

CHAP. VII.

oblong, as upon a pedestal[1]. The interior of this strange fabric is divided into two parts. Having entered the first part, which is a kind of antechapel, they shew you, before the mouth of what is called the SEPULCHRE, the *stone* whereon the *Angel* sat: this is a block of white *marble*, neither corresponding with the mouth of the *sepulchre*, nor with the substance from which it must have been hewn; for the rocks of *Jerusalem* are all of common compact limestone[2]. *Shaw*, speaking of the *Holy Sepulchre*, says[3], that all the surrounding rocks were cut away, to form the level of the church; so that now it is "*a Grotto above ground:*" but even this is

Its Identity disputed.

(1) See the *Vignette* to this Chapter, taken from DOUBDAN, (*Voyage de la T. S. p.* 82. *Par.* 1657.) which shews the *Sanctuary* as it formerly existed, with *pointed arches*. But the Reader wishing to have further testimony with regard to the former existence of "*pointed arches*" at the "*Holy Sepulchre*," may consult the accurate delineations made of those arches upon the spot by *Bernardino*, an artist of *Gallipoli*, ("*Trattato delle piante et immagini de sacri Edifizi di Terra Sancta*," &c. *Firenza*, 1620.) as they were made expressly for the use of architects desirous of introducing models of the *Holy Sepulchre* into ecclesiastical buildings. *Bernardino's* work exhibits the building as it existed prior to its reparation, when the *Coptic* chapel was added on its western side. At present, only one *pointed arch* remains; and this is over the entrance, as engraved in *Le Bruyn's Travels, tom.* II. *p.* 242. *Par.* 1725.

(2) According to some, however, the *stone* belonging to the mouth of the *Sepulchre* is preserved elsewhere; and this is said to be a part of the *tomb*, placed to receive the kisses of the pilgrims.

(3) *Shaw's* Travels, p. 264. *Lond.* 1757.

not true: there are no remains whatsoever of any antient known *sepulchre*, that, with the most attentive and scrupulous examination, we could possibly discover. The sides consist of thick slabs of that beautiful *breccia*, vulgarly called *Verde-antique* marble; and over the entrance, which is rugged and broken, owing to the pieces carried off as relics, the substance is of the same nature[4]. All that can therefore now be affirmed with any shadow of reason, is this; that, if *Helena* had reason to believe she could identify the spot where the sepulchre was, she took especial care to remove every trace of it, in order to introduce the fanciful and modern work which now remains. The place may be the same pointed out to her; but not

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(3) These objections are not new; they were urged long ago; and *Quaresmius* undertook to answer them. The Reader may be amused by the style in which he opens his refutation. "*Audivi nonnullos nebulones Occidentales hæreticos detrahentes iis quæ dicuntur de jam memorato sacratissimo Domini nostri Jesu Christi Sepulchro, et nullius momenti ratiunculis negantes illud verè esse in quo positum fuit corpus Jesu,*" *&c. &c.* (*Vid.* cap. 14. lib. v. *Elucid. T. S.*) This chapter is entitled "OBJECTIONES NONNULLÆ QUIBUS IMPUGNATUR VERITAS SANCTISSIMI SEPULCHRI." In the next (*chap.* xv.) he undertakes to refute the objections made by *Gulielmus de Baldensel*; and these are precisely the same now urged by the author. "*Monumentum Christi,*" says *G. de Baldensel,* "*erat excisum in petrâ vivâ,* &c. *illud verò ex petris pluribus est compositum, de novo conglutinato cæmento.*" *Quaresmius* says, this objection applied only to the external covering of the *Sepulchre*; but this is not true.

a remnant of the original *sepulchre* can now be ascertained. Yet, with our sceptical feelings thus awakened, it may prove how powerful the effect of sympathy is, if we confess that, when we entered into the supposed *sepulchre,* and beheld, by the light of lamps, there continually burning, the venerable figure of an aged monk, with streaming eyes, and a long white beard, pointing to the place "*where the body of our Lord was,*" and calling upon us "to kneel and experience pardon for our sins"——we did kneel, and we participated in the feelings of more credulous pilgrims. Captain *Culverhouse,* in whose mind the ideas of religion and of patriotism were inseparable, with firmer emotion, drew from its scabbard the sword he had so often wielded in the defence of his country, and placed it upon the *tomb.* Humbler comers heaped the memorials of an accomplished pilgrimage; and while their sighs alone interrupted the silence of the sanctuary, a solemn service was begun. Thus ended our visit to the *Sepulchre.*

If the reader have caught a single spark of this enthusiasm, it were perhaps sacrilegious to dissipate the illusion. But much remains untold. Every thing beneath this building seems

discordant, not only with history, but with common sense. It is altogether such a work as might naturally be expected from the infatuated superstition of an old woman, as was *Helena*, subsequently enlarged by ignorant priests. Forty spaces from the *Sepulchre*, beneath the roof of the same *church*, and upon the same level, are shewn two rooms, one above another. Close by the entrance to the lower chamber, or chapel, are the Tombs of *Godfrey* of *Boulogne*, and of *Baldwin*, kings of *Jerusalem*, with inscriptions in *Latin*, in the old *Gothic* character. These have been copied into almost every book of Travels, from the time of *Sandys*[1] to the present day. At the extremity of this chapel they exhibit a *fissure* or *cleft* in the natural rock; and this, they say, happened at the *Crucifixion*. Who shall presume to contradict the tale? but, to complete the *naïveté* of the tradition, it is also added, that THE HEAD OF ADAM WAS FOUND WITHIN THE FISSURE. Then, if the traveller have not already heard and seen enough to make him regret his wasted time, he may ascend, by a few steps, into a

(1) See *Sandys' Travels*, p. 163. *Lond.* 1637. *Doubdan Voyage de la T. S.* p. 71. *Paris*, 1657, &c. &c.

CHAP. VII.

room above. There they will shew him the same crack again; and immediately in front of it, a modern *altar*. This *altar* they venerate as *Mount Calvary*, the place of crucifixion; exhibiting upon this contracted piece of masonry the marks, or holes, of the *three crosses*, without the smallest regard to the space necessary for their erection. Afterwards he may be conducted through such a farrago of absurdities, that it is wonderful the learned men, who have described *Jerusalem*, should have filled their pages with any serious detail of them. Nothing, however, can surpass the fidelity with which *Sandys* has particularized every circumstance of all this trumpery; and his rude cuts are characterized by equal exactness . Among others, should be mentioned the place where the *Cross* was found; because the identity of the timber, which has since supplied all Christendom with its relics [2], was confirmed by a miracle [3],—proof equally infallible

(1) These designs were first cut for *Cotovicus*, in brass; and re-engraved, on the same metal, for *Sandys*.

(2) "Another time he was telling of an old *sign-post* that belonged to his *father*, with nails and timber enough in it to build sixteen large men of war." *Tale of a Tub*. See *Swift's Works, vol.* I. *p.* 79. *Edinb.* 1761.

(3) The *Jews*, being tortured, by the doting old *Empress* and her *priests*, to make known, three hundred years after the *Crucifixion*, the situation

with that afforded by the eagle at the tomb of *Theseus*, in the Isle of *Scyra*, when *Cimon* the *Athenian* sought the bones of the son of *Ægeus*[4]. CHAP. VII.

It is time to quit these degrading fallacies; to break from our *Monkish* instructors; and, instead of viewing *Jerusalem* as *pilgrims*, to examine it by the light of History, with the Bible in our hands. We shall thus find many interesting objects of contemplation. If *Mount Calvary* have sunk beneath the overwhelming influence of superstition, studiously endeavouring, during so many ages, to modify and to disfigure it; if the situation of *Mount Sion* yet remain to be ascertained[5]; the *Mount of Olives*, undisguised by fanatical labours, exhibits the appearance it presented in all the periods of its history. From its elevated summit almost all the principal features of the city may be discerned; and the changes that eighteen

Plan for the Survey of the City.

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situation of our Saviour's *cross*, contrived at last to produce *three crosses*. This caused a woful dilemma, as it was not easy to ascertain which of those three belonged to our SAVIOUR. *Macarius*, bishop of *Jerusalem*, soon decided this point, by touching the body of a woman who had "*an incurable disorder*" with these *crosses*. Her miraculous cure made known "*the true cross*." See *Sandys, p.* 169. *Lond.* 1637.

(4) *Plutarch.* in *Thes.*

(5) See *Reland. Palæst. Illust. tom.* II. *pp.* 845, 846, *et seq. Traj. Bat.* 1714.

CHAP. VII.

centuries have wrought in its topography may perhaps be ascertained. The features of Nature continue the same, although works of art have been done away: the beautiful Gate of the Temple is no more; but *Siloa's* fountain haply flows, and *Kedron* sometimes murmurs in the Valley of *Jehosaphat*[1].

It was this resolve, and the determination of using our own eyes, instead of peering through the spectacles of priests, that led to the discovery of antiquities undescribed by any author: and marvellous it is, considering their magnitude, and the scrutinizing inquiry which has been so often directed to every object of the place, that these antiquities have hitherto escaped notice[2]. It is possible that their position, and their *inscriptions*, may serve to throw new light upon the situation of SION, and the topography of the antient city. This, however, will be a subject for the investigation of future travellers. We must content ourselves with

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(1) "Torrens hic est verò nomine, quum æstivo tempore flumen esse desinat, et vallis nomen habeat, adeoque sicco pede transeatur." *Relandi Pal. Illust. tom.* I. *p.* 294. *lib.* i. *cap.* 45.

(2) Perhaps *Sandys* alludes to them in his brief notice of "*divers Sepulchres*," *&c.* following his description of ACELDAMA. *See p.* 187. *Lond.* 1637.

barely mentioning their situation, and the circumstances of their discovery. We had been to examine the hill which now bears the name of *Sion:* it is situate upon the south side of *Jerusalem,* part of it being excluded by the wall of the present city, which passes over the top of the mount. If this be indeed *Mount Sion,* the prophecy[3] concerning it, that the plough should pass over it, has been fulfilled to the letter; for such labours were actually going on when we arrived. Here the *Turks* have a mosque over what they call the *Tomb of David.* No *Christian* can gain admittance; and as we did not choose to loiter among the other legendary sanctities of the mount[4], having quitted the city by what is called "*Sion Gate*[5]," we descended into a dingle or trench, called *Tophet,* or *Gehinnon,* by *Sandys.* As we reached the bottom of this narrow dale, sloping towards the Valley of *Jehosaphat,* we observed upon the sides of the opposite mountain, (which appears to be the same called by *Sandys*

Discovery made by the Author.

(3) *Micah* iii. 12.

(4) That is to say "where Christ did eate his last supper; where also, after his resurrection, the doores being shut, he appeared to his Apostles, when they received the Holy Ghost; where Peter converted three thousand; and where, as they say also, they held the first Councell, in which the Apostles Creed was decreed." *See Sandys' Travels, p.* 185. *Lond.* 1637.

(5) See the author's *Plan* of *Jerusalem.*

CHAP. VII.

the "*Hill of Offence,*") facing *Mount Sion,* a number of excavations in the rock, similar to those already described among the Ruins of *Telmessus,* in the Gulph of *Glaucus;* and answering to the account published by *Shaw*[1] of the *Cryptæ* of *Laodicea, Jebilee,* and *Tortosa.* We rode towards them; their situation being very little elevated above the bottom of the dingle, upon its southern side. When we arrived, we instantly recognised the sort of *sepulchres* which had so much interested us in *Asia Minor,* and, alighting from our horses, found that we should have ample employment in their examination. They were all of the same kind of workmanship, exhibiting a series of subterraneous chambers, hewn with marvellous art, each containing one, or many repositories for the dead, like cisterns carved in the rock upon the sides of those chambers[2]. The doors were so low, that, to look into any one of them, it was necessary to *stoop,* and, in some instances, to creep upon our hands and knees: these doors were also *grooved,* for the reception of immense *stones,* once squared

(1) *Shaw's* Travels, p. 263. *Lond.* 1757.

(2) In the writings of the Prophets, frequent allusions occur to similar places of sepulture: thus, *Isaiah* xiv. 15, 18. *Ezekiel* xxxii. 20, &c.

and fitted to the *grooves*, by way of closing the entrances. Of such a nature were, indisputably, the *tombs* of the sons of *Heth*, of the Kings of *Israel*, of *Lazarus*, and of CHRIST. This has been also proved by *Shaw*[3]; but the subject has been more satisfactorily elucidated by the learned *Quaresmius*, in his dissertation concerning antient *sepulchres*[4]. The cœmeteries of the Antients were universally excluded from the precincts of their cities[5]. In order, therefore, to account for the seeming contradiction implied by the situation of the place now shewn as the *tomb* of the MESSIAH, it is pretended that it was originally on the outside of the walls of *Jerusalem;* although a doubt must necessarily arise as to the want of sufficient space for the population of the city, between a boundary so situate and the hill which is now called *Mount Sion.*

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(3) *Shaw's* Travels, p. 263. *Lond.* 1757.

(4) Vide cap. vii. ("*de formâ et qualitate veterum Sepulchrorum.*" Elucid. *T. S. Quaresmii*, tom. II. p. 127. *Antv.* 1639.

(5) This is evident, from a view of the ruins of all antient cities in the *East*, as well as from the accounts left by authors concerning their mode of burial. In a preceding chapter of *Quaresmius*, (*cap.* vi. *lib.* iv. *tom.* II. *p.* 125.) "DE SEPULCHRORUM SITU," he says, "*Quoad locum et situm sepulchrorum dicendum est, ea eligi solita extra civitates in suburbiis et hortis.*" It was a violation of the laws of the country to bury any corpse within the walls of a city. (*Vid. Cicer.* 2. *de Legibus.*) Would it were so among modern nations! "HOMINEM MORTUUM (*inquit Plato, lib.* xii. *de Legibus*) IN URBEM NE SEPELITO." *Quaresm. ibid. p.* 126.

CHAP. VII.

The *sepulchres* we are now describing bear, in their very nature, a satisfactory proof of their being situate out of the *antient* city, as they are now out of the *modern*. They are not to be confounded with those *tombs*, commonly called "*the Sepulchres of the Kings*," to the *north* of *Jerusalem*, believed to be the burial-place of *Helena*, queen of *Adiebéné*. Some of them, from their magnificence, and the immense labour necessary to form the numerous repositories they contain, might lay claim to *regal* honours; and there is one which appears to have been constructed for the purpose of inhuming a single individual. The *Karaites*, of all other *Jews* the most tenacious in adhering to the customs of their ancestors, have, from time immemorial, been in the practice of bringing their dead to this place for interment; although this fact were not wanted to prove it an antient *Jewish* cœmetery, as will appear in the sequel. The *sepulchres* themselves, according to the antient custom, are stationed in *the midst of gardens*. From all these circumstances are we not authorised to look here for the *Sepulchre* of *Joseph* of *Arimathea*, who, as a pious *Jew*, necessarily had his burying-place in the cœmetery of his countrymen, among the graves of his forefathers? The *Jews* are remarkable for their rigid adherence to this custom: they

Inference derived from the discovery.

adorned their burial-places with *trees* and *gardens:* and the *tomb* of this *Jew* is accordingly described as being in a GARDEN; "*in the place where our Saviour was crucified*[1]." It is moreover worthy of observation, that every one of the Evangelists (and, among these, "he that saw it, and bare record[2],") affirm, that the place of Crucifixion was "*the place of a Scull;*" that is to say, a *public Cœmetery*[3], "called, in the Hebrew GOLGOTHA;" without the city, and very near to one of its gates. St. *Luke* calls it CALVARY, which has the same signification. The *church,* now supposed to mark the site of the *Holy Sepulchre,* does not exhibit any evidence which might entitle it to either of these appellations. It may therefore be surmised, that upon the opposite summit, now called *Mount Sion,* without the walls, the *Crucifixion* of the MESSIAH was actually accomplished? Perhaps some evidences, that we

Golgotha, or *Calvary.*

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(1) *John* xix. 41.

(2) Ibid. ver. 35.

(3) *Reland* says, that the hill was called *Golgotha,* from its resemblance to the shape of a human scull.—"*Golgotham collem exiguum à formâ cranii humani dictum, quam referebat, notum est.*" (*Palæstina Illustrata, lib.* iii. *tom.* II. *p.* 860. *Utrecht,* 1714.) But the words of the Gospel do not imply this. The hill is expressly denominated "*the place of a Scull*" by all the *Evangelists.* And, indeed, the circumstance of the *Tomb* of *Joseph* of *Arimathea* being there situate, is a complete proof that it was *a place of burial.*

CHAP. VII.

obtained, may further illustrate this most interesting subject.

Upon all the *sepulchres* at the base of this mount, which, "*as the place of a scull,*" we have the authority of Scripture for calling either *Calvary* or *Golgotha*, whether it be the place of *crucifixion* or not, there are *inscriptions*, in *Hebrew* and in *Greek*. The *Hebrew* inscriptions are the most effaced: of these it is difficult to make any tolerable copy. Besides the injuries they have sustained by time, they have been covered by some carbonaceous substance, which rendered the task of transcribing them yet more arduous.

Greek Inscriptions.

The *Greek* inscriptions are brief, and legible; they consist of immense letters deeply carved in the face of the rock, either over the door, or by the side, of the *sepulchres*. Upon the *first* we observed these characters:

+ THCAΓIAC
CIWN

"OF · THE · HOLY
SION"

Having entered by the door of this *sepulchre*, we found a spacious chamber cut in the rock, connected with a series of other subterraneous

apartments, one leading into another, and containing an extensive range of receptacles for the dead, as in those excavations before alluded to, (but which appear to be of more recent date,) lying to the *north* of *Jerusalem*, at a more considerable distance from the city; and also as in the *Cryptæ* of the *Necropolis* near *Alexandria* in *Egypt*. Opposite to the entrance, but lower down in the rock, a second, and a similar aperture, led to another chamber beyond the first. Over the entrance to this, we also observed an *inscription*, nearly obliterated, but differing from the first, by the addition of two letters:

+ HN.....THC
AΓIACCIWN

When we had penetrated to the extremity of this *second* chamber, we could proceed no farther, owing to the rubbish which obstructed our passage. Perhaps the removal of this may, at some future period, lead to other discoveries. It was evident that we had not reached the remotest part of these caverns. There were others with similar *Greek* inscriptions, and one which particularly attracted our notice, from its extraordinary coincidence with all the circumstances connected with the history of our SAVIOUR'S *Tomb*. The large *stone* that once

Remarkable *Tomb*.

CHAP. VII.

closed its mouth had been, perhaps for ages, rolled away. *Stooping* down to look into it, we observed, within, a fair *sepulchre*, containing a repository, upon one side only, for a single body; whereas, in most of the others, there were two, and in many of them more than two. It is placed exactly opposite to the hill which is now called *Mount Sion*. As we viewed this *sepulchre*, and read upon the spot the description given of the coming of *Mary Magdalene* and the *Disciples*, in the morning[1], it was difficult to divest our minds of the probability that here might have been the identical *Tomb* of JESUS CHRIST; and that up the steep which led to it, after descending from the gate of the city, the *Disciples* strove together[2], when "*John* did outrun *Peter*, and came first to the *Sepulchre*." They are individually described as *stooping* down to look into it[3]; they express their doubts as to the possibility of removing a *stone*[4], which, when once fixed and sealed, might have baffled every human effort. But upon this *sepulchre*, as upon the others before mentioned, instead of a *Hebrew* or a *Phœnician*

(1) *John* xx. (2) Ibid. xx. 4. (3) Ibid. verr. 5, 11.

(4) "And they said among themselves, 'Who shall roll us away the *stone* from the door of the *Sepulchre*?'—(And when they looked, they saw that the *stone* was rolled away) for it was very great." *Mark* xvi. 3, 4.

inscription, there were the same *Greek* characters, destitute only of the *Greek cross* prefixed in the former instances. The *inscription* stood thus,

THCAΓIAC
CIWN

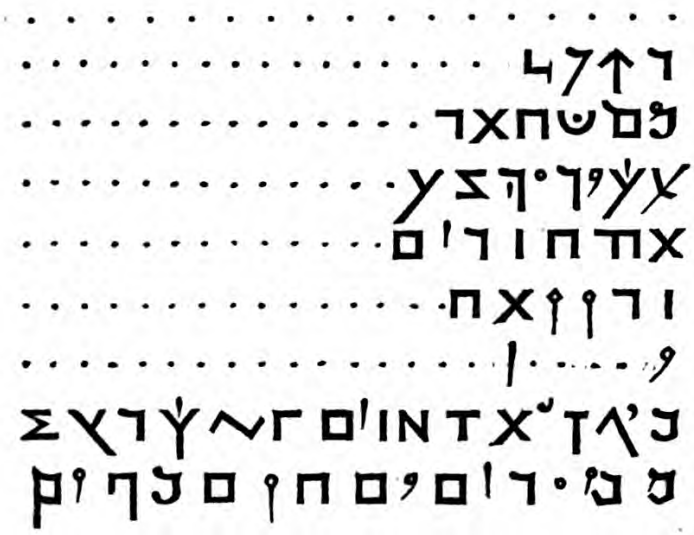
the letters being very large, and deeply carved in the rugged surface of the rock.

The *Hebrew Inscriptions*, instead of being over the entrances, were by the side of the doors. Having but little knowledge of the characters in which they were written, all that could be attempted was, to make as faithful a representation as possible of every incision upon the stone, without attempting to supply any thing by conjecture; and even admitting, in certain instances, doubtful traces, which were perhaps casualties caused by injuries the stone had sustained, without any reference to the legend[5]. The following characters appeared upon the side of the entrance to a

(5) A copy of one of these *Inscriptions* was since exhibited to some learned *Jews*. These men recognised the *Hebrew* character, and would have made such alteration in the transcript as might serve to develope more fully the imperfect parts of it, and lead to an explanation of some of the words. This was not permitted; because conjecture, by introducing more than is warranted by the original, would rather

CHAP. VII.

sepulchre somewhat farther towards the west than the last described.



From the imperfect state of this *inscription,* and the decomposition of the rock itself upon which it is placed, the copy may be liable to error. It was made, however, with great care, and due attention was paid to the position of the lines. The words of the *inscription* are supposed to be *Arabic,* expressed in *Hebrew* and *Phœnician* characters[1]. The *arrow-headed* character

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rather bewilder than illustrate. In doubtful *inscriptions,* the pencil of an artist will frequently effect a more genuine copy than the pen of the profoundest scholar who ventures to supply the vacant spaces, and even to alter the letters according to his manner of reading those *inscriptions.*

(1) This method of writing is said, by a learned Oriental scholar, (Mr. *Hammer,* now Secretary to the *German* Minister at *Constantinople,*) to have been adopted by *Arabian Jews,* in their *inscriptions* upon the hills near *Jerusalem.*

occurs here, as in the *Inscriptions* at *Telmessus*.

All the face of this mountain, along the dingle described as the Vale of *Gehinnon* by *Sandys*, is marked by similar excavations. Some of these, as may be seen by reference to a former Note, did not escape his searching eye; although he neglected to observe their *inscriptions*, probably from keeping the beaten track of pilgrims going from *Mount Sion* to the *Mount of Olives*, and neglecting to cross the valley in order to examine them more nearly. The top of the mountain is covered by ruined walls and the remains of sumptuous edifices: these he also noticed; but he does not even hint at their origin. Here again we are at a loss for information; and future travellers will be aware of the immense field of inquiry which so many undescribed monuments belonging to *Jerusalem* offer to their observation. If the foundations and ruins, as of a *citadel*, may be traced all over this eminence, the probability is, that this was the real *Mount Sion;* that the *Gehinnon* of *Sandys*, and of many other writers, was in fact the Valley of *Millo*, called *Tyropœon* by *Josephus*[2],

Conjecture respecting *Mount Sion*.

(2) De Bell. *Jud.* lib. vi. c. 6.

CHAP. VII.

which separated *Sion* from *Mount Moriah*, and extended as far as the Fountain *Siloa*, where it joined the Valley of *Jehosaphat*. The *sepulchres* will then appear to have been situate beneath the walls of the *citadel*, as was the case in many antient cities. Such was the situation of the *Grecian* sepulchres in the *Crimea*, belonging to the antient city of *Chersonesus*, in the *Minor Peninsula* of the *Heracleotæ*[1]. The *Inscriptions* already noticed seem to favour this position: and if hereafter it should ever be confirmed, "the remarkable things belonging to *Mount Sion*," of which *Pococke* says[2] there are no remains in the hill now bearing that appellation, will in fact be found here,—"the *Garden* of the *Kings*, near the *Pool of Siloam*, where *Manasseh* and *Amon*, kings of *Judah*, were buried;" the cœmetery of the kings of *Judah*; the traces and remains of *Herod's* palaces, called after the names of *Cæsar* and *Agrippa*; "together with the other places mentioned by *Nehemiah*[3]." All along the side of this mountain, and in the rocks above the Valley of *Jehosaphat*, upon the *eastern* side of *Jerusalem*,

(1) See the First Part of these Travels, octavo Edit. vol. II. p. 209.

(2) Description of the *East*, vol. II. Part I. p. 9. *Lond.* 1745.

(3) Ibid.

as far as the *sepulchres* of *Zecharias* and *Absalom*[4], and above these, almost to the top of the *Mount* of *Olives*, the *Jews* resident in the city bury their dead, adhering still to the cœmetery of their ancestors: but having long lost the art of constructing such immense *sepulchres* as those which have been here described, they content themselves with placing *Hebrew* inscriptions upon small upright slabs of *marble*, or of common *limestone*, raised after the manner at present generally in use throughout the *East*.

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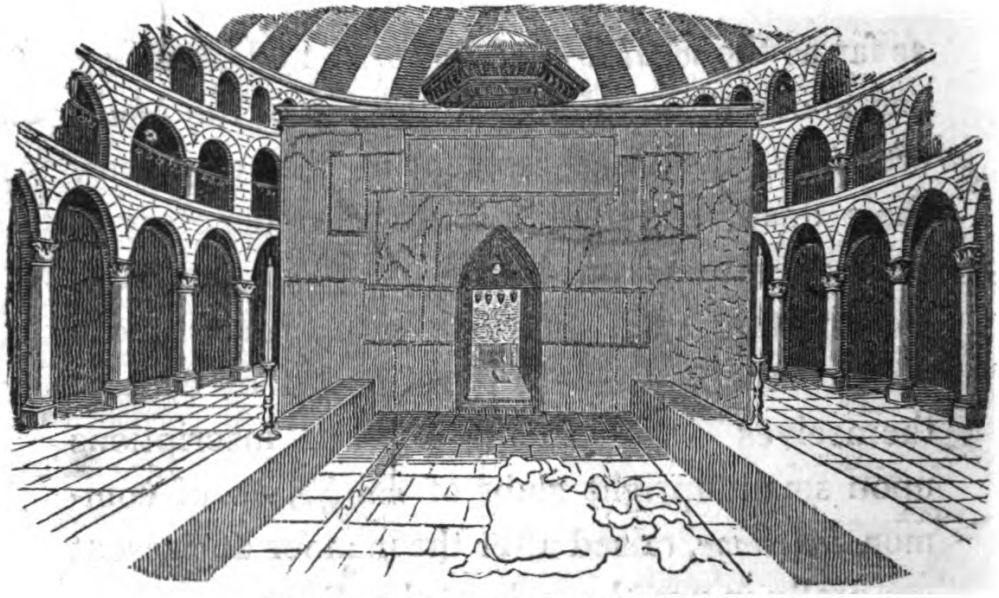
(4) See the Plans of *Jerusalem*, in the volumes of *Sandys*, *Doubdan*, *Quaresmius*, *Shaw*, and *Pococke*. Those in *Quaresmius* (*Elucid. T. S. p.* 38. *tom.* II. *Antv.* 1639.) are taken from *Brocardus* and *Villalpandus*, and adapted to their descriptions. That of *Sandys* is the best. See also the Plan engraved for this Work.



Entrance to the supposed Sepulchre *of the* Messiah.

CHAP. VIII.

THE HOLY LAND—JERUSALEM.

The Subject continued—Identity of the Sepulchre *again contested—Origin of its supposed Locality—Improbability of the Tale—Further View of the Jewish Cœmeteries*—Aceldama—*Inscriptions—Antient Paintings—Age of the* CRYPTÆ—*Fountain* Siloa, *and Oak* Rogel—Mount of Olives—*View from the Summit—Difference between the Modern and Antient City—Situation of* Mount Sion—*Pagan Remains upon* Mount Olivet—*Their possible Origin—Ascent of David*—LAKE ASPHALTITES—*General appearance of* Judæa—*Miraculous Impression of our Saviour's Foot*—GARDEN OF GETHSEMANE—

GETHSEMANE—*Olives of the Mount—Tomb of the* Virgin Mary—*Sepulchres of the* Patriarchs—*Bazars—Sepulchres of the Kings—their real History*—MOSQUE OF OMAR—*Existing evidence of* Julian's *discomfiture—Observations of* Mosheim *and* Moyle—*Greek and Armenian Convents—State of Politics in* Jerusalem.

CHAP. VIII.

PERHAPS it may now be manifest, that so far from deriving accurate notions of the topography and antiquities of *Jerusalem* from the descriptions of former writers, these objects really remain for future investigation. If, during an endeavour to remove existing prejudices, and to excite a due contempt for *Monkish* errors, the subject seems rather perplexed than elucidated, it is because, in the subversion of a fabric raised by Ignorance and Superstition, its parts must necessarily lie scattered and confused. The materials have been falsely put together, but they are genuine; and others, coming after, will arrange and connect them in a more reasonable manner. Since the period of the author's visit to *Jerusalem*, the building which had received the appellation of the *Church* of *Mount Calvary* has been destroyed by fire. In all probability it will now be seen, that what was called *the Holy Sepulchre* was a mere delusion—a *Monkish* juggle; that there was, in fact, neither *crypt* nor *soros*, resembling a *Jewish* place of burial, beneath the

CHAP. VIII.

dome of that building; that we must look elsewhere for the place of our SAVIOUR's Tomb; and that the city never was so limited in its extent, towards the *north-west*, as to admit of a wall in that situation. A *sepulchre*, such as was that of the MESSIAH, being, of all others, the least liable to injury, would remain in spite of the devouring element. It is, perhaps, not impossible to develope the true cause of the selection made by *Helena*, in fixing upon that spot as the place of crucifixion. Persons who have been accustomed to compare the manners of different countries, must be well aware how general the practice is, among all nations, of connecting with a *Lusus Naturæ*, or any extraordinary physical appearance, some wild and superstitious fantasy. Thus in the similitude of a *hand* in the surface of a rock, as at *Nazareth*[1]; of a *foot*, as at the *Mount of Olives*[2]; any remarkable shape in a log of wood, as in the *Palladium* of antient *Ilium*[3];

(1) See Chap. IV. of this volume, p. 178.

(2) "There standeth a little Chappell . . . . . paved with the naturall rocke, which beareth the *impression of a footstep;* they say of our Saviour's." *Sandys' Travels, p.* 166. *Lond.* 1637.

(3) The *Palladium*, like many other of the antient idols of *Greece*, was, according to some authors, nothing more than a piece of wood, of an extraordinary form. *Heyné*, in his *Excursus*, says that the *Palladium* and the *Penates* were *lignea*. See also *Ovid's* account of the preservation of the *Palladium* by *Metellus*, when the Capitol was *on fire*.

the places venerated by *Laplanders*[4], and the idols worshipped by the *Chinese*[5]; in short, in every country of the earth where uncultivated man is found, Fear, the parent of Superstition, has pointed out objects of adoration, or multiplied articles of faith. The state of human intellect is not less degraded among *Christians* of the *Holy Land*, making prostrations and processions before *stocks* and *roots*[6], than among the forlorn worshippers of *Thor*, the *loggerheaded idol* of *Northern* nations[7]. Such superstitions disgraced

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(4) "Loca quæ Lapponibus sancta erant et religiosa, *singulari quâdam et inusitatâ formâ et figurâ* a reliquis distinguebantur." *Lemii Comment. de Lappon. &c.* p. 442. *Hafn.* 1767.

(5) "In *Cuchiung*, near to *Hangam*, there is *a great stone*, &c. which they cover yearly quite over with gold, and then worship it." *Nieuhoff's Dutch Embassy to China, englished by Ogilby*, p. 224. *Lond.* 1669.

(6) See the account given by *Quaresmius* of a *Lusus Naturæ* found near *Jerusalem*, to which miraculous powers were ascribed in healing diseases. Also the engraving "CRUCIFIXI EX LILII RADICE, PRODIGIOSA ET NOVA IMAGO." The representation really excites horror. Speaking of it, he says, "*Mirabilis est virtutis et efficaciæ: illo et enim aqua benedicitur, quæ etiam post annum, etsi in parvo vase recondita, incorrupta ac velut recens è fonte hausta invenitur: febricitantibus feliciter propinatur, qui et sanitatis inde beneficium consequuntur. Ad eum* (i. e. *possessorem*) *habentur stationes et processiones, et in quibusvis afflictionum et tribulationum necessitatibus, pos Deum, ad illum confluunt fideles, ut ab omni animi et corporis adversitate liberari, et necessariis bonis ditari mereantur.*" Elucidat. *T. S.* lib. iv. c. 10. tom. II. p. 18. *Antv.* 1639.

(7) *Thor*, or '*the Thunderer*,' of Northern nations, (See *Verstegan's* '*Restitution of Decayed Intelligence*,' p. 75. *Lond.* 1628.) from whom our *Thor's Day*, or *Thursday*, is derived, is always an image of

 wood

CHAP. VIII.

both the *Greek* and the *Catholic* churches long after the time of *Constantine:* and *Helena,* whether the daughter of a *British* Prince[1], or of an inn-keeper at *Drepanum*[2], cannot be supposed to have possessed attainments beyond the age in which she lived, or the circumstances of her origin. That she was amiable,—that she merited, by her virtues, her exalted station, has not been disputed; but her transactions in *Palæstine* bear the stamp of dotage and infirmity. Few things, considering her sex and the burthen of her years, have occurred more extraordinary than was her journey to the *Holy Land,* and its consequences. Whatsoever might have been her mental endowments, her bodily energies, at a season of life[3] when human strength is said to be "but labour and sorrow," were superior to the weight of age, and to the fatigues of a pilgrimage sufficient to

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wood among the *Laplanders.* The account given of it by *Scheffer* proves it to have been the trunk of a tree, having at one end an accidental similitude of the human head. See *Scheffer's Hist. of Lapl.* p. 103. *Lond.* 1704.

(1) "Filia fuit unius Britanniæ Reguli, *Coel* nomine." *Quaresmii Eluc. T. S.* tom. II. p. 424.

(2) "Τὴν πόλιν Δρέπανον, Ἑλενόπολιν τὴν μητέρα τιμῶν, προσηγόρευε. *Oppidum Drepanum, matrem honorans, Helenopolim adpellavit.*" *Nicephorus Callistus,* lib. vii. c. 49. *Paris,* 1630.

(3) "Paulo ante mortem, quam octogesimum ætatis agens oppetebat, stud iter fecit." *Theodoret.* lib. i. cap. 18. *Paris,* 1642.

have exhausted the most vigorous youth[4]. Nothing could surpass the zeal with which she visited every spot consecrated by the actions of JESUS CHRIST, and by his *Apostles*[5], from the hills of *Jerusalem* to the shores of the *Sea of Galilee*, and over all *Samaria*, nor the piety with which she endeavoured to perpetuate the remembrance of the *holy places* by the monuments she erected[6]. But, after all, the manner in which the identity of any of those places was ascertained seems not less an object of derision, than the gross superstition, founded upon their supposed discovery, has long been of contempt. From the time of *Adrian*, to that of *Constantine*, *Jerusalem* had been possessed by *Pagans:* HELENA arrives, overturns their temples, and prepares to identify the situation of every place connected with our SAVIOUR's history. The first thing to be ascertained is the site of *Mount Calvary*. An accidental *fissure* in one of the rocks of *Jerusalem* suggests the idea of a possible consequence

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(4) "Cum ætate recipiens incrementa virtutum, sexu et ætate quidem infirma, sed divinâ virtute promptior et fortior reddita," &c. *Quaresm. Elucid. T. S.* lib. v. cap. 28. *Antv.* 1639.

(5) Vid. *Nicephor.* lib. viii. c. 30. *Paris*, 1630.

(6) *Nicephorus*, (*ibid.*) after enumerating twenty-six churches and chapels built by *Helena* in the *Holy Land*, adds, "*Quin et plures ecclesias alias in sanctis illis locis, supra triginta, amantissima Dei fœmina Imperatoris mater condidit.*"

CHAP. VIII.

resulting from the præternatural convulsion of Nature at the *Crucifixion*, and is immediately adopted as an indication of the spot. This *fissure* had been already an object of traditionary superstition, as the repository of the body or the head of *Adam*[1]. It served to identify the place[2]. The ground is ordered to be cleared for the foundations of a church. That which never indicated even an ascent, by means of a raised altar and *a flight of steps*, becomes a *mount*, and is called *Calvary*[3]. The *Pagan* idols in its neighbourhood are thrown down and removed[4]; the *Holy Sepulchre* itself, a few yards from this *fissure*, and upon the same level with it, is after-

Identity of the *Holy Sepulchre* again contested.

(1) "Venit enim ad me traditio quædam talis, quod corpus *Adæ* primi hominis ibi sepultum est, ubi crucifixus est Christus: ut sicut in Adam omnes moriuntur, sic in Christo omnes vivificentur; ut in loco illo, qui dicitur Calvariæ locus, *id est locus capitis*, caput humani generis Adam resurrectionem inveniat cum populo universo per resurrectionem Salvatoris, qui ibi passus est, et resurrexit." *Origen. Tract.* 35. *in Matth.* See also *Hieronym. in cap.* 27 *Matth. Cyrill. et Basil. in cap.* 5 *Isaiæ. Athanasius in lib. de Passione Domini, &c. &c.*

(2) "Sicut Apostolus dicit, (2 *Cor.* xi. 3.) 'OMNIS VIRI CAPUT EST CHRISTUS.' O magnam propheticam appellationem!" *Cyrill. Catech.* 13. *Vid. Quaresm. lib.* v. *c.* 4. *tom.* II. *p.* 489. *Antv.* 1679. Hear also *Jerom:* "Audivi quemdam exposuisse *Calvariæ* locum in quo sepultu est Adam; et ideo sic appellatum esse, quia ibi antiqui hominis sit conditum caput." *Hieronym. in cap.* 27 *Matth. Quaresmius, lib.* v. *c.* 14. *tom.* II. *p.* 488.

(3) "E sacratissimo Calvariæ monte *per sealam*, quam antea ascendimus, descendimus." *Quaresm. lib.* v. *tom.* II. *p.* 481.

(4) *Theodoret.* Hist. lib. i. cap. 18. *Paris*, 1642.

wards said to be discovered beneath a heap of earth and stones[5]; although, as a Jewish *Crypt*, its being described as thus buried seems to imply an impossibility. Nothing remains to complete the furniture of the Sanctuary, but the discovery of the *Cross:* this an old *Jew*, menaced and tormented, speedily brings to light, with two others that were not required[6]. *Macarius*, bishop of *Jerusalem*, receives orders to superintend and complete the execution of a most magnificent Sanctuary[7]; and *Helena*, triumphant in the success of her journey, returns from the

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(5) *Euseb. in Vit. Constantini*, lib. iii. c. 24, &c. *Paris*, 1659.

(6) The account of the supposed discovery of "*the three Crosses*," as related by *Adrichomius*, is too long for insertion here; but it offers a curious picture of deplorable superstition, long prevalent on this subject; and renders it doubtful, whether *Helena*, with all her character of humanity, were not as cruel as our *English Mary*, when instigated by a bigoted priest. *Macarius*, who is styled "*sapientissimus ille Hierosolymorum Episcopus*," seems to have been a principal agent in the torments inflicted upon the *Jews*, as well as in the *juggling miracles* which preceded and followed the discovery. *Vide Adrichomii Theat. Terr. Sanct. p.* 176. *Colon.* 1628.

(7) Vid. *Epist. Constantini ad Macarium Episc. Ierosolym. apud Euseb. de Vitâ Constantin. lib.* iii. *cap.* 31. *Paris*, 1659. The original building, erected by *Constantine's* order, A. D. 326. was destroyed at the beginning of the *eleventh* century, by *Almansor Hakim Billa*, a Caliph of the race of the *Fatimites* in *Egypt*, and rebuilt by a *Greek* Emperor in 1048. Yet, says *Mons. De Châteaubriand*, (*vol.* II. *p.* 17. *Lond.* 1811.) "the architecture of the Church is evidently of the age of *Constantine*." The small fabric, over what is now called the *Sepulchre*, was again rebuilt in 1555. *Vid. Lit. Bonifacii, apud Quaresm. tom.* II. *p.* 512.

CHAP. VIII.

Improbability of the Tale.

Holy Land richer than *Jerusalem* itself, in the number and the importance of the *relics* she conveyed[1]. If there had been originally any *hill* or *rock* wherein the real *sepulchre* of *Joseph* of *Arimathea* was hewn[2] for its *Jewish* possessor, is it likely, or was it possible, that every trace of it should have been swept away? Can there be any reason assigned for supposing that *Helena* would have destroyed what every *Christian* must have been so anxious to preserve? that, in the construction of a *church*, to commemorate the existence of the *Tomb*, she would have levelled and cut away not only the *Sepulchre* itself, but also the whole of *Mount Calvary?* This is so little in consonance with common reason, that it is impossible to allow the old tale any degree of credit. It is true, that, in order to discuss this topic with any attention to accuracy, we shall find there is much to unlearn; we must tread back the path of History to the time in which all the dreams of the age of *Constantine*

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(1) "His et aliis pietatis operibus egregiè peractis, revertitur Romam ad filium suum dilectissimum Imperatorem Constantinum, deferens immensum thesaurum, pretiosissimas Reliquias, crucem, clavos, quibus Salvator noster homines et angelos cœlestibus bonis ditavit." *Quaresmius, Eluc. T. S. lib.* v. *c.* 28. *Antv.* 1639.

(2) "Le petit temple, *qui est proprement le lieu du S. Sepulchre*, est aussi *tout de marbre*, et il a de chaque côté trois colomnes, et par derriere, quatre." *Voy. au Levant, par Corneille Le Bruyn, tom.* II. *p.* 245. *Paris*, 1725.

received their origin; and having done this, and cast a view over the state of *Christianity* since that period—the absurdities believed and propagated—the gross interpolations of Scripture-record admitted and revered—we shall perhaps no longer wonder at any difficulty of reconciling *Helena's* illustrations with Gospel-history, but admire the moderation which contents itself with shewing the place "*where Adam's head was discovered,*" instead of *the head itself.*

Further View of the *Jewish* Cœmeteries.

Continuing our researches along this dingle, as it inclines towards the east, before its junction with the larger valley of *Jehosaphat,* we came to some *sepulchres,* which had not wholly escaped the notice of former travellers. We find them obscurely alluded to in the Travels of *Thevenot:* the sepulchres he mentions are evidently those we observed here, because he notices the existence of paintings in a *Crypt,* called by him the *Cave of the Apostles,* near *Aceldama*[3]. We found such remains upon the same side of the mountain we have been describing, and near the place commonly shewn as *Aceldama*[4], or *the Field of Blood.* The

Aceldama.

(3) See *Thevenot's* Work, entitled, "*Travels into the Levant,*" chap. xlix. p. 204. *Lond.* 1687.

(4) This place, purchased by the Chief-Priests to bury strangers in, now belongs to the *Armenians.* It is still, as it ever was, *a place of burial;*

CHAP. VIII.

sepulchres containing them are similar to those which were described at the end of the preceding Chapter; and *inscriptions* appeared, as before, upon the outside. None of these *inscriptions* are now in a state to be interpreted; but we endeavoured to copy two of them, where the characters were sufficiently perfect to allow of our making a transcript.

Inscriptions.

In the first, perhaps, the words **ΤΗΝΣΟΡΟΝΕΘΗΚΑΝ** might form the end of the first line, and the beginning of the second. The last line seems to terminate with the word **CIWN.**

+ WNHNΛΔIΛ . . . .
ΡΟΝΘΕΚΑΝW . . . .
ΛΦΟΥΓΟΡΜΛΗΙΚΙ
. . . . . C . . N

In the second, the mixture of letters usually called *Etruscan,* and properly *Phœnician,* with the characters of the *Greek* alphabet, added to the imperfect state of the inscription, seems to render illustration hopeless:

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burial; and its appearance maintains the truth of the tradition, which points it out as the *Aceldama* of Scripture. It has ever been famous on account of the *sarcophagous* virtue possessed by the earth about it, in hastening the decay of dead bodies. Ship-loads of it were carried to the *Campo Santo* in *Pisa. See Pococke's Obs. on the East, vol.* II. *p.* 25. *Lond.* 1745.

ΘΗΚΗΔΙ . . . . . ΗΓΟΝ . . . . .
ΟΦΕS . . . . ΙΙΟΝΟΘΤΗL
. . . . . ΙΥΒΕΝΑS
ΘΟΛΛ . . . ΙΥΓ
CO . . . . . ΓΙΥΗ . . . . .

Antient Paintings.

In some of these *sepulchres* were *antient paintings*, executed after the manner of those found upon the walls of *Herculaneum* and *Pompeii*; except that the figures represented were those of the *Apostles*, the *Virgin*, &c. with circular lines, as symbols of glory around their heads. These *paintings* appeared upon the sides and upon the roof of each *sepulchral* chamber, preserving a wonderful freshness of colour, although much injured by *Arabs* or *Turks*, whose endeavours to efface them were visibly displayed in many instances. The *sepulchres* themselves are, from these documents, evidently of *Christian* origin, and of more recent construction than the *tombs* we first noticed in our descent from the southern gate of the city, where there exists no such internal ornament, and where the *inscriptions*, from their brevity, and the immense size of the letters, seem to denote higher antiquity. Yet, to what period can we ascribe them? During all the time that *Jerusalem* has remained in subjection to the *Moslems*, the labour requisite in their construction could

Age of the Cryptæ.

CHAP. VIII.

not have been carried on; since nothing excites their jealousy and opposition more, than seeing a *Christian* dig, or make excavation of any kind. They believe such works to originate always in some knowledge of hidden treasure. Owing to the great expense required in hewing and completing these *tombs*, it cannot be supposed that they belonged to vulgar persons; but after *Jerusalem* was rescued from the hands of the *Saracens*, individuals of rank were interred beneath monuments of a very different description, and in another situation, as may be proved by reference to the *tombs* of *Godfrey de Bouillon*, his brother *Baldwin*, and four others, in the *Church* of the *Holy Sepulchre*[1]. The only age to which, with any probability, they may be referred, is that long interval of prosperity and peace enjoyed by the *Christians* of *Jerusalem* after the dispersion of the *Jews* by *Adrian*; that is to say, from the establishment of the *Gentile* Church, and the ordination of *Mark*[2], until the

(1) See *De Châteaubriand's* Travels, vol. II. p. 15. *Lond.* 1811.

(2) He is called *Saint Mark* by *Tillemont*, which, unless attention be paid to the date of his ordination, may cause him to be confounded with *Mark* the *Evangelist*. *Mark* was made bishop before the death of *Adrian*, which happened in the middle of the year 138. (*See Tillemont, Hist. des Emp. tom.* II. *p.* 294. *Paris*, 1702. *and the authorities by him cited.*) The establishment of the *Gentile* Church bears date from that period. See the list of *Mark's* successors, as given by EUSEBIUS. *Hist. Eccles. lib.* v. *Paris*, 1659.

reign of *Dioclesian*. If this be true, the *paintings* may be considered as exhibiting specimens of the art belonging to the *second* century; and thereby illustrating, by very antient examples, the remarks made, in the First Part of these Travels[3], concerning the idol pictures of the *Greek* Church in *Russia*, which they resemble, in all circumstances of style and execution. Similar *paintings* have been noticed in the description given of our journey to the summit of *Gargarus* and source of the *Scamander*, as found in the ruins of *Oratories* among the recesses of MOUNT IDA[4]. *Shaw* mentions very antient paintings, as found in the *Cryptæ* of EGYPT[5]. We also observed similar works in

(3) See Vol. I. *p.* 25, *et seq.* Octavo Edition. The fact, however, if established, will prove the existence of such *paintings* long before the Council of *Illiberis*. *Portraits* were in use from the earliest ages. *Josephus* relates, that it was a common practice with the *Greeks*, and other nations, to set a high esteem upon the *portraits* of friends, relations, and even of servants. This passage of *Josephus* is only preserved, however, in the *Latin* Version. "*Græcis itaque, et aliis quibusdam, bonum esse creditur imagines instituere. Denique et patrum et uxorum filiorumque figuras depingentes exsultant, quidam verò etiam nihil sibi competentium sumunt imagines: alii verò et servos diligentes, hoc faciunt.*" *Joseph. contra Apionem, lib.* ii. *p.* 474. *tom.* II. *Edit. Havercampi, Amst. &c.* 1726.

(4) See Chap. V. p. 169. and Chap. VI. p. 180. Vol. III. Octavo Edition.

(5) See *Shaw's* Travels, p. 350. *Lond.* 1757. "Several of these *Cryptæ* (Note 5. ibid.) painted with symbolical figures, are seen near the *Pyramids*. *Chrysippus's Antrum Mithræ* seems to have been of the same kind. Τὰ τείχια τοῦ σπηλαίου πάντα ποικίλοις εἴκοσι κοσμούμενα, ταὶ κὰ τῶν θεῶν, οὓς μυστίας καλοῦσι, ἀγάλματα περιεστάμενα."

CHAP. VIII.

caves near to the PYRAMIDS. *Winkelmann's* account of the art of painting among the antient *Egyptians* may therefore possibly serve to illustrate the method used by *Syrian* or *Greek* artists in preparing and laying on the colours for these *paintings*, which preserve their original freshness in a very remarkable manner [1].

Fountain *Oiloa*, and *Sak Rogel*.

Leaving the mountain where all these *sepulchres* are hewn, and regaining the road which conducts towards the east, into the *Valley of Jehosaphat*, we passed the FOUNTAIN *Siloa*, and a white mulberry-tree which is supposed to mark the spot where the *Oak Rogel* stood [2]. Hence

(1) " Les couleurs sont en détrempe, et plus ou moins délayées avec de l'eau de colle, ou chargée de gomme: elles sont toutes employées pures et sans mêlange. On en compte six: le blanc, le noir, le bleu, le rouge, le jaune, et le vert. Le rouge et le bleu, qui dominent le plus, paroissent broyés assez grossièrement. Le blanc, composé de céruse ordinaire, fait l'enduit de la toile des momies, et forme ce que nos peintres appellent l'impression, sur laquelle ils appliquent les couleurs. . . . . Les couleurs, ainsi que la dorure, ont conservé leur fraîcheur pendant quelques milliers d'années." *Histoire de l'Art, par Winkelmann, tom.* I. *pp.* 191, 192. *Paris, An* 2 *de la République.*

(2) The author mentions this tree merely from its importance as a *land-mark*. *Pococke* seemed aware that " THE SEPULCHRES OF THE KINGS " (*mentioned* 2 *Chron.* xxi. 20) might be situated somewhere near this spot; for he says, " Near this Pool (*Siloa*), at a *white mulberry-tree*, they say *Isaiah* was sawn asunder, by the order of *Manasseh*; and here it is to be supposed he was buried, under the *Oak Rogel*. IT IS PROBABLE

Mount of Olives.

we ascended to the summit of the MOUNT OF OLIVES; passing, in our way, a number of *Hebrew* tombs[3]. The *Arabs* upon the top of this mountain are to be approached with caution, and with a strong guard. Here indeed we stood upon holy ground; and it is a question, which might reasonably be proposed to *Jew, Christian,* or *Mahomedan,* whether, in reference to the history of their respective nations, it be possible to attain a more inter-

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PROBABLE THE KING'S GARDENS WERE OVER THIS VALE, IN WHICH THE TREE OF ROGEL IS MENTIONED." See *Pococke, vol.* II. *part* I. *p.* 24. *Lond.* 1745. If we can once ascertain the situation of the *Gardens,* that of the *Sepulchres* will be thereby determined. He notices the "*great number of grottos cut out of the rock, some of which have porticos, and are adorned with the plain Egyptian cornish*;" and adds, "*they seem to be antient Sepulchres.*" Seem to be! Is it possible to entertain a doubt of the fact? The truth is, that the real nature of antient *sepulchres* has been too little attended to, even where *inscriptions* upon them clearly explain their history. Even *Benjamin* of *Tudela* might have satisfied *Pococke* on this head: he expressly mentions the *sepulchres.* He is proceeding by the same road to the *Mount of Olives,* when he says, "*Mount Sion* is without *Jerusalem*:—fronting the city are three *Jewish* burying-places, *where they buried their dead in antient times:* in one of them there is a *sepulchre* with the date remaining." *Travels of Rabbi Benjamin, p.* 74. *ed. by Gerrans. Lond.* 1784.

(3) "Toute la coste de la montagne est creusée d'une infinité de Sepulchres des anciens Juifs, qui sont taillés comme des fours dans la roche; et plus bas, dans le fonds de la vallée, sont les sépultures de ceux, de cette nation, qui vivent à present en Jerusalem; qui ne sont autre chose que des fosses, comme les nostres, couvertes d'une, deux, ou trois, pierres, mal polies et sans ornement." *Doubdan, Voyage de la T. S. p.* 130. *Paris,* 1657.

CHAP. VIII.

View from the summit.

esting place of observation. So commanding is the view of *Jerusalem* afforded in this situation, that the eye roams over all the streets, and around the walls, as if in the survey of a plan or model of the city. The most conspicuous object is the *Mosque*, erected upon the site and foundations of the TEMPLE OF SOLOMON: this edifice may perhaps be considered as the finest specimen of *Saracenic* architecture existing in the world. But this view of *Jerusalem* serves to strengthen the objections urged against the prevailing opinion concerning the topography of the antient city. *D'Anville* believed that antient and modern *Jerusalem* were very similarly situate; that by excluding what is now called *Calvary*, and embracing the whole of what is now called *Mount Sion*, we should have an area equal in extent to the space which was occupied by the walls and buildings before the destruction of the *Holy City* by *Vespasian* and *Titus*[1]. But this is by no means true[2]: a spectator upon the *Mount of Olives*, looking down upon the space inclosed by the walls of *Jerusalem* in their present state, as they have remained since

Difference between the Modern and Antient City.

(1) See the Treatise of Mons. *D'Anville* (*sur l'Ancienne Jerusalem*, *Paris*, 1747.) as cited by *Gibbon*, *vol.* IV. *p.* 82. *Lond.* 1807.

(2) See the observations in Note (59.) chap. xxiii. of *Gibbon's* Hist. *Ibid.*

they were restored in the *sixteenth* century by *Solyman* the son of *Selim*, and perhaps have existed from the time of *Adrian*, must be convinced that, instead of covering *two* conspicuous hills, *Jerusalem* now occupies *one* eminence alone[3]; namely, that of *Moriah*, where the *Temple* stood of old, and where, like a *Phœnix* that hath arisen from the ashes of its parent, the famous *Mosque of Omar* is now situate. It is probable that the whole of *Mount Sion* has been excluded; and that the mountain covered by ruined edifices, whose base is perforated by antient *sepulchres*, and separated from *Mount Moriah* by the deep trench, or *Tyropœon*, extending as far as the Fountain *Siloa*, towards the *eastern* valley, is, in fact, that eminence which was once surmounted by the "bulwarks, towers, and regal buildings" of the

Situation of *Mount Sion*.

(3) After the city was rebuilt by *Adrian*, A.D. 137, or 138. (See *Tillemont, Note* 9. *sur l'Empereur Adrian,*) and called *Ælia Capitolina*, (which name subsisted in the age of *Chrysostom*, and is still retained in the country,) the whole of *Mount Sion*, and not part only, was excluded. See the numerous evidences adduced by *Tillemont* (*Histoire des Empereurs, tom.* IV. *p.* 294. *Paris*, 1702.) who, speaking of *Mount Sion*, says, "*Au milieu du* IV. *siécle la montagne de Sion estoit entierement inhabitée, se labauroit comme une plaine campagne;*" thereby fulfilling the prophecy which declared (*Micah* iii. 12.) that *Zion* should be "*plowed as a field.*" The authorities referred to by *Tillemont* are derived from *Eusebius, Cyril*, and the *Itinerary* from *Bourdeaux* to *Jerusalem*, written A.D. 333. His Note is founded principally upon evidences from *Vopiscus, Dio Cassius, Jerom*, and *Eusebius*.

CHAP. VIII.

House of DAVID. There seems to be no other method of reconciling the accounts given by antient authors of the space occupied by the former city, which in no wise correspond with its present appearance: and the strange temerity which endeavours to warp the text of an historian [1], so as to suit existing prejudices, and the interests of a degrading superstition, cannot be too eagerly scouted by every friend of truth and science. *Eusebius* allows a distance of twenty-seven *stadia*, or three miles and three furlongs, for the circumference of the antient city [2]. The circuit of the modern town does not exceed two miles and a half [3], or twenty *stadia*, according to the measure of *Eusebius*. We cannot therefore, without including this mountain, embrace an area sufficiently extensive

(1) "We must not take in a literal sense" (*says Mons. De Châteaubriand, Trav vol.* II. *p.* 85. *Lond.* 1811.) "the text of *Josephus*, when the historian asserts that the walls of the city advanced to the north, as far as the *Sepulchres of the Kings*." In what sense, then, are we to take the text of an historian? It however happens, that the text of *Josephus* (*lib.* vi. *de Bell. c.* 6.) contains no such assertion. The words σπηλαίων βασιλικῶν do not refer to the *tombs* of the *Kings of Judah*, but to the *royal caves* of *Helena's Sepulchre*, which were quite in a different situation, these lying to the *north* of *Jerusalem*; whereas the *Sepulchres of the Kings* were upon the *south* side of the city.

(2) *Eusebii Præp. Evang.* lib. ix. cap. 36. *Paris*, 1659.

(3) See *Maundrell's* Journ. from *Alep.* to *Jerus.* p. 110. *Oxf.* 1721. *De Châteaubriand* walked round it in about an hour. We were rather more than an hour employed in riding round, a foot's pace, but we kept at a short distance from the walls.

even for the dimensions afforded by *Eusebius*. But supposing that the antient *Cryptæ*, described at the conclusion of the preceding chapter, do mark the position of the *regal sepulchres*, in the midst of the vast cœmetery of the antient *Jews*, where the *Tomb* of *Joseph* of *Arimathea* was also possibly situate; then it will appear evident, that the mountain standing to the *south* of that deep trench or valley, which *Sandys* has described as the *Valley of Gehinnom*[4], (where the *sepulchres* appear which now exhibit, in so many instances, the words of an inscription, THC ΑΓΙΑC CIWN,) was, in fact, MOUNT SION; opposed, upon the *south*, to MORIAH, and divided from it by this valley[5]. That the summit of this mountain

(4) That the *Valley of Gehinnom*, Γῆ Ἐννὸμ, or Γῆ Βιννὸμ, VALLIS FILII HINNOM, (*Reland. Palæst. Illust. tom.* I. *p.* 353. *Utr.* 1714.) was a place of *sepulture*, may be proved by reference to various authorities, *Heathen*, *Jewish*, and *Christian*. In the *Latin* Version of the *Hebrew* Itinerary of PETACHIAS, (*vid. Thesaur. Antiq. Sacrar. B. Ugolini, tom.* VI. 1207, 1208. *Venet.* 1746.) the following passage occurs: "*Est hic terra fissa, atque dicitur Vallis filiorum Hinom, ubi* τῶν ἔξω *Cœmeterium.*" But *Eusebius* (*ad vocem* Γαιεννοὺμ) places this valley upon the *eastern side* of the city. All the valleys around *Jerusalem* were places of *sepulture*; particularly that *now called Jehosaphat*, which is upon the *eastern side*. But whenever the observations of an early writer tend to interfere with the notions entertained by the *Catholics* of the topography of *Jerusalem*, they endeavour to accommodate the text to their notions, or else explain away its meaning.

(5) *Rauwolff*, speaking of the *Tyropœon* mentioned by *Josephus*, says, "This valley hath been, since the desolation, so filled up, that no

CHAP. VIII.

was formerly included within the walls of the antient city, the remains upon it, at this hour, not only of walls, but of sumptuous edifices[1], seem forcibly to demonstrate. In this view of the subject, the topography of the city seems more reconcileable with antient documents. The present *Church* of the *Holy Sepulchre*, and all the trumpery belonging to it, will, it is true, be cast into the back ground; but the *Sepulchres* of the *Kings of Judah*, so long an object of research, then become a prominent object in the plan: the possible site of our Saviour's *Tomb* may be determined, and

> ——*Siloa's* brook, that flow'd
> Fast by the Oracle of God,——

will continue in the situation assigned for it by *Christian* writers of every sect and denomination[2],

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no depth at all appeareth in our days, but only without the Fountain Gate, by the Fountain *Siloah*." (See '*Travels into the Eastern Countries*,' *Ray's edition*, *p*. 289. *Lond*. 1693.) A *deep valley* filled up, so that even the marks of its existence have disappeared! Is it possible to credit this; especially when such a valley was of use in fortifying the city, by rendering the walls above less accessible? *Josephus* says (*lib*. vi. *de Bell. c*. 6. *Colon*. 1691.) that the oldest of the three walls was extremely strong, owing to the depth of the inferior valley.

(1) "Whose height yet shews the relics of no meane buildings." *Sandys' Trav. p*. 186. *Lond*. 1637.

(2) *Josephus* (*lib*. vi. *de Bell. Jud. c*. 6.) describes the valley which separated the upper town from the lower, as terminating with the Fountain *Siloa*; and this is the case with *Sandys' Valley of Gehinnom*.

since the age of the *Apostles*, and the earliest Fathers of the Church.

It was upon the *Mount of Olives* that the MESSIAH delivered his prediction concerning the downfall of *Jerusalem;* and the army of *Titus* encamped upon the very spot[3] where its destruction had been foretold. Not that, by the introduction of this fact, any allusion is here intended to the particular place shewn as "the rock of the prediction." The text of the Evangelist[4] proves that our SAVIOUR, when he delivered the prophecy, was "*at the descent of the Mount of Olives,*" although in such a situation that "*he beheld the city, and wept over it.*" Whether the tenth legion of the *Roman* army were stationed upon the summit or the side of the mountain, cannot now be ascertained; neither is the circumstance worth a moment's consideration. We found, upon the top, the remains of several works, whose history is lost. Among these, were several subterraneous chambers, of a different nature from any of the *Cryptæ* we had before seen. One of them had the shape of a cone, of immense size; the vertex alone appearing level with the soil, and exhibiting, by

Pagan Remains upon *Mount Olivet.*

(3) *Josephus,* De Bell. *Jud.* lib. vi. cap. 5. *Colon.* 1691.

(4) *Luke,* ch. xix. 37.

CHAP. VIII.

its section at the top, a small circular aperture: the sides, extending below to a great depth, were lined with a hard red stucco, like the substance covering the walls of the subterraneous galleries which we found in the sandy Isle of *Aboukir*, upon the coast of *Egypt*. This extraordinary piece of antiquity, which, from its conical form, may be called a *subterraneous pyramid*, is upon the very pinnacle of the mountain. It might easily escape observation, although it be of such considerable size; and perhaps this is the reason why it has not been noticed by preceding travellers[1]. We could not find any appearance of an entrance, except by the circular aperture, which is not unlike the mouth of a well, level with the surface of the mountain. This *Crypt* has not the smallest resemblance to any place of *Christian* use or worship. Its situation upon the pinnacle of a mountain rather denotes the work of *Pagans*, whose sacrilegious rites upon "*the high places*" are so often alluded to in *Jewish* history. Perhaps some light may be thrown upon its history by the

(1) All hope of information from the *Monks* of *Jerusalem* concerning antiquities not included in their catalogue of "*local sanctities*," (or "*stations*," as they sometimes call them,) is quite forlorn. The very search after *Heathen* antiquities is by them deemed heretical and profane. *Vid. Quaresmius* "De externâ profanâ, sed detestabili ac vitiosâ peregrinatione," *apud Eluc. T. S. lib.* iii. *c.* 34. *Antv.* 1639.

observations of *Adrichomius*[2]; who speaks of the *fane* constructed by *Solomon* upon the top of the *Mount of Olives*, for the worship of *Astaroth*, the idol of the *Sidonians*[3]. The *Venus* of *Paphos* was represented by a symbol which had the peculiar form of this *Crypt*, that is to say, a cone; but the Phœnician *Astaroth*, and the Paphian *Venus*, were one and the same divinity. When *Josias* overthrew the *Heathen* idols, and cut down the groves[4], which happened rather more than six centuries[5] before the time of our SAVIOUR, the *Adytum*, or *Crypt*, appropriated to the rites of *Astaroth*, remained; for it is plainly stated in Scripture, that *the place* was not destroyed, but "*defiled*," and made a receptacle for "*the bones of men*;" the greatest of all pollutions, as may be seen by reference to the history of the

(2) *De Loc. extra Urb.* 192, *apud Theat. T. S. p.* 170. *Colon.* 1628.

(3) The *three* points, or summits, of the *Mount of Olives*, whereof the centre, being the highest, was set apart for the worship of *Astaroth*, are thus described as having been polluted by *Heathen* abominations: "And *the high places* that were before *Jerusalem*, which were on the right hand of the Mount of Corruption, (i. e. *Mount of Olives*,) which *Solomon* the king of *Israel* had builded for *Ashtoreth*, the abomination of the *Sidonians*; and for *Chemosh*, the abomination of the *Moabites*; and for *Milcom*, the abomination of the *Children of Ammon*, did the king DEFILE." 2 *Kings* xxiii. 13.

(4) "And he brake in pieces the images, and cut down the groves, and *filled their places* with the bones of men." *Ibid. v.* 14.

(5) B. C. 624.

CHAP. VIII.

building of *Tiberias* upon the Lake *Gennesareth*; when, owing to the *sepulchres* found there, it was necessary to grant extraordinary privileges to persons who would reside on the polluted spot[1]. To this species of pollution the *Crypt* now mentioned seems to have been condemned, from a very remote period; and it may be presumed, that a place which had once become an ossuary, or charnel-house, among the *Jews*, would never be appropriated to any other use among the inhabitants of *Judæa*. If it be observed, that the painted stucco, with which the interior of this is coated, denotes a more recent epocha in the history of the arts; then the walls of the *Cryptæ* near the *pyramids* of EGYPT, and in other parts of the *East*—nay, even the surface of the *Memphian Sphinx*[2], which has remained so many ages exposed to all attacks of the atmosphere—may be instanced, as still exhibiting the same sort of cement, similarly coloured, and equally unaltered[3].

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(1) See p. 221 of this Volume. Also *Josephi Antiquit.* lib. xviii. c. 3. *Colon.* 1691.

(2) The author will have occasion to refer to this fact again, in the sequel.

(3) At the same time, in determining the real origin of the subterraneous *conical Crypt* upon the summit of the *Mount of Olives*, the learned Reader must use his own judgment. For this purpose, it is necessary he should be informed, that it is not upon the spot which is shewn to travellers as the place of our Saviour's Ascension; this last being

Ascent of *David.*

About forty years before the idolatrous profanation of the *Mount of Olives* by *Solomon,* his afflicted parent, driven from *Jerusalem* by his son *Absalom,* came to this eminence, to present a less offensive sacrifice; and, as it is beautifully expressed by *Adrichomius*[4], "FLENS, ET NUDIS PEDIBUS, DEUM ADORAVIT." What a scene does the sublime, though simple, description given by the Prophet[5] picture to the imagination of every one who has felt the influence of filial piety, but especially of the traveller standing upon the very spot[6] where the pious monarch gave to Heaven the offering of his wounded spirit. "And DAVID went up by the ascent of *Mount Olivet*[7]; and wept as he went up, and

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being lower than the summit of the mountain. There are passages in the writings both of *Eusebius* and of *St. Willibald's* biographer which seem to point at this place; the first, referring to *a Cave* (τῷ ἄντρῳ), honoured by *Constantine* as that of the Ascension, situate ἐπὶ τῆς ἀκρώρειας (*Vid. cap.* xli. *lib.* iii. *de Vit. Constant. Paris,* 1659.) and the last, describing this sanctuary as "*Ecclesia desupèr patula et sine tecto.*" (*Vid. Vit. S. Willibald. apud Mabillon. Act. Sanct. Ord. Benedict. Sæcul.* 3. *Pars* 2. *p.* 376. *L. Paris.* 1672.) But another of *St. Willibald's* biographers, (*Auct. Anonym.*) alluding to the same sanctuary, says, "HODIE ETIAM DOMINICORUM VESTIGIA PEDUM." (*Vid. Mabillon.* &c. *ubi supra, p.* 387.) and this remark does not apply to the *Crypt.*

(4) *Theatrum Terr. Sanct. p.* 170. *Colon.* 1628.

(5) 2 *Sam.* xv. 20.

(6) "And it came to pass, that when *David* was come to *the top of the Mount,* where he worshipped God," &c. 2 *Samuel,* xv. 32.

(7) Ibid. *v.* 30.

CHAP. VIII.

had his head covered; and he went bare-foot: and all the people that WAS with him covered every man his head; and they went up weeping." Abstracted from every religious view, and considered solely as a subject for the most gifted genius in poetry or in painting, it is perhaps impossible to select a sublimer theme. Every thing that is great and affecting seems to be represented in the description[1] of the procession or march of *David*, in his passage across the *Kedron;* and particularly in the moment when the Ark of the Covenant is sent back, and the king, having in vain entreated *Ittai*[2] to leave him, begins to ascend the mountain, preceded by the various people said to form the van of the procession. Every wonderful association of natural and of artificial features, of landscape and of architecture, of splendid and diversified costume, of sacred pomp, and of unequalled pathos, dignify the scene: here a solemn train of mourners; there

(1) See the whole of the Fifteenth Chapter of the Second Book of *Samuel.*

(2) "Then said the king to *Ittai* the *Gittite*, Wherefore goest thou also with us? Return to thy place, and abide with the king; for *thou art a stranger*, and also an exile. Whereas thou camest but yesterday, should I this day make thee wander in going up and down with us? Seeing I go whither I may, return thou, and take back thy brethren: mercy and truth be with thee!" *Ibid. vv.* 19, 20.

the seers[3], the guardians and companions of the ark; men, women, children[4], warriors, statesmen, citizens, priests, Levites, counsellors;—with all the circumstances of grandeur displayed by surrounding objects; by the waters of the torrent; by the sepulchres of the valley; by the lofty rocks, the towers, bulwarks, and palaces of *Sion;* by the magnificent perspective on every side; by the bold declivities and lofty summits of *Mount Olivet;* and, finally, by the concentration of all that is great and striking in the central group, distinguished by the presence of the afflicted sovereign. If it should be urged, that this subject is too crowded, it is only so in description; a painter, by the advantages of perspective, easily obviates every objection of this nature. Haste and tumult are, in a certain degree, the requisite characteristics of such a representation; but these a judicious artist would know how to introduce. *Milton,* as a poet, and *Le Bruyn,* as a painter, might have done justice to this stupendous theme; nor

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(3) "The king said also unto *Zadok* the priest, *Art not thou a Seer?* Return into the city in peace." *Ibid. v.* 27.

(4) "And *Ittai* the *Gittite* passed over, and all his men, and all the little ones that were with him." *Ibid. v.* 22.

CHAP. VIII.

would any one despair of success, who should be told that the genius of our *Northern Minstrel*, or the pencil of a *West*, was exercised in the undertaking.

LAKE ASPHALTITES.

The view of *Jerusalem* from this eminence is from *east* to *west*. Towards the *south* appears the Lake *Asphaltites*, a noble expanse of water, seeming to be within a short ride from the city; but the real distance is much greater; and the journey thither was at this time attended with such imminent danger from the *Arabs*, that it was no longer attempted[1]. Lofty mountains inclose it with prodigious grandeur, and resemble, by their position, the shores of the Lake of *Geneva*, opposite to *Vevay* and *Lausanne*. To the *north* of the lake are seen the verdant and fertile pastures of the Plain of

General Appearance of *Judæa*.

(1) Mr. *Seetzen*, a most enterprising *German* traveller, who is now exploring the interior of *Africa* to the south of *Abyssinia*, has since succeeded in traversing the eastern borders of the *Dead Sea*. The intrepid *Burckhardt*, communicating this intelligence to his friend the author, in a Letter from *Syria*, adds the following judicious remarks: "*It has become a conviction with me, that travels in these countries, if extended beyond the great caravan roads, admit only two modes to ensure the traveller's safety. He must either travel with a Pasha's retinue, to ensure his safety by an imposing appearance, and by never-ceasing presents; or else he must throw himself, as an object of compassion, upon the mercy and good-natured disposition of the natives. Any half measures cannot fail to expose him to embarrassment and danger.*"

Jericho, watered by the *Jordan,* whose course may be distinctly discerned. For the rest, nothing appears in the surrounding country but hills, whose undulating surfaces resemble the waves of a perturbed sea. They seemed to be bleak, and destitute of any marks of cultivation; but their real state cannot be ascertained by a distant view: we often observed that mountains, which, when remote, appeared like uncultivated and barren rocks, were, when we drew near to them, covered with little terraces, like a series of steps, and abundantly fertile. At a short distance from the summit, we were desired to notice the famous impression of a man's *left foot*[2] in the rock, which has so long been shewn as that made by our SAVIOUR at his *ascension*[3]. Over this, *Helena*

Miraculous Impression of our Saviour's Foot.

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(2) Mons. *De Châteaubriand* (*Trav. vol.* II. *p.* 49. *Lond.* 1811.) says, it is an impression of our Saviour's *left* foot, but that the mark of the *right* was once visible. *Bernard de Breidenbach* saw the impression of the *right* foot in 1483. "—ET PRÆSERTIM PEDIS DEXTRI." *Vid. Peregrinatio Sacra, Spir.* 1490.

(3) The account of which is thus given by *Adrichomius*—CREDAT JUDÆUS APELLA, NON EGO! "*Atque ex hujus summitate coram astantibus et intuentibus discipulis, data eis benedictione, in cœlum ascendit, facie (ut etiam ex ultimis pedum ejus vestigiis ad tantæ rei memoriam petroso monti, instar ceræ, impressis, etiamnum evidenter colligitur) ad occidentem versus Catholicam ex gentibus Romanam spectans Ecclesiam, ad quam ipse ejus caput, tanquam geminos et illustres oculos D. Petrum suum in terris vicarium Pastorem ac apostolorum coriphæum, et D. Paulum gentium doctorem, missurus erat.*" *Adrichomii Theatrum Terr. Sanct. p.* 170. *Colon.* 1628.

CHAP. VIII.

constructed one of her churches[1]. It is not our intention to add a single syllable to all that has been already written upon this subject[2]: those who can receive amusement or edification from the legend, in its most interesting form, may be referred to the entertaining Work of Mons. *De Châteaubriand*, from the perusal of which the reader rises as from a pleasing romance[3]. So fully is this miracle believed, even at this hour, that it is mentioned in the certificate given to pilgrims at the *Franciscan* Convent, as one of the proofs of the sanctity of the place[4].

Garden of *Gethsemane.*

As we descended from the mountain, we visited an *Olive-ground*, always noticed as the

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(1) *Adrichomii Theatrum Terr. Sanct. p.* 170. *Colon.* 1628.

(2) The Reader wishing to examine the history of this *marvellous impression*, in its utmost detail, may consult *Doubdan*, and the authors by him cited. (See *Voyage de la Terre Saincte, ch.* xxvii. *p.* 227. *Paris*, 1657.) *Doubdan's* account is full of the miracles that have taken place upon the spot—" *Miracles*," says he, " *qui aujourd'huy ont cessé—la Divine Providence agissant de la sorte, pour ne pas jetter les perles devant les porcs.*"

(3) Mons. *De Châteaubriand*, from *Gregory Nazianzen* and others, even describes the attitude of our SAVIOUR during his *ascension:* from *Adrichomius* he derives the particular point of the compass to which the MESSIAH's face was turned, as he rose. See " *Travels in Greece, Palestine*," *&c. p.* 49. *Lond.* 1811.

(4) These are the words: " *Mons Oliveti, ubi videntibus discipulis, ad cœlos ascendit Dominus, suorum pedum vestigia in æternam relinquens memoriam.*"

Hortus Oliveti[5], or GARDEN OF GETHSEMANE. This place is, not without reason, shewn as the scene of our SAVIOUR's agony the night before his crucifixion, both from the circumstance of the name it still retains, and its situation with regard to the city[6]. *Titus*, it is true, cut down all the wood in the neighbourhood of *Jerusalem*[7]: and were this not the case, no reasonable person would regard the trees of the place as a remnant of so remote an age; notwithstanding the story of the *olive* formerly shewn in the *Citadel* of *Athens*, and supposed to bear date from the foundation of the city[8]. But, as a spontaneous produce, uninterruptedly resulting from the original growth of this part of the mountain, it is impossible to view even these trees with indifference. We found a grove of

Olives of the Mount.

(5) *Matt.* xxvi. *Mark* xiv. *Luke* xxii. *John* viii. It is mentioned by *St. Jerom.* (*Vid. Hieron. in Loc. Heb. Lit. G.*) *Adrichomius* distinguishes "*Gethsemani, villa ad radices Montis Oliveti,*" from the "*Hortus Oliveti;*" although they are both contiguous. "*Hortus erat in Monte Oliveti non longè à Gethsemani rupi cuidam concavæ adhærens . . . . . Ubi ætate Hieronymi desupèr Ecclesia erat ædificata, quæ adhuc ostenditur.*" *Adrichomii Theat. Sanct. p.* 170. *Colon.* 1628. See also *Brocard. Itiner.* 6. *Breidenbach.* 14. *Jul. Sol. tom.* IX. *cap.* 2. *&c. &c.*

(6) Upon the subject of this garden, *Doubdan* offers a genuine specimen of *Monkish* writing. "*C'est là où croissent les lys de l'innocence entre les espines de la douleur; le cyprès odoriférent de la devotion; et la mirrhe, de la componction; les pommes d'or, d'un sensible amour de Dieu,*" *&c. &c.* Voy. de la *T. S.* p. 287. *Par.* 1657.

(7) *Joseph.* De Bell. *Jud.* lib. vii. c. 15. *Colon.* 1691.

(8) See *De Châteaubriand's* Travels, vol. II. p. 39. *Lond.* 1811.

CHAP. VIII.

aged olive-trees, of most immense size, covered with fruit, almost in a mature state: from this circumstance we were unable to examine or to collect blossoms from any of those trees, and are yet ignorant of their specific nature. That the *olive* of *Jerusalem* is of the same species with the *European olive,* we do not absolutely affirm; the leaves being considerably broader, and more silvery underneath than in any, either of the wild or cultivated varieties, which we have seen[1]. We provided ourselves with specimens from these trees for our *herbarium;* and have found few things more gratifying than were these trifles, as presents to those friends who wished to obtain memorials from the *Holy Land.* It is truly a curious and interesting fact, that, during a period of little more than two thousand years, *Hebrews, Assyrians, Romans, Moslems,* and *Christians,* have been successively in possession of the rocky mountains of *Palæstine;* yet the *olive* still vindicates its paternal soil, and is found, at this day, upon the same spot[2] which

(1) It is highly probable that the supposed varieties of OLEA EUROPÆA, at present enumerated in the *Species Plantarum,* include several distinct species.

(2) "Quis enim dubitet Montem Oliviferum illum esse qui nunc illo nomine dicitur? Et si quis dubitet, omnia loca adsita et valles et fontes et rivi abundè ostendent nulli alii monti præter hunc ea convenire quæ de Monte Olivifero veteres tradiderunt." *Reland. Palæst. Illust. lib.* i. *c.* 4. *tom.* I. *p.* 22. *Traj. Bat.* 1714.

was called, by the *Hebrew* writers, "*Mount Olivet*[3]," and "*the Mount of Olives*[4]," eleven centuries before the *Christian* æra.

The rest of this day's journey was spent in viewing antiquities justly entitled to the highest consideration among the curiosities of JERUSALEM,—the "*Sepulchre of the Virgin Mary*," and the "*Tombs of the Patriarchs*:" all of these are in the valley between the *Mount of Olives* and the *city*, on the *eastern* side of the torrent *Kedron*, at the foot of the mountain[5]. The "*Sepulchre of the Virgin*" is to the *north* of the other *tombs*; these being nearly opposite to the area of *Solomon's Temple*, where the *Mosque of Omar* is now situate. Quitting, therefore, the "*Garden of Gethsemane*," we descended a short distance farther toward the *north*, and arrived at the entrance to the "*Virgin's Sepulchre*[6]."

Tomb of the *Virgin Mary*.

(3) 2 *Samuel*, xv. 30. Generally referred to the year 1023 B. C.

(4) The Book of *Zechariah* has reference to a much later period; the following prophecy being generally ascribed to the year 587 B. C. "And his feet shall stand in that day upon '*the Mount of Olives*,' which is before *Jerusalem upon the east*; and *the Mount of Olives* shall cleave, in the midst thereof, toward the *east* and toward the *west*." *Zechariah*, xiv. 4.

(5) See the *Plan*.

(6) On the disputed authenticity of the tradition concerning this sepulchre, *Butler* rests an opinion, that the *Virgin* ended her earthly career at JERUSALEM. "*Tillemont*," says he, "and some others, conjecture

CHAP. VIII.

This, like the *tombs* where we discovered the *inscriptions*, is also a *Crypt*, or cave, hewn with marvellous skill and most surprising labour, in a stratum of hard compact *limestone*. Whatever may have been the real history of its origin, there can be no doubt but that it was intended as a repository for the dead, and, from all appearance, as the receptacle of many bodies. It seems also to be evident, that the persons here interred were held in veneration by the living, from the commodious and magnificent descent leading to the interior of the *Crypt*, together with the dome and altar which appear within, as for a sanctuary. Neither *Eusebius*, *Epiphanius*, nor *Jerom*, mentions a syllable to authorize even the tradition concerning this *sepulchre*. The earliest notice of it, as the *Tomb* of the *Virgin*, occurs in the writings of *Adamnanus*, the *Irish* monk and abbot of *Iona*, who described it from the testimony of *Arculfus*[1] in the *seventh*

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conjecture that she died at *Ephesus*; but some think, rather, at *Jerusalem*; where, in later ages, mention is made of her *sepulchre*, cut in a rock at GETHSEMANI." *Butler's Lives of the Saints, vol.* VIII. *p.* 178. *Edinb.* 1799.

(5) Sanctorum locorum sedulus frequentator sanctus Arculfus Sanctæ Mariæ ecclesiam in valle Josaphat frequentabat: cujus duliciter fabricatæ inferior pars sub lapideo tabulato mirabili rotunda structura est fabricata: in cujus orientali parte altarium habetur; ad dexteram verò ejus partem, sanctæ Mariæ inest saxeum cavum sepulchrum, in quo aliquando sepulta pausavit." *Adamnan. De Loc. Sanct. apud Mabillon. Acta Sanctor. Ord. Benedict. Sæc.* 3. *Pars* 2. *p.* 507. *L. Par.* 1672.

century, according to its present situation. *Bede* gives also, from *Adamnanus*, a similar account[2]. It is moreover mentioned by *John Damascenus*, who lived about the year 720[3]. A *sepulchre* was pointed out to *Willibald*, twenty years afterwards, called the "*Tomb of the Virgin*," in the valley, at the foot of *Mount Olivet*[4]. Among the *Greeks*, *Andrew* of *Crete*, in the *eighth* century, affirmed that the *Virgin* lived upon *Mount Sion*, and there died[5]. It is however presumed, by other writers, that she retired with *St. John* to EPHESUS. *Pococke*, upon the authority of certain authors whom he has not named, thinks it probable that this *sepulchre* belonged to *Melisendis*, queen of *Jerusalem*[6]. We descended to it by a noble flight of fifty *marble* steps: each of these was twenty feet wide. This commodious

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(2) *Beda*, ex eo, De *Loc. Sanct. p.* 502.

(3) See *Doubdan* (*Voy. de la T. S. p.* 121. *Par.* 1657.) Also *Quaresmius*, who cites the passage, (*Elucid. T. S. tom.* II. *p.* 246. *Antv.* 1639.) and candidly states the arguments "*contra veritatem Sepulchri*," which he is unable, although he endeavours, to refute.

(4) "Et in *illa valle* est Ecclesia Sanctæ Mariæ, et in Ecclesiâ est *sepulchrum* ejus. . . . . Et ibi orans adscendit in *Montem Oliveti*, qui est ibi juxta vallem in orientali plagâ." *Vita S. Willibaldi, apud Mabillon. Acta Sanctor. Ord. Benedict. Sæc.* 3. *Pars* 2. *p.* 376. *L. Par.* 1672.

(5) Orat. in Dormit. B. M. *Butler's* "Lives of the Saints," vol. VIII. p. 179. Note ([a]).

(6) See "*Pococke's* Description of the East," vol. II. Part I. p. 22. *Lond.* 1745.

CHAP. VIII.

descent may possibly have been owing to the notion entertained by the Empress *Helena* concerning its origin; but the *sepulchre* itself is of great antiquity. It is the largest of all the *Cryptæ* near *Jerusalem*. Appropriate chapels, within a lofty and spacious vault, distinguish the real or the imaginary *Tombs* of the *Virgin Mary*, of *Joseph*, of *Anna*, and of *Caiaphas*[1]. Struck with wonder, not only in viewing such an astonishing effort of human labour, but in the consideration that History affords no light whatsoever as to its origin, we came afterwards to examine it again; but could assign no probable date for the æra of its construction. It ranks among those colossal works which were accomplished by the inhabitants of *Asia Minor*, of *Phœnicia*, and of *Palæstine*, in the first ages; works which differ from those of *Greece*, in displaying less of beauty, but more of arduous enterprise; works which remind us of the people rather than of the artist; which we refer to as monuments of history, rather than of taste.

Proceeding hence towards the *south*, along

(1) There is an accurate representation of this *sepulchre* in the curious and rare work of *Bernardino*, ("*Trattato delle Piante ed Immagini de sacri Edifizi di Terra Santa*," *&c.* *Firenza*, 1620.) where the different parts of the *Crypt* are exhibited according to geometrical surveys.

the *eastern* side of the valley, between the *Mount of Olives* and *Mount Moriah*[2], towards the bridge over the *Kedron,* across which our SAVIOUR is said to have passed in his visits to the *Garden of Gethsemane*[3], we came to *the sepulchres of the Patriarchs,*" facing that part of *Jerusalem* where the *Temple of Solomon* was formerly erected. The antiquities which particularly bear this name are *four* in number. According to the order in which they occur from *north* to *south,* they are severally called the *Sepulchres* of *Jehosaphat,* of *Absalom,* the *Cave of St. James,* and the *Sepulchre of Zechariah.* From the difficulty of conveying any able artist to *Jerusalem,* and the utter impossibility of finding any of the profession there, these monuments have never been faithfully delineated. The wretched representations given of them in books of Travels, convey no adequate idea of

Sepulchres of the Patriarchs.

(2) The Plate engraved for *Doubdan's* Work (facing p. 120 of his '*Voyage de la Terre Sainte,*' published at *Paris* in 1657) affords a very accurate representation of the situation of the antient *sepulchres* along the eastern side of the Valley of *Jehosaphat,* at the foot of the *Mount of Olives,* facing *Jerusalem.*

(3) "He went forth with his Disciples over the brook *Kedron,* where was a *garden,* into the which he entered, and his Disciples. And *Judas* also, which betrayed him, knew the place, for Jesus *oft-times resorted thither* with his Disciples." *John* xviii. 1, 2.

CHAP. VIII.

the appearance they exhibit[1]. There is a certain air of grandeur, and of sublimity, in their massy structure, in the boldness of their design, and in the sombre hue prevailing not only over the monuments themselves, but over all the surrounding rocks whence they were hewn, which is lost in the minuteness of engraved representation[2]. In order to form the *sepulchres* of *Absalom* and of *Zechariah*, the solid substance of the mountain has itself been cut away: sufficient areas being thereby excavated, two monuments of prodigious size appear in the midst; each seeming to consist of a single stone, although standing as if erected by an

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(1) The engravings in *Pococke's* Second Volume of his '*Description of the East, Lond.* 1745,' may be considered as affording the most faithful delineation of these monuments; but they are by no means adequate to the effect produced by the originals.

(2) Mons. *De Châteaubriand*, considering these monuments as designed by *Jews*, who had adopted something of the *Grecian* model, is particularly happy in describing the singular taste which resulted from the alliance. "But," (*Trav. vol.* II. *p.* 102. *Lond.* 1811.) "in naturalizing at *Jerusalem* the architecture of *Corinth* and *Athens*, the *Jews* intermixed with it the forms of their peculiar style. The *tombs* in the *Valley of Jehosaphat* display a manifest alliance of the *Egyptian* and *Grecian* taste. From this alliance resulted a heterogeneous kind of monuments, *forming, as it were, the link between the Pyramids and the Parthenon.*" This observation is not less remarkable for its truth than for the judicious taste which it displays.

architect, and adorned with columns[3] appearing to support the edifice, of which they are in fact themselves integral parts; the whole of each *mausoleum* being of one entire mass of stone. These works may therefore be considered as belonging to *sculpture* rather than to *architecture*; for, immense as are these *tombs*, they are hewn, instead of being built. The *Doric* order appears in the capitals of the columns: hence it has been inferred, that some persons have decorated these places according to the rules of *Greek* architecture since the time when they were originally constructed[4]; but there is not the slightest reason for this conjecture. The columns are of that antient style and character which yet appear among the works left by *Ionian* and *Dorian* colonies, in the remains of their *Asiatic* cities; particularly at *Telmessus*, where even the *inscriptions* denote a period in history long anterior to the æra when such a modification of these antient structures

(3) "The ornaments of this sepulchre (*Absalom's*) consist of twenty-four semi-columns of the *Doric* order, not fluted, six on each front of the monument." *Châteaubriand's Travels, vol.* II. *p.* 100. *Lond.* 1811.

(4) See *Pococke's Descript. of the East, vol.* II. *Lond.* 1745. Pococke described the columns as of the *Ionic* order, and so designed them. According to Notes in the author's Journal, they are *Doric;* and they are so described by Mons. *De Châteaubriand.* See *Trav. in Greece, Palæst. &c. p.* 100. *Lond.* 1811.

CHAP. VIII.

might have taken place. It has never yet been determined when these *sepulchres* were hewn, nor by what people[1]. They are a continuation of one vast cœmetery, extending along the base of all the mountainous elevations which surround *Jerusalem* upon its *southern* and *eastern* sides; and their appearance alone, independently of every other consideration, denotes the former existence of a numerous, flourishing, and powerful people. To relate the legends of the monks with regard to these places would be worse than silence concerning them, even if they had not often been told before. The "*Sepulchre of Jehosaphat*," and the "*Cave of St. James*," are smaller works, of the same nature with the monuments ascribed to *Absalom* and *Zechariah*. All of them contain apartments and receptacles for the dead, hewn in the same marvellous manner. *Josephus* mentions a monument erected by *Absalom*; but he describes it as a marble *Stélé*, distant two *stadia* from *Jerusalem*[2]. The same, however, is said in

(1) Mons. *De Châteaubriand* places them among the *Greek* and *Roman* monuments of *Pagan* times (See *Trav. vol.* II. *p.* 95.) erected by the *Jews*. "If I were required," says he, (*Ibid. p.* 101.) "to fix precisely the age in which these *Mausoleums* were erected, I should place it about the time of the alliance between the *Jews* and the *Lacedæmonians*, under the first *Maccabees*."

(2) Antiq. lib. vii. cap. 9. *Colon.* 1691.

Scripture to have borne the name of "*Absalom's Place,*" in the beginning of the *eleventh* century before the *Christian* æra[3]. A very extraordinary circumstance respecting the two principal *sepulchres* is, that, at present, there is no perceptible entrance to the interior. The only way of gaining admittance to that of *Absalom* is through a hole recently broken for the purpose: and to that of *Zechariah,* although the *Jews* pretend to a secret knowledge of some such opening, there is no entrance of any kind. After viewing these monuments, and having now examined all the antiquities to the *south* and to the *east* of *Jerusalem,* we crossed the bed of the torrent *Kedron* by the bridge before mentioned: then, ascending to the city by a very steep hill, on which tradition relates that *St. Stephen* was stoned, we made the circuit of the walls upon the *northern* and *western* side; and, having found nothing remarkable, entered by the *Gate of Jaffa.*

The streets of *Jerusalem* are cleaner than those of any other town in the *Levant;* but, like all of them, they are very narrow. The houses are lofty; and, as no windows appear on any

(3) "Now *Absalom,* in his life-time, had taken and reared up for himself *a Pillar,* which is in the *King's Dale;* for he said, I have no son to keep up my name in remembrance: and he called the *pillar* after his own name; and it is called unto this day, *Absalom's Place.*" 2 *Sam.* xviii. 18.

CHAP. VIII.

Bazars.

of the lower stories, and those above are latticed, the passage seems to be between blank walls. We visited the *bazars*, or shops; which are in a most unwholesome situation, being covered over, and, to all appearance, a nursery for every species of contagion. Hardly any thing was exposed for sale: the various articles of commerce were secreted, through fear of *Turkish* rapacity. Our inquiry after *medals* was not attended with any success; but an *Armenian* produced a very fine antique *gem*, a *carnelian* deeply cut, representing a beautiful female head decorated with a laurel chaplet. He asked a *piastre* for it, smiling at the same time, as if he thought it not worth a *parà*. Upon being paid his demand, he threw down the *gem*, eagerly seizing the money, and burst into an immoderate fit of laughter. After leaving the *bazars*, we visited the *ruin* which is called by the *Monks* the remains of the *Judgment-seat of Pontius Pilate*. It is part of a contemptible modern building. But here the author found, upon the very spot which is called the "*Judgment-seat*," a curious undescribed herbaceous plant, of the natural order of *Boragineæ*[1].

(1) It has the habit of a *Lycopsis*, but the flowers of a *Symphytum*, and seeds attached nearly as in *Cynoglossum*; but the form is peculiar to itself. The fruits of the order not having been yet thoroughly examined, we have for the present arranged it in *Symphytum*; denominating it,

CHAP. VIII.

Sepulchres of the Kings.

On the following morning, *July* the eleventh, we left *Jerusalem* by the *Gate of Damascus*, on the *north-west* side, to view the extraordinary burial-place erroneously called the "*Sepulchres of the Kings of Judah*," distant about a mile from the walls. This place does not exhibit a single sepulchral chamber, as in the instances so lately described, but a series of subterraneous chambers, extending in different directions, so as to form a sort of labyrinth, resembling the still more wonderful example lying *westward* of *Alexandria* in *Egypt*, by some called the "*Sepulchres of the Ptolemies*." Each chamber contains a certain number of receptacles for dead bodies, not being much larger than our coffins, but having the more regular form of oblong parallelograms; thereby differing from the usual appearance presented in the sepulchral crypts of this country, where the *soros*, although of the same form, is generally of very considerable size, and resembles a large cistern. The taste manifested in

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it, from the remarkable spur near the base of the seed, SYMPHYTUM CALCARATUM. The stems are very slender, and crooked; the leaves an inch to an inch and a half in length; the flowers upon short pedicles, turned to one side, with the calyx nearly half an inch long, but shorter than the bract at the base of the pedicle.

Symphytum caulibus flexuosis debilibus; foliis lato-lanceolatis, integris, ciliatis, hirsutis; racemis bracteatis secundis laxis; bracteis oblongo-lanceolatis; corollis calyce hirsuto brevioribus, acutis; seminibus obtusè triangulis calcaratis, scabris.

CHAP. VIII.

the interior of these chambers seems also to denote a later period in the history of the Arts: the skill and neatness visible in the carving is admirable, and there is much of ornament displayed in several parts of the work[1]. We observed also some slabs of *marble*, exquisitely sculptured: these we had never seen in the burial-places before mentioned. The entrance is by an open court, excavated in a stratum of white *limestone*, like a quarry. It is a square of thirty yards. Upon the western side of this area appears the mouth of a cavern, twelve yards wide, exhibiting, over the entrance, an architrave with a beautifully sculptured frieze. Entering this cavern, and turning to the left, a second architrave appears above the entrance to another cavern, but so near to the floor of the cave as barely to admit the passage of a man's body through the aperture. We lighted some wax tapers, and here descended into the first chamber. In the sides of it were other square openings, like door-frames, offering passages to yet interior chambers. In one of these we found

(1) "Opus verè singulare, magnâ industriâ, admirabile visu, dignumque Regiis sepulchris. Neque verò crediderim huic simile, aut vetustius toto orbe terrarum reperiri posse." *Joannes Zuallardus, apud J. B. Villalpandum. Vid. Quaresm. Elucid. T. S. lib.* vi. *c.* 8. *Antv.* 1639.

the lid of a white *marble* coffin[2]: this was entirely covered with the richest and most beautiful sculpture, but, like all the other sculptured work about the place, it represented nothing of the human figure, nor of any animal, but consisted entirely of foliage and flowers, and principally of the leaves and branches of the vine.

History of this Cœmetery.

As to the history of this most princely place of burial, we shall find it difficult to obtain much information. That it was not what its name implies, is very evident; because the *Sepulchres* of the *Kings of Judah* were in *Mount Sion*. The most probable opinion is maintained by *Pococke*[3], who considered it as the *Sepulchre* of *Helen*, Queen of ADIABENE. *De Châteaubriand* has since adopted *Pococke's* opinion[4]. But both these writers, speaking of the *Pyramids* mentioned by *Josephus* at *Helena's* Monument[5], have overlooked the testimony of *Eusebius* upon the subject, and of his commentator *Valesius*.

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(2) This is engraved in *Le Bruyn's* Travels. *See Plate facing p.* 185. *tom.* II. *Voy. au Levant. Paris*, 1725.

(3) Description of the East, vol. II. p. 20. *Lond.* 1745. See the Plan of these *Sepulchres*, beautifully engraved in the Fifth Plate of that volume.

(4) See Trav. in *Greece, Palæst.* &c. vol. II. p. 106. *Lond.* 1811.

(5) *Joseph. Antiq.* lib. xx. c. 2. *Colon.* 1691.

CHAP. VIII.

According to EUSEBIUS[1], *conspicuous Pillars*, rather than *Pyramids*, ΣΤΗΛΑΙ ΔΙΑΦΑΝΕΙΣ, denoted, in his time, the site of *Helena's* burial-place: and it may be urged, that *Stélæ*[2] are indeed very appropriate characteristics of the interior of an antient *sepulchre*, and more reconcileable with the fact of their subsequent disappearance. *Valesius*[3], commenting upon these words of *Eusebius*, is at a loss to reconcile the *Stélæ* with the *Pyramids* noticed by the *Jewish* Historian. "Twice," says he, "does JOSEPHUS, in the

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(1) Τῆς γέ τοι Ἑλένης ἧς δὴ καὶ ὁ συγγραφεὺς ἐποιήσατο μνήμην, εἰσέτι νῦν στῆλαι Διαφανεῖς ἐν προαστείοις δείκνυνται τῆς νῦν Αἰλίας· τοῦ δὲ Ἀδιαβήνων ἔθνους αὕτη βασιλεῦσαι ἐλέγετο. "Ceterum Helenæ illius cujus mentio fit à Josepho, illustres etiamnum extant cippi in suburbiis Hierosolymorum, quæ mutato nomine nunc Ælia appellatur: eamque Adiabenorum reginam fuisse perhibent." *Eusebii Hist. Eccl. lib.* ii. *c.* 12. *p.* 50. *Paris*, 1659.

(2) The Reader is requested to examine the observations concerning *sepulchral pillars*, pp. 1, 3, 10, of the author's Account of the *Greek Marbles* at *Cambridge;* to which he is now able to add the following remarks from VALESIUS. "*In hoc Eusebii loco* στῆλαι *sunt columnæ, seu cippi sepulchrales in quibus humatorum nomina perscribebantur. De his scholiastes Aristophanis in Equitibus et in Avibus. Earum usus etiam apud Romanos. Nam Dio, in lib.* 67. *de funebri cenâ, ait,* στήλην ταφοειδῆ ἑκάστῳ σφῶν παρέστησι, τό τε ὄνομα αὐτοῦ ἔχουσαν. *Idem in lib.* 69. *de equi Borysthenis sepulchro, eandem vocem usurpat. In veteribus glossis* στήλη *cippus redditur. Cicero, in libro* 2. *de Legibus, columnas dixit, ubi agit de sepulchris. Clemens Alexandrinus, in libro* 5. *Stromat. scribit Hipparchum Pythagoreum eò quòd arcana magistri evulgâsset, è collegio ejectum fuisse, et cippum ei positum fuisse tanquam mortuo,* καὶ στήλην ἐπ' αὐτῷ γενέσθαι, ΟΙΑ ΝΕΚΡΩΙ." *Valesii Annot. in lib.* ii. *Hist. Eccl. Euseb. p.* 32. *Ibid.*

(3) Ubi supra.

same book, call them *Monuments* (Μνημεῖα). RUFINUS uses the word *Sepulchre;* and JEROM[3] calls it a *Mausoleum,* which still existed in his time." *Valesius* then proceeds to cite *Pausanias*[4]; who, speaking of the two most memorable *sepulchres* that were known, mentions those of *Mausolus* in CARIA, and that of *Helena* in JUDÆA. But *Villalpandus* notices a *pyramid* yet visible at these caves[5]; meaning, probably, a *pillar* with a *pyramidal* summit. *Josephus* describes the *Sepulchre* of *Helena* as being to the *north* of the city[6]; and although he mentions the "*Royal Caves*" immediately after the notice of *Helena's Sepulchre,* the circumstance of his allusion to the *Pyramids* at the latter[7], one of which, actually seen by *Villalpandus*[8], having since disappeared, and thereby warranted the possible annihilation

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(3) *Hieronymus* in Oratione de Obitu *Paulæ.*

(4) *Pausan.* in *Arcadicis.* Vid. cap. xvi. p. 633. ed. *Xyland. Lips.* 1696.

(5) Vid. *Johann. Baptist. Villalpand.* tom. III. Apparatus, lib. iii. cap. 1. et in suâ Antiquæ *Jerusalem* Descriptione.

(6) *Josephus,* De Bell. *Jud.* lib. vi. c. 6. *Colon.* 1691.

(7) Ὁ δὲ Μονόβαζος τάτε ἐκείνης ὀστᾶ, καὶ τὰ τοῦ ἀδελφοῦ πέμψας εἰς Ἱεροσόλυμα θάψαι προσέταξεν ἐν ταῖς πυραμίσιν, ἃς ἡ μήτηρ κατεσκευάκει τρεῖς τὸν ἀριθμὸν τρία στάδια τῆς τῶν Ἱεροσολυμιτῶν πόλεως ἀπεχούσας. "Monobazus autem ossa ejus et fratris sui misit Hierosolyma, condenda in extructis ab ipsâ pyramidibus tribus numero, tertio ab urbe Hierosolymitana stadio dissitis." *Joseph. Antiq. lib.* xx. *c.* 2. *p.* 689. *Colon.* 1691.

(8) See *Pococke,* "*Descript. of the East,*" *vol.* II. *p.* 20. *Lond.* 1745.

CHAP. VIII.

of the other two, is deemed sufficient by *Pococke* to identify the place alluded to by the *Jewish* historian. Indeed it seems evident, that by the "*Royal Caves*" nothing more is intended by *Josephus* than the *regal Sepulchre* of *Helena* he had before mentioned; thus repeated under a different appellation. "*The third wall,*" says he[1], "*began at the tower Hippicus; whence extending to the north, to the tower Psephinus; then reaching onward, opposite to the Sepulchres of Helena, queen of Adiabene, and mother of king Izates; and being prolonged by the Royal Caves* (i. e. Cryptæ of *Helena's* sepulchres,) *it bent, with a tower at the corner, near the monument called the Fuller's.*" The Historian, in this passage, is not necessarily referring to two distinct places of burial: the "*Sepulchre of Helena,*" and the "*Royal Caves,*" are, in all probability, only different names of the same place. Nothing seems to have excited more surprise than the doors of these chambers, of which *Maundrell* published a very particular description[2]. Only one remained hanging in

(1) Τῷ τρίτῳ δὲ ἦν ἀρχὴ ὁ Ἱππικὸς πύργος, ὅθεν μέχρι τοῦ βορείου κλίματος κατατεῖνον ἐπὶ τὴν Ψήφινον πύργον, ἔπειτα καθῆκον ἀντικρὺ τῆς Ἑλένης μνημείων· Ἀδιαβηνὴ βασιλὶς ἦν αὕτη, Ἰζάτου βασιλέως μήτηρ· καὶ διὰ σπηλαίων βασιλικῶν μηκυνόμενον ἐκάμπτετο μὲν γωνιαίῳ πύργῳ κατὰ τὸ τοῦ Γναφέως προσαγορευομένων μνῆμα. *Josephi de Bell. Jud. lib.* v. *cap.* 4. *tom.* II. *p.* 328. *Ed. Havercampi*, 1726.

(2) Journ. from *Alep.* to *Jerus.* p. 77. *Oxf.* 1721.

his time. "It consisted of a plank of stone, about six inches in thickness, carved so as to resemble a piece of wainscot. This turned upon two hinges, which were of the same entire piece of stone with the door." *Maundrell* afterwards explains the method by which this work was accomplished[3]. The same sort of door exists among the *sepulchres* at *Telmessus*, and is described in a former part of this volume[4]. But the Antients possessed the art of being able to close these doors in such a manner, that no one could have access to the *sepulchres*, who was not acquainted with the secret method of opening them, unless by violating the *sepulchre*, and forcing a passage through their *stone* pannels. This has been done by the moderns, in some instances, at *Telmessus*, with a view to rifle the tombs; and the doors, although broken, still remain closed, with their hinges unimpaired. *Pausanias*, describing the *Sepulchre of Helena* at *Jerusalem*, mentions[5] this device: "*It was so*

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(3) Journ. from *Alep.* to *Jerus.* p. 78. *Oxf.* 1721.

(4) See Chap. VIII.

(5) Ἑβραίοις δὲ Ἑλένης γυναικὸς ἐπιχωρίας τάφος ἐστὶν ἐν πόλει Σολύμοις ἣν ἐς ἔδαφος κατέβαλεν ὁ Ῥωμαίων βασιλεύς· μεμηχάνηται δὲ ἐν τῷ τάφῳ τὴν θύραν ὁμοίως πάντα οὖσαν τῷ τάφῳ λιθίνην, μὴ πρότερον ἐσανοίγεσθαι πρὶν ἂν ἡμέραν τε ἀεὶ καὶ ὥραν τὸ ἔτος ἐπαγάγῃ τὴν αὐτήν· τότε δὲ ὑπὸ μόνου τοῦ μηχανήματος ἀνοιχθεῖσα καὶ οὐ πολὺ ἐπισχοῦσα συνεχλείσθη δι' ὀλίγης. τοῦτον μὲν δὴ οὕτω· τὸν δὲ ἄλλον χρόνον ἀνοίξαι πειρώμενος, ἀνοίξας μὲν οὐκ ἄν, κατάξεις δὲ αὐτὴν πρότερον βαιζόμενος. *Pausan.* in *Arcad.* cap. xvi. p. 633. edit. *Kuhnii. Lips.* 1696.

CHAP. VIII.

contrived, that the door of the sepulchre, which was of stone, and similar in all respects to the sepulchre itself, could never be opened, except upon the return of the same day and hour in each succeeding year: it then opened of itself, by means of the mechanism alone; and after a short interval, closed again. Such was the case at the time stated: had you tried to open it at any other time, you would not have succeeded, but have broken it first, in the attempt." PAUSANIAS here evidently alludes to the art thus possessed, and to a door like that which *Maundrell* has described as belonging to this *Sepulchre*. When doors of this kind were once closed, it is not very probable that any one would attempt to open them by violence; although some instances may be adduced of the plunder of *tombs*, as in the example mentioned by *Josephus* in the history of *Herod*[1]. But such conduct was always considered to be, in a very high degree, impious[2]; and the superstition alluded to by *Quaresmius*, as recorded by *Livy*[3], which considered *a ruined sepulchre an ill omen*, must have tended, together with the veneration

(1) *Josephus*, lib. xvi. Antiq. c. 11. *Colon.* 1691.

(2) Ibid.

(3) " Quòd si apud priscos, sepulchrum dirutum fuisset, res fuit habita mali ominis, ut testatur Livius, et Alexander conciso sermone retulit; *Hannibali*, inquit, *cùm ex Italiâ Africam peteret, sepulchrum diruptum auspicium ferale.*" *Quaresm. Elucid. T. S.* lib. iv. c. 8. *Antv.* 1639.

in which *tombs* were held, towards their constant preservation.

After leaving these *tombs*, we again made the circuit of the whole city, keeping as close to the walls as possible, and remaining the whole time on horseback. In this manner we were exactly one hour and a half employed, from the moment when we left the *gate of Damascus* until we returned to it again, our horses proceeding at a foot's pace. As soon as we entered the city, we waited again upon the Governor, to thank him for the civilities we had received. Upon this occasion we used all the interest we had with him, by means of *Djezzar Pasha's* own interpreter, to obtain admission into the MOSQUE OF THE TEMPLE OF SOLOMON, the *mosque* erected upon the site of that temple by the Caliph *Omar*, in the *seventh* century[4]. He entreated us not to urge the request, saying his own life would certainly be forfeited as the price of our admission: we were therefore compelled to rest satisfied with the interesting view of it afforded from his windows, which regarded the area of the temple. The sight was so grand,

Mosque of *Omar*.

(4) A.D. 637.

CHAP. VIII.

that we did not hesitate in considering it as the most magnificent example of modern architecture in the *Turkish* empire; and, externally, superior to the *Mosque* of *Saint Sophia* in *Constantinople*. By the sides of the spacious area in which it stands, are certain vaulted remains, which plainly denote the masonry of the Antients; and evidence may be adduced to prove that they belonged to the *foundations* of SOLOMON'S TEMPLE. We observed also that *reticulated* stucco, which is commonly considered as an evidence of *Roman* work. This extraordinary appearance of the *opus reticulatum*[1], being irreconcileable with *Jewish* masonry, may lead to a very curious if not important inference concerning these *foundations*. The author was at first inclined to believe, with *Phocas* and with *Golius*[2], that they are the remains of the *Temple of Solomon*, as it was restored by *Herod* a few years before the *Christian* æra[3]. *Judæa*, it is true, was then a *Roman* province; but it does not necessarily follow, either that *Roman* workmen were employed[4], or that the *Roman* taste

(1) See *Winkelmann Hist. de l'Art, tom.* II. *p.* 561. *Par. An.* 2.

(2) See p. 392, of this Volume.

(3) *Josephus, lib.* xv. *Antiq. c.* 14. *Colon.* 1691.

(4) Indeed the text of *Josephus* seems to prove the contrary; for he states, that the *Jewish* priests were employed to superintend the plan of the work, and the labours of the artificers. *Vid. lib.* xv. *de Antiq. ibid.*

was consulted in the style of the superstructure. Upon maturer deliberation, after duly considering what has been written upon the subject, particularly by *Chrysostom*, there seems every reason for believing, that, in the *foundations* here mentioned, we have A STANDING MEMORIAL OF JULIAN'S DISCOMFITURE, when he attempted to rebuild the *temple;* and perhaps of a nature which might have satisfied *Lardner* himself[5], that his doubts concerning the fact were unwarrantable. *Ammianus Marcellinus*, whose testimony, as that of a *Heathen* writer, confounded even *Gibbon's* incredulity[6], pretty plainly indicates that some progress had been made in the work before the prodigy occurred which rendered the place inaccessible to the artificers whom *Julian* had employed. It is expressly stated by him[7], that *Alypius* of *Antioch* was *earnestly employed in carrying on the building*, and that the Governor of the province was *assisting the operations* when the flames burst forth.

Existing Evidence of *Julian's* Discomfiture.

(5) *Lardner* made objection to the miraculous interposition, and even doubted the attempt. (*Testimonies*, vol. IV. pp. 61, 64.) All the authorities for the fact are brought together by *J. Alb. Fabricius*. *Lardner* however is not satisfied with them; although *Gibbon* was compelled to say, "such authority should satisfy a believing, and must astonish an incredulous mind."

(6) Hist. vol. IV. c. 23. *Lond.* 1807.

(7) *Ammian. Marcellin. lib.* xxiii. *c.* 1. *Lips.* 1773.

CHAP. VIII.

Chrysostom, alluding to the fact, as notorious, and attested by living witnesses, says[1], "YEA, THEY MAY VIEW THE FOUNDATIONS LYING STILL BARE AND NAKED; AND IF YOU ASK THE REASON, YOU WILL MEET WITH NO OTHER ACCOUNT BESIDES THAT WHICH I HAVE GIVEN." From these concurring testimonies, and from the extraordinary remaining evidence of the *opus reticulatum*, it can hardly be denied but that an appeal may be made to these remains as the very work to which *Chrysostom* alludes. The words of *Ammianus*[2] seem to warrant a similar conclusion: "*Metuendi globi flammarum* PROPE FUNDAMENTA *crebris assultibus erumpentes.*" On what authority *Mosheim* asserts[3] that the *Jews*, who had "*set about this important work, were obliged to desist, before they had even begun to lay the foundations of the sacred edifice,*" does not appear; except it be upon a passage of *Rufinus*[4]. *Warburton*, who has cited this passage[5], is

(1) *Chrysostom. advers. Jud.* &c. as cited by *Whitby* in his General Preface. See also *West* on the Resurrection; and *Newton* on the Prophecies, (*Works*,) vol. I. p. 447. *Lond.* 1782.

(2) *Ammian. Marcellin. ubi suprà.*

(3) *Moshemii Hist. Eccles. Sæc.* IV. *Par.* 1. *c.* 1. *Helmstad.* 1755.

(4) "Apertis igitur fundamentis calces cæmentaque adhibita: nihil omninò deerat, quin die posterâ, veteribus deturbatis, nova jacerent fundamenta." *Rufin. Hist. Eccl. lib.* x. *c.* 37.

(5) *Warburton's Julian, p.* 73. Note (*h*). *Lond.* 1750.

nevertheless careful, in weighing the evidence as to the fact, to consider the testimony of *Chrysostom* as of a superior nature, being that of a living witness; whereas *Rufinus*, who lived in the subsequent age, could only relate things as they had been transmitted to him: therefore the appeal made by *Chrysostom* to the existence of the *foundations*, may be supposed to supersede any inference likely to be derived from the words of *Rufinus*, as to their not having been laid before the prodigy took place; and the present appearance of the *opus reticulatum* in the masonry, proves the workmanship to be strictly *Roman*[6]. *Prideaux*, in his "Letters to the Deists," makes indeed a bold assertion, and without veracity, in saying, that there "*is not now left the least remainder of the ruins of the temple*, to shew where it once stood; and that those who travel to *Jerusalem* have *no other mark whereby to find it out, but the Mohammedan mosque erected on the same plat by Omar*." There is, in fact, a much better *mark*; namely, the *mark of Julian's discomfiture*, in the remains of *Roman* masonry upon the spot: And if this be disputed, it can only be so, by admitting that the

(6) Vid. *Vitruv. lib.* ii. *c.* 8. *Amst.* 1649. *Plin. Hist. Nat. lib.* xxxvi. *c.* 22. *L. Bat.* 1635. *Winkelmann Hist. de l'Art*, &c. &c.

CHAP. VIII.

foundations now "*lying bare and naked,*" were those of the temple built by *Herod;* in direct opposition to authenticated records concerning their demolition by *Titus,* who commanded his soldiers to dig up the *foundations* both of the *temple* and the *city*[1]. "Both the *Jewish Talmud* and *Maimonides* affirm," says *Whitby*[2], "that *Terentius Rufus,* the captain of his army, caused a ploughshare to rase the soil whereon the *foundations* of the temple stood." The words of *Mosheim,* and of the learned and acute *Moyle,* with regard to the miracle itself, are well worthy of being cited upon the present occasion: and if the *foundations* here alluded to be actually the work of *Julian's* masons, as the *opus reticulatum* seems to prove they were, the observations of those celebrated writers will be read with more than usual interest; for both *Mosheim* and *Moyle* have always ranked among the most candid inquirers after truth. "All, however," says *Mosheim*[3], "who

Observations of *Mosheim* and *Moyle.*

(1) *Joseph. de Bell. Jud.* See *Whitby's* General Preface; *West* on the Resurrection, *Lond.* 1807; &c. &c.

(2) Gen. Pref. as cited by *West.*

(3) This passage is taken literally from *Maclaine's Translation of Mosheim, vol.* I. *p.* 332. *Lond.* 1782. *Mosheim's* words are: "*Sed æquâ mente qui rem considerare volent, haud difficulter sentient accedendum ad eos esse, qui præpotenti Supremi Numinis voluntati eam tribuunt; nihilque afferre superatu difficile quos, vel ad caussas naturales, vel ad artes et dolos prodigium hoc referre, juvat.*" *Moshemii* Hist. Eccles. Sæc. 4. Par. 1. c. 1. p. 148. *Helmstad.* 1755.

consider the matter with attention and impartiality, will perceive the strongest reasons for embracing the opinion of those who attribute this event to the almighty interposition of the Supreme Being; nor do the arguments offered by some to prove it the effect of natural causes, or those alleged by others to persuade us that it was the result of artifice and imposture, contain any thing that may not be refuted with the utmost facility." *Moyle's* words are still more emphatical. Speaking of the miracle, he says[4], "It is so extraordinary in all its circumstances, and so fully attested by all the *Christian* and by *Heathen* historians of that age, that I do not see *with what forehead* any man can question the truth of it."

After all that has been said, let the reader bear carefully in mind, that the prophecy of CHRIST, existing in full blaze, needs not any support from the establishment of *Julian's* miraculous discomfiture[5]. The ruins of the *temple*, and of the

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(4) See *Moyle's* Posthumous Works, vol. II. p. 101, *Lond.* 1726.

(5) Yet even this is attested by *four* contemporary writers; by *Ammianus Marcellinus;* by *Chrysostom;* by *Gregory of Nazianzen;* and by *Ambrose*, bishop of *Milan*. The author, however, has endeavoured to keep this out of the discussion; his object being solely to prove that *Julian* was discomfited; whether by a *natural* or by a *præternatural* cause, others may determine.

CHAP. VIII.

city; the abolition of the *Mosaical dispensation;* the total overthrow and dispersion of the *Jews*; these constitute all together an EXISTING MIRACLE, perplexing the sceptic with incontestable proof of the divine origin of our religion.

Phocas believed the whole space surrounding this building to be the antient area of the *temple*[1]; and *Golius*, in his Notes upon the Astronomy of *Alferganes*[2], says, the whole foundation of the original edifice remained[3]. As to the *mosque* itself, there is no building at *Jerusalem* that can be compared with it, either in beauty or riches. The lofty *Saracenic* pomp so nobly displayed in the style of the building; its numerous arcades; its capacious dome, with all the stately decorations of the place; its extensive area, paved and variegated with the choicest *marbles*[4]; the extreme neatness observed in every

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(1) Ἐν τῷ ἀρχαίῳ δαπέδῳ τοῦ περιωνύμου ναοῦ ἐκείνου τοῦ Σολομῶντος θεωρούμενος. And again, in another part of the same chapter, Ἔξωθεν δὲ τοῦ ναοῦ ἐστι περιαύλιον μέγα λιθόστρωτον τὸ παλαιὸν, ὡς οἶμαι, τοῦ μεγάλου ναοῦ δάπεδον. *Phocæ Descript. T. S.* cap. 14. *Colon.* 1653.

(2) *Alferganes, Alfragan,* or *Alfergani,* flourished about the year 800, of our æra. *Golius,* Professor of Mathematics at *Leyden,* published the third and best translation of his writings, in 1669. See *Lalande's Astronomy, tom.* I. *p.* 122. *Paris,* 1792.

(3) "Totum antiqui sacri fundum."

(4) Ἐντὸς καὶ ἐκτὸς, ποικίλοις μαρμάροις, καὶ ψηφῖσιν ἐγκαλλυνόμενος. "Intus exteriusque variis marmoribus, et tessellato opere condecoratum." *Phocæ Descript. T. S. cap.* 14. *Colon.* 1656. p. 22. *Leonis Allatii* ΣΥΜΜΙΚΤΑ.

avenue towards it; and, lastly, the sumptuous costume observable in the dresses of all the *Eastern* devotees, passing to and from the Sanctuary, make it altogether one of the finest sights the *Moslems* have to boast.

Greek and *Armenian* Convents.

We afterwards visited the *Greek* and *Armenian* convents. The former consists of many separate establishments, which, although small, are well supported. The *Armenian* Monastery is well worth seeing, being the largest in *Jerusalem:* it is maintained in a degree of splendour, accompanied at the same time with neatness, cleanliness, and order, which are very remarkable in this part of the world; and particularly so, because every thing belonging to it is *Oriental.* The *Patriarch* makes his appearance in a flowing vest of silk instead of a *Monkish* habit, and every thing around him bears the character of *Eastern* magnificence. He receives his visitors in regal stateliness; sitting amidst clouds of incense, and regaling them with all the luxuries of a *Persian* Court. We conversed with him for some time, and were much struck with his polished manners and his sensible conversation. He seemed to be quite as well aware of what was passing in the *Western* world, as if he had regularly received the Gazettes of *Europe,* and

CHAP. VIII.

had himself figured in the Cabinets of its Princes[1]. The approaching downfall of the *Turkish* empire is an event which of course every reflecting mind must contemplate with eager anticipation; and every means conducive to this end is hailed as an instrument in the hand of God. Whether the armies of *France* or the fleets of *England* occasion signs of its approximation, the universal Church of *Syria*, howsoever distributed and divided by sects — *Armenians, Georgians, Greeks, Abyssinians, Copts, Nestorians, Catholics, Syrians, Druses, Maronites,*— together with all distinctions of *Jewish* worshippers—*Samaritans, Karaites, Rabbinists,*—are ready to bestow upon them their praises and their blessings. Thus, if a *Frenchman* arrive in *Jerusalem*[2], they talk to him of the victories of *Buonaparté*, and the prowess of *Frenchmen* in the *Holy Land*, as if they were preaching for a new *Crusade*. If an *Englishman*, they lavish commendations and benedictions upon the heroes of the *British* Navy; dwelling with enthusiasm upon the exploits of *Nelson* at *Abouhir*, upon those of Sir *Sidney Smith* at *Acre*, and upon the glorious fate of the lamented *Abercrombie*.

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(1) A monk at the Convent of *St. Saba*, near the *Dead Sea*, began to reveal to Mons. *De Châteaubriand* "*the secrets of the Court of Russia.*" See Trav. vol. I. pp. 405, 406. *Lond.* 1811.

(2) As in the recent instance of *De Châteaubriand*.

An *Arab* exhibiting the Feats of a Goat.

CHAP. IX.

THE HOLY LAND.—JERUSALEM, TO BETHLEHEM, JAFFA, AND ACRE.

Journey to Bethlehem — *Singular Example of Dexterity in a Goat — View of* Bethlehem — *Prospect of the* Dead Sea — *Erroneous Notions entertained of this Lake —Cause of those Opinions—Authors by whom it is described — Precautions upon entering* Bethlehem— *Descent into the Valley—Critical Examination of a Passage in* Josephus — *David's Well — Interesting Circumstances connected with its History—Antiquity of Eastern Wells — Account of* Bethlehem —*Tomb of* Rachel

Rachel—*Caverns*—*Terebinthine Vale*—*Valley of* Jeremiah —*Vegetable Productions* — Arabs — Bethoor—Rama—*History of that City*—St. George of Diospolis —*Ravages caused by the Plague* — Jaffa — *Antient History of* Jaffa — *Voyage along the Coast* — Cæsarea—*Return to* Acre.

CHAP. IX.

WHEN we had seen all, and much more than is worth notice, in *Jerusalem;* and had obtained from the Superior of the *Franciscan* Monastery the usual Certificate given to *pilgrims*[1], of the different places we had visited in the *Holy Land;* we prepared for our departure. The worthy Friars, who had treated us with very great attention, finding that we were determined to go to *Bethlehem,* where the plague then raged with fatal violence, told us, with expressions of regret, that they could not again receive us, if we persisted in our intention. We therefore took leave of them, resolved at all events to see the place of our SAVIOUR's nativity, and then continue our journey to *Jaffa,* without entering *Jerusalem* in our return.

Journey to *Bethlehem.*

Singular dexterity of a Goat.

Upon our road, we met an *Arab* with a goat, which he led about the country for exhibition, in

(1) This *Certificate* entitles persons of the *Greek* Church to the title of *Hadgi.* It is a curious document, and has therefore been preserved for the *Appendix* to this volume.

order to gain a livelihood for itself and its owner. He had taught this animal, while he accompanied its movements with a song, to mount upon little cylindrical blocks of wood, placed successively one above the other, and in shape resembling the dice-boxes belonging to a back-gammon-table. In this manner the goat stood, first upon the top of one cylinder, then upon the top of two, and afterwards of three, four, five, and six, until it remained balanced upon the summit of them all, elevated several feet from the ground, and with its four feet collected upon a single point, without throwing down the disjointed fabric upon which it stood[2]. The practice is very antient. It is also noticed by *Sandys*[3]. Nothing can shew more strikingly the tenacious footing possessed by this quadruped upon the jutty points and crags of rocks; and the circumstance of its ability to remain

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(2) See the *Vignette* to this Chapter.

(3) *Sandys* saw this in *Grand Caïro*. "There are in this city, and have beene of long, a sort of people that do get their livings by shewing of feates with birds and beasts, exceeding therein all such as have bin famous amongst us. . . . . I have seen them make both dogs and goates to set their foure feet on a little turned pillar of wood, about a foot high, and no broader at the end than the palm of a hand: climing from one to two set on the top of one another; and so to the third and fourth; and there turne about as often as their masters would bid them." *Sandys' Travels, p.* 126. *Lond.* 1637.

CHAP. IX.

thus poised may render its appearance less surprising, as it is sometimes seen in the *Alps*, and in all mountainous countries, with hardly any place for its feet, upon the sides, and by the brink of most tremendous precipices [1]. The diameter of the upper cylinder, on which its four feet ultimately remained until the *Arab* had ended his ditty, was only two inches; and the length of each cylinder was six inches. The most curious part of the performance occurred afterwards; for the *Arab*, to convince us of the animal's attention to the turn of the air, interrupted the *da capo:* as often as he did this, the goat tottered, appeared uneasy, and, upon his becoming suddenly silent in the middle of his song, it fell to the ground.

View of *Bethlehem.*

After travelling for about an hour, from the time of our leaving *Jerusalem*, we came in view of *Bethlehem*, and halted to enjoy the interesting sight. The town appeared covering the ridge of a hill on the southern side of a deep and extensive valley, and reaching from east to

(1) "On the cliffs above hung a few goats; one of them danced, and scratched an ear with its hind foot, in a place where I would not have stood stock-still—

For all beneath the Moon."

See "*Gray's Letter to Wharton,*" *p.*375. *Memoirs by Mason. Lond.* 1775.

west; the most conspicuous object being the *Monastery*, erected over the *Cave of the Nativity*, in the suburbs and upon the eastern side. The battlements and walls of this building seemed like those of a vast fortress. The *Dead Sea* below, upon our left, appeared so near to us, that we thought we could have rode thither in a very short space of time. Still nearer stood a mountain upon its western shore, resembling, in its form, the cone of *Vesuvius*, and having also a *crater* upon its top, which was plainly discernible. The distance, however, is much greater than it appears to be; the magnitude of the objects beheld in this fine prospect causing them to appear less remote than they really are[2]. The atmosphere was remarkably clear and serene; but we saw none of those clouds of smoke which, by some writers, are said to exhale from the surface of Lake *Asphaltites*, nor from any neighbouring mountain. Every thing about it was, in the highest degree, grand and awful. Its desolate, although majestic

Prospect of the *Dead Sea*.

(2) It is pleasing to confirm, by actual observation, the strong internal evidences of the genuineness of *Sandys'* narrative. These were his remarks upon the same spot: "From this ridge of hils, the *Dead Sea* doth appeare as if neere at hand: but not so found by the traveller; for that those high declining mountaines are not to be directly descended." *Sandys' Travels, p.* 176. *Lond.* 1637.

DEPT OF CLASSICAL ARCHAEOLOGY OXFORD

CHAP. IX.

Erroneous Notions entertained of this Lake.

features, are well suited to the tales related concerning it by the inhabitants of the country, who all speak of it with terror, seeming to shrink from the narrative of its deceitful allurements and deadly influence. "Beautiful fruit," say they," grows upon its shores, which is no sooner touched, than it becomes dust and bitter ashes." In addition to its physical horrors, the region around is said to be more perilous, owing to the ferocious tribes wandering upon the shores of the lake, than any other part of the *Holy Land.* A passion for the marvellous has thus affixed, for ages, false characteristics to the sublimest associations of natural scenery in the whole world; for, although it be now known that the waters of this lake, instead of proving destructive of animal life, swarm with myriads of *fishes*[1]; that, instead of falling victims to its exhalations, certain *birds*[2] make it their

(1) "About midnight, I heard a noise upon the lake. The *Bethlehemites* told me, that it proceeded from *legions* of small fish, which come and leap about on the shore." *De Châteaubriand's Travels, vol.* I. *p.* 411. *Lond.* 1811.

(2) See *Maundrell's* Journey, p. 84. *Oxf.* 1721. There were many lakes where the same fable was related of birds falling dead in flying over them. A lake of this nature was called *Avernus,* i. e. AORNUS, *without birds. Reland* refutes the fable, as applied to the *Lake Asphaltites*: "*Quod verò quidam scribunt aves supra lacum hunc volantes necari, nunc quidem certè experientiæ repugnat.*" *Palæst. Illust.* lib. i. cap. 38. *Utr.* 1714.

peculiar resort; that *shells* abound upon its shores[3]; that the pretended "fruit, containing ashes," is as natural and as admirable a production of nature as the rest of the vegetable kingdom[4]; that bodies sink or float in it, according to the proportion of their gravity to the gravity of the water[5]; that its vapours are not more unwholesome than those of any other lake[6]; that innumerable *Arabs* people the neighbouring district[7];—notwithstanding all these facts are now well established, even the latest authors by whom it is mentioned, and one,

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(3) See *Maundrell, Hasselquist*, &c.

(4) It is the fruit of the *Solanum Melongena*. *Hasselquist* found it in abundance near the *Dead Sea*. When the fruit is attacked by an insect (*Tenthredo*), the inside turns to dust; the skin only remaining entire, and of a beautiful colour. See *Hasselquist's Trav. p.* 288. *Lond.* 1766.

(5) *De Châteaubriand's Travels, vol.* I. *p.* 416. *Lond.* 1811. This author gives (*ibid. p.* 412.) the analysis of its waters, being the result of an experiment made in *London*, upon a bottle of it, brought home by Mr. *Gordon*. Its specific gravity is 1,211. It is perfectly transparent, and contains the following substances, in the under-mentioned proportions:

Muriat of Lime . . .	3,920
Magnesia	10,246
Soda	10,360
Sulphat of Lime . . .	,054
	24,580 in 100

(6) "The pestilential vapours said to issue from its bosom, are reduced to a strong smell of sea-water, &c." *De Châteaubriand's Travels, vol.* I. *p.* 416.

(7) Ibid. p. 417.

CHAP. IX.

among the number, from whose writings some of these truths have been derived, continue to fill their descriptions with imaginary horrors[1] and ideal phantoms, which, although less substantial than the "black perpendicular rocks" around it, "cast their lengthened shadows over the waters of the *Dead Sea*[2]." The *Antients*, as it is observed by the traveller now alluded to[3], were much better acquainted with it than are the *Moderns*: and, it may be added, the time is near at hand when it will be more philosophically examined[4]. The present age is not that in which countries so situate can

(1) "A dismal sound proceeded from this lake of death, *like the stifled clamours of the people engulphed in its waters!!!*" *De Châteaubriand's Travels, vol.* I. *p.* 413.

(2) Ibid. p. 407. (3) Ibid. p. 416.

(4) The present state of *Europe* has driven many travellers towards this part of *Asia*, gifted with every qualification requisite for the undertaking. Those who shall first make us acquainted with the natural history and productions of this extraordinary and unfrequented region, will be amply rewarded for their enterprise. Such travellers will of course have learned to deride the idle rumours circulated concerning the country. Even the danger to be apprehended from the *Arabs*, may, with proper precaution, be avoided. While this is writing, labourers are in the vineyard, and the harvest is begun. A SEETZEN and a BURCKHARDT have explored the country*, and they will not return without due proofs of their industry. But let us also hope that some of our own countrymen, from the number of those now travelling in the *East*, will contribute their portion towards the illustration of regions so little known to the geographer and the philosopher.

* See pp. 219, Note (5); 250, Note; 362, Note.

long continue unexplored. The thirst of knowledge, and the love of travel, have attained to such a pitch, that every portion of the globe will be ransacked for their gratification. Indeed, one of the advantages derived from the present perturbed state of nations is that of directing the observation of enlightened travellers to regions they probably would not otherwise have noticed.

Reland, in his account of Lake *Asphaltites*[5], after inserting copious extracts from *Galen*, concerning the properties and quality of the water, and its natural history, proceeds to account for the strange fables that have prevailed with regard to its deadly influence, by shewing that certain of the Antients confounded this lake with another, bearing the same appellation of *Asphaltites* (which signifies nothing more than *bituminous*[6]), near *Babylon;* and that they attributed to it qualities which properly belonged to the *Babylonian* waters[7]. An account

(5) *Palæst. Illust.* lib. ii. cap. 38. tom. I. p. 238. *Trag. Bat.* 1714.

(6) "Mare mortuum, in quo nihil poterat esse vitale, et mare amarissimum, quod Græci λίμνην Ἀσφαλτίτην, id est *Stagnum bituminis*, vocant." *Hieron. in Comm. ad. Ezek.* xlvii.

(7) "Credo itaque confudisse quosdam veterum hunc lacum Asphaltitem cum alio lacu ejusdem nominis circa Babylonem, et uni tribuisse quod alteri tribuendum fuerat."

CHAP. IX.

of the properties of the *Babylonian* Lake occurs in the writings of *Vitruvius*[1], of *Pliny*[2], of *Athenæus*[3], and of *Xiphilinus*[4]: from their various testimony it is evident that all the phænomena supposed to belong to the Lake *Asphaltites*, near *Babylon*, were, from the similarity of their names, ultimately considered as the natural characteristics of the *Judæan* Lake; the two *Asphaltites* being confounded[5]. Thus, when *Dioscorides*, extolling the *Bitumen Judaïcum* above all other, adds, that it is also found in *Babylon*[6], he is evidently referring to the bituminous sources mentioned by *Diodorus Siculus*[7]. The *Arabian* geographers, and among these *Ibn Idris*[8], admitted all the fabulous opinions concerning the

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(1) *Vitruv.* lib. viii. cap. 3. *Amst.* 1649.

(2) *Plin.* lib. xxxv. cap. 15. tom. III. pp. 459, 460. *L. Bat.* 1635.

(3) *Athen.* lib. ii. cap. 5. *L. Bat.* 1612

(4) *Xiphilin.* in Epitome *Dionis*, p. 252.

(5) "Ita quod de lacu Asphaltite *Babyloniæ* fama ferebatur, de hoc lacu Asphaltite Judææ narrârunt, et duos hos lacus confuderunt." *Reland. Pal. Ill. lib.* i. *tom.* I. *c.* 38. *p.* 245. *Traj. Bat.* 1714.

(6) *Dioscorides* de Re Medicâ, lib. i. cap. 99. *Francof.* 1598.

(7) Πολλῶν δὲ καὶ παραδόξων ὄντων θεαμάτων κατὰ τὴν Βαβυλωνίαν οὐχ ἥκιστα θαυμάζεται, καὶ τὸ πλῆθος τῆς ἐν αὐτῇ γεννωμένης ἀσφάλτου, κ. τ. λ. "*Multa sane Babylonia continet spectatu digna et admiranda: sed inter hæc non minimum admirationis meretur bituminis copia illa exsudantis, &c.*" *Diodor. Sic.* lib. ii. cap. 12. *Amst.* 1746.

(8) "Appellatur autem mare mortuum, quia nihil in quo anima est ibi invenitur, nec piscis, nec reptile, nec aliud quidpiam quod in reliquis aquis generari solet." Vid. *Test. Georg. Arab. in Rel. Pal. Illust. lib.* i. *cap.* 38. *tom.* I. *p.* 249, *&c.*

Dead Sea which were found in the writings of the *Greeks* and *Romans*. According to them, no animal found in other waters existed here. Among the numerous assertors of the remarkable specific gravity of the water, almost every antient author may be included, by whom the lake has been mentioned: this is noticed by *Aristotle*[9]: and it can hardly be doubted but that their testimonies have some foundation in reality. *Maundrell*, ΑΥΤΟΠΤΗΣ, as he is emphatically styled by *Reland*[10], is entitled to implicit confidence in this, as in all other matters where he speaks from his own practical observation. "Being willing," says he[11], "to make an experiment of its strength, I went into it, and found it bore up my body in swimming with an uncommon force. But as for that relation of some authors, that men wading into it were buoyed up to the top as soon as they go as deep as the navel, I found it, upon experiment, not true." There is scarcely a single antient geographer

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(9) Εἰ δ' ἔστιν, ὥσπερ μυθολογοῦσι τίνες, ἐν Παλαιστίνῃ τοιαύτη λίμνη, εἰς ἣν ἐάν τις ἐμβάλλῃ συνδήσας ἄνθρωπον ἢ ὑποζύγιον ἐπιπλεῖν, καὶ οὐ καταδύεσθαι κατὰ τοῦ ὕδατος, μαρτύριον ἂν εἴη τοῖς εἰρημένοις. "*Si autem, uti quidam narrant, in Palæstinâ ejusmodi lacus sit, in quem si quis hominem aut jumentum ligatum injecerit, supernatet nec mergatur, id ea quæ diximus confirmabit.*" *Aristot.* lib. ii. cap. 3. Meteorologicorum. *Paris*, 1629.

(10) *Pal. Illust.* tom. I. p. 244. *Traj. Bat.* 1714.

(11) *Maundrell's* Journ. from *Alep.* to *Jerus.* p. 84. *Oxf.* 1721.

CHAP. IX.

who has not mentioned something concerning this inland sea. *Josephus*, *Julius Africanus*, and *Pausanias*, describe it from their own ocular evidence. The first of these often introduces allusions to it, under the appellation of *Lake Asphaltites*. Its water, although limpid, like that of the *Sea of Galilee*, and resulting from the same river, the *Jordan*, instead of being, as that is, sweet and salutary, is in the highest degree salt, bitter, and nauseous[1]. Its length, according to *Diodorus Siculus*, is above seventy-two *English* miles, and its breadth nearly nineteen[2]. *Julius Africanus* mentions the abundance of *balsam* found near its shores[3]. The observations of *Pausanias*[4] contain merely a repetition of remarks already introduced.

The temptation to visit *Bethlehem* was so great, that, notwithstanding the increasing alarms concerning the ravages of the plague as we drew near the town, we resolved, at all events, to

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(1) *Maundrell's* Journ. from *Alep.* to *Jerus.* p. 84. *Oxf.* 1721.

(2) Vid. *Diod. Sic.* lib. xix. *Amst.* 1746. Reckoning the *stadium* as being equal to our furlong.

(3) Ἔστι δὲ παρ' αὐτῇ πάμπολυ τοῦ βαλσάμου φυτόν. "*Circumquaque magna balsami copia est.*" *Jul. African. de Lacu Asphalt.* Vid. *Rel. Pal. Ill.* lib. i. c. 38.

(4) *Pausanias*, lib. v. cap. 7. *Lips.* 1696.

Precautions upon entering *Bethlehem.*

venture thither. For this purpose, calling all our troop together, we appointed some of the party to keep a look-out, and to act as guards in the van, in the centre, and in the rear of the cavalcade, to see that no person loitered, and that none of the inhabitants might be permitted to touch any of our persons, or any of our horses and camels. In this manner we passed entirely through the town, which we found almost deserted by the inhabitants, who, having fled the contagion, were seen stationed in tents over all the neighbouring hills. It appeared to be a larger place than we expected to find: the houses are all white; and they have flat roofs, as at *Jerusalem*, and in other parts of the country. A nephew of the Governor of *Jerusalem*, mounted upon a beautiful *Arabian* courser, magnificently accoutred, rode near to the centre of our caravan. He had volunteered his company, as he said, to ensure us respect, and as a mark of the Governor's condescension. To our very great embarrassment, we had no sooner arrived in the middle of *Bethlehem*, than some of the inhabitants, at the sight of this man, came towards him to salute him; and, in spite of all our precautions and remonstrances, a *Bethlehemite* of some consideration came and conversed with him, placing his arm upon the velvet saddle-cloth which

CHAP. IX.

covered his horse's haunches. This, we knew, would be sufficient to communicate the plague to every one of us; therefore there was no alternative, but to insist instantly upon the young grandee's immediate dismissal. However, when our resolutions were made known to him, he positively refused to leave the party: upon this, we were compelled to have recourse to measures which proved effectual; and he rode off, at full speed, muttering the curses usually bestowed on *Christians*, for our insolence and cowardice. We reached the great gate of the *Convent of the Nativity* without further accident; but did not choose to venture within it, both on account of the danger, and the certainty of beholding over again much of the same sort of mummery which had so frequently put our patience to the proof in *Jerusalem*. Passing close to its walls, we took our course down into the deep valley which lies upon its north-eastern side; visiting the place where tradition says the angel, with a multitude of the heavenly host, appeared to the shepherds of *Judæa*, with the glad tidings of our SAVIOUR's nativity[1]; and, finally, halting in

Descent into the Valley.

(1) *Bernard the Monk*, who visited *Bethlehem* in the year 870, speaks of a *monastery* in this place, which he describes as a mile distant from the town. We saw nothing of the *monastery* alluded to by him; neither does the place here mentioned agree with his distance.

an olive plantation at the bottom of the valley below the convent and the town. We found it necessary to station an armed guard upon the outside of the olive-ground, which was fenced with a low wall, in order to keep off those whom curiosity attracted towards us, and who expressed their astonishment at our fear of them; having withdrawn, they said, from the town, expressly to avoid the contagion, and therefore they considered themselves to be secure from receiving or communicating infection. The *Arab* soldiers of our escort were, however, of opinion that we should do well to keep them at a distance, and therefore we did not allow them to come within the wall. There was a well stationed upon the outside of our little rampart, near to the spot; and as it was necessary to send to this place for water to boil our coffee, we fixed upon a single individual for this purpose, upon whose discretion we could rely.

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distance. "*Miliario denique uno à Bethleem est monasterium sanctorum Pastorum, quibus Angelus Domini apparuit in nativitate Domini.*" Vid. Itinerarium *Bernardi Monachi*, apud *Mabillon*. Act. Sanct. Ord. *Benedict.* Sæcul. 3. Pars ii. p. 525. *Lut. Paris.* 1672. *Doubdan* saw the ruins of a church, built, he says, by *Helena*, mother of *Constantine* (*Voy. de la T. S. p.* 167. *Paris*, 1657.); but his description of their situation answers to the place where we halted. "*C'est une petite campagne plaine et unie au fond du vallon . . . . une terre labourable . . . fermée d'une petite mur ; &c. &c.*"

CHAP. IX.

Critical Examination of a Passage in *Josephus*.

BETHLEHEM, written *Bethlechem* by *Reland*[1], is six miles from *Jerusalem*. This distance, allowed by almost all authors, exactly corresponds with the usual computed measure, by time, of two hours. Some inaccuracy might therefore be acknowledged to exist in the printed text of *Josephus*, describing the interval between the two cities as equal only to twenty stadia[2]. *Jerom*[3], who passed so many years at *Bethlehem*, and therefore was best qualified to decide this point, together with *Eusebius*, *Sulpitius Severus*, and *Phocas*[4], all agree in the distance before stated. But *Reland*, with his usual critical acumen, observes, that the apparent inaccuracy of the *Jewish* historian arises only from a misconstruction of his words; that he is speaking of the distance from *Jerusalem* to the camp of the *Philistines* in the valley between the two cities, and not of their distance from

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(1) *Palæst. Illust.* tom. II. p. 642. *Utrecht*, 1714.

(2) Τῆς δὲ τῶν ἐχθρῶν παρεμβολῆς ἐν τῇ κοιλάδι κειμένης, ἣ μέχρι πόλεως Βηθλεὲμ διατείνει, σταδίους Ἱεροσολύμων ἀπεχούσης εἴκοσι. "*Castris verò hostium in eâ valle positis quæ usque ad Bethleem urbem pertingit, viginti stadiis ab Hierosolymis distantem.*" *Josephi Antiq. Jud.* lib. vii. cap. 12. tom. II. p. 402. Edit. *Havercampi. Batav.* 1726.

(3) *Hieronym.* in lib. *de Locis Hebraicis.*

(4) Ἡ δὲ Βεθλεὲμ πόλις ἀπέχει τῆς ἁγίας πόλεως ὡσεὶ μίλια ἓξ. "*Urbs verò Bethleem à sanctâ civitate sex ferè mille passibus distat.*" *Phocæ Descript. T. S. apud Leo. Allat. in* Σύμμ.. *Colon.* 1653.

each other[5]. There is at present a particular reason for wishing to establish the accuracy of *Josephus* in this part of his writings. In the same passage he makes allusion to a celebrated *Well*, which, both from the account given by him of its situation, and more especially from the text of Sacred Scripture[6], seems to have contained the identical fountain, of whose pure and delicious water we were now drinking. Considered merely in point of interest, the narrative is not likely to be surpassed by any circumstance of *Pagan* history. It shall be related both with reference to the words of *Scripture*, and to the account given by *Josephus*. DAVID, being a native of *Bethlehem*, calls to mind, during the sultry days of harvest[7], a *well* near to the gate of the town, of whose delicious water he had often tasted: and expresses an earnest desire to assuage his thirst by drinking of that limpid spring. "AND DAVID LONGED, AND

David's Well.

Interesting Circumstances connected with its History.

(5) "Sed error hic non est Josephi, verùm ex verbis ejus malè intellectis natus. Inspice verba Græca. Illud ἀπιχούσης refertur ad πόλεως Βηθλεὶμ, sic ut sensus sit urbem Bethleem distare 20 stadiis ab urbe Hierosolymitanâ: Sed refer illud ad vocem παρεμβολῆς, et hostilem exercitum; atque ita Josephus scripsit castra inimicorum, quæ erant in valle se extendente usque ad urbem Bethleem, abfuisse Hierosolymis 20 stadia; non ipsam urbem Bethleem Hierosolymis abfuisse 20 stadiorum intervallum. Peccant itaque versiones quæ Josephum ita loquentem inducunt." *Reland. Pal. Illust. lib.* ii. *c.* 9.

(6) 2 *Sam.* xxiii. 15. (7) Ibid. ver. 13.

CHAP. IX.

SAID, OH THAT ONE WOULD GIVE ME DRINK OF THE WATER OF THE WELL OF BETH-LEHEM, WHICH IS BY THE GATE!" The exclamation is overheard by "three of the mighty men whom *David* had;" by *Adino*, by *Eleazar*, and by *Shammah*[1]. These men, the most mighty of all the chiefs belonging to DAVID's host, sallied forth, and, having fought their way through the *Philistine* garrison[2] at *Bethlehem*, "drew water from the *well*, that was by the gate," on the other side of the town, "and took it, and brought it to DAVID." *Josephus* lays the scene of action in the valley[3], calling these renowned warriors by the names of *Jessaem*, *Eleazar*, and *Sebas*[4]: he further says, that as they returned back, bearing the water through the *Philistine* camp, their enemies, gazing in wonder at the intrepidity of the enterprise, offered them no molestation[5]. Coming into the presence of

(1) 2 *Sam.* xxiii. 8, 9, 11.

(2) "And the *garrison* of the *Philistines* was then in *Beth-lehem*." Ibid. ver. 14.

(3) Vid. *Joseph. Antiq.* lib. vii. c. 12. tom. I. p. 402. ed. præced.

(4) Vid. *Joseph. Antiq.* ibid. p. 401. Without attempting to reconcile *Adino* with *Jessaem*, it may be observed that *Sebas* was probably *Semas*; the antient *Greek b* and *m* being, in MS, scarcely distinguishable from each other.

(5) Ὡς τοὺς Παλαιστίνους καταπλαγέντας αὐτῶν τὸ θράσος καὶ τὴν εὐψυχίαν, ἠρεμῆσαι, καὶ μηδὲν ἐπ' αὐτοὺς τολμῆσαι, κ. τ. λ. "*Adeo ut Palæstini, eorum audaciâ animique fortitudine attoniti, quieverint, nihilque in ipsos ausi fuerint, &c.*" Ibid. p. 402.

the king, they present to him the surprising testimony of their valour and affection. DAVID receives from their hands a pledge they had so dearly earned, but refuses to drink of water every drop of which had been purchased by their blood[6]. He returns thanks to the Almighty, who had vouchsafed the deliverance of his warriors from the jeopardy they had encountered; and making libation with the precious gift, pours it upon the ground, an offering to the Lord[7]. The antient character and history of the early inhabitants of *Judæa* are beautifully illustrated by this brief record; but it presents a picture of manners which has not lost its prototype among the *Arabs* of the same country at this day. The *well*, too, still retains its pristine renown; and many an expatriated *Bethlehemite* has made it the theme of his longing and regret. As there is no other *well* corresponding in its situation with the description

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(6) That is to say, which was *the price of blood.*—"Is not this the blood of the men that went in jeopardy of their lives?" (2 *Sam.* xxiii. 17.) It was contrary to the *Jewish* law to use any thing which might be considered as the *price of blood.* Thus it is recorded by *St. Matthew*, (xxvii. 6) "And the chief-priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is *the price of blood.*"

(7) Ἔσπεισε δὲ ἀπ' αὐτοῦ τῷ Θεῷ, καὶ περὶ τῆς σωτηρίας τῶν ἀνδρῶν ἠυχαριστήσεν αὐτῷ. "*Deo autem inde libavit, eique pro virorum incolumitate gratias egit.*" *Joseph. Antiq.* lib. vii. c. 12. tom. I. p. 402. 1726.

CHAP. IX.

given by the sacred historian and by *Josephus*,—and the text of *Scripture* so decidedly marks its locality, at the farthest extremity of *Bethlehem* (with reference to *Jerusalem*), that is to say, near the gate of the town on the *eastern* side[1] (for DAVID's captains had to fight through all the garrison stationed within the place, before they reached it[2],)—this may have been DAVID's WELL. It is known to travellers who have seen the *wells* of *Greece* and of the *Holy Land*, that there exists no monument of antient times more permanent than even an artificial *well*; that vases of *terra cotta*, of the highest antiquity, have been found in cleansing the *wells* of *Athens*: and if they be natural sources, springing from cavities in the *limestone* rocks of a country where a *well* is the most important possession of the people, (in which number this *well* of *Bethlehem* may be classed,) there seems no reason to doubt the possibility of its existence in the remote ages to which a reference is now

Antiquities of Eastern *Wells*.

(1) "Bethlehem in dorso sita est angusto, ex omni parte vallibus circumdato. Ab *Occidente* in *Orientem* mille passibus longa, humili sine turribus muro: in cujus orientali angulo quasi quoddam naturale semiantrum est," &c. *Beda in libro de Locis Sanctis, cap.* viii.

(2) This appears by the context, (2 *Sam.* xxiii. 14. 16.) "And the garrison of the *Philistines* was then in *Beth-lehem* . . . . . And the three mighty men brake *through the host of the Philistines*, and drew water out of the Well of *Beth-lehem, that was by the gate*," &c.

made. It has not hitherto excited the attention of any writer by whom *Bethlehem* is described: for *Quaresmius*[3], who has written a chapter "*De Cisternâ Bethlehem quæ et David nuncupatur*," places this upon the road to *Jerusalem*, at a considerable distance from the town.

Account of *Bethlehem*.

The tradition respecting the *Cave of the Nativity* seems so well authenticated, as hardly to admit of dispute. Having been always held in veneration, the *oratory* established there by the first *Christians* attracted the notice and indignation of the *Heathens* so early as the time of *Adrian*, who ordered it to be demolished, and the place to be set apart for the rites of *Adonis*. This happened in the *second* century, and at a period in *Adrian's* life when the *Cave of the Nativity* was as well known in *Bethlehem* as the circumstance to which it owed its celebrity. In the *fourth*, or in the beginning of the *fifth* century, we accordingly find this fact appealed to by *St. Jerom* as a notorious testimony by which the *Cave* itself had been identified[4].

(3) *Elucidatio Terr. Sanct. tom.* II. *p.* 614. *Antv.* 1639.

(4) "Bethleem nunc nostram, et augustissimum orbis locum de quo Psalmista canit (Ps. 84. 12.) *Veritas de terrâ orta est*, lucus inumbrabat Thamus, id est, Adonidis: et in specu ubi quondam Christus parvulus vagiit, Veneris Amasius plangebatur." *Hieronymus, Epist. ad Paulin. p.* 564.

CHAP. IX.

Upon this subject there does not seem to be the slightest ground for scepticism; and the evidence afforded by such a writer as *Jerom*, VIR IN SAECVLARIBVS VALDE ERVDITVS, IN DIVINIS SCRIPTVRIS INTER OMNES DOCTORES ERVDITISSIMVS[1], will be deemed a sufficient authority for believing that the *Monastery* erected over the spot, and where he resided himself, does at this day point out the place of our SAVIOUR's birth. The situation of the town upon the narrow ridge of a long and lofty hill, surrounded on all sides by valleys, is particularly described by the *Abbot* of *Iona*, from the account given to him by *Arculfus*[2]: and for a description of the interior of the *Monastery*, the Reader may be referred to the very recent publication of Mons. *De Châteaubriand*[3]. He considers the church as of high

(1) *Trithem.* in Script. Eccles. p. 25.

(2) "Quæ civitas non tam situ grandis, (sicuti nobis Arculfus retulit, qui eam frequentavit,) quàm famâ prædicabilis per universarum gentium ecclesiam diffamata, in dorso (*montis*) sita est angusto, undique ex omni parte vallibus circumdato. Quod utique terræ dorsum ab occidentali plagâ in orientalem partem quasi mille passibus porrigitur. In cujus campestri planicie superiore, humilis sine turribus murus, in circuitu per ejusdem monticuli extremitatis supercilium constructus, valliculis hinc et inde circumjacentibus supereminet: mediâque intercapedine intra muros per longiorem tramitem habitacula civium sternuntur." *Adamnani de Loc. Sanct. lib.* ii. *c.* 1. *Vid. Mabillon. Acta Ord. Bened. Sæc.* 3. *L. Par.* 1672.

(3) See Travels in *Greece, Egypt,* and *Palæstine,* vol. I. p. 392. *Lond.* 1811.

antiquity; being unmindful of the entire destruction of the convent by the *Moslems*, towards the end of the *thirteenth* century[4]. We felt very little disappointment in not seeing it. The degrading superstitions maintained by all the *Monkish* establishments in the *Holy Land* excite pain and disgust. The *Turks* resort to the *monastery* when they travel this way, as they would to a common *caravanserai;* making the church, or any other part of the building that suits their convenience, both a dormitory and a tavern while they remain. Neither is the sanctuary more polluted by the presence of these *Moslems,* than by a set of men whose grovelling understandings have sunk so low as to vilify the sacred name of *Christianity* by the grossest outrages upon human intellect. In the pavement of the church, a hole, formerly used to carry off water, is exhibited as the place where the *star* fell, and sunk into the

(4) "Saincte Paule fit bastir ce Monastère pour des Religieux, où le grand sainct Jerosme demeura plusieurs années, mais il fut ruiné par les Infidèles l'an 1263." (*Doubdan Voy. de la T. S. p.* 163. *Paris,* 1657.) PAULA was a *Roman* matron, one of the first women who, with MARCELLA, SOPHRONIA, and PRINCIPIA, professed a *monastic* life at *Rome.* MARCELLA had been instigated by *Athanasius;* but the others were instructed by *Jerom.* PAULA and MELANIA accompanied him to the *Holy Land:* the former of these erected four monasteries, three for women, and one for men, where *Jerom* lived for many years, as he testifies in his Epitaph of PAULA.

CHAP. IX.

earth, after conducting the *Magi* to the *Cave of the Nativity*. A list of fifty other things of this nature might be added, if either the patience of the reader or of the author were equal to the detail: and if to these were added the inscriptions and observations contained in the bulky volumes of *Quaresmius* upon this subject alone[1], the *Guide to Bethlehem*, as a work concentrating the quintessence of mental darkness, would leave us lost in wonder that such a place was once enlightened by the precepts of a scholar whom *Erasmus* so eloquently eulogized[2]. They still pretend to shew the tomb of *St. Jerom*[3] (although his relics were translated to *Rome*), and also that of *Eusebius*[4]. The same manufacture of *crucifixes* and *beads* which supports so many of the inhabitants of *Jerusalem*, also maintains those of *Bethlehem*; but the latter claim, almost exclusively, the privilege of marking the limbs and bodies of *pilgrims*, by means of gunpowder, with crosses, stars,

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(1) *Elucid. T. S.* lib. vi. p. 614 ad p. 695. tom. II.

(2) *St. Jerom* passed great part of his life in this retirement. *Erasmus* says of him, "*Quis docet apertius? quis delectat urbanius? quis movet efficacius? quis laudat candidius? quis suadet gravius? quis hortatur ardentius?*"

(3) He died at the age of 91, in the beginning of the fifth century, A.D. 422.

(4) *Quaresmius*, tom. II. p. 676, et seq.

and monograms. A *Greek* servant who accompanied us, thought proper to have his skin disfigured in this manner; and the wound was for many days so painful, and accompanied with so much fever, that we had reason to apprehend a much more serious consequence than he had expected. This practice is very antient; it is noticed by *Virgil*[5], and by *Pomponius Mela*[6]: indeed, it is worthy of being remarked, that there rarely exists an instance among the popular minor superstitions of the *Greek* and *Roman* Churches, but its origin may be found in more remote antiquity; and very often, among the religious customs of the *Heathen* nations.

Leaving our halting-place by the *well*, we made a wide circuit in the valley, to keep clear of the town; and returning again to *Jerusalem*, instead of entering the city, took the road leading to JAFFA. No notice has been taken of what is called the *Tomb of Rachel*[7], between

Tomb of Rachel.

(5) *Æneid.* lib. iv. ver. 146.

(6) *Pompon. Mela*, lib. xxi.

(7) "Est quædam via regia, quæ ab *Æliâ* contra meridianam plagam Chebron ducit, cui viæ Bethlehem vicina, *sex millibus* distans ab Hierosolymâ, ab orientali plagâ adhæret. *Sepulchrum verò Rachel* in eâdem viæ extremitate ab occidentali parte, hoc est in dextro latere, habetur

CHAP. IX.

Bethlehem and *Jerusalem*, because it is a work of no antiquity. The place, however, is held in veneration, not only by *Christians* and *Jews*, but also by *Arabs* and *Turks*. The whole distance from *Jerusalem* to *Jaffa* does not much exceed forty miles[1]; and this, according to the usual time of travelling, might be performed in about thirteen hours: but owing to rugged and pathless rocks over which the traveller must pass, it is impossible to perform it in less than a day and a half. When it is considered that this has been always the principal route of *pilgrims*, and that during the *Crusades* it was much frequented, it is singular that no attempt was ever made to facilitate the approach to the *Holy City*. The wildest passes of the *Apennines* are not less open to travellers. No part of the country is so much infested by predatory tribes of *Arabs*. The most remarkable circum-

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habetur pergentibus Chebron cohærens; vili operatione collocatum, et nullam habens adornationem, lapideâ circumdatur pyramide." *Adamnan. De Loc. Sanct. apud Mabillon. Act. Ord. Benedict. Sæc.* 3. *Par.* 2. *p.* 512. *L. Par.* 1672.

(1) *Quaresmius* gives the distance from *St. Jerom.* (*Eluc. T. S. tom.* II. *p.* 4.) making it equal to forty miles. His own knowledge of the country also adds weight to the high authority he has cited. But *Phocas*, also a very accurate writer, describes the distance of *Rama* from *Jerusalem* as equal to thirty-seven miles. See *Phoc. Descr. Loc. Sanct. apud L. Allat.* Σύμμ. *p.* 44. *Col.* 1653. If this be true, *Jaffa* is forty-seven miles, at the least, from *Jerusalem*.

stance which occurred in this route, although a very general characteristic of the *Holy Land*, was the number of artificial excavations in the rocks. It must remain for others to determine their origin, whether they were solely used as sepulchres, or as dwellings belonging to the antient *Philistines*. At present, they serve for retreats to bands of plunderers dispersed among the mountains. After three miles of as toilsome a journey, over hills and rocks, as any we had experienced, we entered the famous *Terebinthine Vale*, renowned, during nineteen centuries, as the field of the victory gained by the youngest of the sons of *Jesse* over the uncircumcised champion of the *Philistines*, who had "defied the armies of the Living God." The ADMONITUS LOCORUM cannot be more forcibly excited than by the words of Scripture[2]: "And *Saul* and the men of *Israel* were gathered together, and pitched by the Valley of *Elah*, and set the battle in array against the *Philistines*. And the *Philistines* stood on a mountain on the one side, and *Israel* stood on a mountain on the other side: and there was a valley between them."

Caverns.

Terebinthine Vale.

(2) 1 *Sam.* xvii. 2, 3.

CHAP. IX.

Nothing has ever occurred to alter the appearance of the country: as it was then, so it is now. The very brook whence *David* "chose him five smooth stones," has been noticed by many a thirsty *pilgrim*, journeying from *Jaffa* to *Jerusalem*; all of whom must pass it in their way[1]. The ruins of goodly edifices attest the religious veneration entertained, in later periods, for the hallowed spot: but even these are now become so insignificant, that they are scarcely discernible; and nothing can be said to interrupt the native dignity of this memorable scene.

Valley of *Jeremiah.*

Seven miles, not less laborious than the preceding, brought us to another valley, called that of *Jeremiah*, from a *church* once dedicated to the prophet[2]. We intended to have passed the night in *Jeremiah;* but the drivers of our camels, perhaps by design, had taken them

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(1) "Torrens verò ex quo David accepit quinque limpidissimos lapides, quibus dejecit et prostravit gigantem, proximus est; et pertransitur prosequendo iter versus sanctam civitatem." *Quaresm. Elucid. T. S. lib.* iv. *tom.* II. *p.* 16. *Antv.* 1639. See also *Adrichomius in Judah, num.* 235. *Brocard. Itin.* 7. *Breidenbach. eod. &c. &c.*

(2) In a miserable village of the same name, Mons. *De Châteaubriand* was gratified by the sight of a troop of young *Arabs*, imitating the *French* military exercise with palm sticks, and by hearing them exclaim, in his own language, "*En avant! marche!*" *Travels in Greece, Palæst. &c. vol.* I. *p.* 383. *Lond.* 1811.

forward, with our baggage, to the village of *Bethoor*, where they were seized by the *Arabs*. All our *journals* were with the baggage; and as we travelled with a recommendation from the Governor of *Jerusalem*, and from *Djezzar Pasha*, we thought there would be little risk in venturing to claim our effects: after a short deliberation, we therefore resolved to proceed. Barren as are the hills in this district, the valleys seem remarkably fertile. We found the latter covered with plentiful crops of *tobacco, wheat, barley, Indian millet, melons, vines, pumpkins*, and *cucumbers*. The *gourd* or *pumpkin* seems to be a very favourite vegetable in the *East*, and many varieties of it are cultivated. The prospect among the hills resembles the worst parts of the *Apennines*. Mountains of naked *limestone*, however broken and varied their appearance, have rarely in their aspect any thing either grand or picturesque. Their summits and defiles are tenanted by the wildest *Arabs*[3]; a party of whom, attended by their

Vegetable Productions.

Arabs.

(3) " I was told of the tribe between *Rama* and *Jerusalem*. The *European* Monks, who are now the only *pilgrims* that visit the *Holy Land*, describe those *Arabs* as devils incarnate, and complain dolefully of their cruelty to the poor *Christians*. Those lamentations, and the superstitious pity of good souls in *Europe*, procure large alms to the Convent of *Franciscans* at JERUSALEM." *Niebuhr's Trav. in Arabia, vol.* II. *p.* 182. *Edin.* 1792.

CHAP. IX.

Prince, favoured us with their company, at a well where we halted: but fortunately, from the paucity of their number, they offered us no molestation. We were therefore permitted to admire, without apprehension, the very interesting group they exhibited; their wild and swarthy looks; the beauty of their horses; and their savage dress. Some of them dismounted, and, having lighted their pipes, sat smoking tobacco with us at the well. They make no secret of their mode of life, but seemed rather vain of it. Had but a few of their friends upon the hills descended to their aid, they would have stripped us of every thing, even of our clothes. Their chief advanced to kiss the hand of the captain of our guard, expressing his reverence for *Djezzar Pasha*, and making him as much compliment and ceremony as if they had been his slaves. This officer told us, that their servile behaviour when their force is inferior is as much their characteristic as their ferocity when in power. We bargained with this chief to accompany us to *Bethoor*, in order to recover our camels and baggage; to which, after a short parley, he consented; and, having dismissed his attendants, accompanied us from the well, riding in the van of our cavalcade, armed with a long lance, such as the *Cossacks*

Bethoor.

of *Tahtary* always carry on horseback. In this manner we reached *Bethoor* late in the evening. Concerning this place, not a syllable of information occurs, either in the accounts given by travellers who have visited the *Holy Land*, or of authors who have written for its illustration. This is the more remarkable, as it occurs in the high way from *Jaffa* to *Jerusalem*. Yet such was the situation of ΒΕΘΩΡΟΝ mentioned by *Josephus*[1], and written also ΒΑΙΘΩΡΩΝ. Hence it really seems as if the accident which had compelled our visit to a place we should otherwise have disregarded, has also enabled us to ascertain the disputed situation of *Bethoron*, written *Bethchoron* by *Reland*[2]: for, after the most diligent examination of the authorities necessary to fix the position of this place, they all seem to bear directly upon *Bethoor*; especially the relative position of places with which *Bethoron* is named by antient writers. *St. Jerom*, speaking of *Rama* and *Bethoron*, (which, it is to be

(1) The distance of *Bethoor* from *Jerusalem* also agrees with the account given by *Josephus* of *Bethoron*, as it is stated by RELAND. "*Quanto intervallo* Βαιθωρὼ *abfuerit Hierosolymis colligitur ex lib.* 2. *de Bell. cap.* 2. *ubi supellex Cæsaris dicitur illic esse direpta, si conferas cum lib.* 20. *Antiquit.* 4. *ubi idem narratur, et id factum esse legitur centesimo ab urbe Hierosolymitanâ stadio* κατὰ τὴν δημοσίαν ὁδὸν *in viâ publicâ.*" *Palæst. Illust.* tom. II. p. 634. *Utrecht*, 1714.

(2) *Reland. Palæst. Illust.* tom. II. p. 633.

CHAP. IX.

observed, he seems to associate, as if they were not remote from each other,) says, that, together with other noble cities built by *Solomon,* they are now known as poor villages, preserving only in their names a memorial of what they once were[1]. *Rama,* indeed, notwithstanding the alterations made there by the *Moslems,* is little better than a village at the present moment. *Bethoron* was two-fold; there was a city *superior,* and *inferior.* It stood upon the confines of *Ephraim* and *Benjamin;* which exactly answers to the situation of *Bethoor.* EUSEBIUS mentions two villages of this name[2], twelve miles distant from ÆLIA (*Jerusalem*); one called, from its situation, *Bethoron superior,* the other *Bethoron inferior.* Frequent notice of both occurs in the *Apocryphal* writings[3]. Also in the *Old Testament* it is recorded[4], that a woman of the tribe of *Ephraim,* by name *Sherah,* "BUILT *Beth-horon* THE NETHER AND THE UPPER." *Beth-horon* of the *Old Testament*

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(1) "*Rama* et *Bethoron* et reliquæ urbes nobiles a Salomone constructæ parvi viculi demonstrantur." *Hieron. in Commentario ad Sophoniam, cap.* 1.

(2) *Eusebius* in *Onomast. Reland.* ubi supra.

(3) Ἐν Βαιθωρῶν (1 *Macc.* vii. 39.) Τὴν Βαιθωρῶν (1 *Macc.* ix. 50.) Ἀνάβασις Βαιθωρῶν (1 *Macc.* iii. 16.) Ἐν καταβάσει Βαιθωρὼν ἕως τοῦ πεδίου. (Ibid.)

(4) 1 *Chron.* vii. 24.

stood on a hill, which the *Canaanites*, flying from *Gibeon*, ascended[5]: "The Lord chased them along the way that goes up to *Beth-horon*." But from *Beth-horon* to *Azekah* the way lay down the hill, on another side[6]: "In the going down of *Beth-horon*, the Lord cast down great stones upon them, unto *Azekah*[7]." But the most remarkable evidence respecting its situation is afforded by *Josephus*, in several passages following his account of the destruction of JOPPA (*Jaffa*) by the *Romans*; where he mentions the march of *Cestius* by the way of *Lydda*, and *Bethoron*, to *Jerusalem*[8]: and *Lydda* is known to have stood near the spot where *Rama* now stands[9]. Also in the description given of the situation of the *Roman* army, in the *defiles* and *crags* about *Bethoron*[10]. From these, and many other testimonies that might be adduced, it seems evident that the modern village of *Bethoor* was the *Bethoron superior* of the Antients.

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(5) *Josh.* x. 10.

(6) See *Dr. Wells's* Hist. Geog. vol. I. p. 295. *Oxf.* 1801.

(7) *Josh.* x. 11.

(8) *Joseph. de Bell.* lib. ii. c. 23. *Colon.* 1691.

(9) *Reland. Pal. Illust.* tom. II. p. 959. *Utr.* 1714.

(10) *Joseph.* ibid. c. 24. *Colon.* 1691.

CHAP. IX.

The scene which ensued upon our arrival at *Bethoor* was highly interesting. We found the *Arabs* in great number, squabbling, and seizing every thing they could lay their hands upon. We were not allowed even to pitch our tent, until the result of a general council among them had taken place. Presently the *Sheik* of *Bethoor* made his appearance, and a conversation began between him and the *Arab* who had undertaken to escort us through his territory. Then they all formed a circle, seated upon the ground, in the open air; the *Sheik* being in the centre, with an *iron mace* or *sceptre* in his hand, about three feet in length, with a ball at the upper extremity so longitudinally grooved as to exhibit edges on every side. This *regal* badge, evidently a weapon of offence, thus borne as a symbol of power in time of peace, only proves, that among the wildest *Arabs*, as among the most enlightened nations, the ensigns of dignity have been originally instruments of terror. The consultation lasted for some time: during this we observed our *Arab* as a very principal speaker, addressing the conclave with great warmth, and apparently remonstrating against propositions that were made. When it ended, we found that if we had better understood what was going on, we should have been more

interested in the result of their debate than we imagined; for the discussion tended to nothing less than a determination, whether or not we should be considered as prisoners of war. As soon as they all rose, the *Sheik* came towards us, and told us, that we might pass the night where we then were; that we were indebted for our liberty to the presence of the *Arab* we had brought with us, and to the recommendation of the *Pasha* of *Acre;* that the countenance of the Governor of *Jerusalem* availed nothing in our favour; that in the morning he should mount upwards of one thousand *Arabs* against the *Pasha* of *Gaza;* but that he would send a party to escort us as far as *Rama.* It may be easily believed, that after this intelligence of our situation we passed the night in considerable uneasiness. We had the tent pitched; but we collected into it all those upon whom we could rely, and stationed others around it; keeping guard until day-light appeared, when we recommenced our journey. The *Arabs* appointed to guaranty our safety, took their station, as the young chief had done on the preceding evening, in the front of our party, bearing their long lances upright. In this manner they preceded us until we arrived within sight of *Rama,* when, suddenly

CHAP. IX.

filing to the right and left, without bidding us farewell, they galloped off as fast as their horses could carry them.

Rama.

RAMA is about thirty miles from *Jerusalem*, according to *Quaresmius*[1]; but *Phocas* makes the distance to be greater[2]. The last eight or ten miles of our journey was over a more pleasing tract of country; but all the preceding afforded the most fatiguing and difficult route[3]

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(1) "Via à Ramâ usque ad Jerusalem est triginta circiter milliarium." *Elucid. T. S. tom.* II. *p.* 12.

(2) Ἀπὸ τῆς ἁγίας πόλεως Ἱερουσαλὴμ ὡσεὶ μίλια ς'. ἐστὶν ἡ Ἀρμαθὲμ πόλις, ἐν ᾗ Σαμουὴλ ὁ μέγας ἐκεῖνος προφήτης γεγέννηται. καὶ μετ' ἐκεῖνον ὡσεὶ μεθ' ἑτέρων μιλίων ἑπτὰ, ἢ καὶ πλεῖον διάστημα, ἐστὶν ἡ Ἐμμαοὺς πόλις μεγάλη, κοιλάδος μέσον κείμενη, ἐν ὑπερανεστηκότι ῥακίῳ, οὕτως ὡσεὶ μίλια εἴκοσι καὶ τέσσαρα ἡ τοῦ Ῥαμπλέα χώρα ὑφήπλωται, καὶ ναὸς πάμμεγας ἐν ταύτῃ ὁρᾶται τοῦ ἁγίου μεγαλομάρτυρος Γεωργίου. "A sanctâ civitate Hierusalem, ad sex milliaria, Armathem urbs conspicitur, in quâ Samuel, magnus ille propheta, ortum habuit. Inde post alia septem et amplius milliaria, Emmaus, urbs magna, in mediâ valle, supereminenti dorso, jacet. Sic ad passuum ferè viginti millia, *Rampleæ* (hæc est *Ramola*, sic leg. Reland.) regio effunditur: et templum ingens in eâdem sancti magni martyris Georgii visitur." *Phocæ Descript. Loc. Sanct. apud Leon. Allat.* Σύμμ. *Colon.* 1653.

(3) "It seems never to have been otherwise. There is not even a trace of any antient paved way, so common even in the remotest provinces of the *Roman* empire. "*Exceptâ planitie Rama*," says *Quaresmius*, (*Eluc. T. S.* tom. II. p. 12.) "*quæ pulchra est, spatiosa et fecunda, octo vel decem milliarium, tota residua difficilis satis, et ferè semper per montes et colles.*" Yet it appears to be recorded, (1 *Kings*, v. 9.) that the stones and timber for building *Solomon's Temple* were brought upon rafts, by sea, to the port of *Jaffa*, and thence carried by land to JERUSALEM. See also *Quaresm. Eluc. T. S. tom.* II. *p.* 5. *Antv.* 1639.

we had anywhere encountered since we landed at *Acre*. The town is situate in the middle of an extensive and fertile plain, which is a part of the great *Field of Sharon*, if we may bestow upon any particular region a name which was applied to more than one district of the *Holy Land*[4]. It makes a considerable figure at a distance; but we found nothing within the place, except traces of devastation and death. It exhibited one scene of ruin. Houses fallen or deserted appeared on every side; and instead of inhabitants, we beheld only the skeletons or putrifying carcases of horses and camels. These were lying in all the streets, and even in the courts and chambers of the buildings belonging to the place. A plague, or rather a *murrain*, during the preceding year, had committed such ravages, that not only men, women, and children, but cattle of all kinds, and every thing that had life, became its victims. Few of the inhabitants of *Europe* can have been aware of the state of suffering to which all the coast of *Palæstine* and *Syria* was

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(4) *Eusebius* and *Jerom* affirm, that all the maritime district from *Joppa* to *Cæsarea* was called SARON; and also, that the country between *Mount Thabôr* and the Lake of *Tiberias* had the same name. *Vid. Hieronym. de Loc. Hebraic. Litt. S.* See also *Doubdan Voy. de la T. S. p.* 510. *Paris*, 1657.

CHAP. IX.

exposed. It followed, and in part accompanied, the dreadful ravages caused by the march of the *French* army: from the accounts we received, it seemed as if the exterminating hand of Providence had been exercised in sweeping from this territory every trace of animal existence. "In *Rama*[1] was there a voice heard, lamentation, and weeping, and great mourning; *Rachel* weeping for her children, and would not be comforted, because they are not."

History of that City.

The history of *Rama* is more interesting than the neglect shewn to it by travellers would induce us to believe. Its origin has been ascribed to the *Moslems*, under *Soliman*, son of

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(1) This prophecy of *Jeremiah* (xxxi. 15.), applied by *St. Matthew*, (ii. 17.) to the murder of the innocents by *Herod*, is not believed to refer to the place now mentioned, but to another *Rama*, noticed by EUSEBIUS. "*Meminit Eusebius Ramæ περὶ τὴν Βηθλεὲμ, de quâ dictum sit*, (*Matth.* ii. 18. *Jerem.* xxxi. 11.) VOX IN RAMA AUDITA EST. *Sed quum vicum aut urbem eam non appellet, nec aliquid addat, &c.*" (*Rel. Palæst.* tom. II. p. 964. *Utrecht*, 1714.) *Rama* was a name common to many places in the *Holy Land:* and the learned Reader is requested to determine, whether the modern village of *Bethoor* and the modern *Rama* do not appear to be the places mentioned in the following passage cited in a former Note from *St. Jerom*: "*Rama et Bethoron et reliquæ urbes nobiles a Salomone constructæ parvi viculi demonstrantur.*" RAMA was a village in the time of *Jerom;* and the situation of *Bethoor* is distinctly marked in the *Apocrypha*, with reference to the Plain of RAMA: Ἐν καταβάσει Βαιθωρὼν ἕως τοῦ πεδίου. (1 *Maccab.* iii. 16. 24.)

Abdolmelic[2], who is stated to have built the town with materials from the ruins of *Lydda*[3], distant three miles from *Rama*. That this, however, is not true, may be proved by reference to the writings of *St. Jerom:* he speaks of its vicinity to *Lydda*, and calls it *Arimathea*[4], from an opinion very prevalent that it was the native place of *Joseph*, who buried our *Saviour*[5]. The testimony of *St. Jerom*, given before the *Mohammedan* conquest of the country, is sufficient to prove that the city existed anterior to the invasion of *Palestine* by the *Moslems*. Indeed they, of all mankind, are the least likely to found a city; although the commercial advantages of situation

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(2) "Urbem hanc idem non antiquam, sed conditam esse scribit (*Abulfeda, in Geographiâ suâ manuscriptâ*) ab Solimanno filio *Abdolmelic*, vastatâ urbe *Lyddâ*, et aquæ ductu, cisternâ, aliisque rebus ornatam," &c. (*Rel. Pal. Illust. tom.* II. *p.* 959. *Utr.* 1714.) "Hanc civitatem ædificaverunt *Arabes* prope *Lyddam*, quum peregrini primò iverunt ad partes illas post tempora *Mahumeti.*" *Sanutus in Secret. Fidel. Crucis, pag.* 152.

(3) Otherwise named *Diospolis*. It was also called *St. George*. (*See the Itinerary of Benjamin of Tudela.*) *Pliny* mentions it among the ten Toparchies of *Judæa*. (*Vid. lib.* v. *Hist. Nat. c.* 14. *tom.* I. *p.* 262. *L. Bat.* 1635.) It was famous for a church dedicated to *St. George*, said by *Boniface* (*lib.* ii. *de perenni Cultu Terr. Sanct.*) to have been built by an *English* king. There was also a monastery of that name in *Rama*.

(4) "Haud procul ab eâ (*Lyddâ*) Arimathiam viculum Joseph qui Dominum sepelivit." *Hieronymus in Epitaphio Paulæ.*

(5) See also *Adrichomius, Theat. T. S.* p. 29. *Colon.* 1628.

CHAP. IX.

have sometimes augmented places where they reside. It is possible that *Rama*, from a small village, became a large town under their dominion; and of this opinion is *Quaresmius*[1]. There seems very little reason to doubt but that this *Rama* was the village mentioned with *Bethoron*, by *St. Jerom*, in the passage already twice referred to[2], as the only remains of the two cities so named, which were built by *Solomon*[3]. *Reland* believed *Bernard* the Monk to be the oldest writer by whom *Rama* is mentioned[4]. *Bernard* visited the *Holy Land* in the ninth century[5]. Oriental geographers describe it as the metropolis of *Palæstine*[6]. In this place the famous tutelar Saint of our ancestors in

St. George of Diospolis.

(1) Elucidat. *Terr. Sanct.* tom. II. p. 8. *Antv.* 1639.

(2) See former Notes of this Chapter.

(3) Its most ordinary appellations have been, *Rama, Ramola,* and *Ramula;* although *Adrichomius,* who believed it to have been *Arimathea,* mentions the various modifications of *Ramatha, Ramathæ, Ramathaim,* and *Arimatha,* or *Arimathia,* afterwards, says he, called *Rama,* and *Ramula. Vid. Adrichom. Theat. Terr. Sanct. p.* 29. *Colon.* 1628.

(4) *Palæst. Illust.* tom. II. p. 959. *Utr.* 1714.

(5) A. D. 870. His Itinerary was published by *Mabillon,* in the "*Acta Sanctorum Ordinis Benedicti,*" printed at *Paris* in 1672. It follows *Arculfe's Itinerary,* as given by *Adamnanus,* abbot of *Iona.* These are *Bernard's* words: "Deinde venerunt Alarixa; de Alarixa in Ramula, juxta quam est Monasterium beati Georgii Martyris, ubi ipse requiescit." *Bernardus de Locis Sanctis, ap. Mabill. p.* 524.

(6) "Abulhasen Persa, in Geographiâ suâ MStâ, vocat *Ramolam caput Palæstinæ.*" *Rel. Pal. Illust.* tom. II. p. 959. *Utr.* 1714.

England is said, by some, to have suffered martyrdom[7]; although, according to most authors, his relics reposed in a magnificent temple at *Lydda* or *Diospolis*[8]. We observed the remains of very considerable edifices within this desolated city: but no one was present, to give us any information concerning them; even the monastery, which for centuries had entertained pilgrims at *Rama*[9], was deserted, and left to ruin. Its distance from *Jerusalem*, usually estimated at a day's journey[10], is described by *Phocas* as equal to thirty-six or thirty-seven miles[11]. *Phocas* distinguishes *Armathem*, the native place of the prophet *Samuel*, from *Ramola*, or *Rama*, with which *Adrichomius* seems to have confounded it[12]; and places the Church of *St. George*

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(7) Εἶτα ἐκεῖθεν κατέλαβον τὸ Ῥάμελ, ἐν ᾧ καὶ ὁ μεγαλομάρτυς Γεώργιος μεμαρτύρηκε. "Postea tamen in *Ramel* transeunt, ubi magnus Martyr Georgius martyrium subiit." *Annæ Comnenæ Alexiad. lib.* xi. *p.* 328. *Par.* 1651.

(8) See the long account given by *Adamnanus, de Loc. Sanct. lib.* iii. *c.* 4. Apud *Mabillon, Acta Ord. Benedict. Sæc.* 3. *p.* 520. *Par.* 1672. Also *Quaresm. tom.* II. *p.* 9. *Antv.* 1639, &c.

(9) "Hospitantur enim peregrini in eâ domo quæ Nicodemi, Christi occulti discipuli, fuit. Hæc domus in Monasterium fuit coaptata, nunc et Monasterium et Hospitium Peregrinorum est." *Bonifacius, lib.* ii. *de perenni Cultu Terræ Sanctæ.*

(10) "Abesse ab urbe Hierosolymitanâ iter unius diei." *Rel. Pal. Illust. tom.* II. *p.* 960. *Utr.* 1714.

(11) *Phocæ Descript. Terr. Sanct. c.* 29. *p.* 44. *Colon.* 1653.

(12) *Theatrum Terr. Sanct. p.* 29. *Colon.* 1628.

CHAP. IX.

within the latter city; which position, although disputed by *Reland*[1] and other authors, not only seems to coincide with the testimony already given from the *Alexiad* of *Anna Comnena*, but also with the evidence afforded by *Bernard* the Monk, who mentions a monastery of *St. George* near to *Ramula*[2]. There is not a part of the *Holy Land* more fertile than the plain around *Rama*; it resembles a continual garden; but cultivation had been neglected at the time of our arrival, owing to the dreadful plague with which the whole country had been infested. *Rama* and *Lydda* were the two first cities of the *Holy Land* that fell into the hands of the *Christians* when the army of the *Crusaders* arrived. *Rama* was then in its greatest splendor; a fenced city, abounding in all the luxuries of the *East*. It was exceedingly populous, and was adorned with stately buildings, and well fortified with walls and towers. The *Count* of *Flanders* having been despatched by the princes and generals of the *Christian* army, with five hundred cavalry, to reconnoitre the place, and to summon the city to surrender, found the gates open: the inhabi-

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(1) "Lyddam sive Diospolin intelligit, quæ patria est S. Georgii non longè a Ramolâ." *Rel. Pal. Illust. tom.* II. *p.* 963. *Utr.* 1714.

(2) See a former Note.

tants, alarmed by the sudden approach of so powerful an army, had abandoned their dwellings and all their property during the preceding night. In consequence of this, a general rendezvous of the *Christian* forces took place in *Rama*, where they remained during three entire days, regaling themselves in the abundance the place afforded. During this time, *Robert* of *Normandy* was elected bishop of *Rama* and *Lydda*, to which bishopric all the revenues of the two cities and their dependencies were annexed; the whole army joining in thanksgiving to *St. George* the *Martyr*, the patron Saint of *Diospolis* and *Rama*, to whom the auspicious commencement of the enterprise was attributed. Hence probably originates the peculiar consideration in which *St. George*[3] was held by the inhabitants of *England*, during the early periods of its history.

Ravages caused by the Plague.

A more revolting sight cannot well be imagined than was presented during all the rest of our journey to *Jaffa*. The road was entirely strewed with dead bodies. Not a plantation was to be seen but traces of the deadly contagion were

(3) "Cry—God for Harry! England! and St. George!" *Hen.* V. *Act* 3. *Scene* 1.

CHAP. IX.

also visible. In the general mortality, a valuable and much-lamented British officer, General *Koehler*, of the Artillery, attached to the suite of the *Vizier*, together with his wife, became its victims. They had visited *Jerusalem;* and had occupied the apartment afterwards allotted to our use, in the Convent of *St. Salvador*. Upon their return to *Jaffa*, the fatal symptoms were speedily manifested. Other artillery officers, who were also stationed in *Jaffa* at that time, informed us, that General *Koehler* soon became delirious, and very ungovernable, insomuch that they were compelled to confine him to his chamber. His Lady, from the inevitable consequences of the pious offices she rendered to the General, was seized nearly at the same time; and, although unable, like another *Eleonora*, to save the life of her husband, by taking to herself the morbid venom, was not less conspicuous as an example of conjugal virtue. They expired together, insensible of the horrors of their situation, and were thereby spared the agonizing spectacle of each other's sufferings.

Jaffa.

Jaffa appeared to be almost in as forlorn a state as *Rama:* the air itself was still infected with the smell of unburied bodies. We went

to the house of the *English* Consul, whose grey hairs had not exempted him from *French* extortion. He had just ventured to hoist again the *British* flag upon the roof of his dwelling; and he told us, with tears in his eyes, that it was the only proof of welcome he could offer to us, sa the *French* officers, under *Buonaparté*, had stripped him of every thing he possessed. However, in the midst of all his complaints against the *French*, not a single syllable ever escaped his lips respecting the enormities supposed to be committed, by means of *Buonaparté's* orders or connivance, in the town and neighbourhood of *Jaffa*. As there are so many living witnesses to attest the truth of this representation, and the character of no ordinary individual is so much implicated in its result, the utmost attention will be here paid to every particular likely to illustrate the fact; and for this especial reason, *because that individual is our enemy*. At the time we were in *Jaffa*, so soon after the supposed transactions are said to have occurred, the indignation of our Consul, and of the inhabitants in general, against the *French*, was of so deep a nature, that there is nothing they would not have said, to vilify *Buonaparté*, or his officers: but this accusation they never

Improbability of the supposed Massacre by *Buonaparté*.

CHAP. IX.

even hinted[1]. Nor is this all. Upon the evening of our arrival at *Jaffa*, walking with Captain *Culverhouse* along the shore to the south of the town, in order to join some of our party who were gone in search of plants and shells, a powerful and most offensive smell, as from dead bodies, which we had before experienced more than once, in approaching the town, caused us

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(1) Some years after, the late unfortunate Captain *Wright* waited upon the Author, at *Ibbotson's* Hotel, in *Vere Street, London,* to give an account of what he jocosely termed his *scepticism* upon this subject; when these and the following particulars were related to him, and an appeal made to the testimony of Captain *Culverhouse,* Mr. *Cripps,* Mr. *Loudon*, and others who were with us in *Jaffa*, as to the fact. Captain *Wright* still maintained the charge; and the Author, finding the testimony afforded by himself and his friends liable to give offence, reserved all he had to say upon the subject until it should appear in its proper place, as connected with the history of his travels; always, however, urging the same statement, when appealed to for information. A few months after Captain *Wright's* visit, Captain *Culverhouse,* who had been employed in a distant part of the kingdom, recruiting for the Navy, came to *London*, and meeting the Author in public company at table, asked him, with a smile, what he thought of the reports circulated concerning the massacre, &c. at *Jaffa*. The Author answered by saying, that it had long been his intention to write to Captain *Culverhouse* upon the subject, and that it was very gratifying to him to find the purport of his letter so satisfactorily anticipated. Captain *Culverhouse* then, before the whole company present, expressed his astonishment at the industrious propagation of a story concerning which the inhabitants of *Jaffa* were ignorant, and whereof he had never heard a syllable until his arrival in *England.* The Author knows not where this story originated; nor is it of any consequence to the testimony he thinks it now a duty to communicate.

to hesitate whether we should proceed or return. At this moment the author observed the remains of bodies in the sand; and Captain *Culverhouse*, being in doubt whether they belonged to human bodies or to those of cattle, removed a part of the sand with his sword, and uncovered part of a hand and arm. Upon this, calling to our friends, we told them what we had discovered; and returning to the Consul's house, asked him the cause of the revolting spectacle we had witnessed. He told us, that these were the remains of bodies carried thither, during the late plague, for interment; but that the sea, frequently removing the sand which covered them, caused them to be thus exposed; and he cautioned us against walking in future that way, as the infection might possibly be retained, not only by those bodies, but by the clothes, and other things, there deposited.

Antient History of *Jaffa*.

Joppa, called also *Japha*, and now universally *Jaffa*, owes all the circumstances of its celebrity, as the principal port of *Judæa*, to its situation with regard to *Jerusalem*. As a station for vessels, its harbour is one of the worst in the *Mediterranean*. Ships generally anchor about a mile from the town, to avoid the shoals and

CHAP. IX.

rocks of the place[1]. In antient times it was the only place resorted to as a sea-port, in all *Judæa*. Hither *Solomon* ordered the materials of the Temple to be brought from *Mount Libanus*, previous to their conveyance by land to *Jerusalem*. A tradition is preserved, that here *Noah* lived and built his ark. *Pliny* describes it as older than the Deluge[2]. In his time they pretended to exhibit the marks of the chains with which *Andromeda* was fastened to a rock: the skeleton of the sea-monster, to whom she had been exposed, was brought to *Rome* by *Scaurus*, and carefully preserved[3];—proving

(1) "Minùs tutus est, et non nisi parva navigia admittit. Nec etiam celebris est, quoniam propter portûs incommoditatem haud multæ merces illuc advehuntur." *Quaresm. Eluc. T. S. tom.* II. *p.* 5. *Antv.* 1639.

(2) "Joppe Phœnicum, antiquior terrarum inundatione." *Hist. Nat. lib.* v. *c.* 13. *tom.* I. *p.* 262. *L. Bat.* 1635.

(3) *Julius Solinus in Polyhistor. cap.* 37. *Norimb.* 1777. The ribs were forty feet in length; and from the account given of the animal, it was probably a whale. *Vid. Abulensis in cap.* 14. *Exod. quæst.* 11. *Quaresm. Eluc. T. S. tom.* II. *p.* 5. *Antv.* 1639. *Strab. Geog. lib.* i. *et* xvi. *Pomponius Mela, lib.* i. *cap.* 11, *&c.* Thus we have evidence of whales in this sea, without having recourse to the testimony of Sacred Scripture. Mr. *Bryant*, however, in his "*Observations upon some passages in Scripture, which the enemies of Religion have thought most obnoxious, &c.*" 4to. pp. 243, 244, 245, is of the opposite opinion. But, if he be right with respect to the single whale in the *Mediterranean*, how came that fish, from earliest times, to have been an object of worship at *Joppa*, unless, as *Pliny* relates, *Joppa* had been founded before the *Deluge*? See p. 24.

that every Church has had its relics, so universal is a passion for the marvellous. Some authors ascribe the origin of *Jaffa* to *Japhet*, son of *Noah*, and thence derive its name. However fabulous such accounts may be now deemed, they afford proofs of the great antiquity of the place; having been recorded by historians, for so many ages, as the only traditions extant concerning its origin. *Jaffa* is also celebrated as the port whence the prophet *Jonas* embarked for *Tarshish*, when commanded to preach repentance to the inhabitants of *Nineveh*[4]. Here also *St. Peter* restored *Tabitha* to life[5]. In the time of *St. Jerom* it was called *Japho*[6]. DOUBDAN gives a long account of its history in later times[7]. It was fortified in the beginning of the *thirteenth* century, by *Louis* king of France[8]. An *Arab* fisherman at *Jaffa*, as we were standing upon the beach, came running to us with a fish he had just taken out of the water; and, from his eagerness to shew what he had caught,

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(4) "But Jonah rose up to flee unto Tarshish from the presence of the LORD, and went down to Joppa; and he found a ship going to Tarshish." *Jonah* i. 3.

(5) *Acts* ix. 40.

(6) *Adrichom. Theat. Terr. Sanct.* p. 23. *Colon.* 1628.

(7) *Voyage de la Terre Saincte*, p. 496. *Paris*, 1657.

(8) A.D. 1250. Vid. *Adrichom. Theat. T. S.* ubi supra.

CHAP. IX.

we supposed it could not be very common. It was like a small tench, but of a bright emerald green colour, such as we had never seen before, nor since; neither is it described by any author that we are acquainted with. We had no means of preserving it, and therefore would not deprive the poor man of an acquisition with which he seemed so delighted, but gave him a trifle for the gratification its very extraordinary appearance afforded to us, and left it in his hands. Notwithstanding the desolate appearance of the town, its market surprised us, by the beauty and variety of the vegetables it exhibited. *Melons* of every sort and quality were sold in such number, that boats from all the coast of *Syria* came to be freighted with them. Among these, the *water-melons* were in such perfection, that, after tasting them at *Jaffa*, those of any other country do not seem like the same fruit[1]. Finding that the vessel sent by

(1) We found near *Jaffa* four undescribed plants, with several others that were rare, particularly the *Anabatis spinosissima* of *Wildenow. Ed. Lin. Spec. Plantarum.* The new species were as follow.

I. A non-descript species of PLANTAGO, with flat linear curved leaves, about two, or two and a half, inches long, bristly on both sides, and at the edges; the flower-stalks hoary, with flat pressed hairs, and rising above the leaves; the spikes cylindrical, a little curved, from one to two inches and a half long; the stamens longer than the blossom, but much shorter than the woolly style. This

Djezzar Pasha to convey us to *Acre* had not arrived, and that boats laden with fruit were daily sailing thither, Captain *Culverhouse*, fearful of detaining his frigate a moment after the supplies for the fleet had been completed, judged it prudent to engage a passage for us in one of these boats. We therefore took leave of our aged and respectable host, the *English* Consul; and upon the evening of *July* the fifteenth, after sun-set, we embarked for *Acre*, to avail ourselves of the land-wind, which blows during the night, at this season of the year. By day-break the next morning we were off the coast of CÆSAREA, and so near to the land, that we could very distinctly perceive the

Voyage along the Coast.

This species seems to come nearest to the *Plantago cylindrica* of *Forskahl*, which is unknown to us. We have called it PLANTAGO SETOSA. *Plantago foliis linearibus planis utrinque marginibusque setoso-asperis; scapis pilis adpressis canescentibus foliis longioribus, calycibus nudis margine laceris; corollæ laciniis ovato-triangularibus; stylo pubescente longissimo.*

II. A very small non-descript prostrate species of *St. John's Wort*, HYPERICUM *Linn.* with inversely ovate leaves and terminal flowers, and the teeth of the calyx entire at the margin. The stems are from one to four or five inches long, the leaves hardly the fourth of an inch; the blossoms yellow, rather more than half an inch across. We have called it HYPERICUM TENELLUM. *Hypericum prostratum, glabrum; floribus terminalibus trigynis subcorymbosis; calycis dentibus integerrimis margine glandulosis; caulibus filiformibus brevibus; foliis cuneato-obovatis, punctatis glabris.*

CHAP. IX.

Cæsarea.

appearance of its numerous and extensive ruins. The remains of this city, although still considerable, have long been resorted to as a quarry, whenever building-materials were required at ACRE. *Djezzar Pasha*, as it has been already mentioned, brought from hence the columns of rare and beautiful *marble*, as well as the other ornaments, of his palace, bath, fountain, and mosque, at *Acre*. The place at present is inhabited only by jackals and beasts of prey. As we were becalmed during the night, we heard the cries of these animals until day-

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III. A minute, nearly stemless, umbelliferous plant, seldom rising to an inch in height, with simple linear leaves a little hispid at the edges; the fruit hispid, as in *Caucalis*, but the flowers and the whole habit of the plant as in *Bupleurum;* to which genus we have added it, by the name of BUPLEURUM MINIMUM; and the more willingly, as two other species, the *Bupleurum semicompositum* of *Linnæus*, and the *Bupleurum procumbens* of *Desfontaines*, have also seeds more or less hispid. *Bupleurum subacaule, ramis quadrangulis brevissimis; foliis sublinearibus margine asperis; involucello pentaphyllo umbellulâ vix breviore; fructu hispidissimo.*

IV. A small downy annual species of *Scabious;* SCABIOSA, *Linn.* about five inches in height; the leaves pinnatifid, with their lobes distant from each other; the heads of flowers upon long peduncles, with a five-leaved common calyx; the flowers purple, unequally five-cleft, not radiating; the seeds with a downy plume of about fifteen rays. Not only the leaves, peduncles, and common calyx, but even the outside of the flowers, are downy. We have called it SCABIOSA DIVARICATA. *Scabiosa pubescens, annua; corollulis quinquefidis laciniis inæqualibus; calycis lacyniis septenis, inæqualibus, lanceolatis; coronâ obsoletâ, pappo plumoso; foliis pinnatifidis.*

break. *Pococke* mentions the curious fact of the former existence of *crocodiles* in the river of *Cæsarea*[1]. Perhaps there has not been, in the history of the world, an example of any city, that in so short a space of time rose to such an extraordinary height of splendor, as did this of *Cæsarea*[2]; or that exhibits a more awful contrast to its former magnificence, by the present desolate appearance of its ruins. Not a single inhabitant remains. Its theatres, once resounding with the shouts of multitudes, echo no other sound than the nightly cries of animals roaming for their prey. Of its gorgeous palaces and temples, enriched with the choicest works of art, and decorated with the most precious marbles, scarcely a trace can be discerned[3]. Within the space of ten years after laying the foundation, from an obscure fortress it became the most celebrated and flourishing city of all *Syria*. It was named *Cæsarea* by *Herod*, in honour of *Augustus*, and dedicated by him to that Emperor, in the twenty-eighth

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(1) *Pococke's* Observations upon the *East*, vol. II. p. 58. *Lond.* 1745.

(2) See the account of it in *Josephus*. *De Antiq. Jud. lib.* xv. *c.* 13. (the buildings were all of marble;) *lib.* xvi. *c.* 9. *Colon.* 1691.

(3) *Herod* caused the *Tower of Strato* to be completely covered with white *marble*, against the arrival of *Augustus*.

CHAP. IX.

year of his reign[1]. Upon this occasion, that the ceremony might be rendered illustrious by a degree of profusion unknown in any former instance, *Herod* assembled the most skilful musicians, wrestlers, and gladiators, from all parts of the world[2]. The solemnity was to be renewed every fifth year. It was afterwards called *Colonia Flavia,* in consequence of privileges granted by *Vespasian*[3]. But, as we viewed the ruins of this memorable city, every other circumstance respecting its history was absorbed in the consideration, that we were actually beholding the very spot where *St. Paul,* after two years' imprisonment, made that eloquent appeal, in the audience of the king of *Judæa,* which must ever be remembered with piety and delight.

As the day advanced, a breeze sprang up; and standing out farther from the shore, we lost sight of *Cæsarea.* The heat became intolerable; and the powerful odour from the melons, which constituted the freight of our

(1) In the 192d Olympiad.

(2) *Josephus* rates the expense of it at five hundred talents.

(3) "Eadem Cæsarea, ab Herode rege condita: nunc colonia prima Flavia, à Vespasiano Imperatore deducta." *Plinii Histor. Natural. lib.* v. *c.* 13. *tom.* I. *p.* 262. *L. Bat.* 1635.

Return to *Acre.*

little bark produced faintness and indisposition throughout all our party. Towards evening we made the point of *Mount Carmel,* and we saw the monastery very distinctly upon its summit. Afterwards doubling the promontory, we entered the Bay of *Acre,* and were greeted with the welcome sight of the *Romulus* at anchor. As we drew near, the Captain's barge came to meet us; and we quitted our vessel. Suddenly, as the boat's crew pulled stoutly for the frigate, a shout from all the sailors on board was repeated from the barge, the men standing with their oars erect, and waving their hats. Supposing this to be intended as an expression of welcome upon the return of the Captain, we congratulated him upon the mark of attachment manifested by his crew. This worthy officer shook his head, however, and said he should feel more satisfied without any such demonstration, which amounted to little less than a symptom of mutiny. Upon our arrival on board, we were informed that the men, having been employed in hard labour during the Captain's absence, in repairing the rigging and in painting the frigate, had thus thought proper to testify their satisfaction at the termination of what they considered to be tyrannical government in the inferior officers.

APPENDIX.

No. I.

COPY OF A CERTIFICATE

GIVEN TO THE AUTHOR

BY THE GUARDIANS OF THE HOLY SEPULCHRE, AT JERUSALEM,

AS A TESTIMONIAL

Of his PILGRIMAGE in the HOLY LAND, &c.

The Original bears the Seal of St. Salvador, together with the Signature of the President, and of the Secretary.

"F. PRUDENTIUS FRASCHETTI DE FLORENTIA, *Ordinis Minorum Seraphici Sancti Patris nostri Francisci Almæ Observantis Provinciæ Tusciæ Lector, Prædicator, et Aggregatus; Sacræ Congregationi de Propagandâ Fide Responsalis; Missionum Ægypti; et Cypri Præfectus; in Partibus Orientis Commissarius Apostolicus; Sacri Montis Sion, et Sanctissimi Sepulchri Domini nostri Jesu Christi Præses, Custos, et Visitator totius Terræ Sanctæ; et humilis in Domino Servus:—*

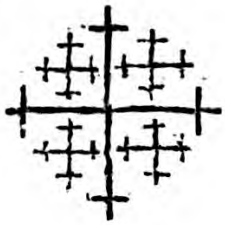
"NOVERITIS, qualiter illustrissimus Dominus EDVARDUS DANIEL CLARKE, *Armiger, Artium Magister,*

Collegii Jesu Cantabrigiensis Socius, devotionis gratiâ suscepit peregrinationem ad Sancta Loca, anno 1801, et die 9 mensis Julii, Ierosolymam appulit: inde, subsequentibus diebus, præcipua Sanctuaria, in quibus Mundi Salvator suum populum dilectum, imò et totius humani generis massam damnatam, a miserabili Dæmonum potestate misericorditer salvavit; utpotè *Calvarium*, ubi cruci affixus, devictâ morte, cœli januas nobis aperuit; *Sepulchrum*, ubi sacrosanctum ejus corpus reconditum triduò ante suam gloriosissimam resurrectionem quievit; *Montem Sion*, ubi cum Discipulis ultimam fecit cœnam; *Hortum Getsemani*; *Montem Oliveti*, ubi, videntibus Discipulis, ad cœlos ascendit Dominus, suorum pedum vestigia in æternam reliquens memoriam; cæteraque alia in et extra Ierosolyman constituta. Item et *Bethlehem*, ubi idem Salvator Mundi de Virgine Mariâ nasci non est sanè dedignatus; et quæ circa Bethlehem, et in viâ Bethlehemiticâ, conspiciuntur. Insuper et quæ in *Galilæâ* similiter continentur; nimirum domum *Nazareth*, ubi beata Virgo ab Angelo salutata, meruit Filium Dei concipere incarnatum; *Mare Tyberiadis*, cujus mentio sæpè fit in Sacris Evangelii paginis, propter assiduam Christi Domini consuetudinem; civitatem *Cana* Galileæ, ubi primum miraculum fecit Dominus; aliaque omnia loca, quæ in *universâ Judæâ*, et *Galilæâ* continentur, gressibus Domini, ac beatissimæ ejus Matris consecrata, et a peregrinis visitari solita, visitavit;—in quorum omnium, et singulorum fidem, has manu nostrâ

subscriptas, et Sigillo majori Officii nostri munitas expediri mandavimus. Datum ex hoc nostro Conventu Sancti Salvatoris Civitatis Jerusalem, Die 12 Mens. Julii, An. 1801.

(Signed)

" Fr°. Prudentius Fraschetti,
de Florentia, Præses et
Custos totius Terræ Sanctæ."



" De Mandato Prudentiæ suæ Reverendissimæ,
F. Darius, de Græcio,
Secretarius Terræ Sanctæ."

No. II.

TEMPERATURE OF THE ATMOSPHERE,

ACCORDING TO

DIURNAL OBSERVATION;

WITH

A CORRESPONDING STATEMENT OF TEMPERATURE IN ENGLAND

During the same Period,

AS EXTRACTED FROM THE REGISTER KEPT IN THE APARTMENTS OF THE ROYAL SOCIETY OF LONDON, BY ORDER OF THE PRESIDENT AND COUNCIL.

N.B. *The Observations during the Journey were always made at Noon: those of the Royal Society at Two* P. M.; *and both on the Scale of Fahrenheit.*

Observation on the Scale of Fahrenheit.	Where made.	When made.	Observation in London on the same Day.
53°	Constantinople,	January 1, 1801.	47°
50	Constantinople,	January 2.	48
49	Constantinople,	January 3.	52
41	Constantinople,	January 4.	45
47	Constantinople,	January 5.	49
48	Constantinople,	January 6.	44
46	Constantinople,	January 7.	45
46	Constantinople,	January 8.	41
51	Constantinople,	January 9.	44
48	Constantinople,	January 10.	47
48	Constantinople,	January 11.	42
47	Constantinople,	January 12.	39
41	Constantinople,	January 13.	44
48	Constantinople,	January 14.	45

Observation on the Scale of Fahrenheit.	Where made.	When made.	Observation in London on the same Day.
41°	Constantinople,	January 15.	43°
41	Constantinople,	January 16.	46
44½	Constantinople,	January 17.	49
41	Constantinople,	January 18.	46
39	Constantinople,	January 19.	43
41	Constantinople,	January 20.	54
41	Constantinople,	January 21.	46
46	Constantinople,	January 22.	43
46	Constantinople,	January 23.	38
61	Constantinople,	January 24.	36
59½	Constantinople,	January 25.	33
61	Constantinople,	January 26.	36
51	Constantinople,	January 27.	41
46	Constantinople,	January 28.	48
47	Constantinople,	January 29.	52
46	Constantinople,	January 30.	44
46	Constantinople,	January 31.	49
47	Constantinople,	February 1.	49
46	Constantinople,	February 2.	49
45	Constantinople,	February 3.	54
48	Constantinople,	February 4.	56
46	Constantinople,	February 5.	54
50	Constantinople,	February 6.	53
46	Constantinople,	February 7.	44
50	Constantinople,	February 8.	43
51	Constantinople,	February 9.	40
59	Constantinople,	February 10.	37
59	Constantinople,	February 11.	34
51	Constantinople,	February 12.	33
53	Constantinople,	February 13.	30
50	Constantinople,	February 14.	31
47	Constantinople,	February 15.	34
45	Constantinople,	February 16.	35

Observation on the Scale of Fahrenheit	Where made.	When made.	Observation in London on the same Day.
62½°	Constantinople,	February 17.	41°
60½	Constantinople,	February 18.	38
63	Constantinople,	February 19.	39
64	Constantinople,	February 20.	45
65	Constantinople,	February 21.	50
61	Constantinople,	February 22.	43
51	Constantinople,	February 23.	46
50	Constantinople,	February 24.	44
61	Constantinople,	February 25.	51
50	Constantinople,	February 26.	51
46	Constantinople,	February 27.	49
45	Constantinople,	February 28.	50
44	Sea of Marmora,	March 1.	55
45	Sea opposite Gallipoli,	March 2.	58
51	Aianteum, on the Hellespont,	March 3.	59
55	Plain of Troy,	March 4.	53
52	Bonarbashy,	March 5.	51
54	Tchiblack Hill,	March 6.	49
52	Heights behind Bonarbashy,	March 7.	44
46	Road to Beyramitch,	March 8.	43
54½	Beyramitch,	March 9.	50
32	Summit of Gargarus,	March 10.	45
52	Source of the Scamander,	March 11.	50
51	Ruins on Kûchûnlû Têpe,	March 12.	53
49	Æné,	March 13.	52
49	Alexandria Troas,	March 14.	52
50½	Udjek Têpe,	March 15.	44
61	Dardanelles,	March 16.	49
60	Dardanelles,	March 17.	51
62	Dardanelles,	March 18.	47
63	Dardanelles,	March 19.	47
65	Dardanelles,	March 20.	45
70	Dardanelles,	March 21.	45

Observation on the Scale of Fahrenheit.	Where made.	When made.	Observation in London on the same Day.
66°	Dardanelles,	March 22.	47°
63	Dardanelles,	March 23.	47
66	Dardanelles,	March 24.	50
60	Dardanelles,	March 25.	50
58	Dardanelles,	March 26.	55
56	Dardanelles,	March 27.	56
53	At sea, off Tenedos,	March 28.	58
54½	At sea, between Scio and Samos,	March 29.	59
63	Harbour of Isle Stanchio,	March 30.	51
60½	Off the Triopian Promontory; Cape Crio,	March 31.	54
57	Entrance to Rhodes harbour,	April 1.	57
62	Rhodes,	April 2.	61
56	Rhodes,	April 3.	64
53	Rhodes,	April 4.	65
59	Rhodes,	April 5.	46
60½	Rhodes,	April 6.	50
63	At sea, off the Gulph of Glaucus,	April 7.	47
73	At anchor in the Gulph,	April 8.	49
71½	Genoese Isle in the Gulph,	April 9.	52
78	Gulph of Glaucus,	April 10.	51
71½	Gulph of Glaucus,	April 11.	48
70	Gulph of Glaucus,	April 12.	39
71	At sea, off Seven Capes, N. and by E. 5 leagues,	April 13.	44
71½	Ditto,	April 14.	48
68	Ditto, lat. 33°. 32′.	April 15.	49
73	Ditto, lat. 32°. 51′.	April 16.	48
68	Ditto, lat. 31°.	April 17.	57
68	Aboukir bay, coast of Egypt,	April 18.	59
69½	Aboukir bay, coast of Egypt,	April 19.	62
68	Aboukir bay, coast of Egypt,	April 20.	65

Observation on the Scale of Fahrenheit.	Where made.	When made.	Observation in London on the same Day.
69½°	Aboukir bay, coast of Egypt,	April 21.	60°
69½	Camp near Alexandria,	April 22.	52
78	Camp near Alexandria,	April 23.	51
72	Aboukir bay,	April 24.	54
78	Landing-place of the British army,	April 25.	62
78	Rosetta,	April 26.	63
80	Rosetta,	April 27.	64
79	Rosetta,	April 28.	61
74	Rosetta,	April 29.	60
71	Rosetta,	April 30.	62
69	Etko, in Egypt,	May 1.	54
73	Aboukir bay,	May 2.	52
81	Aboukir bay,	May 3.	57
69	Aboukir bay,	May 4.	64
70	Aboukir bay,	May 5.	62
69	Aboukir bay,	May 6.	61
67½	Aboukir bay,	May 7.	62
71	Aboukir bay,	May 8.	61
70	Off the mouth of the Nile,	May 9.	59
75	Rosetta,	May 10.	63
78½	Rosetta,	May 11.	66
84½	Rosetta,	May 12.	57
82	Rosetta,	May 13.	59
75	Rosetta,	May 14.	58
75	Rosetta,	May 15.	60
78½	Rosetta,	May 16	65
78½	Rosetta,	May 17.	64
79½	Rosetta,	May 18.	60
77	Rosetta,	May 19.	64
73	Off the Nile,	May 20.	66
71	Aboukir bay,	May 21.	70
77	Aboukir bay,	May 22	70

Observation on the Scale of Fahrenheit.	Where made	When made.	Observation in London on the same Day.
99°	Aboukir bay, wind South On this day an Arab died of a sun-stroke in the camp. The thermometer on shore, it is said, then indicated 126°.	May 23.	68°
72½	Aboukir bay,	May 24.	71
72½	Aboukir bay,	May 25.	69
72	Aboukir bay,	May 26.	65
72	Aboukir bay,	May 27.	57
73½	Aboukir bay,	May 28.	63
73	Aboukir bay,	May 29.	66
73½	Off the Nile,	May 30.	64
79	Ditto, North lat. 31°. 56′.	May 31.	59
78	Off the coast of Egypt, lat. 32°. 30′.	June 1.	59
74	Ditto, lat. 32°. 48′.	June 2.	62
77	Ditto, lat. 33°. 55′.	June 3.	65
80	Ditto, lat. 34°. 28′.	June 4.	68
81½	Ditto, lat. 34°. 27′.	June 5.	66
81½	Ditto,	June 6.	76
85	Larneca bay,	June 7.	67
82	Larneca,	June 8.	76
81	Nicotiá,	June 9.	79
79	Larneca bay,	June 10.	80
79	Larneca bay,	June 11.	66
81	Larneca bay,	June 12.	66
78½	Larneca bay,	June 13.	48
77	Larneca bay,	June 14.	62
77	Larneca bay,	June 15.	65
77	Larneca bay,	June 16.	64
75	At sea, lat. 33°. 53′.	June 17.	64
75	At sea, lat. 31°. 53′.	June 18.	70
74	At sea, lat. 31°. 4′.	June 19.	70
77	Aboukir bay,	June 20.	73

Observation on the Scale of Fahrenheit.	Where made.	When made.	Observation in London on the same Day.
78°	Aboukir bay,	June 21.	66°
78	Aboukir bay,	June 22.	63
75	Aboukir bay,	June 23.	59
77	At sea, near Aboukir bay,	June 24.	65
77	Ditto, lat. 31°. 48′.	June 25.	69
82	Ditto, lat. 31°. 48′.	June 26.	73
81	Ditto, lat. 31°. 59.	June 27.	78
81	Off Cape Carmel,	June 28.	78
81	Bay of St. John D'Acre, lat. 32°. 57′.	June 29.	80
86	Ditto,	June 30.	70
83	Ditto,	July 1.	68
80	Bay of St. John D'Acre,	July 2.	70
82	Ditto,	July 3.	64
85	Nazareth (Holy Land),	July 4.	70
100	In a Cave near Turan,	July 5.	70
94	Lûbi,	July 6.	69
96	Arab tent in the Plain of Esdraelon,	July 7.	73
93	Napolose, in an olive-ground,	July 8.	70
98	Bethel,	July 9.	66
87	Jerusalem, Convent of St. Salvador,	July 10.	66
90	Ditto,	July 11.	67
87	Ditto,	July 12.	66
88	Bethlehem,	July 13.	70
86½	Rama,	July 14.	73
85	Jaffa,	July 15.	68
83	Off the coast of Cæsarea,	July 16.	60

No. III.

NAMES OF PLACES

VISITED IN THE AUTHOR'S ROUTE,

WITH

THEIR DISTANCES FROM EACH OTHER,

ACCORDING TO CARAVAN TIME.

N. B. *It has not been attempted to state the Distances by Sea, because these are not exactly known.*

1801.		Hours
Mar. 1. 2.	From Constantinople, by water, to the Dardanelles.	
3.	Dardanelles to Koum Kalé,	6
	Halïl Elly	1½
	Thymbreck	1¼
4.	Tchiblack	1½
	Callifat Osmack . . .	0¾
	Bonarbashy	1¼
5, 6, and 7.	Three days making excursions in the plain near Bonarbashy	

1801.		Hours
Mar. 8.	Araplar	1½
	To the basaltic column, in a cemetery called *Sarmo saktchy cupré*, or the Bridge of Sarmosakchi, the name of a Pacha .	1½
	Æné	1
	Turkmanlé	2½
9.	Bonarbashy of Beyramitch,	0½
	Beyramitch	1
	Kûchûnlû Têpe . . .	2
	Evgillar	3

1801.

		Hours
Mar. 10.	Mount Gargarus	6
	Evgillar	6
11.	Source of the Simoïs, called, by the Turks, Bonarbashy Evgillar	3
12.	Kûchûnlû Têpe	3
	Beyramitch	2
	Bonarbashy of Beyramitch,	1
	Turkmanlé	0½
13.	Æné	2½
	Bergas	2
14.	Chemalé	1
	Lydia Hamam	0¾
	Alexandria Troas, or Eski Stambûl	0½
	Chemalé	1¼
	Bergas	1
15.	Udjek Têpe	2
	Erkessy Keuy	0½
	Yeny Cheyr	1¼
	Koum Kalé	0¼
	Yeny Cheyr	0¼
16.	Koum Kalé	0¾
	Dardanelles	6
Mar. 28, to 30.	Voyage down the Hellespont, through the Straits of Scio and of Samos, to Stanchio.	
31, to *April* 1.	Voyage from Stanchio to Rhodes.	
6, to 8.	Voyage from Rhodes to the Gulph of Glaucus.	
13, to 18.	Voyage from Asia Minor to Egypt.	

1801.

		Hours
April 25.	Journey from Etkò, across the Desert, to Rosetta.	
May 1.	Visited the Isle of *Aboukir*, called Nelson's Isle.	
9.	Returned to Rosetta.	
20.	Returned to Aboukir.	
29.	Voyage to Cyprus.	
June 7.	Landed at Larneca.	
8.	Larneca to Attièn	4
9.	Attièn to Nicotia	4
	Return to Attièn	4
10.	Attièn to Larneca	4
16, to 20.	Voyage to Aboukir.	
24, to 29.	Voyage to Acre.	
July 3.	Acre to Shefhamer	4
4.	Sephoury	2
	Nazareth	2
5.	Rani	1
	Cana of Galilee	1½
	Turan	1
	Hatti	1
	Tiberias	2½
6.	Lûbi	3
	Return by the way of Turan and Cana to Nazareth—in the whole	5½
7.	Plain of Esdraelon	3
	Jennin	4
8.	Castle of Santorri	3
	Napolose	4
9.	Jerusalem	14

1801.		Hours
July 13.	To Bethlehem	2
	Jerusalem	2
	Elah Vale	1
	Jeremiah	2¼

1801.		Hours
July 13.	Bethoor	3¾
14.	Rama	4
	Jaffa	3
16.	Voyage to Acre.	

END OF VOLUME THE FOURTH.

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