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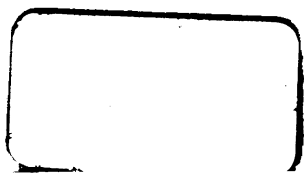
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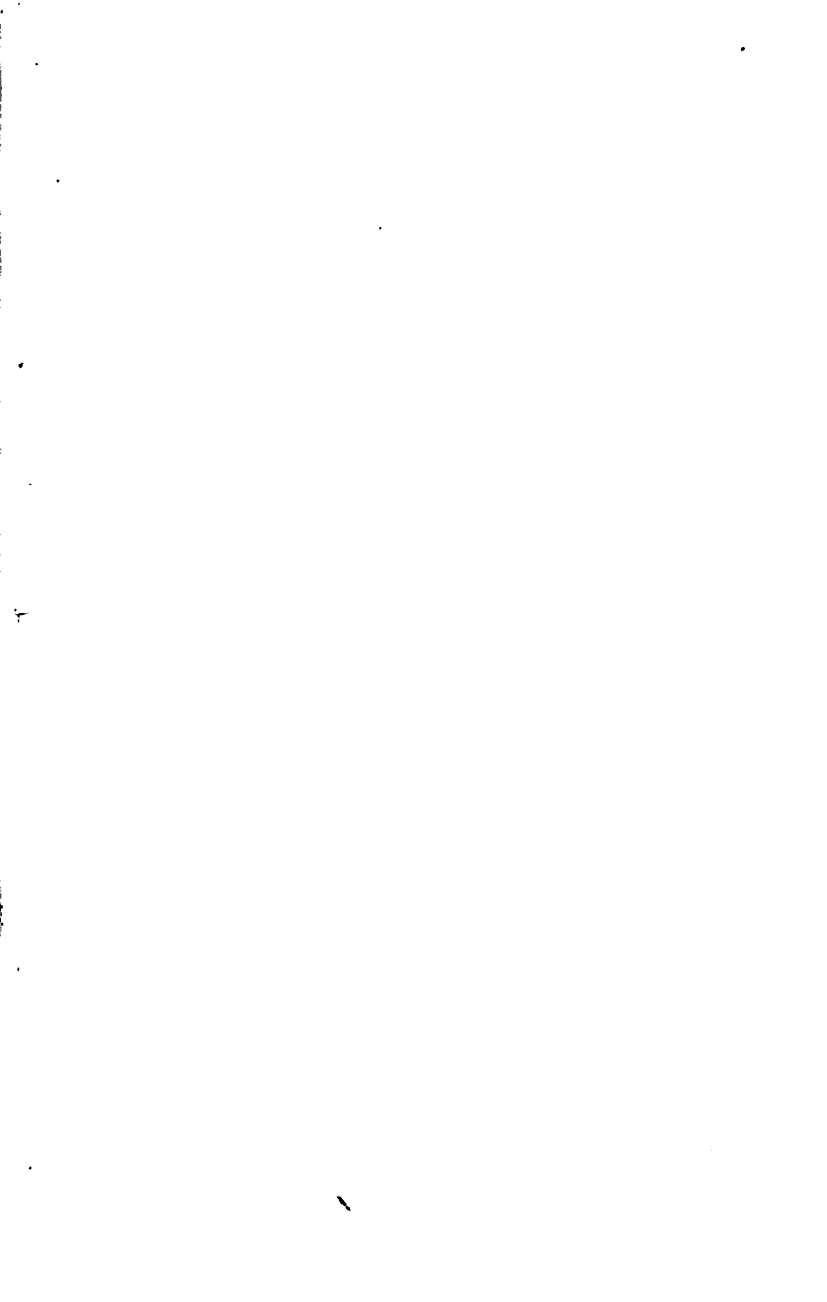


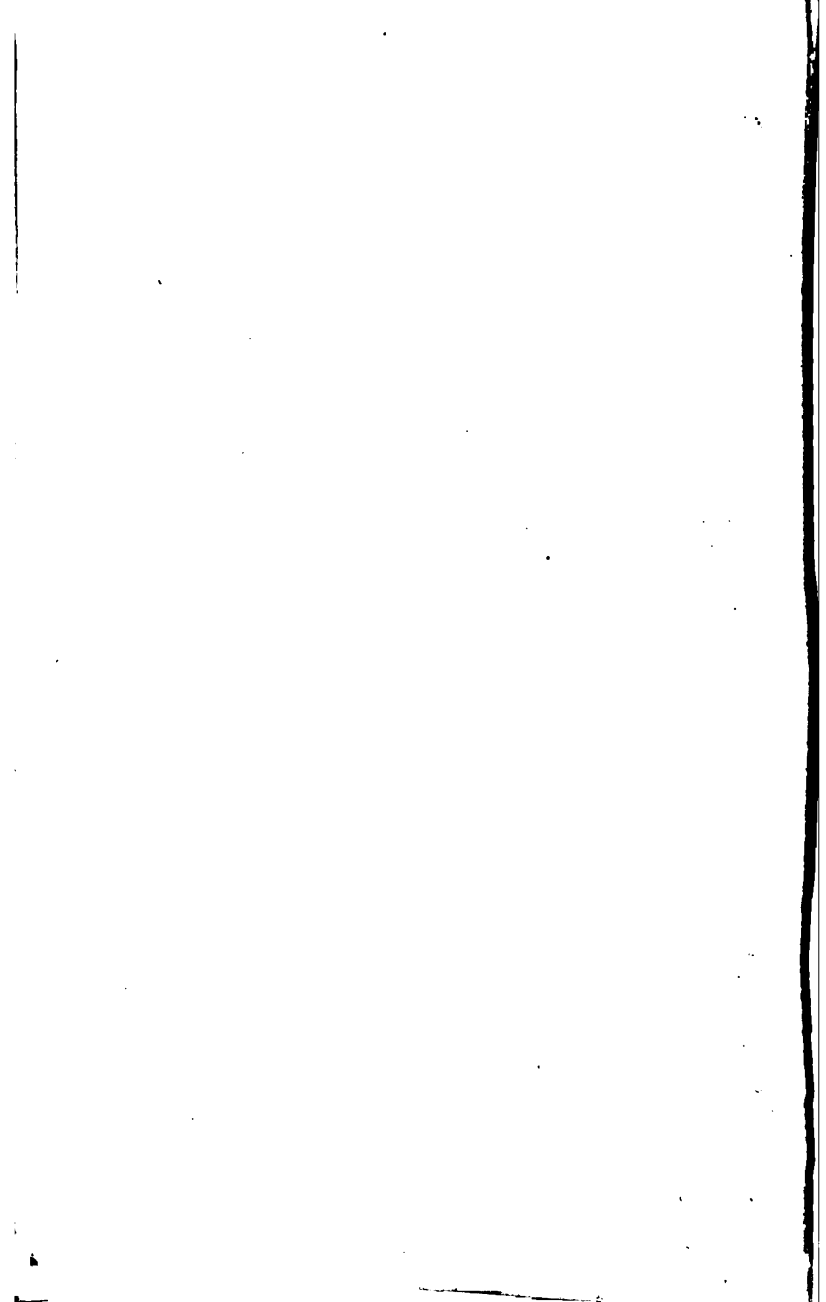
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A

HANDBOOK FOR TRAVELLERS

IN

SYRIA AND PALESTINE;

INCLUDING AN ACCOUNT OF THE
GEOGRAPHY, HISTORY, ANTIQUITIES, AND INHABITANTS
OF THESE COUNTRIES,

THE PENINSULA OF SINAI, EDMON, AND THE
SYRIAN DESERT;

WITH DETAILED DESCRIPTIONS OF
JERUSALEM, PETRA, DAMASCUS, AND PALMYRA.

MAPS AND PLANS.

PART I.

LONDON:

JOHN MURRAY, ALBEMARLE STREET.

PARIS: GALIGNANI; STASSIN AND XAVIER. MALTA: MUIR.

1858.

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TO
THE REV. HENRY COOKE,
D.D., LL.D., T.C.D.,

This Work is Dedicated,
AS A SLIGHT TOKEN OF ESTEEM AND AFFECTION,

BY

THE AUTHOR.

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NOTE ON THE PRONUNCIATION AND MEANING OF ARABIC NAMES AND WORDS USED IN THIS WORK.

AN attempt has been made to represent Arabic sounds by English characters, in as far as the nature of the two languages will admit. The orthography of Dr. Smith, as given in Robinson's 'Biblical Researches,' has been followed except in a very few cases. I do not say that his system is by any means perfect; but it is decidedly the best hitherto invented for the Arabic as spoken in Syria. It would be well for the interests of geographical science if scholars would follow one uniform rule.

A little attention to the following remarks will enable the English reader to pronounce the names occurring in this Handbook with a near approach to accuracy. No attempt has been made in the body of the work to distinguish the Arabic letters ض ح ق ص ظ ط ص ق ح ض; but their representatives have a dot (.) placed beneath them in the *Index*, to which the Oriental scholar can refer, thus—*ḍ*, *ḥ*, *ḳ*, *ṣ*, *ṭ*, *ẓ*.

1. THE CONSONANTS are pronounced almost universally as in English. The following remarks should be read with care, and kept in mind.

dh represents ذ and ض. In the former case it is sounded like *th* in *this*; in the latter the sound is that of *d*, but pronounced by pressing the tongue closely against the teeth, and expanding the back part of the mouth—in the *Index* it is distinguished by the dot, *dh*.

gh is a deep guttural sound, غ in Arabic. It has no representative in English; but the Parisian *r* somewhat resembles it.

h represents ح, a soft aspirate, like *h* in *hat*; and ح, a deep guttural, almost pectoral, breathing. In the *Index* the latter is distinguished by ḥ. It has no representative in any European language, and its sound is one of the most difficult for a foreigner to acquire.

k represents ك, a simple *k*; and ق, a guttural *k* (written *ḳ* in the *Index*). In different parts of the country, however, the latter is pronounced very differently. In Damascus and some other towns it has the sound of a guttural *Hamzeh*, or pause. The Bedawin pronounce it as hard *g*; others sound it simple *k*, but they make the ك like *ch* in *child*.

kh represents خ, and is a breathing rendered rough and tremulous by the motion of the epiglottis. It is much deeper than the German *ch*.

r has a rolling sound much stronger than is heard in England; but there is some approach to it in the pronunciation of the Scotch peasantry.

s represents س, pronounced like *s* in *sun*; and ص (ṣ in the *Index*), a kind

of guttural *s*, which gives to the accompanying vowel a broader and deeper sound.

t represents ت , a simple *t*; and ط (ṭ in the *Index*), which bears the same relation to *t* that *s* does to *ṣ*. It is sounded by pressing the tongue more firmly against the teeth, and extending the back part of the mouth.

' represents ع , a character which has no equivalent in any European alphabet. It cannot be described; and many have difficulty in distinguishing and learning it when they even hear it pronounced. At the end of a word it somewhat resembles a guttural *a*.

2. VOWELS.—The Arabic language has only three *vowel-symbols*, but it has perhaps a greater variety of *vowel-sounds* than any European language. The three symbols are *Fathah*, commonly representing short *a*; *Kesrah*, short *e*; and *Dummeh*, short *u*. These, however, are so modified by the consonants to which they are attached, or which immediately follow them, that *Fathah* becomes short *u* or *e*, &c. In the orthography of Arabic names and words in this work I have attempted to represent the *sounds* as pronounced by intelligent natives, and not the *vowel-symbols* as written. Scholars will please bear this in mind when they find *Fathah* represented in one place by short *a*, and in another by short *u*, &c.

The vowels are to be pronounced as in German or Italian. They are all, and always, *short* except when marked by the circumflex (^). Read with care the following remarks.

a is uniformly short and open, as in *hat*.

\hat{a} represents *Fathah* prolonged by *Alef*, and is usually pronounced as *a* in *father*; but when followed by *ṣ*, *ḡh*, *ṭ*, it is sounded like *a* in *call*.

e is short like *e* in *men*.

i is sounded as in *pin*.

\hat{i} represents *Kesrah* prolonged by *Ye*. It is sounded as *ee* in *bee*.

o is pronounced as in *for*.

\hat{o} represents *Dummeh* prolonged by *Waw*; and also occasionally *Fathah* similarly prolonged. It is sounded as *o* in *go*.

u is short as in *pun*.

\hat{u} represents *Dummeh* prolonged by *Waw*. It is sounded as *o* in *move*.

au represents *Fathah* followed by *Waw*, and is pronounced as *ow* in *how*.

ei represents *Fathah* followed by *Ye*, and is pronounced like *ei* in *vein*.

ai represents the same combination when connected with guttural letters. It has the sound of *i* in *pine*.

El before a word, and joined to it by a hyphen (-), is the Arabic article: thus *el-Medineh*, "the City." It becomes *ed- en- er- es- esh- ez-*, when the words to which it is attached commence with corresponding (called *solar*) letters.

The following words are of frequent occurrence, and may be easily remembered.

Abu, father.

'Ain, pl. 'Ayūn, fountain.

Ard, plain.

Bāb, door, gate.

Baḡr, dim. Buḡairah, sea.

Baḡrah, tank.

Balad, village.

Bard, cold.

Bakhshish, present.

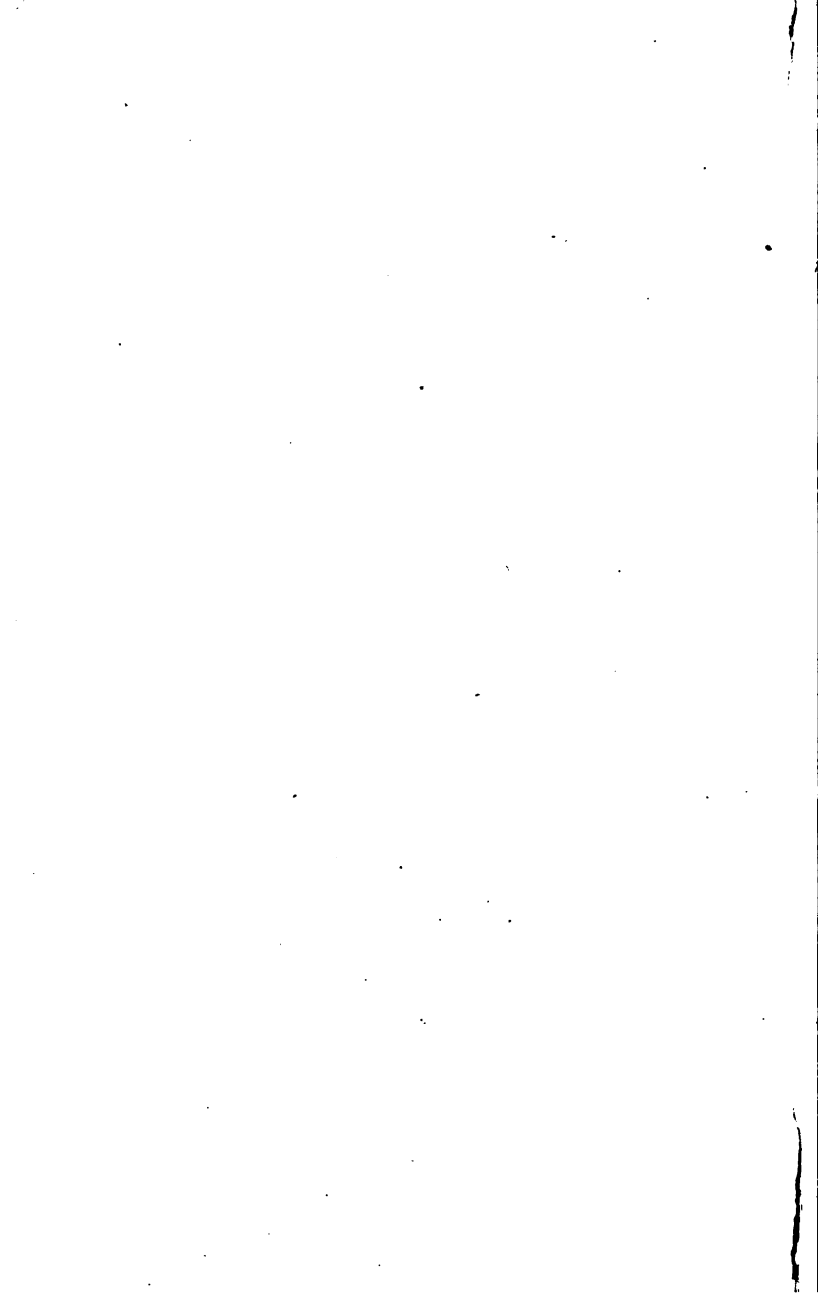
Barūd, gunpowder.

Barūdeh, gun.

Beit, pl. Buyūt, house.

Belâd, district.
 Bint, pl. Benât, daughter, maid.
 Bîr, well.
 Birkeh, pl. Burak, pool.
 Dâr, court, house.
 - Deir, convent.
 Derb, road.
 Emîr, pl. Umarâ, prince.
 Faras, pl. Fursân, horse, mare.
 Heşan, horse.
 Ibn, pl. Beni, son.
 Jâmi'a, mosk.
 Jazîreh, island.
 - Jebel, pl. Jibâl, mountain.
 Jisr, bridge.
 Jubb, pit.
 Kâ'a, plain.
 Kâbr, pl. Kubûr, sepulchre.
 Kâdy, judge.
 Kefr, village.
 Kelb, pl. Kilâb, dog.
 Khân, caravansary.
 Khenzîr, hog.
 Khubz, bread.
 Khurbeh, a ruin.
 Kubbeh, a dome, a tent.
 Khaimeh, pl. Khiâm, a tent.
 Kurn, pl. Kurûn, a horn.
 Kul'ah, castle.
 Kusr, castle.
 Mâ, vulg. moi, water.
 Makâm, station.
 - Mâr, lord, saint.
 Merj, pl. Murâj, meadow.

Medfneh, city.
 Mezra'ah, farm.
 Mihrâb, prayer-niche.
 Milh, salt.
 Mukâry, pl. Mukariyeh, muleteer.
 - Muslem, Mohammedan.
 Nahr, pl. Anhur, river.
 Nakhleh, pl. Nukhl, palm-tree.
 Nâr, fire.
 Neby, prophet.
 Neb'a, fountain.
 Nuqb, pass.
 Nuşârî, pl. Nuşâra, Christian.
 Râhib, pl. Ruhbân, monk.
 Râs, head, cape.
 Sahil, plain.
 Selâm, peace.
 Sheikh, pl. Shuyûkh, chief, elder.
 Shuk, a rent.
 Şudr, breast.
 Suţah, pl. Suţâh, terrace.
 Tâseh, cup.
 Tarbûsh, fez, cap.
 Tell, pl. Tulûl, dimin. Tuleil, hill.
 Thelj, snow.
 Tin, fig.
 Tûr, mountain.
 Turfa, tamarisk.
 Um, mother.
 - Wâdy, valley, watercourse.
 Wely, saint's tomb.
 Wardeh, pl. Werd, a rose.
 Z'arâr, hawthorn.



P R E F A C E.

THE Bible is the best Handbook for Palestine; the present work is only intended to be a companion to it.

It has been my object in the following pages to communicate the greatest amount of useful information in the smallest possible space. Something more than a mere book of roads has been aimed at. This country is the stage on which the most wondrous events of the world's history were enacted. Every nook and corner of it is "holy ground." I have, therefore, made the attempt to group on the old sites the chief actors in the sacred dramas, that the traveller may see with his "mind's eye" each scene played over again. I think no known Scripture locality has been overlooked, and no incident of Scripture history, which would tend to enhance its interest, forgotten. It is the *religio loci* which gives such a charm to the cities and villages of Palestine. To pass any of them by without knowing, or without remembering, their story, is to rob travel of half its interest, and all its profit.

My object has not been to exhaust the historical geography of the country, or to give lengthened topographical descriptions, or to say all that might be said about each place; but rather to sketch a distinct outline which the traveller may fill up from nature. Yet, on the whole, this little volume will perhaps be found to contain a more complete summary of the Scriptural and historical geography of Syria and Palestine than any other work in the language. I trust it may thus prove to the student, as well as to the traveller, a useful Handbook—placing before him a sound framework of facts, and pointing out the best sources from which to obtain fuller information.

Often, whilst wandering through Palestine, I have felt the want of a full but portable *Concordance of Scripture Geography*. Many others, I know, have felt this also. I have, therefore, combined with the *Index* a reference to every passage of Scripture in which the place described occurs; and I have appended in a *Second Index* a list of those ancient towns or villages not yet satisfactorily identified. The reader can thus see at a glance whether the site of any place mentioned in Scripture is known or unknown; and, if known, he can refer in a moment not only to the facts of its past history, but to an account of its present state. It is hoped that by this arrangement curiosity will be awakened, and the attention of scholars be directed to new fields of investigation.

Whatever seemed calculated to illustrate the language and literature, the incidents and characters, the prophecies and parables of the Bible, I have been careful to note; though often the necessity for brevity has compelled

me to pass over with a bare allusion what might have been worked up into a glowing image. I have also sketched in a few words the manners and customs of the people, their creeds and character, their wants and capabilities; because these are necessary to the full delineation of the country, and tend besides to give the picture life. And I have incidentally alluded to the vast resources of the soil, and the grievous wrongs of the inhabitants, in the hope that the attention of the rich and the great—the opulent merchant and philanthropic statesman—may be drawn to a fruitful but neglected and oppressed country.

Truth and utility have been my aim more than originality. I have drawn freely from every available source—rearranging, correcting, or simply transcribing as best suited my purpose. The authors to whom I have been most indebted are specified under each head; were I to name *all* from whom I have received a hint or culled a fact, I would require to extend my list over a dozen pages. A large portion of the country I have had an opportunity of traversing since the manuscript was prepared, and I have thus been able to revise the most important sections on the spot. Yet I am far from thinking that perfect accuracy has been attained; and I fear even the object aimed at has been very inadequately accomplished. I would throw myself on the indulgence of those kind readers and travellers to whose profit I have devoted some leisure hours in the intervals of far more important labours.

PRELIMINARY REMARKS.

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I SHALL commence the 'Handbook for Syria and Palestine' by introducing the tourist to the country he intends to visit. I shall give a short sketch of its geography and physical features, referring to phenomena which make this land one of the most remarkable in the world. I shall glance rapidly at its civil and sacred history, recalling events unparalleled for their interest, and influence on the destinies of mankind, in the annals of Greece or Rome. I shall endeavour to explain the religious creeds, and illustrate the manners and customs, of the several sects and races that now inhabit the country. I shall also note the nature of the climate; the diseases peculiar to certain localities, against which travellers must carefully guard; and the proper seasons for visiting, with a due regard to health and comfort, the various districts. My remarks on these topics must of necessity be brief and very general; but I shall endeavour to make them so full as to prepare the ordinary traveller for viewing with pleasure, safety, and profit the scenes of Holy Writ; while, by referring to the best authorities under the various heads, those who wish to enter more deeply into the geography, archæology, or history, will have their line of study indicated.

1.—GENERAL GEOGRAPHY OF SYRIA AND PALESTINE.

The country included under the names of *Syria* and *Palestine* lies along the eastern shore of the Mediterranean, extending from the border of Egypt and the peninsula of Sinai on the south to the confines of Asia Minor on the north; and having on its eastern side the great, and now desert, plain of Arabia. It reaches from 31° to $36^{\circ} 30'$ N. lat.; its extreme length being thus about 360 geographical miles, while its breadth ranges from 60 to 100. Its entire area may be estimated at about 28,000 square miles.

The surface formation of the country is extremely simple. A mountain chain, a branch from the Taurus range, stretches along the coast from north to south. It is first broken by the great valley of the Orontes, on whose picturesque banks stand the crumbling towers of Antioch. The scenery of this northern section is bold and grand. Lofty wooded peaks shut in the spacious bay of Iskanderûn, leaving along their base only the narrow plain of Issus, on which the fate of the Persian empire was sealed, and Western Asia gained to Alexander the Great. On the south bank of the Orontes the graceful cone of Casius rises to a height of full 5000 ft., clothed with verdant forests to its very summit. From hence southward runs the Nusairiyeh range (anciently *Mons Bargylus*), until it terminates at a wide break, called in Scripture the "Entering in of Hamath" from the "Great Sea." A plain of considerable breadth lies between this section and the Mediterranean; and upon it once stood the cities of Laodicea, Tortosa, and Aradus. The last occupied a little island, and was an early settlement of the Phœnicians. Immediately to the south of the "Entering in of Hamath" LEBANON towers up in stern grandeur more than 10,000 feet over the sea that laves its base and receives its thousand streams. On the side of its loftiest peak, far removed from other trees, stand, in stately solitude, the last and only group of the *Cedars*; seeming as if they would disdain to mingle with the degenerate forests of a later age. Not far distant, at the foot of a majestic cliff, is the fountain of the classic river Adonis, whose waters rush madly to the sea through a ravine which for wild grandeur and picturesque beauty is scarcely surpassed in the world. Beneath the shadow of Lebanon still stand the remnants of the ancient cities of Phœnicia, famed for their wealth and their commerce in a remote age—Tyre and Sidon, Gebal and Berytus are here, fallen from their former glory, yet little changed in name.

The range of Lebanon is intersected by the gorge of the Leontes, which drains the great plain of Coelesyria, and falls into the Mediterranean a little north of Tyre. To the south of this river the ridge increases in breadth, but decreases in altitude, until it terminates in the wooded cone of Tabor, and the rocky hills that encircle Nazareth. Here the plain of Esdraelon, through which the Kishon flows, separates Lebanon from its natural continuation, the range of Carmel, and the mountains of Samaria. To these succeeds the "hill country of Judæa," stretching in a wide ridge to the desert of Tih, which forms the southern boundary of the "Land of Promise." This southern section of the mountain chain is wider, lower, and less regular than any of the others. Its general elevation at Ebal and Gerizim, Olivet and Hebron, ranges only from 2400 to 2700 ft. With the exception of the projecting promontory of Carmel, it is also farther removed from the sea,

leaving at its base a broad fertile plain, more than 150 miles in length, embracing the "beautiful *Sharon*" on the north, and the whole land of *Philistia* on the south. Great cities once stood upon it, and a teeming population once gathered its luxuriant harvests; but now "*Sharon* is like a wilderness," and the cities of *Philistia* are fallen—Gaza is "forsaken;" *Ascalon* "a desolation;" *Ashdod* is "driven out;" and *Ekron* "rooted up."

In the southern part of the "*Land of Hamath*," some 20 miles E. of *Lebanon*, another mountain chain commences, and runs in a south-western direction, parallel to the former. It is called *Anti-Lebanon*. Its general elevation is not equal to that of *Lebanon*; but near its southern extremity the noble cone of *Hermon* shoots up and rivals the loftiest peaks in *Syria*. As viewed from the W., this range seems to continue its course southward; but this appearance is owing to the depression of the *Jordan valley*, and the high level of the plateau of *Bashan*. In reality the chain terminates about 25 miles S. of *Hermon* and 8 N. of the *Sea of Tiberias*. The lofty bank on the eastern side of that sea is merely the declivity of the plateau. A little farther to the S., at the river *Jarmuk*, commence the mountains of *Gilead*, which extend along the E. bank of the *Jordan* in a broad irregular chain till they meet those of *Moab* and *Edom* on the E. of the *Dead Sea*. It was among the southern heights of this chain the *Israelites* wound their weary way from the desert of *Sinai* to the "*Land of Canaan*;" it was from *Nebo*, one of its peaks, *Moses* obtained his last view of that country he was not permitted to enter; it was the rich pastures and abundant waters of the central and northern sections of the range which attracted the attention of the tribes of *Reuben* and *Gad*, and, being conquered, formed the earliest possessions of "God's people;" and it was in the plain to the N.E. that the hosts of the *Amorites* were overthrown at *Edrei*, where *Og*, the last of *Bashan's* giant kings, was slain.

From *Hermon* as a centre, a series of mountain ranges branch out like an opening fan from the N.E. to the E. The loftiest of these is *Anti-Lebanon* proper; the others incline more to the eastward, until the lowest and last, sweeping along the great *Arabian plain*, passes *Damascus*, the oldest city in the world, and for situation one of the most beautiful; and then, after a long dreary course, also passes *Palmyra*, with a situation similar to that of *Damascus*, but without an "*Abana* and *Pharpar*" to convert a parched desert into a *Paradise*.

Only one other group of hills is here deserving of notice. It is away far to the E. of the *Sea of Galilee*, on the uttermost border of the plateau of *Bashan*. The scenery of this group is picturesque and wild; its oak forests equal those of *Gilead*; and the ruins of cities that once crowded its slopes are among the proudest in the land. It is now called by strangers "*Jebel Haurân*;" but its real name, "*Bathanyeh*," recalls the ancient *Bashan*. It is the *Alsadamus Mons* of *Ptolemy*.

But by far the most remarkable feature in the physical geography of *Syria* and *Palestine* is the valley that intersects the country from N. to S. Beginning at *Antioch*, it runs southward, through the centre of the ancient kingdom of the *Seleucidæ*, some of whose greatest cities, as *Antioch*, *Apamea*, *Hamath*, and *Emesa*, stood in it. From *Emesa* it extends across the plain till it meets the valley of *Cœlesyria* near *Riblah*, once the favourite camping-ground of the *Assyrian* and *Egyptian* monarchs, and celebrated in *Jewish history* as the place where *Zedekiah*, the last king,

after witnessing the murder of his children, had his eyes put out by the barbarous Nebuchadnezzar. Thus far the valley forms the bed of the river Orontes, which flows northward from its fountain at the base of Lebanon, and thence receives from the Arabs its name, *El-Maklûb*, "The Inverted." (See description of the Orontes below.)

The valley of Cœlesyria lies between the parallel ridges of Lebanon and Anti-Lebanon. It is about 70 miles long, and its average breadth is nearly 7. About half-way along the valley, on the eastern side, stand the ruins of Ba'albek, famed throughout the world for the Cyclopean proportions of their foundations, the beauty of their sculptured architraves and cornices, and the symmetry of their columns. 23 miles farther down the valley, near the base of Anti-Lebanon, lie the prostrate ruins of Chalcis, once a royal city, now a desolate heap. The elevation of Cœlesyria above the sea is about 2300 ft. At its southern end it divides into two branches—one, turning westward, cuts through the range of Lebanon, becoming a gorge so narrow that the foaming waters of the Leontes can scarcely force their way onward, and in one spot the cliffs meet above the struggling river, forming a noble archway; the other strikes off southward, and is the natural continuation of Cœlesyria. The latter branch descends rapidly for 15 miles to the upper fountain of the Jordan, at the western base of Hermon, near the village of Hasbeiya. A few miles farther S. it joins the plain of Samachonitis (now el-Hûleh), which, strange to say, is on a level with the sea. From hence it continues descending rapidly to the lake of Tiberias, which has a depression of 653 ft. The chasm of the Jordan forms the continuation of the great valley to the Dead Sea, the surface of whose waters is 1312 ft. below that of the Mediterranean. Here then is a valley nearly 300 miles in length, for more than 140 of which it is below the level of the sea, and is thus like a fissure in the crust of the earth. It is this singular feature which renders the physical geography of Syria so deeply interesting. It is not a little strange, however, that while so many scientific expeditions have been sent out by England to the ends of the earth, not one has yet gone forth to explore the geography or the geology of Palestine. Individual enterprise has done much to elucidate the geography; but the geological wonders are as yet almost wholly unexplored. This seems unaccountable; for surely the geologist would find a rich and rare field for research in the bright and variegated granites of the Sinai peninsula, with their veins of ore, successfully wrought by the Egyptians thousands of years ago; in the myriads of fossil organic remains in the calcareous and sandstone formations of Hermon and Lebanon; in the remarkable trap-fields of the plain of Bashan; and above all in the deep volcanic chasm extending from the lake of Tiberias to the Dead Sea, with its warm springs, salt mountains, and bitumen pits. This is not the place either for detailing the little that is known of the geology of Syria, or for adding anything new to our meagre stock of information; but it is the place for calling the attention of geologists to an interesting country, and for inviting scientific men to undertake a thorough examination of it. America has set us a noble example, both of public spirit and individual enterprise. A government expedition, even with all its defects, and the acknowledged incapacity of its chief, has thoroughly explored the Jordan, and surveyed the Dead Sea; while Dr. Robinson, one of the greatest of her scholars, has spent almost a lifetime in the elucidation of the historical geography of Palestine. Has England less

interest in this land than her transatlantic sister? Are her sons less learned, or less enthusiastic in the advancement of science, than their brethren in the "far west"? Will not the hope of advantageously investing capital in the construction of railways, or in commercial enterprise, or in the cultivation of cotton, call the attention of England's merchant princes to a survey of this country, and a full examination of its resources? Syria has still, in its soil and in its people, the elements of greatness and prosperity waiting to be developed.

Rivers.—Of the rivers of Syria the most important, whether we consider its physical peculiarities, or its sacred and historic interest, is the JORDAN. The fact of its running, throughout its whole course, beneath the level of the sea, renders it a natural wonder; and the fact of its having been the baptismal font of the Son of God Incarnate, for ever enshrines it in the heart and memory of universal Christendom. Its highest source, or rather the source of its principal tributary, is in Wady et-Teim, near the village of Hasbeiya, at the western base of Hermon; but the true historic sources of the river are at Tell el-Kâdy (the ancient *Dan*), in the plain of Hûleh; and at Baniâs (the ancient *Cæsarea-Philippi*), on the southern slope of Hermon. Both of these will be described in their proper places. The three streams unite, and fall into the lake Hûleh (the *Samachonitis* of Josephus, and "Waters of Merom" of the Bible), about 10 miles below Tell el-Kâdy. Issuing from this little lake, the river rushes on through a narrow volcanic valley to the Sea of Galilee, now called Bahr Tubartyeh; whose dimensions, as given by Lynch, are 12 miles long by 6 broad. On leaving this lake, of which a full account will be found in its proper place, it runs in a very tortuous course, now sweeping along alluvial banks, and now tumbling over piles of rugged rocks in sheets of foam. The channel a short distance below the lake is 90 ft. wide. At the distance of about 4 miles it receives its largest tributary, the Sheri'at el-Mandhûr (the *Hieromax* of the Greeks, and *Jarmuk* of the Hebrews), which has its sources in Jebel Haurân, and drains nearly the whole of Bashan. At the place where it joins the Jordan it is 130 ft. wide; and is nearly equal in volume to the river into which it flows. The Jordan, during the greater part of its course, from the Sea of Galilee to the Dead Sea, has two distinct lines of banks: the first confine the river itself, and are not more than from 8 to 15 ft. high; the second are at some considerable distance from the channel, and are in places 60 ft. and upwards in height. The terraces above the latter form the true level of the Jordan valley. Towards the southern extremity even *three* sets of banks may be distinguished—the upper ones forming the first descent from the valley; the middle ones enclosing a tract of canes and other shrubs and herbage; and the last confining the waters.

The scenery is peculiar and striking. The deep depression gives to the whole chasm the sultry heat of tropical climes; and the rich soil, where moist or irrigated, yields their rank vegetation and special productions. Lynch thus describes the upper section:—"The high alluvial terraces on each side were everywhere shaped by the action of the winter rains into numbers of conical hills, some of them pyramidal and cuneiform, presenting the appearance of a giant encampment, so perfectly tent-like were their shapes. This singular configuration extended southward as far as the eye could reach. At intervals I caught a glimpse of the river in its graceful

meanderings, sometimes glittering like a spear-head through an opening in the foliage, and again clasping some little island in its shining arms, or, far away, snapping with the fierceness and white foam of a torrent by some projecting point. . . . The banks were fringed with the laurustinus, the oleander, the willow, and the tamarisk; and farther inland, on the slope of the second terrace, grew a small species of oak, and the cedar (?). The arbutus was mingled with the flowers of the plain. From the banks to the elevated ridges on either side, the grass and the flowers presented a surface of luxuriance and beauty." It must be remembered, however, that this is a spring description. In autumn everything is different. Except where a fountain gushes up, or a streamlet flows, the whole plain is a parched desert. In some places the breadth of the river is as much as 80 yards, and the depth two; but the average breadth may be estimated at about 50 yards, and the depth from four to seven feet. The banks are generally either conglomerate or alluvial; the latter give a milky hue to the water.

At about the middle of its course between the two lakes the Jordan receives the waters of the Zurka (the *Jabbok* of the Bible). It was, when Lynch passed, "a small stream, trickling down a wide torrent-bed. The water was sweet, but the stones upon the bare exposed bank were coated with salt. There was another bed, quite dry, showing that in times of *freshets* there were two outlets to this tributary." The *Jabbok* was the boundary between the ancient kingdoms of Sihon and Og; and also formed the northern border of the Ammonites. Previous to the expedition of Lieut. Lynch it had been conjectured that there must be some error in the calculation of the relative levels of the Dead Sea and the lake of Tiberias. The distance between the two is only 60 miles; and it was thought impossible that the Jordan could fall so much as was represented in that space. But it is now seen that in 60 miles of direct distance the course of the river cannot be less than 200 miles, owing to its tortuous channel. The total fall is 660 ft. The whole length of the Jordan, from the fountain at Dan to the place where it enters the Dead Sea, is 92 miles as the crow flies.

The *ORONTES* ranks next in importance to the Jordan. Its modern name is *el-'Asy* ("The Rebellious"); and it is also called *el-Maklûb* ("The Inverted"), from the fact of its running, as is thought, in a wrong direction. Its highest source is in the plain of *Bykâ'a*, at the base of Anti-Lebanon, beside the ruins of the ancient city of Lybon. From thence it runs in a northerly direction, diagonally across the plain to the great fountain at the base of the opposite mountain range, near the rock-hewn convent of *Mar Marôn*. Hence it flows northward, passing *Hums*, *Hamath*, and *Apamea*; at *Antioch* it sweeps round to the W., and falls into the Mediterranean near *Seleucia*. Its scenery is in general tame and uninteresting; but as it approaches the sea the mountains rise up on each side in stern grandeur, and the foaming torrent rushes over its rocky bed between lofty walls of rock. Where this river passes the ancient cities of *Emesa* (*Hums*) and *Hamath*, it is smaller than the Jordan; but it receives numerous tributaries from the mountain region round *Antioch*, which increase its volume several fold. Its length, from the fountain to the bend at the lake near *Antioch*, is about 125 miles; and from thence to the sea 24 miles.

The *LITÁNY* is the next in magnitude. There is some doubt about its ancient name. It is generally called the "*Leontes*," but this appears to be

an error, at least if Ptolemy be correct, for he places the river "Leon" (of which "Leontes" is the genitive) between Sidon and Beyrout. But an old Arab author, quoted by Reland, mentions a river "Lanteh" as falling into the sea between Tyre and Sarepta. This is undoubtedly the Litâny (or as it is now called in the lower part "Kasimtyeh"); but whether we identify this with the Leontes or not will depend on our estimate of the accuracy of Ptolemy. The Litâny rises near Ba'albek, flows in an easy current down the Bukâ'a, receiving several tributaries from the mountain ranges on each side; one of the largest of which comes from two great fountains, 'Ain esh-Shems and 'Ain 'Anjar, near the ruins of Chalcis. After leaving the plain it enters a sublime gorge intersecting the whole ridge of Lebanon, and foams like a maniac between rugged cliffs, till, at last, it finds rest in the Mediterranean. Its total length is about 55 miles.

Next in order comes the BARADA,—the "golden-flowing" stream of the Greeks (*Chrysorrhoes*); and the "sweet-sounding" ABANA, or Amana, of the Bible. If not one of the largest, this is unquestionably one of the most useful rivers of Syria. It derives its whole supply of water from two great fountains in the very centre of Anti-Lebanon—'Ain Barada and 'Ain Fijeh. It cuts through several of the parallel ridges of this chain, struggling with rock and cliff down a winding ravine of singular grandeur and wildness, till after a course, "as the crow flies," of 15 miles, it bursts from its mountain barrier into the plain of Damascus. The industry of man has here turned its abundant waters into countless channels, which, as an Arabian poet says, "carry gold in their bosom, and scatter emeralds over the plain." The Barada has created this, the fairest and the loveliest of Mohammed's paradises. On its banks, between its fountain and the Ghûtah (as the western section of the plain of Damascus is called), there are 14 villages, with a population of some 3000 souls. In the Ghûtah itself are upwards of 90 villages, with a population of 40,000. In Damascus are 150,000 souls. So that the whole district rendered habitable by the waters of the ancient Abana contains nearly 200,000 persons. Well might the proud Naaman exclaim, before the Prophet of Israel,—“Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?” (2 Kings v. 12.)

THE POLITICAL GEOGRAPHY OF SYRIA AND PALESTINE has changed with every new dynasty or race which has in succession conquered or possessed the country; an account of it will, therefore, be best united with the "Historical Sketch." At present, under Turkish rule, it is divided into three Pashalics—Damascus, Aleppo, and Sidon. The *Pashalic of Damascus* includes the whole country lying E. of the Jordan, the Bukâ'a, and the Orontes as far N. as Hamâh. The commander-in-chief of the forces in Syria resides in Damascus. The *Pashalic of Sidon* embraces all Palestine west of the Jordan, all Lebanon, and the coast to Tripoli. The Pasha resides at Beyrout, which is now the chief town, and by far the most flourishing and important in the province. The Pasha of Jerusalem is subject to him of Sidon. The *Pashalic of Aleppo* includes all northern Syria, with a section of Asia Minor extending to 'Aintab and Marash. The following table gives a comprehensive view of the statistics of these pashalics, so far as they are known. It must be remembered, however, that the Turks are far behind in their statistical surveys. The numbers of the inhabitants are increased or diminished *ad libitum* whenever the smallest interest is in any way con-

cerned; and perhaps this is the only country in the world where people will lie systematically even without an object.

STATISTICAL TABLE.

PASHALIC OF DAMASCUS.		PASHALIC OF ALEPPO.		PASHALIC OF SIDON.		TOTAL.
MUSLEMS	412,000	..	460,000	..	424,000	1,296,000
CHRISTIANS :—						
<i>Maronites</i>	9,100	..	3,200	..	220,000	..
<i>Greeks</i>	42,200	..	12,000	..	} Other Sects 61,000	}
<i>Catholics</i>	21,600	..	12,600	..		
<i>Armenians</i>	2,700	..	53,000	..		
<i>Minor Sects</i>	3,500	..	200	..		
	79,100		81,000		281,000	441,100
JEWS	5,300	..	10,000	..	9,000	24,300
DRUZES	18,000	..	..	..	60,000	78,000
METAWILEH	18,900	..	..	..	7,000	25,900
NUSAIRIYEH	14,500	..	41,000	..	..	55,500
TOTAL	547,800	..	592,000	..	781,000	1,920,800

Syria has been oppressed for centuries by foreign tyrants who have no interest in either the soil or the people, save that of grasping with greedy hands the whole available wealth of the country. The Turks have only been able to rule by the cruel policy of pitting against each other the various rival sects and parties. The results are patent to all—poverty, hatred, bigotry, and bloodshed. Another line of policy followed by the Turks has also been productive of numerous acts of cruelty. Local chiefs receive appointments (by bribery, of course) as governors of districts; and are then left to fight their own way to possession! A man, for example, was nominated by Mohammed Pasha of Damascus to the government of the southern division of Lebanon. A more powerful rival met him on his way to take charge of his territory, routed his guards, and cut off his head! Having thus accomplished his purpose, he wrote to inform the Pasha of what had occurred. "It is of no consequence," was the reply; "send me a hundred purses, and name what governor you please." And a still more fearful tragedy occurred only a few months ago. A Kurdish chief was appointed by the present Pasha of Beyrout to the governorship of Tiberias, with command of 300 horse. No sooner had he taken possession of his post than he was ordered to decamp by a powerful Arab sheikh of the neighbourhood, who had formerly held the same office. The Kurd refused, and Akeil Aga, the sheikh, suddenly collected his forces, fell upon him by surprise, massacred eighty-nine of his troops, wounded many more, and carried off immense booty in horses and

camp equipage. All this occurred under the very eye of the government, for a large force of regular soldiers, including infantry, cavalry, and artillery, was encamped only a day's march from the scene of action, and yet nothing was done! The Turks probably find that both Kurds and Arabs are growing too strong, and they adopt this plan of weakening both parties.

A few places along the coast have latterly begun to show signs of new life, owing chiefly to the enterprise of European merchants, and the protection afforded to property and capital by the influence of European consuls. Beyrout is an example of what Syria might become under a liberal and paternal government. The eastern border affords a marked contrast to the western. Hundreds of towns and villages are there deserted, though not ruined, and every year adds to their number; while tens of thousands of acres of the richest soil are abandoned to the periodical "raids" of the wild hordes of the desert.

Authorities on the Geography and Statistics.—Any one who wishes to know everything, "good, bad, and indifferent," that has ever been written or said on Syria and Palestine, may consult Ritter's '*Erdkunde.*' There the learned author has collected in five thick tomes the results of all the geographical treatises, books of travel, scientific expeditions, and statistical reports, of every language, age, and nation. The patient industry and vast research exhibited in the work are thoroughly German; but unfortunately, not having seen with his own eyes what he describes, he is not always able to discriminate between those who observe accurately and note on the spot, and those who write from memory and fill up awkward blanks by the aid of the imagination.

Reland's 'Palæstina' is still the standard work on the *ancient* geography of Palestine. It is a mine from which all may dig freely who wish to illustrate their works with historic facts; and it forms an admirable handbook for the explorer.

Robinson's 'Biblical Researches,' 2nd ed., with the volume of '*Additional Researches,*' is far the best on the geography of Palestine. His learning, industry, and research at least equal Ritter's; but he possesses this great advantage, that he only describes and illustrates what he saw. His book has only one defect; the field examined is too limited. Had circumstances permitted him to visit the whole country, its historical topography might have been considered as well-nigh exhausted.

Stanley's 'Sinai and Palestine' is brief but graphic. Its accomplished author possesses the rare faculty of admirably grouping the leading events of history on his descriptions of scenery, so as to form glowing and instructive pictures.

For the country east of the Jordan, Burekhardt is still the most satisfactory author. For the historical geography of the Haurân, Damascus, Lebanon, and Palmyra, I may be permitted to refer to my '*Five Years in Damascus.*'

2.—HISTORICAL SKETCH.

If Syria and Palestine are unique in their physical aspect, so are they also in their history. As the depression of the great valley that intersects the country is without a parallel in the world's geography, so the events that

transpired in this land are without a parallel in the world's history. Both historically and physically, therefore, it is the most interesting country on earth. Twice have mankind been indebted to it for a pure faith,—*First*: When the Law was given at Sinai; and when prophets were commissioned by Heaven to enforce its mandates and explain its mysterious rites. Then that law, holy, perfect, sublime, stood out in noble contrast to the monstrous absurdities of Egyptian and Assyrian idolatry. *Second*: When the Gospel was given in Palestine; and when apostles were instructed by God's Son in its life-giving doctrines. Then, too, that Gospel, pure, spiritual, practical, stood out in no less noble contrast to the refined voluptuousness and vain abstractions of Greek and Roman mythology. The religion which has civilized Europe, and blessed the world, emanated from this land. The light which kindled the lamp of true philosophy, and the torches of science and practical art, first shone on the hills of Palestine. Every prophet who brought a message from Heaven to earth, and every apostle who expounded and propagated Gospel truth, was a native of this land. The SAVIOUR Himself was born in Bethlehem, was brought up in Nazareth, dwelt in Capernaum, was baptized in the Jordan, raised Lazarus from the dead at Bethany, was crucified at Jerusalem, and ascended to Heaven from the Mount of Olives!

And not in things sacred merely is the history of this land unique. Along its shores dwelt a nation who were the first mariners on earth. The Phœnicians sent their ships across the "Great Sea" to Tarshish, before Rome was founded, or Greece had a history. What England is now, Phœnicia was three thousand years ago—"the Queen of the Seas." Homer wrote of the matchless productions of the artificers of Sidon; and Ezekiel celebrates the gems, the robes, the agates, and the corals of Tyre. Cadmus too, the ancients tell us, was a Phœnician from Tyre or Sidon; and the romantic embellishments of his strange story would seem to contain the historic fact that he first introduced letters, science, and civilization into Greece. And if we journey across the mountains from the Phœnician coast, we find another place, on the borders of the Great Desert, whose history is also in one respect without a parallel. *Damascus* is one of the oldest cities on record; and it is a city still. It is a connecting link between the patriarchal age and modern times. Founded by a grandson of Noah, it has existed and flourished for full four thousand years. It has outlived generations of cities, and it yet possesses all the vigour and freshness of youth.

The earliest notices of Syrian history are found in the Bible, which is at once the most ancient and the most authentic of all histories. The whole land appears to have been divided, by the nature of its first settlement, into two sections. The *first*, extending from the plain of Bashan to the heights of Amanus, was colonized by the family of *Aram*, the son of Shem, and called by his name **ARAM**. But as the possessions of this tribe included also the plains of Assyria on the E., the western division was named *Aram-Damesk*, "*Aram of Damascus*." (2 Sam. viii. 6.) In every passage of the Old Testament scriptures, where the word "*Syria*" appears, the Hebrew is "*Aram*." (See Jud. x. 6; 1 Kings x. 29; xi. 25, &c.) Damascus was the first capital of the province. Subsequently the province was subdivided; and thus in the days of David we find "*Aram-Maachah*"—a district around the fountains of the Jordan, at the base of Hermon (1 Chron. xix. 6; 2 Sam. x. 6-8); "*Aram-Zobah*"—a district most probably extending from

the right bank of the Orontes towards Aleppo and the Euphrates. (2 Sam. x. 6; viii. 3-5.) Both these, however, were included in "Aram-Damesk," so that, as Isaiah says, the "Head of Aram is Damascus." (vii. 8.) To this corresponds also the *Syria Damascena* of Pliny and the Roman geographers. Aram-Damesk formed for a long period a separate kingdom, which under the royal line of Hadad often waged successful wars against the Israelites. (2 Chron. xxiv.) It was finally overthrown by the Assyrians under Tiglath-pileser, in B.C. 750. (2 Kings xvi. 9.) The name "Syria" is probably derived from "Tsur" or "Sur" (Tyre). The Greeks first became acquainted with that ancient city, and then applied its name somewhat indefinitely to the country.

The second division of the country, including Gilead, all Palestine W. of the Jordan, and the mountain range northward to the mouth of the Orontes, was colonized by the descendants of Canaan, the son of Ham. They never appear to have been united under one chief, or to have acknowledged the pre-eminence of one royal city; but were divided into a number of tribes or clans, not unlike those of the Scottish Highlands. On the S. were the Anakims, "a people great and tall" (Deut. ii. 10); and probably related to these were the Emims and other gigantic races on the E. of the Jordan. (Id.) The Amorites, who came in, or rose to power, at a later period, conquered and finally exterminated these giants. Besides these there was a host of petty tribes scattered over the land, from the Jebusites on the S., to the Hamathites and Arvadites on the N. The Philistines, also descendants of Ham, emigrated from Egypt at a later period, and settled in the plain along the coast, on the S.W. frontier. They were enterprising and warlike, equally feared and hated by the Israelites. They obtained a firm hold of a section of the country, and gave to it a name which it retains to our day—**PALESTINE**.

Of all the aboriginal inhabitants of this country the PHœNICIANS—or *Canaanites*, as they are called both in the Bible (Jud. i. 31, 32) and on their own coins—were the most remarkable alike for their independence, their power, and their enterprise. The principal part, if not the whole, of this people were descended from Sidon, the oldest son of Ham; and the city of Sidon was the first centre and seat of their power. From it colonies went out to Tyre and Arvad; both small islands, and thus well adapted for commerce. The whole coast, from Casius to Carmel, soon became subject to them; and from hence they extended their influence and commerce along the shores of the Mediterranean, and through the islands that dot its surface. Carthage, the rival of Rome, was a Phœnician colony; and so also was Cadiz, on the shores of the Atlantic. They had commercial intercourse with every kingdom of the known world. From every country they imported its peculiar products to be manufactured, or bartered, in their rich marts. They visited Persia and India, Africa and Russia, Italy and Spain; and a few hardy adventurers even penetrated to that little isle of clouds and terrors—the far distant *Britain*. The Phœnicians and Damascenes long held between them the whole northern part of Syria. Phœnicia attained its greatest power about B.C. 1050; and it enjoyed uninterrupted prosperity for full 500 years. It was at last forced to submit to the sceptre of Alexander the Great.

In the 15th century before the Christian era another tribe or nation appeared upon the stage of Syrian history, and totally changed the state of

affairs in Palestine. The Israelites, having completed their weary term of wandering through the wilderness of Sinai, suddenly descended from the mountains of Moab to the banks of the Jordan, more than half a million strong. The fame of their exploits and miraculous deliverances had long preceded them; and the Canaanites, though inured to war, trembled at the thought of this heaven-led foe. The Israelites themselves came on in confidence, feeling that God would assuredly give them the "Promised Land." Gilead and Bashan on the E. were first taken; then the waters of the Jordan were miraculously opened for them, and they entered Palestine. A war of extermination was waged, and the people were soon settled in their new possessions. The "Land of Promise" extended from the Arabian plain to the "Great Sea," and from the Desert of Sinai to the "entering in of Hamath" (Num. xxxiv.; Ez. xlvi.); but "the Land of Possession" was more limited—it was commonly and correctly described as reaching "from Dan to Beersheba." (Jud. xx. 1.) Both the Philistines and Phœnicians remained in possession of the maritime regions.

From the time the Israelites entered Palestine till the appointment of Saul, their first king, their government was a pure Theocracy. God was their leader in all their war of conquest, when the guilty Canaanites were exterminated or expelled. In peace, the Judges were God's representatives; in war, they were His lieutenants. Their appointment was generally communicated to them by an express message from heaven; their great victories were gained by miraculous or superhuman interposition; their councils were directed by visions and revelations from on high. Their enemies felt and acknowledged this; and were often compelled to admit that the God of Israel was greater than all the gods. I would only allude for illustration and proof to the histories of Samson, of Gideon, of Deborah, and of Samuel. (Jud. xvi., vii., iv. & v.; 1 Sam. vii.)

But the Israelites demanded a king, and in the year B.C. 1095 Saul, a Benjamite of Gibeah, was elected. After his melancholy death on Gilboa, David, "the man after God's own heart," was called to the throne. When he had reigned seven years in Hebron he captured the stronghold of the Jebusites on Mount Sion, and thenceforth Jerusalem became the seat of government and the capital of Palestine (B.C. 1045). His kingdom being firmly established, he turned his attention to foreign conquests. The Philistines, the hereditary enemies and oppressors of his people, were completely subdued. The warlike tribes that dwelt amid the mountains of Sinai and Edom, and that roamed over the plateaus of Gilead and Bashan, were made tributary. His garrisons occupied the chief towns of Syria; and every prince, from the borders of Egypt to the banks of the Euphrates, was forced to acknowledge his rule. The Phœnicians were the only exception. They excelled in the arts of peace. Their merchants and mariners brought the riches of the east and west to their marts, and carried their manufactures to foreign lands. David was wise as he was powerful. He could gain little by conquering their maritime territory; but by entering into friendly treaties he could secure the most important advantages to his own nation. He therefore made a treaty with Hiram King of Tyre; and Hiram's workmen built his palace on Zion. (2 Sam. v.) Phœnician architects, carpenters, and goldsmiths afterwards erected and adorned the Temple of Solomon. (1 Kings, v., vii.) Tyrian seamen navigated the fleets of Israel to Spain, Africa, and India. (Id. ix. 27; x. 11.) The power and influence which

David had acquired by his arms, Solomon employed for the acquisition of wealth and the advancement of commerce. He built fleets at Ezion-geber on the Red Sea, to establish a communication with the eastern coast of Africa and the southern shores of India (id. ix. 26); and he founded "Tadmor in the wilderness" to facilitate the overland traffic with Assyria and Persia. (2 Chron. viii. 4.)

The building of the Temple at Jerusalem made that city the religious as well as the civil capital of the whole land; but unfortunately the vices of royalty soon divided the kingdom. Rehoboam, the son of Solomon, retained only two tribes under his sceptre; while the remaining ten elected Jeroboam, an Ephraimite, as their ruler. To wean the people's affection from Jerusalem, and to prevent the probability of reunion on religious grounds, the latter set up two "*calves*," one at Dan, the other at Bethel, as symbols of Jehovah, to which his subjects might resort for worship (1 Kings xii. 28, 29). These symbols were borrowed, as that in the wilderness had been, from the mythology of Egypt; and, in accordance with a custom of the same country, he united the pontificate of the new establishment with the crown; thus at once assuming both royal and priestly power (id. 31-33, and xiii. 1). Jeroboam fixed upon Shechem (now Nâbulus) as the seat of his government. After the murder of his son, Baasha the third king intended to remove to Ramah, as a convenient place for carrying on an aggressive war against Judah; but he was compelled to give up this plan (id. xv. 17-21). Omri, the fifth from Jeroboam, with an ambition not uncommon in the founder of a new dynasty, built SAMARIA, which was thenceforth the capital of the kingdom of Israel (id. xv. 24).

The wars carried on between Israel and Judah need not here be alluded to; but I shall just glance at those with other nations. The great rival of Israel was Damascus. Mutual interests at first united them; but jealousies arose, excited by Judah, which led under Hazael to the almost complete subjugation of Israel. But on the death of Hazael Syria began to decline, and Israel regained its independence. The same power, however, which "took away the kingdom from Damascus," proved fatal to Samaria. It was captured by the Assyrians (B.C. 721), and the people carried away captive. The conqueror introduced colonies in their place from Babylon, Hamath, and other cities. The colonists practised their own idolatries; and the country being infested with wild beasts, they thought, according to the prevailing idea among heathen nations, that their ignorance of the local deity was the cause. An Israelitish priest was accordingly sent to instruct them in the Jewish faith, which they appear to have, in a great measure, adopted (2 Kings xvii. 24-33). Such was the origin of the Samaritans, well known in the New Testament, from our Lord's interview with the woman at Jacob's well. A few families of them still exist in Nâbulus.

The kingdom of Judah survived that of Israel 133 years; and then it, too, fell before an eastern monarch. Nebuchadnezzar King of Babylon took Jerusalem after an 18 months' siege, sacked and destroyed the city, and led the people captive to the banks of the Tigris. Zedekiah, the last of David's royal line, after losing his eyes at Riblah, was carried in chains to Babylon (2 Kings xxv.). Thus ended the Israelitish monarchy, after having existed more than 500 years. The Temple of Solomon fell with the city, and its sacred vessels were afterwards used in the idolatrous banquets of the conquerors. In the year B.C. 536 Cyrus, having captured Babylon,

restored the Jews to liberty, and in 20 years more the second Temple was dedicated. From this time till Grecian power became paramount in western Asia, Syria and Palestine were governed by a Persian satrap resident in Damascus. The Jewish High-priest was made deputy at Jerusalem, and thus a large amount of liberty was there enjoyed. Phœnicia was the only province that rebelled against the foreign yoke; but the Persian power was too great to be resisted by a commercial state. The satrap laid siege to Sidon; and the inhabitants, to avoid falling into his hands, burned the city, their treasures, and themselves (B.C. 350). This was enough to cause the other towns to yield without a struggle.

The battle of Issus (B.C. 333) was fatal to the Persian empire, and brought western Asia under the dominion of a new dynasty and a new race. Syria, Phœnicia, and Palestine yielded to Alexander the Great, with the exception of Tyre and Ascalon. The siege of the former city was one of the most remarkable operations of the Grecian conqueror. Built on an island 400 fathoms from the main land, encompassed by lofty walls, and having a fleet to provide supplies for the garrison, it was deemed impregnable. But Alexander with the rubbish of the ancient city, which stood on the shore, constructed a causeway to the island, and in seven months took the place by storm. Alexander's causeway converted the island into a peninsula, and thus it still remains. Jerusalem had in the mean time been summoned to surrender; but the High-priest replied that he had sworn fealty to Darius, and could not violate his oath. Alexander, enraged at the reply, threatened soon to leave the city in ashes. Accordingly, after the capture of Tyre he turned to Jerusalem. But when he had reached the mountain brow, commanding the city from the W., he was met by a solemn and strange procession. The High-priest arrayed in his gorgeous pontifical robes, attended by a throng of priests in the habits of their order, and by a number of the citizens in white, presented themselves to the astonished monarch. When he saw the High-priest, he immediately advanced, saluted him, and adored the sacred name inscribed on his mitre. This singular conduct he thus explained to his followers: "I adore not the man, but the God with whose priesthood he is honoured. When I was at Dios in Macedonia, pondering how to subdue Asia, I saw this figure in a dream, and he encouraged me to advance, and promised that he would give me the Persian empire. I take this as an omen therefore that I have undertaken the expedition by a divine command, and that I shall completely overthrow the empire of Persia." The Jews then received many important immunities. The Samaritans were not so fortunate, for, in consequence of an act of cruelty, they were expelled from their ancient capital, and forced to take refuge in Shechem, where they still dwell.

On the death of Alexander his vast empire was thrown into confusion; and his generals, left without a leader, desired, each by himself, to wield the sceptre of the conqueror. After 20 years of war, something like order was restored, and four new kingdoms were established. With two of these only are we concerned—that of the Ptolemies in Egypt, to whom Palestine and Cœlesyria were assigned; and that of the Seleucidæ, who obtained Northern Syria. Seleucus, the first monarch of the latter dynasty, founded the city of Antioch, which for a few centuries supplanted Damascus as capital of Syria. This royal line retained their sovereignty for 250 years, and then fell before the power of Rome. Under the mild and encouraging

rule of the Ptolemies, the inhabitants of Palestine lived for more than 60 years. Then, however, as wars were waged between the Seleucidæ and the Ptolemies, this unfortunate province became the theatre of every contest, and alternately the prey of each dynasty. Near the close of the 3rd century B.C. it was wrested from the feeble hand of the infant King of Egypt by the Syrian monarch; and the change was fatal to the peace, and almost to the existence, of the Jewish nation. In the year B.C. 170 Antiochus Epiphanes plundered Jerusalem, and defiled the Temple. Two years afterwards, when the Jews had been driven to rebellion by cruelty and murder, he sent his general Apollonius to complete the work of destruction. He arrived at the Holy City; but his fearful errand was not suspected. He remained quiet until the Sabbath, on which day it was known the Jews of that age would not fight even in self-defence. The soldiers were then let loose, and scoured the streets, slaughtering all they met. The women and children were spared,—to be sold into slavery. Every street of the city, every court of the Temple, flowed with blood. The houses were pillaged, and the city walls laid prostrate. Having strengthened the fortifications of the citadel on Zion, Apollonius placed his garrison there to hold the Temple under command. Neither priest nor layman was permitted to approach the sacred precincts. Then, for a time, “the sacrifice and oblation ceased,” and Jerusalem was left desolate. A decree being shortly afterwards promulgated that all under the sway of Antiochus should conform to Greek idolatry, the Temple was dedicated to Jupiter Olympus, and the altar of God polluted by sacrifices offered to an idol.

But the savage cruelty and mad policy of the Syrian monarch at last roused the Jews to revenge. The priestly family of the Asmoneans headed a noble band, who resolved to drive from their country the murderers of their kindred, and the blasphemers of their God, or die in the attempt. For 26 years the contest continued; and within that period Judas Maccabæus and his brothers succeeded in establishing the independence of their country, and the supreme authority of their house, after destroying more than 200,000 of the best troops of Syria. Accordingly with the year B.C. 142 the Jews commenced a new *era*, which is used by Josephus, and in the first Book of Maccabees. This independence, however, must be considered more as the enjoyment of their own faith and laws under a native chief, than as perfect freedom from foreign control. It was not so much for absolute independence as for liberty of conscience the Jews had fought. The disturbed state of the Syrian empire, and the wars of rival monarchs, contributed much to the tranquillity of Judæa, and enabled its warlike princes to extend their territory. At the conclusion of the reign of Alexander Jannæus the kingdom of Judæa included the whole of Idumæa, Gadara, Gaulanitis, and a part of Ituræa; while on the N. it extended to Carmel, Tabor, and Scythopolis. In this state the Jews remained until the conquest of the whole country by the Romans, when they were made to pay a heavy tribute, still, however, retaining their own rulers. In the year B.C. 34 the last prince of the Asmonean line was murdered by the Roman prefect of Syria, and Herod the Great made king of the Jews. In A.D. 6 Judæa was placed under the government of a Roman procurator; but the Herodian family continued to exercise royal authority over a part of Central Syria until the time of Agrippa, the last of the line, when the Jews revolted against Rome, and brought upon themselves that fearful war which ended

in the capture of their city, the final destruction of their Temple, and the slaughter of more than a million of their race. Judæa was now attached to the province of Syria; and soon afterwards the whole of Syria and Palestine was placed under the direct dominion of a Roman prefect, Antioch being the seat of government.

In this state the country continued under the Roman and Byzantine empire until its conquest by the Mohammedans in A.D. 634. The only circumstances worthy of notice, in a sketch like the present, which is chiefly intended to illustrate the historical-geography, are the establishment of Christianity under the first Constantine; and the temporary conquests of the Persians, under Chosroes II., in the beginning of the 7th century. Christianity had spread widely over the land before its establishment as the religion of the empire; and the extent, wealth, and architectural taste of the Church subsequent to that period may still, to some extent, be seen, from the splendid ruins of the sacred edifices in the cities, towns, and villages of Syria.

The Arabs, under the generals Khâled and Abu Obeidah, first invaded Syria in 633; and only five years afterwards the whole country was conquered, and every city in it garrisoned by their troops. In 16 years more Damascus was made capital of the Mohammedan empire, which then extended from the shores of the Atlantic to the confines of India. Syria was densely populated. Her cities scarcely yielded to any in the world in wealth, extent, and architectural splendour. Antioch, Damascus, Palmyra, Heliopolis, Apamea, Gerasa, Bostra, Ascalon, and Cæsarea, were almost unequalled, as provincial cities, in the wide extent of the Roman empire; but under the withering influence of Islâm their grandeur faded, and their wealth was eaten up. Of these, five are now completely deserted; two are mere villages; Antioch, the capital, is little more; and Damascus alone remains prosperous.

In the year 750 the dynasty of the Abassides was established, and the Khalifite removed first to Cufa and then to Baghdad. Henceforth Syria became a mere province of the Mohammedan empire. It remained subject to the Khalifs of Baghdad from this period till the middle of the 10th century, when it was taken by the new rival dynasty of the Fatimites in Egypt. Towards the close of the following century Syria was invaded by the Seljukian Turks, and converted into a division of their empire. The cruelties perpetrated by these fanatics on the poor Christian pilgrims that thronged to Jerusalem roused the spirit of western Europe, and excited Christian nations to the first "Crusade" against the infidels. In a short time the mail-clad barons of France and England, headed by Godfrey, were seen winding through the valleys and traversing the plains of Syria. The fierce warriors of the Crescent could not withstand the steady valour of the "red-cross Knights." Jerusalem was taken by storm; and the cruelties the Mohammedans had perpetrated on the Christians were now amply avenged (A.D. 1099).

When the slaughter had ceased, and the Crusaders had soothed their feelings by acts of devotion in the holiest places of a Holy City, the necessity of forming a regular government became apparent. Godfrey was at once elected first Christian King of Jerusalem. Bohemond reigned at Antioch; Baldwin, Godfrey's brother, at Edessa; and the Count of Toulouse at Tripoli. Thus was the country parcelled out into Christian principalities;

and ruled by the bravest knights of western Europe. Damascus, however, withstood every assault of the Crusaders; and it is still the boast of the proud Muslem, that its sacred precincts have never been polluted by the feet of an infidel ruler since the day the soldiers of Mohammed first entered it.

This is not the place for a history of the Crusades, nor even for a sketch of the changing fortunes of the several cities and provinces the Franks held in this country. I shall only add that they sustained a severe check from Nur ed-Dîn, a Tartar prince, who seized Damascus and some neighbouring cities. But his successor Saladin was by far the most formidable opponent the Crusaders ever encountered. After gaining a decisive victory over the Christian army at Hattin, near Tiberias, he captured Jerusalem (1187), and drove the Franks out of almost every town and fortress of Palestine. Jerusalem was not regained for more than 40 years; and even then it was only acquired by treaty. Soon afterwards Syria was invaded by the shepherd-soldiers of Tartary, under Holagou the grandson of Gengis Khan, and the whole Christian population of Jerusalem massacred. But after the death of this chief, Bibars, better known in Arabian history as Melek ed-Dhâher, brought Syria under the sceptre of Egypt, and drove the Tartars beyond the Euphrates. His victories were fatal to the declining power of the Crusaders. Almost all their strongholds in Palestine were captured, and Antioch itself soon yielded to his arms. The remaining history of the Crusades is one continued tale of misfortunes. At last in 1291 Acre was taken by the Mamluke Sultan of Egypt; and thus terminated the dominion of the Crusaders in Syria.

For more than two centuries after this period Syria was the theatre of fierce contests, carried on between the shepherd hordes of Tartary and their brethren the Tartar-Slave sovereigns of Egypt. The most fearful ravages, however, were committed by Timûr (Tamerlane), who invaded the country in the year 1401. Antioch, Emesa, Ba'albek, and Damascus, were soon reduced to ashes; and their unfortunate inhabitants either murdered or sold into slavery.

In 1517 Syria and Palestine were conquered by Sultan Selim I.; and from that time until our own day they have formed part of the Ottoman Empire. During this period, though the country has been visited by few striking vicissitudes, it has steadily declined in power, wealth, and population. The greater part of its people, oppressed by foreign rulers, who take no interest in commerce or agriculture, have sunk into the condition of helpless and hopeless slavery. What little energy and spirit remain are exhausted in party feuds. In 1832 Ibrahim Pasha conquered the country for his father Mohammed Aly. The iron rule of that wonderful man did much to break down the fanatical spirit which had for ages been a curse to the people. In 1841, through the armed intervention of England, Syria was restored to the Porte.

For the history of Syria and Palestine the following authors may be consulted:—THE BIBLE. *Josephus*. The new translation of Josephus' *Wars of the Jews*, by Traill, is a great improvement on old Whiston; the topographical notes are sometimes valuable; and the illustrations by Tipping are as accurate as they are beautiful. Prideaux's *Connexion of the Old and New Testament*. Jahn's *Hebrew Commonwealth* is valuable as containing a short critically-arranged history of the Hebrews.

The history of Syria under the Romans is embraced in that of Rome itself. Gibbon's *Roman Empire*, especially the last edition edited by Dr. Wm. Smith, is particularly valuable on Syria. The best Arab historian is *Abulfeda*; but his *Annales Moslemici*, like all other Arabic Annals, are brief and dry. De Guignes's *Histoire des Huns* is invaluable for its full and clear account of the Tartar hordes. Much may also be learned regarding individuals from the *Bibliothèque Orientale* of d'Herbelot. Almost everything about the Crusades may be gathered from the *Gesta Dei per Francos* by such as have the courage to go through 1500 pages *folio* of barbarous Latin. The best modern history of the Crusades is Wilken's *Geschichte der Kreuzzüge*.

3.—CHRONOLOGICAL TABLE.

The following table will enable the traveller to see at a glance the age of the most prominent men, the dates of the most remarkable events, and the periods of the several kingdoms and dynasties that figure in the long line of Syrian history. I do not stop to discuss the difficulties which beset this subject, but simply follow the chronology of the English Bible as arranged by Usher, and which is chiefly grounded on the Hebrew text.

B.C.	—
2224	About this time Aram's family colonize Syria, or Aramea, and found Damascus—Canaan's family colonize Palestine, and found Sidon.
1921	Abraham enters Canaan. His first resting-place was Sichem, from whence he went to the high plain between Bethel and Ai.—Gen. xii.
1913	Sodom and the cities of the plain plundered by Chedorlaomer. Abraham rescues Lot at Dan, and is blessed by Melchizedek, near Jerusalem.—Gen. xiv.
1897	The cities of the plain destroyed—Abraham at Mamre.—Gen. xviii., xix.
1896	Isaac born at Beersheba. A few years later Ishmael is driven out from Abraham's tent, and dwells in the desert of Paran.—Gen. xxi.
1836	Esau and Jacob born at Mamre (?).—Gen. xxv.
1760	Jacob obtains his brother's birthright.—Gen. xxvii. His dream at Bethel.—Gen. xxviii. And flight to Padan-aram.
1739	Jacob returns to Canaan.—Gen. xxxi. Meets with angels at Mahanaim.—Gen. xxxii. He pitches his tent at Shalem, and buys a field from Hamor, Shechem's father.—Gen. xxxiii. 18-20.
1728	Joseph sold to the Ishmaelites at Dothan and taken to Egypt.—Gen. xxxvii.
1706	Jacob and his family remove from Beersheba to Egypt.—Gen. xlvi.
1689	Jacob dies in Egypt, and is buried in Hebron.—Gen. xlix.
1635	Joseph dies in Egypt.—Gen. l.
1571	Moses born.—Ex. ii.
1491	His interview with Jehovah at the burning bush on Sinai.—Ex. iii. The Israelites leave Egypt, pass the Red Sea, and enter the wilderness of Sinai. The Law is given from Sinai.—Ex. xiv.-xx.
1452	Aaron dies on Mount Hor.—Num. xx. 22-29.
1451	Moses dies on Pisgah.—Deut. xxxiv.
1450	The Israelites, under Joshua, cross the Jordan, and encamp at Gilgal.—Josh. iii., iv. Jericho and Ai taken. Law read on Ebal and Gerizim. League with the Gibeonites, and defeat of the five kings of the Amorites. The south of Palestine conquered.—Josh. v.-x.

B.C.	—
1450 to 1444	The allied kings, under Jabin King of Hazor, conquered at the "Waters of Merom."—Josh. xi. 1-14. The north of Palestine subdued.—Josh. xi., xii.
1444	The land divided by lot at Shiloh, and the Tabernacle set up.—Josh. xiii.-xix.
1434	Joshua dies after a farewell charge to the Israelites at Shechem. He is buried at Timnath-Serah, in Mount Ephraim.—Josh. xxiv.
1406	The sin of the people of Gibeah, and the destruction of the Benjamites. The 600 who were saved take refuge on the "rock Rimmon," and obtain wives from Jabesh-Gilead and Shiloh.—Judges xix.-xxi.
1405	Othniel; the first <i>Judge</i> , rules Israel 40 years.—Judges iii. 9-11.
1245	Barak, the fourth <i>Judge</i> , conquers Sisera on the banks of the Kishon, in Taanach.—Judges iv., v.
1205	Gideon, the fifth <i>Judge</i> , conquers the Medianites at the "Well of Harad," near Jezreel.—Judges vi., vii.
1187	Jephthah, the eighth <i>Judge</i> , conquers the Ammonites, and sacrifices his daughter at Mizpeh, on the east of the Jordan.—Judges xi.
1116	Samson, the twelfth <i>Judge</i> , perishes with the Philistine nobles at Gaza.—Judges xvi. Soon afterwards the Ark is captured by the Philistines, and carried to Ashdod.—1 Sam. v. It is sent back to Beth-shemesh, and thence conveyed to Kirjath-jearim.—1 Sam. vi.
1095	Saul anointed king by Samuel at Ramah, and elected by the people at Mizpeh.—1 Sam. x.
1055	Saul and Jonathan slain on Mount Gilboa.—1 Sam. xxxi. David made king of Judah at Hebron.—2 Sam. ii.
1048	David made king over <i>all Israel</i> at Hebron.—2 Sam. v.
1045	David captures JERUSALEM from the Jebusites, and makes it his capital.—2 Sam. v.
1040	David conquers Aramea (Syria), and puts garrisons in Damascus; Hadad was then king of Damascus, and his posterity reigned there for ten generations, Hadad being the title of the dynasty.—2 Sam. viii.
1015	David dies, and Solomon succeeds him.—1 Kings ii.
1011	The <i>Temple</i> founded. It was completed in seven years. Hiram was then king of Phœnicia.—1 Kings viii.
975	Solomon dies. The kingdom divided.

KINGS OF JUDAH.	KINGS OF ISRAEL.	
Rehoboam	Jeroboam ..	Shechem made capital of Israel.—1 Kings xii. The kings of Israel also resided at Tirzah.—1 Kings xiv. 17. Golden calves set up at Bethel and Dan.—1 Kings xii., xiii.
957 Abijam		
955 Asa		
954	Nadab	
953	Baasha	Asa engages Benhadad king of Damascus to attack the Israelites. The cities of Dan, Ijon, Abel, &c., captured.—1 Kings xv.
930	Elah	

B.C.	KINGS OF JUDAH.	KINGS OF ISRAEL.	
929	.. .. .	Zimri Omri	The palace of Tirzah destroyed.—1 Kings xvi. Omri founds Samaria, and makes it his capital.—1 Kings xvi.
918	.. .. .	Ahab.	
914	Jehoshaphat	.. .. .	Elijah fed by ravens at the brook Cherith, and by the widow of Zarephath, during the famine.—1 Kings xvii. His sacrifice on Carmel, and slaughter of false prophets.—1 Kings xviii.
901	.. .. .	.. .. .	Benhadad king of Damascus defeated by the Israelites at Samaria.—1 Kings xx.
897	.. .. .	Ahaziah	Ahab slain in battle at Ramoth-Gilead.—1 Kings xxii.
896	.. .. .	Jehoram.	
889	Jehoram.	.. .. .
885	Ahaziah .. ..	.. .. .	The last of the dynasty of Hadad murdered by Hazael, who usurped the throne of Damascus.—2 Kings viii. Elisha's miracles.
884	Athaliah . .	Jehu	Jehu kills Ahaziah at Jezreel.—2 Kings ix. Jezebel also slain in the streets of Jezreel.—2 Kings ix.
878	Jehoash.	.. .. .
856	.. .. .	Jehoahaz.	
840	.. .. .	.. .. .	Hazael dies, and leaves the kingdom of Damascus to his son Adad.
839	.. .. .	Jehoash.	
838	Amaziah.	.. .. .
825	.. .. .	Jeroboam II.	Jeroboam captures Damascus.—2 Kings xiv.
810	Uzziah.	.. .. .
784	.. .. .	.. .. .	Jeroboam dies. Interregnum of 11 years.—2 Kings xiv., xv. 8.
773	.. .. .	Zachariah.	
772	.. .. .	Shallum .. Menahem	The Assyrians, under Pul, invade northern Palestine.—2 Kings xv. 19-22.
761	.. .. .	Pekahiah.	
759	.. .. .	Pekah	Tiglath-pileser invades northern Palestine, and carries the people captive to Assyria.—2 Kings xv. 27.
758	Jotham.	.. .. .
742	Ahaz .. ..	.. .. .	The kings of Israel and Damascus besiege Jerusalem. Ahaz obtains aid from the Assyrians, whose king, Tiglath-pileser, captures Damascus. The kingdom of Syria thus terminates.—2 Kings xvi.
730	.. .. .	Hosea.	
726	Hezekiah.	.. .. .
721	.. .. .	.. .. .	The kingdom of Israel overthrown by Salmaneser, king of Assyria.—2 Kings xvii.
710	.. .. .	.. .. .	The army of Sennacherib destroyed near Lachish, on the plain of Philistia.—2 Kings xviii.
698	Manasseh.	.. .. .

B.C.	KINGS OF JUDAH.	—
676	.. .. .	Eserhaddon invades Judah, and carries Manasseh captive to Babylon. He was again restored.—2 Chron. xxxiii.
643	Amon.	
641	Josiah.	
610	Jehoahaz ..	Josiah slain in battle with Pharaoh-Necho king of Egypt. 2 Kings xxiii.
610	Jehoiakim	
606	.. .. .	Nebuchadnezzar takes Jerusalem. From this time dates the 70 years' captivity.—2 Chron. xxxvi.
599	Jehoiakim.	
	Zedekiah ..	Jehoiakim carried to Babylon, and Zedekiah made king.—2 Chron. xxxvi.
588	.. .. .	Zedekiah rebels. Nebuchadnezzar, after a two years' siege, burns Jerusalem, destroys the Temple, and carries the remaining Jews captive.—2 Chron. xxxvi.

- 573 Tyre taken after a siege of thirteen years by Nebuchadnezzar.
- 544 Cyrus conquers Syria and Palestine.
- 536 The exiled Jews permitted by Cyrus to return to their country.—Ezra i.
- 534 The second *Temple* commenced.—Ezra iii. The Samaritans interfere, and the work suspended.—Ezra iii.
- 515 The *Temple* dedicated.—Ezra vi.
- 445 Nehemiah appointed viceroy. Builds walls of Jerusalem.—Neh. iii.
- 408 The Samaritans erect a temple on Gerizim.
- 351 Sidon destroyed by Ochus king of Persia.
- 333 Battle of Issus. Syria conquered by Alexander the Great.
- 332 Alexander captures and destroys Tyre. He enters Jerusalem.
- 323 Alexander dies at Babylon.
- 312 The *Era of the Seleucidæ* commences.

	KINGS OF SYRIA : SELEUCIDÆ.	KINGS OF EGYPT : PTOLEMIES.	
	Seleucus.		
304	.. .. .	P. Sotor.	
300	.. .. .	.. .. .	Syria and Palestine divided between the Seleucidæ and Ptolemies. Antioch founded.
284	.. .. .	P. Philadelphus.	
279	Antiochus Sotor.		
261	A. Theos.		
246	.. .. .	P. Euergetes.	
245	S. Callinicus.		
225	S. Ceraunus.		
222	A. the Great.		
221	.. .. .	P. Philopater.	
204	.. .. .	P. Epiphanes.	
203	.. .. .	.. .. .	Palestine conquered by Antiochus with Phœnicia and Cœlesyria.
186	S. Philopater.		

B.C.	KINGS OF SYRIA : SELEUCIDÆ.	KINGS OF EGYPT : PTOLEMIES.	
180	.. .. .	P. Philometer.	
175	A. Epiphanes.		
170	.. .. .	.. .. .	A. Epiphanes plunders the Temple, and slaughters many Jews.
167	.. .. .	.. .. .	The Syrian army commit great cruelties in Jerusalem; abolish the worship of God; and erect a statue to Jupiter. The Jews revolt under Mattathias.
			JEWISH PRINCES.
166	.. .. .	.. .. .	Judas Maccabæus
			This dynasty begins with Judas, son of Matta- thias.
164	A. Eupator.		
162	Demetrius Sotor.		
160	.. .. .	.. .. .	Jonathan.
150	Alex. Bala.		
145	Dem. Nicator ..	P. Physcou.	
143	.. .. .	.. .. .	Simon.
137	A. Sidetus.		
135	.. .. .	.. .. .	John Hyrcanus.
130	.. .. .	.. .. .	.. .. .
			The Jews now become in- dependent.
125	Zebina.		
123	A. Grypus.		
116	.. .. .	P. Sotor II.	
			KINGS OF DAMASCUS.
114	.. .. .	.. .. .	.. .. .
			The kingdom of Syria di- vided: Ant. Cyzicenus be- comes 1st K. of Damascus.
106	.. .. .	.. .. .	Aristobulus.
105	.. .. .	.. .. .	Alex. Jannæus.
96	Seleucus.		
93	.. .. .	.. .. .	.. .. .
			Antiochus Eu- sebes.
92	Philip.		
91	.. .. .	.. .. .	.. .. .
87	.. .. .	.. .. .	Dem. Euchares
85	.. .. .	.. .. .	Ant. Dionysias
			Arctas king of Arabia takes the crown of Damascus.

B.C.	KINGS OF SYRIA : SELEUCIDÆ.	KINGS OF EGYPT : PTOLEMIES.	JEWISH PRINCES.	
83	Tigranes.			
80	.. .. .	Alexander.		
78	.. .. .	.. .. .	Alexandra.	
69	.. .. .	.. .. .	Aristobulus.	
65	Kingdom of Seleucidæ overthrown	P. Auletes .. ..	.. .. .	Damascus captured by Pompey.
63	.. .. .	.. .. .	Hyrchanus.	Pompey enters Jerusalem, imprisons Aristobulus, and makes Hyrchanus ruler.
62	.. .. .	.. .. .	.. .. .	Scaurus, the first Roman Prefect of Syria.
51	.. .. .	Cleopatra		
40	.. .. .	.. .. .	Antigonus	The Parthians conquer Syria and Palestine, depose Hyrchanus, and make Antigonus Prince.
37	.. .. .	.. .. .	Herod	Herod takes Jerusalem, and is made king by the Romans.
30	.. .. .	.. .. .	Cleopatra, the last of the line of the Ptolemies, commits suicide.	
25	Herod rebuilds Samaria, and calls it SEBASTE.			
22	The provinces of Trachon, Auranitis, and Batanæa given to Herod. Casarea-Philippi founded.			
20	Deposition and death of Zenodorus. His territory given to Herod.			
17	Temple rebuilt by Herod.			
3	Death of Herod. There is an error of four years in the common era.			
A.D.				
6	Archelaus, Herod's successor, is deposed, and Jerusalem placed under a Roman procurator.			
26	Pontius Pilate appointed procurator of Judæa.			
33	The CRUCIFIXION.			
37	Aretas king of Arabia captures Damascus. Paul's flight from the city took place about two years afterwards.			
70	Jerusalem destroyed by Vespasian.			
106	Bostra made capital of the country east of the Jordan. The BOSTRIAN ERA begins.			

A.D.	—			
266	Zenobia queen of Palmyra.			
272	Palmyra captured by Aurelian.			
611	The Persians, under Chosroes II., invade Syria.			
622	The Mohammedan Era called <i>el-Hijrah</i> begins July 16th.			
634	Damascus taken by the Saracens.			
637	Jerusalem taken.			
638	Antioch taken.			
661	Moawveh I. assumes the Khalifite, and establishes the seat of his government at Damascus.			
KHALIFS OF DAMASCUS.				
	A.D.		A.D.	
	Moawveh I.	705	Walîd I.	743
679	Yezîd I.	715	Sulimân.	744
683	Moawveh II.	717	Omar.	
	Mirwân I.	720	Yezîd II.	Ibrahîm.
684	Abdelmelek.	724	Hâshem.	Mirwân II.
750	The dynasty of the Omeayades overthrown, and the Khalifite removed from Damascus.			
969	Syria and Palestine brought under the dominion of the Fatimite Khalifs of Egypt.			
1075	Syria captured by Atsis, general of Melek-Shah.			
1098	Antioch captured by CRUSADERS.			
1099	Jerusalem taken by storm. Godfrey elected King.			
FRANK KINGS OF JERUSALEM.				
	Godfrey.			
1101	Baldwin I.			
1118	Baldwin de Burg II.			
1131	Fulk.			
1143	Baldwin III.			
1163	Almeric.			
1174	.. .. .		Death of Nur ed-Dîn. Saladin succeeds him in the government of Damascus.	
	Baldwin IV.		This king a leper.	
1181	Baldwin V.			
1186	Guy de Lusignan.			
1187	.. .. .		Saladin conquers the crusaders at Hattin, and takes Jerusalem.	
1189	Isabel		Married to — 1. Conrad; 2. Henry Count of Champagne; 3. Almeric of Lusignan.	
1191	.. .. .		Richard <i>Cœur de Lion</i> arrives in Palestine.	
1193	.. .. .		Saladin dies.	
1209	Mary		Married to John of Brienne.	
1225	Violante		Married to the Emperor Frederic.	
1228	Jerusalem restored to Christians by treaty.			
1240	Alice, daughter of Violante, claims the crown.			

A.D.	—
1241	The Tartars plunder Jerusalem.
1246	Henry, son of Alice, claims the crown.
1247	Hugh also claims it.
1291	<i>Acre</i> , the last possession of the Crusaders, lost.
1400	Syria conquered by Timur. Damascus plundered and burned.
1518	Syria and Palestine conquered by <i>Selim</i> , Sultan of Constantinople.
1832	Syria and Palestine conquered by Ibrahim Pasha.
1841	Syria and Palestine restored to the Sultan.

4.—INHABITANTS OF SYRIA AND PALESTINE.

The inhabitants of Syria and Palestine form a most interesting study. Their dress, their manners and customs, and their language, are all primitive. No European nation, with the exception perhaps of the Spaniards, bears the least resemblance to them. Like Spain, too, the best specimens of humanity are here found among the lower classes. The farther we go from the contaminated atmosphere of government offices, the more successful shall we be in our search after honesty, industry, and genuine patriarchal hospitality—the great, almost the only unadulterated virtue of the Arab. They are illiterate, of course, and extremely ignorant of all Frank inventions; but still there is a native dignity in their address and deportment, which will both please and astonish those who have seen the awkward vulgarity of the lower classes in some more favoured lands. Whether we enter the tent of the Bedawy or the cottage of the *fellâh*, we are received and welcomed with an ease and courtesy that would not disgrace a palace. The modes of salutation are very formal—perhaps some would call them verbose and even tedious. One is apt to imagine, on hearing the long series of reiterated inquiries after the health, happiness, and prosperity of the visitor who drops in, and the evasive replies given, that there is surely some hidden grief, some secret malady, which his politeness would fain conceal, but which the heartfelt sympathy of the host constrains him to search into. It is disappointing to discover, as every one will in time discover, that this is all form; and that the “thousand and one” *keif keifaks?* and *keif khâtêraks?* and *keif hâl sülhêtaks?* and *inshallah mabsûts?* and the equally numerous, but not very satisfactory responses of, *Ullah yusallêmak*, *Ullah yusallem khâtêrak*, *Ullah yahfûzak*, *Ullah yutarwel umrak*—are all phrases which mean nothing, so far as the feelings of those who use them are concerned. Still there is something pleasing in these inquiries, compliments, and good wishes, empty though they be. The gestures used in salutation are also graceful, if a little complicated. The touching of the heart, the lips, and the forehead with the right hand, seems to say that each one thus saluted is cherished in the heart, praised with the lips, and esteemed with the intellect. When peculiar deference and respect are intended to be shown, the right hand is first lowered almost to the ground, as a proof that the individual would honour your very feet, or the soil you tread. A still greater deference is implied in kissing the hand; and the greatest of all is kissing the feet. These latter, however, it is just as

[*Syria and Palestine.*]

dignified for travellers firmly, but courteously, to resist. Another remark may be made on a curious custom which universally prevails in Syria. An Arab when eating, whether in the house or by the wayside, however poor and scanty may be his fare, never neglects to invite the visitor, or passing wayfarer, to join him. And this is not always an empty compliment; indeed there are few Arabs who will not feel honoured by the traveller's tasting their humble fare. The invitation, however, is generally declined by a set courteous phrase. The word of invitation is invariably *tefuddhel*, the multifarious meaning of which I can only interpret by the Italian *favorisca*. The complimentary declinature is, *Ullah yezid fudhlak*, "May God increase your bounty." In passing his house, too, in company with a stranger, the Arab will always invite him in, by the same *tefuddhel*; and in presenting coffee, sherbet, fruit, or any other delicacy, the same word is used—in fact, with the exception of *bakhshish*, it is the most common and expressive word in the Arabic language.

In making purchases from an Arab, his politeness is almost amazing. When the price is asked, he replies, "Whatever you please, my lord." When pressed for a more definite answer, he says, "Take it without money." One cannot but remember, under such circumstances, Abraham's treaty with the sons of Heth for the cave of Machpelah (Gen. xxiii.). Our feelings of romance, however, are somewhat damped when we find that the price ultimately demanded is four or five times the value of the article. An Arab always tells you that his house is yours, his property is yours, he himself is your slave; that he loves you with all his heart, would defend you with his life, &c. &c. This all sounds very pretty, but it will be just as well not to rely too much on it for fear of disappointment. Nothing, however, is lost by politeness; and so one may seem to believe all that is said, and even utter an occasional *Ullah yutawwel 'umrak ya sîdy*, "May God prolong your life, O my lord!" by way of showing gratitude. The Arabs are most profuse in the use of titles. Every beggar will address his fellow with "O my lord," *ya sîdy* (pronounced *seedy*), or "Your excellency," *jênâbak*; while the traveller is generally *saadatak*, "Your highness." It has been too often the practice of Englishmen to "manage" their Arab servants and muleteers by bullying and browbeating; but this is a great mistake. Insolent *dragomen* generally resort to such practices to sustain their temporary tyranny. I need not say that such conduct is beneath the dignity of an English gentleman. Unvarying courtesy, accompanied with as unvarying *firmness*, will gain the desired object far more effectually. This is especially the case with the Bedawin, who can often be persuaded by a kind word when they could not be driven by a rod of iron. At the same time, any approach to undue familiarity should be immediately checked; the permission of such familiarity will be attributed by the Arab to weakness of character, perhaps in some cases to fear, of which he will not be slow to take advantage when occasion offers. To know one's place and keep it, and to know one's rights and insist on obtaining them, are all-important qualifications in Syria as elsewhere.

The only exception to the general politeness of the Arabs (by which name I call *all* the people of Syria) is to be found in some bigoted Muslims of the old school (generally confined to the great cities), who have for long centuries confounded the words *kâfer*, *kelb*, and *Nusrâny*—"infidel," "dog," and "Christian;" and have, consequently, treated them all with the same

contempt. The best way to deal with such people is to take no notice of them. They generally satisfy their dignity by muttering a curse, which can do no harm. Travellers should be cautious, in addressing Muselms, not to offend their prejudices. For example—the salutation, *Salāmu 'aleikum*, “Peace be upon you,” should never be used by a Christian in saluting a Muslem: it is the distinguishing salutation of the “faithful,” who alone claim the right of invoking peace on others. For the *kāfer* to invoke peace on the “believer” is an insult; so at least the Muselms argue, and it is useless to contradict them. A polite Christian, even when a Muslem honours him with the above salutation, will not return the otherwise uniform answer, *Aleikum es-salām*, “Upon you be peace;” but will employ some other phrase, so as to avoid even the semblance of offence. By keeping in mind these few remarks, and setting them down as the peculiarities of the country, which strangers will observe if they would not be thought vulgar and ignorant, the traveller or occasional resident may smooth his way and secure respect.

The modern inhabitants of Syria and Palestine are a mixed race, made up of the descendants of the ancient Syrians who occupied the country in the early days of Christianity, and of the Arabians who came in with the armies of the *khalifs* and settled in the cities and villages. The number of the latter being comparatively small, the mixture of blood did not visibly change the type of the ancient people. This may be seen by a comparison of the Christians with the Mohammedans—the former are undoubtedly of pure Syrian descent, while the latter are more or less mixed; and yet there is no visible distinction between the two classes save what dress makes. Every one, however, can at a glance distinguish the Jew, the Turk, or the Armenian, each of whom is of a different race.

The whole inhabitants may be best considered as “Religious Sects.” It is religion which has made most of the real distinctions that are found to exist among them, though difference of climate and mode of life have also had their effect on dress and minor matters. The mountaineer, for example, has his bag-trousers of immense capacity, his stiff embroidered jacket, and his trim turban; while the Bedawy of the desert is *sans-culottes*, and his raiment consists of a loose calico shirt, over which is occasionally thrown the *abba*, and on his head is the *kufiyeh* bound with a twisted rope of camel's hair. The city gentleman struts about in his flowing robes, yellow slippers, red over-shoes, and turban of spotless white or embroidered Indian muslin; while the *fellāh* of the Anti-Lebanon hills or Damascus plain looks more active in his gay-coloured spencer and short Turkish trousers. The inhabitants of some of the villages of Palestine, and of the plains of Hamah, seem to carry most of their wardrobe on their heads, for the enormous turban is out of all proportion to the scanty shreds that cling round the body.

I shall now glance at the several religious sects, &c.

1. THE MOHAMMEDANS.—These are and have been for many centuries the “lords of the soil,” and they constitute the great majority of the community. They are proud, fanatical, and illiterate. They are taught by the faith they hold to look with contempt on all other classes, and to treat them not merely as inferiors but as slaves. They are generally noble in bearing, polite in address, and profuse in hospitality; but they are regardless of

truth, dishonest in their dealings, and immoral in their conduct. In all large towns the greater proportion, especially of the upper classes, are both physically and mentally feeble, owing to the effects of polygamy, early marriages, and degrading vices; but the peasantry are robust and vigorous, and much might be hoped for from them if they were brought under the influence of liberal institutions, and if they had examples around them of the industry and the enterprise of Western Europe. Experience, indeed, has already shown that they are not slow to adopt the improvements of other lands.

In religion the Mohammedans of Syria are *Sonnites*, or Traditionists—that is, in addition to the written word of the Koran, which they acknowledge with all others, they recognise the authority of the *Sonna*, a collection of traditional sayings and anecdotes of the “Prophet,” which is a kind of supplement to the Koran, directing the right observance of many things omitted in that book. They are in general very exact in the observance of the outward rites of their religion; and in Islâm there is little else but outward rites. Their fast of *Ramadân* is kept by a vast majority with scrupulous care; but it must be admitted that long abstinence has not the effect of sweetening their temper or improving their morals. The Mohammedan is proud of his faith, and resents to the utmost of his power every insult offered to it. He does not intrude the subject on strangers, and strangers should be careful not to offend his prejudices or excite his fanaticism. In all intercourse with them a dignified, upright, and straightforward manner and policy will command respect and secure in the easiest way every honest object. It needs both tact and penetration to deal with them in political matters, for they make free use of lies and deception.

Besides the *Sonnites* or orthodox Mohammedans, there are several other sects, which we must class under the common name Mohammedan.

The *Metâwileh* (sing. *Mutawâly*) are the followers of Aly, the son-in-law of Mohammed. His predecessors, Abu Bekr, 'Omar, and Othman, they do not acknowledge as true khâlifis. Aly they maintain to be the lawful Imâm; and they hold that the supreme authority, both in things spiritual and temporal, belongs of right to his descendants alone. They reject the *Sonna*, and are therefore regarded as heretics by the Orthodox. They are allied in faith to the Shiites of Persia. They are almost as scrupulous about cleanliness and uncleanness in their ceremonial observances as the Hindoos. The traveller will do well to bear this in mind as he passes through their territories, both that he may not give offence by undue familiarity, and that he may not take offence should he find himself treated as an unclean animal. They will neither eat nor drink with those of another faith, nor will they even use the ordinary drinking-vessels or cooking-utensils of others. I have seen them deliberately break a vessel which a traveller had unwittingly put to his lips.

The districts in which they chiefly reside are Ba'albek, where their chiefs are the noted family of Harfûsh, for many years the pests of the country; Belâd Beshârah, on the southern part of the Lebanon range; and a district on the west bank of the Orontes, around the village of Hurmûl. They also occupy several scattered villages in Lebanon.

The *Nusairîyeh* or *Ansairîyeh*.—It is not easy to tell whether these people are to be classed among the Mohammedans or not. Their religion still remains a secret, notwithstanding all attempts lately made to dive into

their mysteries. They are represented by Asseman as holding a faith half Christian and half Mohammedan. They believe in the transmigration of souls; and observe in a singular, perhaps idolatrous manner, a few of the ceremonies common in the Eastern Church. They inhabit a range of mountains extending from the great valley N. of Lebanon to the gorge of the Orontes at Antioch. They are a wild and somewhat savage race, given to plunder, and even bloodshed, when their passions are excited or suspicion roused; their country must therefore be traversed with caution.

The *Ismâîlyeh*, who inhabit a few villages on the eastern slopes of the Ansairiyeh mountains, resemble the former in this, that their religion is a mystery. They were originally a religious-political subdivision of the Shiites, and are the feeble remnant of a people too well known in the time of the Crusades under the name of *Assassins*. They have still their chief seat in the Castle of Masyâd, on the mountains W. of Hamâh.

2. THE DRUZES. (The generic name in Arabic is *ed-Derûz*—sing. *Durzy*).—This remarkable sect calls for a somewhat more minute notice than the others, for two reasons:—First, because their religious tenets have excited a good deal of interest in Europe; and second, because they are generally regarded as allies of England, and English travellers are likely to hear and see much of them.

The peculiar doctrines of the Druzes were first propagated in Egypt by the notorious Hâkim, third of the Fatimite dynasty. This khâlif, who gave himself out for a prophet, though he acted more like a madman, taught a system of half-materialism, asserting that the Deity resided in Aly. In the year A.D. 1017 a Persian of the sect of Batenis, called Mohammed Ben-Ismaîl ed-Derazy, settled in Egypt, and became a devoted follower and stimulator of Hâkim. He not only asserted the absurd pretensions of the new Egyptian prophet, but he added to his doctrines that of the transmigration of souls, which he had brought with him from his native country; and he carried his fanaticism to such an extent that the people at last rose in a body and drove him out of Egypt. He took refuge in Wady et-Teim, at the western base of Hermon; and, being secretly supplied with money by the Egyptian monarch, propagated his dogmas, and became the founder of the Druzes. His system was enlarged, and in some degree modified, by other disciples of Hâkim, especially by the Persian Hamza, whom the Druzes still venerate as the founder of their sect and the author of their law. Hamza tried to gain over the Christians by representing Hâkim as the Messiah whose advent they expected. Such was the origin of the Druze religion.

The tenets, and especially the mode of worship, of the Druzes are still kept strictly secret. A few of their books have found their way into the public libraries of Europe. From these Da Sacy has compiled an account of such of their doctrines as are revealed in them; but many of their rites and ceremonies are unintelligible. Their Confession of Faith, so far as known, consists of the following propositions:—

(1.) The Unity of God, and his manifestation of Himself to men in the persons of several individuals, the last of whom was Hâkim.

(2.) Five superior spiritual ministers always existing. These have also appeared in the persons of men at various periods. The chief of them were Hamza and Christ.

(3.) The transmigration of souls. The souls of men never pass into animals.

(4.) The belief in a period when their religion shall be triumphant—Hâkim shall reign, and all others be subject to him for ever.

(5.) The seven points of Islâm are set aside, and the following substituted:—1. Veracity (to each other). 2. Mutual protection and aid. 3. Renunciation of all other religions (implying persecution of others). 4. Profession of the unity of Hâkim (as God). 5. Contentment with his works. 6. Submission to his will. 7. Separation from those in error and from demons.

As regards religion the Druzes are divided into two classes, the “initiated,” (*'Okkâl*) and “ignorant” (*Juhhâl*). In this respect they bear a closer resemblance to the ancient idolators of Egypt, Syria, and Persia, than any other sect now existing. With the *'Okkâl* the rights and ceremonies remain secret. The holy books are never exhibited but among themselves. They have some ceremonies, or are supposed to have some, which are less pure and spiritual than those set forth in their creed. They assemble in their chapels (*Khûlweh*) every Thursday evening, refusing admission to all others. What they do then and there is unknown. It is a kind of freemasonry, which others are unable to penetrate. A figure of a calf, made of brass or other metal, has been found in their places of worship, and is supposed by some to be an idol; but others affirm that it is only used as a representation of systems of worship which they despise, and which, as thus symbolized, they hold up to ridicule. There can be no question that their books, so far as known, do not seem to favour idolatry. Their places of worship are usually in remote but conspicuous spots—most of them on the summits of hills. Absolute privacy is the object.

The *'Okkâl* are professedly very strict in their mode of life, abstaining from wine and tobacco, and (what is much more difficult) from all money and goods obtained fraudulently. But a dispensation is easily obtained. Wine may be good for the stomach; and may, therefore, be taken as a medicine.—A pipe helps digestion; and who could condemn its moderate indulgence?—Even money, too, however obtained, has only to be exchanged for that of an honest man, if such a man can be got, and then it may be appropriated with impunity.

There can be little doubt that the Druzes are more a political than a religious body. Their secret meetings are more for collecting and communicating information than for any acts of worship. Their *'Okkâls* are the chief advisers both in peace and war. The whole country in which they reside is divided into districts; each district has its council of *'Okkâl* assembling weekly; a delegate from each council appears at each meeting of the councils of the bordering districts to hear and to communicate everything that has occurred affecting the Druze interests. The rapidity and accuracy with which news is thus propagated throughout the whole body is astonishing, and is of vast importance in time of war. Their religion is, outwardly at least, very accommodating. They are ready, in the widest sense, to become “all things to all men,” that their own ends may be served. With the Mohammedans they are Mohammedans, that they may reap the benefit of their alliance; and with the Christian officers of England they were willing not many years ago to become Christians, that they might secure the all-powerful protection of our country. They unques-

tionably constitute one of the strongest and most united parties in Syria. They are not so numerous, but they are far more warlike than the Maronites. They are industrious and hospitable when at peace; but in war they are noted for their daring ferocity, and, when prompted by a spirit of revenge, they will not rest till they have shed the blood of their enemy. They occupy the southern section of the chain of Lebanon; their great strongholds being around Jezzîn and Mukhtârah, and in the valley of Bârûk. They also abound in the villages on the eastern and western declivities of Hermon, and in Jebel Haurân. There are a few in Damascus and in one or two villages around it. Their numbers may be estimated at about 78,000.

3. THE CHRISTIANS are divided into several sects, the origin and tenets of which the traveller may wish to know.

The Greeks.—These are the most numerous of the Christian sects. They are called Greeks (*Rûm* in Arabic) simply because they profess the Greek faith, and belong to the Greek or Oriental Church. They are, almost to a man, Syrians both by birth and descent; and there is not a trace either in their spoken language, or in the language of their public services, of any national affinity with the people of Greece. The total number of those who belong to the Greek Church in Syria and Palestine has been estimated at 115,000; while all the other Christian sects put together amount to 326,000.

The doctrines and ritual of the Greek Church in Syria are the same as in other countries. The principal points on which they differ from the Romish Church are:—1. The calendar. 2. The procession of the Holy Spirit. 3. The exclusion of images from sacred buildings (pictures are freely admitted, *if not too like life*). 4. The rejection of a purgatory. 5. Communion in both kinds. And 6. The marriage of the secular clergy. In almost all other respects, the doctrines and ritual are like those of Rome. The homage paid to pictures, saints, and angels; the superstitious rites and ceremonies stately practised; and the disgraceful orgies of the celebrated "Holy Fire," prove but too clearly that the Greek Church has fallen as far from apostolic purity as her Western sister.

The Greek Church in Syria is divided into the two Patriarchates of Antioch and Jerusalem. They are nominally independent, but virtually under the control of the Primate of Constantinople. The jurisdiction of the Patriarch of Antioch, who usually resides at Damascus, extends from Asia Minor to Tyre; and includes (in Syria) the eight bishoprics of Beyrout, Tripoli, Akkâr, Laodicia, Hamâh, Hums, Saidnâya, and Tyre. The Patriarchate of Jerusalem includes the whole of Palestine, and the country east of the Jordan; and has under it the following bishoprics:—Nazareth, 'Akka (Acre), Lydda, Gaza, Sebaste, Nâbulus, Philadelphia, and Petra. Among these the bishop of 'Akka is the only prelate who resides in his diocese; all the others are in the convent at Jerusalem. The patriarch generally remains at Constantinople.

The Greeks enjoy the privilege of having their religious worship conducted in their own language, a privilege denied to every other sect in Western Asia except the Greek Catholics. It is unfortunate, however, that nearly all the higher clergy are foreigners, and few of them learn to speak the Arabic language. They all look to Russia as their natural protector, and

Russian gold is profusely expended in the erection and decoration of their sacred edifices, and in the support of schools. There is no college in Syria for the education of the Greek clergy; and the parish priests are selected from among the laity, with no other fitness for the sacred office than that which the ceremony of ordination confers. They *must* all be married men, and many of them still continue their trades or ordinary occupations after their appointment to the priestly office.

The Syrians, or Jacobites, originally separated from the Eastern Church, on account of Monophysite heresy. The Syriac language, though not now understood by the people, is still used in the Church services. Their acknowledged head is the patriarch, who resides in Mesopotamia. Their numbers in Syria are very small. The village of Sûldûd, three days' journey N.E. of Damascus, may be regarded as their head-quarters. From this place they have sent out little colonies to Hums, and to several villages in the surrounding country. There are also a few families in Damascus, Nebk, Kuryetein, Hamâh, and Aleppo. They are looked upon by all the other sects as heretics, and because they are few and poor they are generally despised; but they are a brave and industrious community.

The Maronites.—This sect originated during the Monothelitic controversies of the 7th century. A monk, called *John Maron*, who died in 701, was the great apostle of this heresy among them, and they consequently received his name. In the year 1180 they renounced their Monothelitism, and submitted to the authority of the Pope, since which time they have been characterised by an almost unparalleled devotedness to the see of Rome. In order to increase the influence of Rome among them, a college was founded in that city by Gregory XIII., for the education of a select number of their youth, who should afterwards return to their native land to occupy important stations in their church. The two celebrated Oriental scholars and authors, J. S. and J. A. Assemanns, were Maronites, trained in the College of the Holy See.

It is somewhat remarkable, however, that a church so devoted to the interest of the Papacy should differ in some important points from the Latin ritual. The ecclesiastical language of the Maronites is wholly Syriac; the name of their patron saint, *Maron*, is not found in the Roman calendar; they have their own distinct Church establishment; and every candidate for the priesthood, who is not already under the vow of celibacy, is permitted to marry before ordination.

The Maronites are found in small communities in all the large towns from Aleppo to Nazareth; but they are at home in Lebanon. This mountain range they inhabit more or less throughout its whole extent, but their great stronghold is the district of Kesrawân. The Druzes are their hereditary foes, owing chiefly to the wicked policy of the Turkish government. They are superior in daring and united action to the Maronites, though the latter have the advantage in numbers; their community being estimated at 220,000 souls. The patriarch is selected by the bishops, but receives his robe of investiture from Rome. His usual residence is the convent of Kanobin, in the romantic glen of the Kadisha, a few miles below the Cedars. The number of Maronite convents is greater in proportion to the people than is found in any other sect in Christendom. Lebanon is the home of monkery. There are altogether 82 convents, containing about 2000 monks and nuns, and enjoying a revenue of some 70,000*l.* sterling per-

annum! The instruction of the people, and of the great body of the clergy, is as deficient as in most other Christian sects in this land. For a select few of both classes, a college has been established at 'Ain Warkah in the Kesrawān, which takes a higher stand than any other native institute in Syria. The Maronites are brave, independent, and industrious; and their native mountains, though steep and rugged, are the garden of Syria. But they are illiterate and superstitious, and their clergy thus exercise an almost unlimited sway over them both in politics and religion.

The *Papal Schismatic Churches* are generally called the *Greek-Catholic* (or *Melchite*) and the *Syrian-Catholic*. These have both sprung from the missionary efforts of Romish priests and Jesuits during the last two centuries. As the object has been to gain partisans, more pains have been taken to obtain nominal submission to the authority of the Pope than any real change of doctrine and ritual. The Greek-Catholics have their own Patriarch of "Antioch and all the East," as he is somewhat pompously styled, who is elected by the superior clergy. They take, indeed, the Occidental view of the procession of the Holy Spirit, believe in purgatory and the Pope, and eat fish in Lent; but otherwise they have been subjected to no change in passing from one jurisdiction to another. They still retain their Arabic service, their Oriental calendar, their "communion in both kinds," and their married clergy. This sect embraces a large number of the most enterprising and wealthy Christians in Syria, and possesses considerable influence. Their late Patriarch Maximus was a talented politician, given to intrigue like all Orientals, and not over-scrupulous as to the means employed. The community numbers about 40,000, of whom the greater part are in Damascus, Aleppo, and Beyrout.

4. THE JEWS.—A sketch of the inhabitants of Syria and Palestine could not be regarded as complete without a notice of the Jews. They are in one sense the most interesting people in the land. For 18 centuries have they been driven forth from the home of their fathers, and yet they cling to its "holy places" still. They moisten the stones of Jerusalem with their tears; "her very dust to them is dear," and their most earnest wish on earth is that their bodies should mingle with it. The tombs that whiten the side of Olivet tell a tale of mournful bereavement and undying affection unparalleled in the world's history.

The Jews of Palestine are all foreigners. They have come from almost every country on earth to visit the graves of their forefathers, and to lay their dust by their side. They live almost exclusively in the four holy cities, Jerusalem, Hebron, Tiberias, and Safet, and their whole number does not exceed 9000.

Altogether different from these are the Jews of Damascus and Aleppo, who have as good a right to the title of *natives* as any other of the inhabitants of Syria. They are Arabs in language, habits, and occupations, in so far at least as religion will permit. Some of them are men of great wealth and corresponding influence. For generations they have been the bankers of the local authorities, and have often fearfully realized all the strange fluctuations of Eastern life—now ruling a province, now gracing a pillory—at one time the all-powerful favourites, at another the disgraced and mutilated outcasts. The head of the chief Jewish family in Damascus was, in the beginning of the present century, the banker and prime minister

of the notorious Jezzâr, Pasha of Acre. He was for a time the actual ruler of a large section of Syria; but the scene soon changed. He first lost an eye because he was proud, then the nose because he was handsome, and lastly the head because he did not please his master! The Jews of Syria number about 15,000 souls.

5. THE TURKS are few in number, strangers in race and language, hated by every religion and class, wanting in physical power, destitute of moral principle, and yet they are the despots of the land. The Arabs have a proverb that, "though a Turk should compass the whole circle of the sciences, he would still remain a barbarian." Those occupying the higher government situations in Syria are Turks, almost to a man. They obtain their power by bribery, and they exercise it for extortion and oppression. The character of the Turks has been ably sketched by Hamilton:—"They are all ignorant and presumptuous, vain and bigoted, proud without any feeling of honour, and cringing without humility; they cannot resist the temptation of money or the prospective benefit of a lie. In their government and administrative duties they are tyrannical and overbearing, in their religious doctrines dogmatical and intolerant, and in their fiscal measures mercenary and arbitrary. They are as ignorant of their own history as of that of other nations; and this is the case even with the better educated, who are in most respects far inferior in character, probity, and honour to the peasants and lower classes. As long as the Turk is poor, and removed from temptation, he is honest; but no sooner is he appointed to office, or obtains the management of public money, than his uneducated mind is unable to withstand the charm, and he becomes a peculator and a thief. He appropriates to himself whatever he can lay hands on, and oppresses those below him; while, for the sake of securing his ill-gotten plunder, he propitiates his superiors by bribery and adulation. This has undoubtedly led to the demoralizing practice of the Turkish government of selling all places to the highest bidder, allowing him, in return, to make the most he can out of the unprotected subjects by extortion and taxation." Whatever we may think of Mr. Hamilton's English, there cannot be a doubt as to the accuracy of his opinions. The Turkish rulers of Syria are here drawn to the life. Every pasha, in coming to the country, knows that his term of office must be short, and therefore his gains must be large. The country has thus been robbed of its wealth, and a tax imposed on industry and enterprise. The influence of British consuls has of late years put some check on this system of spoliation; and it is to be hoped that the recent reforms in the laws of the empire may save Syria from ruin.

One thing will not fail to strike the observant Englishman in Syria, and that is, that patriotism is unknown. There is not a man in the country, whether Turk or Arab, Mohammedan or Christian, who would give a para to save the empire from ruin; that is, if he be not in government pay, in which case of course his salary and the empire would go together. The patriotism of the Syrian is confined to the four walls of his own house; anything beyond them does not concern him—selfishness reigns supreme. The consequence is, that there is not a road in the whole country; the streets of the great cities and villages are in winter all but impassable, and in summer reeking with the stench of dead dogs and cats and other abominations. Dogs

are the only scavengers; anything which is too corrupt or filthy for them to eat, rots where it lies. It sometimes happens that a *roué* pasha takes a pious fit, and spends a tithe of his ill-got gains in building a bridge or adorning a mosk, to smooth his way to paradise; but the moment the work is finished the process of dilapidation begins, and nobody ever dreams of repairs. One would imagine, in traversing Syria, that the whole country had recently been shaken to its centre by some fearful earthquake, there are so many broken bridges, ruinous mosks, and roofless caravansaries. It is emphatically a land of ruins, and ruins are increasing in number every year.

The following works may be consulted on the inhabitants of Syria:—

For the *Mohammedans*, their religion, manners, &c.—Sale's *Koran*, Preliminary Discourse; Burckhardt's *Travels in Syria*, *Notes on the Bedouin and Wahabys*, *Arabic Proverbs*, and *Travels in Arabia*; Lane's *Modern Egyptians*; Russell's *Natural History of Aleppo*; Porter's *Five Years in Damascus*.

For the *Druzes*—De Sacy's *Exposé de la Religion des Druzes* is still the best. Some information may be collected from Colonel Churchill's *Mount Lebanon*, if the reader has patience enough to wade through it.

The best condensed account of the Christian sects will be found in Wilson's *Lands of the Bible*, vol. ii., where there is a full reference to authorities. Statistics and general details are given in Ritter's *Palästina und Syrien*.

5.—THE CLIMATE OF SYRIA AND PALESTINE.

There is perhaps no country in the world, of the same extent, which possesses a greater variety of climate and temperature than this. The high altitudes along the brow of Lebanon are as cool and pleasant during the summer months as France or England; while the deep depressions of the Jordan valley, and the shores of the Dead Sea, make those regions as hot and debilitating as the plains of Southern India. The whole seaboard, owing to its exposure to the sun, and its being sheltered by the mountain-ranges behind, is very sultry; and in some places, such as Tripoli and Alexandretta, unhealthy. But there are other spots along the coast, such as Beyrout and Sueidiyah, where the soil is dry and the air pure, and these form excellent winter residences for invalids. The temperature and climate in the various parts of the interior depend on the elevation and the nature of the soil. Jerusalem is high and breezy; but the unclouded sun, being reflected from the white parched rocks around, renders it unpleasant and oppressive during the day. In Palestine rain seldom falls from the end of April till the beginning of October, and clouds are rare. The whole country is thus parched; vegetation, except where streams of water flow, is extinguished; and the air, during the long summer day, becomes so hot and dry as to render travelling unpleasant if not actually dangerous.

In Lebanon, on the other hand, though the sun may be powerful, the air is fresh and balmy; while the dense foliage of its sublime glens gives a pleasant shade, and its foaming torrents diffuse an agreeable coolness even during the midday heat. The wanderer may thus select his noonday resting-place, and recline for hours amid the noblest scenes of nature, beneath the beetling cliff, or the spreading branch, or the gray ruin—to resume his

journey when the sun declines towards the "great sea." The stalwart frames of the inhabitants of Lebanon are the best certificates of its bracing climate. The way in which the people digest and "thrive on" rancid oil, raw vegetables, and other abominations, speaks volumes for the peptic character of the mountain air. The air, except where artificial irrigation is carried to an undue extent, is extremely dry, and malaria is almost unknown.

In Palestine the autumnal rains commence about the latter end of October or the beginning of November; in Lebanon they are a month earlier: they are usually accompanied with thunder and lightning; they continue for two or three days, not constantly, but falling chiefly during the night; for the two succeeding months they fall heavily at intervals. January and February are the coldest months; but in Palestine frost is seldom seen, and the cold is not severe. Snow falls in the higher altitudes, though it is very rare in the low plains and along the coast. While I pen these lines in the old city of Damascus the snow is 8 inches deep on the terrace of my library, and the ice $\frac{1}{4}$ inch thick on the fountain in my court. And yet, strange to say, on the western declivities of Lebanon the snow seldom whitens the ground at a lower elevation than 2000 ft. Rain continues to fall at intervals during the month of March; in Palestine it is very rare in April, and even in Lebanon and northern Syria the few showers that occur are generally light. During the past year, however (1856), there was very heavy rain, accompanied with thunder, all over the region of Lebanon, extending to Beyrout and Damascus, on the 28th and 29th of May; but the oldest inhabitant had never seen the like before: it created almost as much astonishment as the thunder and rain which Samuel brought upon the Israelites during the time of wheat-harvest. (1 Sam. xii.)

In the valley of the Jordan the barley-harvest begins as early as the middle of April, and the wheat a fortnight later. This should serve as a warning to travellers to avoid that "hot-house" after this period. In the hill-country of Judæa reaping commences about the beginning of June, while in Lebanon the grain is seldom ripe before the middle of that month. A pretty accurate index is thus given of the relative temperature of the different districts. It is not easy to ascertain the exact ranges of the thermometer, as a great deal depends on the position of the instrument, and we have neither observatories nor meteorological societies in the country. I have not unfrequently seen a difference of 6° in two thermometers in the same house, and both in the shade. In Aleppo, according to Russell, the range of the thermometer is very great, sometimes descending below zero and rising above 100° Fahr. During a residence of more than six years in Damascus I have never known the thermometer fall below 23° or rise above 95°. Of the temperature of Jerusalem I have no register, but the remarks of Dr. Robinson give a good general idea of it:—"During our sojourn, from April 14th to May 6th, the thermometer ranged at sunrise from 44° to 64°, and at two P. M. from 60° to 79°. This last degree of heat was felt during a sirocco, April 30th. From the 10th to the 13th of June, at Jerusalem, we had at sunrise a range of from 56° to 74°, and, at two P. M., once 86°, with a strong N.W. wind; yet the air was fine and the heat not burdensome. The nights are uniformly cool, often with a heavy dew." Schubert gives the average range during the hottest part of summer at 23° to 24° Réaumur., or 84° to 86° Fahr. There is little difference between

the summer temperature of Jerusalem and Damascus, but the latter is much colder in winter.

6.—THE BEST SEASONS FOR VISITING SYRIA AND PALESTINE.

The preceding remarks on the climate and temperature go far to enable each one to judge for himself in this respect. In a country where there are no railways, coaches, or even public roads, progress must necessarily be slow, and the summer's sun and winter's rain are alike to be avoided. Travellers must remember, too, that there are no "snug" inns along the great thoroughfares of Syria, with the cheerful chamber, the well-aired bed, and the tempting *cuisine*, to make one forget the fatigues of a day's ride, or to afford a pleasant asylum from the drenching rain and muddy road; *cuisine*, bed, chamber, house, everything must be carried along. Travellers must be like the patriarchs of old, "dwellers in tents,"—that is, if they do not prefer a bivouac like Jacob. Tent-life is very romantic; it reads well in a poetical traveller's journal, and there is a real charm in it too. There are few who have tried it but will look back to it as to a sunny spot on the cloudy landscape of memory. But it requires fine weather: it is no pleasant task to pitch your tent and spread your bed in mud: there is little romance in canvas when the rain is pouring through it. I would therefore say that winter is not the time for a Syrian tour.

But on the other hand a *coup de soleil* or a Syrian fever is not an agreeable alternative. Next to a drenching rain, a burning unclouded sun is the greatest hindrance to the man who wishes to enjoy, and profit by, a journey in this land—for the *invalid* to encounter either is absolute madness. And then the total absence of rain during the summer destroys every particle of verdure, and takes away every vestige of freshness and beauty from the hills and plains of Palestine. The whole landscape assumes an aspect of drought and barrenness that not merely renders it uninteresting, but even painful to look at. The language of Scripture is graphic and true—"The heaven becomes brass, and the earth iron." As autumn approaches the face of nature is still more dry and parched. The few streams and fountains fail, and the physical and animal world looks forward with longing to the return of refreshing showers. Summer then is not a pleasant season for a "Pilgrimage to Palestine." I have seen some who have braved the summer's heat, and I have known others who have encountered the winter's storms, but I have also more than once seen the fatal effects of such imprudence. The little cemeteries of Beyrout, Damascus, and Jerusalem have received the bones of not a few who have entered Syria in the bloom of youth and pride of health.

The spring and autumn remain to the traveller, and of these he should take full advantage. During nearly five months in the year he can wander about with safety and pleasure. The autumn, perhaps, is more uniformly "fair" than the spring; but then nature wants its bloom. The autumn in Syria is charming—nothing can surpass the balminess of the air; and dwellers in tents may laugh at thoughts of damp. There is no danger of muddy roads or swollen rivers; but I would recommend the wayfarer to carry a water-bottle at his saddle, for it is a thirsty season. Autumn has another charm: it is the vintage season; and where is the man who does not long to taste the grapes of "Lebanon," and pluck the bunches of

"Eshcol"? Those who have spent the summer in Germany might reach Beyrout by the Constantinople or Smyrna steamer about the beginning of September; or, should they wish to visit Antioch and the north, they may debark at Lâdikiyeh (better known in the west as *Latikia*), where the steamers touch. Alexandretta (Iskanderûn) would be more convenient, but the malaria of its pestilential marshes is particularly to be avoided at that season. Two months, or even two and a half, might be spent in journeying southward as the season advances, and the tour be completed by taking the steamer at Yâfa for Alexandria.

But most travellers will prefer the spring for a Syrian tour, and on the whole I recommend it. It has many advantages. It forms a kind of natural sequel to the luxurious monotony of a winter on the Nile; and thus, perhaps, it has become, *par excellence*, the grand orthodox tour. Some will desire to traverse the peninsula of Sinai, so noble in its scenery, and so holy in its associations; and to pass through the rock-hewn city of Petra—to perform, in fact, the "wilderness pilgrimage"—on their way to the "Land of Promise." Such should leave Cairo about the beginning of February, as they will have "forty days in the desert." This will bring them to Jerusalem in the middle of March—perhaps the very best season for visiting the Jordan-valley, the Dead Sea, and the plain of Philistia. They will be ready to set out northward early in April, and may thus finish a satisfactory and profitable journey at Beyrout about the 20th of May. The time spent at each place, and the consequent length of the tour, will, of course, depend on the peculiar tastes and objects of each traveller. Some may wish to "do" the country, for the mere sake of "doing it;" and they *can* "do" it in much less time. Others, again, will have biblical geography, or geological research, or some other favourite object in view, and they will make their own time. But it is taken for granted that a large majority of those who visit this land are attracted towards it by its classic and sacred interest. The scenes of Holy Writ, whose names are familiar as household words, they will wish to explore; every spot celebrated in Bible history, or haunted by the memory of patriarch, prophet, apostle, or of ONE greater than them all, they will want clearly pointed out, that fancy may enact the thrilling dramas over again on the old stage. Experience tells me that such will be thankful for a guide like the present, even though it lay not claim to infallibility, and that such will find the time I have indicated only too short to permit them to enjoy to the full the wondrous attractions of Palestine.

7.—MODE OF TRAVEL, REQUISITES FOR THE ROAD, &C.

The saddle is the only conveyance in this primitive land—at least it is the only one the ordinary traveller will ever think of using. It may be placed on horse, mule, or donkey, according to taste; but I strongly recommend a horse *for all*. Let him be carefully selected, especially for a lady. He ought to be strong, sure-footed, easy-paced, and somewhat spirited; for, if dull at first, what may be expected after a month's ride? A few gambols at the outset ought not to alarm even the nervous; a few hours' walk will quiet him, and then the elastic step of the proud little barb will be found far less fatiguing than the leaden monotony of the heavy hack. Ladies should by all means try their steeds for a ride of *some hours* before they engage them for a long journey; and the hint may be taken by gentlemen too.

When the day arrives for the final start, see that the *same animals* are produced. Let no excuse—not even unaccountable lameness, or seizure by government, or death itself—impose upon you. Do not be persuaded, however strong the assurances, that the substitute is better than the original. Insist upon having the animal you engaged, and you will get him in the end.

Some ladies consider a donkey more easily managed and much less formidable than a horse; but those who are afraid to mount a gentle little Arab will scarcely enjoy a ride through Syria. The pace of the donkey may be thought easier at first; but after a day or two, probably even an hour or two, the steady walk of the horse is far less fatiguing. In passing through the desert of Sinai camels alone can be used; on entering Syria they must be exchanged for horses. Donkeys and even horses may be brought through the short desert to Gaza. In an excursion to Palmyra camels are necessary, and then they are engaged at Damascus for that trip alone. Where expense is no object, horses may be taken to Palmyra.

I would advise those who wish as much comfort and ease as possible during long rides to bring their own saddles with them from England. The English saddle is much superior to the French, but it can rarely be met with east of Malta. Frank saddles, or something called by that name, may be occasionally found in the hands of dragomen and innkeepers at Jerusalem, or on sale at the shops of Beyrout. To ride day after day on an Arab saddle, with its short stirrups and narrow seat, is absolute torture.

For those unable, through age or ill health, to encounter the fatigues of a long journey on horseback, the easiest mode of conveyance is a light arm-chair, without legs (which are apt to get entangled among rocks), securely fastened on two long poles, like a sedan-chair. Two easy-paced mules attached to this machine carry the occupant with considerable comfort. A foot-board ought to be fastened on with straps; and an awning, something like a large umbrella, may be placed over it in such a way as to be easily moved from side to side, or taken down altogether in passing through low archways or beneath branches of trees. The common *Tahterawán*, or litter of the country, is not adapted to European modes of sitting. Arab ladies “squat,” and can thus enjoy a low seat, or no seat; but those accustomed to easy-chairs would scarcely relish such a position for seven or eight hours a-day. The *tahterawán* is besides a heavy, lumbering machine, severe on animals, difficult to manage, and wholly unfitted for mountain paths. A conveyance such as I have referred to above, if properly made, is light, easy, and suitable to every path. It must be remembered, however, that it will add much to the expense of a journey, as one extra animal and two extra men are needed for it alone. When required it must be brought from England, or made to order in some of the large towns of this country.

For the ordinary traveller in Syria a *dragoman* is indispensable. He fills the threefold office of interpreter, guide, and purveyor. It is now the general custom for travellers to agree with a dragoman by the day for the supply of all necessaries. The average rate for last year (1856-7) was about *1l. 5s.* a-head—some paid more. This includes everything—animals, servants, guides, guards, and *bakhshish* under every form and name. Wine, beer, and other strong drinks, are, of course, extras, to be provided by the traveller; but a *fair supply* should be carried at the expense of the dragoman. It is

necessary in all cases to draw up a contract, in which every particular is plainly written—one copy to be given to the dragoman, and one retained by the traveller. It would serve no object to give lists of eatables, drinkables, and other *et-ceteras* in this place, for each one has a taste of his own as regards the cuisine. The curious may see a full list in the '*Handbook for Egypt.*' There are, however, a few things I would recommend the more fastidious, and especially ladies, to take with them for their own use; and I advise them also not to trust such precious commodities to the exclusive care of servants, whether English or Arab.

1. Biscuits in air-tight tin cases. The *khubs* (Anglicè "bread") of Syria, though tolerable at first, very soon gets hard and dry, and there are no means of baking except in towns. The *khubs* of the villages is not unlike bad leather.

2. Portable soup and preserved meat for an occasional variety. Ham and dried tongue are also a pleasant change from bad mutton and skinny fowls.

3. Macaroni, vermicelli, arrowroot, and other such articles, are excellent, easily carried, and easily prepared.

4. Tea in small tin canisters. A cup of good tea, refreshing in any country, is especially so in the evening after a long Syrian ride. Tea may be had in Jerusalem, Beyrout, and Damascus, but it is generally bad.

5. White wines and good French brandy. I would caution travellers against the free or habitual use of either; but a little mixed with water may be occasionally beneficial. Ale and porter for such as wish them; in Syria they are almost universally *dear* and *bad*.

A comfortable folding iron bedstead, which can be so arranged as to form a sofa, with hair mattress, sheets, pillow-cases, and towels. These can be supplied by the dragoman; but they are often rickety and not always clean. A small musquito curtain to cover the face may be desirable; but in tent-life, with ordinary attention, no annoyance will be experienced from other insects. The hotels in Jerusalem, Damascus, and Beyrout are, *or ought to be*, perfectly free from all disagreeable intruders.

Instruments, Arms, &c.—The beaten tracts of Palestine—almost the only paths the ordinary traveller ever thinks of following—are now so well known that sextants, compasses, and barometers may be altogether dispensed with. Scarcely anything can be added to the large stock of general information by casual or cursory observations. I speak not, of course, of the professedly scientific traveller. I shall shortly call his attention to objects of interest and importance, to which he may advantageously devote his time. But it has become customary for the mere tourist to cumber himself with thermometers, pocket-compasses, and aneroids; and some poetical authors of popular "sketches" have soberly entered them upon the lists of necessaries, as if they themselves had experienced the advantage of them. It is enough to say here, that it requires much care and some experience to use efficiently the simplest instruments; and that a vast majority of the meteorological and geographical observations made even by learned and accomplished men have been found wholly useless. It is only when really new ground is entered upon that careful descriptions become valuable; and notes of distances, with *angles*, add to our geographical knowledge. Those who intend entering such fields should make due preparation beforehand.

The *artist*, however, will never want objects for his pencil, nor the poet

for his pen, amid Syrian life and scenery. The hallowed scenes of Bible history can never be too fully or too faithfully delineated, either on canvas or on the printed page. Every nook and corner of Palestine ought now to be made familiar to us as the home of our childhood, whether portrayed by their own bright sun, or by the magic touch of the pencil. Let artist and photographer continue their praiseworthy labours, till every hill and every vale, every proud column and every prostrate wall, that has a story in it, is carried away to the far west. The costumes of the people, their houses and utensils, their implements of husbandry and weapons of war, are all interesting, as all tend to throw fresh light on ancient history.

Every traveller should have his note-book and pencils to record incidents and describe scenes to which memory will look back with fond pleasure in after years. Descriptions written on the spot will "photograph" scenes and events on the mind. As to the propriety of publishing I say nothing. Every one must exercise his own good taste and wisdom in that respect. But a "journal" has a real and absorbing interest, apart from all thought of Albemarle Street or Paternoster Row.

In addition to his note-book, I recommend every traveller to take with him a good double "race-glass," such as is made by Chevalier of Paris. It is far preferable to the long telescope, as it gives a larger and clearer field, and is more easily used. A measuring-tape may be found useful by the curious.

The roads of Syria are not *always* safe or free from prowling bandits. A small "Dean and Adams" revolver may, therefore, prove a useful travelling companion by times. It should be worn in a leather belt so as to be visible, especially when the traveller sees fit to indulge in solitary rides or walks. The robbers of Syria are generally amateurs, who take up the profession when favourable opportunity offers. They will seldom venture on a party of Franks if there be any show of arms among them: but a few peasants, when they meet a timid traveller, will first beg, then demand, and finally take a *bakhshish*. By cool self-possession and a determined manner one can generally overawe them. There should be no blustering or hurry in such cases, for noise seems to rouse an Arab's "pluck;" but the traveller should be careful to show all whom it may concern, by the ease and dignity of his bearing, that, while he may enjoy a *joke*, it would scarcely be safe to trifle with him. The peasants of Palestine are almost all armed, so that men of peace have a warlike aspect; yet the instances are very rare indeed in which they have used their arms upon Franks. In times of political excitement or local feuds it may be always well to take a guard from the village chief or district governor—not that the strength of the escort will do much to drive away an enemy, but one thus secures a friend or two among the bandits themselves.

In visiting some of the less frequented districts an escort is absolutely necessary. In engaging them it should be clearly understood that they are really able to afford sufficient protection. As a general rule the escort should be composed of members of that tribe to which the country we propose to visit belongs. Even friendly tribes have no right to conduct strangers through the territories of others. It not unfrequently happens that adventurous chiefs will undertake such a task, and, for the sake of the pay, run the risk of a sound drubbing, if not worse. When an attack is made under such circumstances, and especially if it be by the regular

Bedawin of the desert, no attempt at resistance should ever be made. Leave the matter wholly to your escort, and act as if you had no interest in it whatever. It will be well to explain to the enemy that you had no intention of breaking the well-known laws of desert life; that you had engaged a sheikh to escort you under the impression he was the proper person; that he had become guarantee for your safety; and now it was his affair, not yours, if he had trespassed on the territory of others. A calm and conciliatory bearing, aided *in the end* by a small present, will in nine cases out of ten clear away all difficulties.

Medicines.—The pure air, bracing exercise, and necessarily plain cuisine of a Syrian tour, enable most people to throw pills and potions to the winds, and a regular medicine-chest thus becomes a mere honorary appendage. Some travellers, however, have suffered severely from boils, and not a few from diarrhoea. The former, a medical friend has suggested, might arise from the too free use of the Turkish bath. It is highly probable that the kneading, twisting, pulling, and scrubbing to which many think it necessary to submit, may have the effect of irritating the cuticle and weakening the frame; and this, joined to a change of food and climate, may induce boils. One thing I know, that during a seven years' residence I have never but once entered a Turkish bath, and I have never had a boil; while others, who thought it necessary to go through the operation almost immediately after their arrival in the country, have been afflicted with boils at intervals for years. Whether this be cause and effect is a question for the "faculty." If poetical travellers *must* have a bath, let it be in moderation—let them be deluged with hot water and scented soap *ad libitum*, but let them dispense with the "torture process," and *perhaps* they may thus escape the plague of boils.

Diarrhoea is generally caused by exposure to the direct rays of the sun, and occasionally by the use of green fruit and acid drinks. The sun, of course, cannot be avoided; but every care should be taken to protect the head, shoulders, and whole person from its influence. The proper clothing for a Syrian tour I shall afterwards specify, but I may observe here that flannel ought always to be worn, with thick woollen clothes over it, of light colour. Long experience has proved to me that these are the best defences against the sun of Syria.

For diarrhoea the following treatment may be adopted:—

First, an "aperient"—say

Calomel, 2 or 3 grains.

Rhubarb, 15 ditto.

Magnesia, a large teaspoonful.

To be taken at night. When this has freely operated (and if it do not, the rhubarb and magnesia should be repeated in the morning), take an occasional dose of the following mixture till the diarrhoea stops:—

Tincture of rhubarb } equal parts.
Tincture of catechu }

Add, oil of cinnamon 1 drop to each drachm of the compound. Dose, $\frac{1}{2}$ to 1 drachm. A few drops of laudanum may be added to each dose.

In this climate great caution ought to be used in taking large or frequent doses of calomel or opiates. They should never be resorted to except under

skilful medical advice. If the traveller adds to a supply of the medicines above mentioned a small quantity of each of the following, he will find himself abundantly provided:—

1. Sulphate of quinine.
2. Cream of tartar.
3. Sugar of lead.
4. Sulphate of zinc.

The two last are invaluable in case of ophthalmia or any temporary inflammation of the eyes. Some sticking-plaster and lint may be added to the little stock.

A spring tour in Syria is to the invalid an admirable sequel to a winter in Egypt. The soft and balmy air of the desert, with its cool nights and bracing mornings, gradually prepares him for a return to more northern climes. The noble scenery of the Sinai peninsula, with its holy associations, occasions sufficient excitement to release the physical frame from the depressing influence of melancholy. Then follow the rough rides over Syrian mountains; the constant variety of scene; the engrossing interest of place—all rose-tinted by a strong dash of danger and romance, that vastly enhances their charms. And more than the invalid might reap lasting benefit from such a ramble. The city merchant who has been cramped up for years within the dingy confines of a counting-house, and who has grown dyspeptic and gouty on London fog and turtle-soup; the “West-end” politician, whose physical man has been dried up by late “Houses,” later assemblies, and the harassing cares of party;—these, if they wish again to know what life and liberty are, should try a tour in Syria. After the murky magnificence of the London house, or the solemn splendour of the country mansion or baronial hall, Syria would be a new world. The pure air from morning till night and from night till morning; the constant exercise; the excitement of novel scenes and novel circumstances; the total relief of thought; and the relaxation of overstrained mental powers—all tend to make a new physical man, while they contribute in no small degree to give a healthy tone to the intellect. Great minds, like great libraries, are apt to collect dust and cobwebs, and an occasional thorough “cleaning out” makes reference more agreeable.

8.—HINTS ON LANGUAGE,—DRESS,—CONDUCT.

The *language* of the country is Arabic. It is spoken by the higher classes, especially in the large towns, with considerable purity; and it is a noble language. The people at large are ignorant of any other tongue. *Turkish* is the official language, because the pashas and higher government officials are universally Turks. Turkish also is spoken in many of the villages around Aleppo and towards the borders of Asia Minor. Syriac, the ancient language of the country, is now almost completely extinct. In all Syria there remain only three small villages in which it is still the vernacular; these are M'alûla, 'Ain et-Tineh, and Bûkh'a, on the eastern declivities of Anti-Lebanon. Syriac, however, is still the ecclesiastical language of the Maronite and Jacobite Churches.

As an interpreter is absolutely necessary to the Syrian traveller, it is useless to burden a Handbook with a collection of words and phrases. Indeed,

were such a collection spread before my readers, not one in fifty of them could pronounce the words intelligibly. Many of the Arabic letters have no equivalents in European alphabets, and the attempt to represent Arabic sounds by English letters may be considered labour in vain. The man who wishes to learn even a little Arabic had better begin with the alphabet, instead of blundering over half-a-dozen English consonants, by which some attempt to express a simple sound. The names of simple necessities are easily picked up from hearing them; for all other things the best way is to apply to the dragoman. All the large towns in the traveller's route swarm with polyglott dragomen. They are rogues of course; and it must be confessed that a profusion of English gold, scattered among them with no sparing hand by a succession of *Milordos*, has not improved their morals. They look upon travellers, especially English travellers, as so many well-fledged geese, which it is the bounden duty of every sharp-witted Arab to "pluck."

Dress.—In selecting a suitable dress for Syria the mode of locomotion should be first considered. The saddle is the only conveyance; a comfortable riding dress is, therefore, the best for ordinary wear. Every English gentleman knows that "tights" of strong cord, or close-fitting pantaloons of heavy tweed, with long boots drawn over them, enable one to bear rough rides with far more ease. Perhaps, if the parts next the saddle were covered with soft leather, like those of the Horse Guards, they would be still more comfortable and more durable—an important consideration in a long tour. The coat ought to be short and made of substantial light-coloured tweed, or shepherd's plaid. It is a great mistake to wear linen, or any other thin material. The body is thus exposed to the direct rays of the sun; the skin becomes dry, perspiration is checked, and fever or diarrhoea is the result. Woollen cloth is a non-conductor, and, when we are protected by it, the sun's rays fall harmless. The best hat is the broad-brimmed white or drab "felt." The crown may be thickly padded internally with cotton, and five or six folds of white muslin or calico may be advantageously wound round the exterior. Lightness and protection from the sun are the grand requisites. A pair of drab leather gloves, and wire "goggles" with fronts of green glass, will complete the costume. Many throw over the whole a white Arab barnis of very thin material, and this affords additional protection against both heat and dust.

To adopt the native costume when one is not only ignorant of the language, but unable to conform to the mode of salutation, sitting, walking, and riding of the people, is just an effectual way of rendering oneself ridiculous. It affords an excuse, too, for liberties and remarks which most people will wish to avoid. A calm and dignified bearing, with a neat simple style of dress, always commands respect in Syria with every class. But any attempt at semi-Bedawy, Grand Turk, or fancy-ball extravagances, will not fail to excite a smile among the sober Orientals; or, what is worse, it may occasion grievous mistakes as to nationality. In the cities of Syria, as in those of Europe, the plain dress of an English gentleman is by far the best for all visits of ceremony, whether made to native dignitaries or to British residents. The only variation requisite is a pair of over-shoes, to be taken off at the door of the chamber, or on the marble pavement, before stepping upon the dais of a Mohammedan of rank. His carpet is holy,—to be touched with forehead and lips at the hours of

prayer,—and must not be polluted by boots that have trodden the dust of the streets.

Another remark I may be allowed. It is not very dignified to see an English gentleman perched, *à la tailleur*, on the diminutive counter of a Damascus shopkeeper, whiffing his dirty *nargily*, or greasy *chibouk*. Such easy familiarity will accomplish no good end. On the other hand, the traveller should study to be courteous and polite to all; and to be kind, though firm, in his dealings with servants, muleteers, and guides. Brow-beating may compel submission for a time, but will never secure that respect and wholesome deference which are so essential to the peace and pleasure of a Syrian tour. Above all, keep the *dragoman* in his place. You can never expect a moment's comfort if you give him the "upper hand" in anything. In all intercourse with the Bedawin, whether in traversing the peninsula of Sinai, wandering among the mountains of Edom, or sweeping over the deserts of Palmyra, a calm, manly, courteous bearing is especially requisite. The wild tribes are apt to play upon the fears of timid travellers; and no lack of "scenes," and even "threats," will be extemporized to accomplish their desired object. Let the traveller show that he has good sense enough to smile at the one, and courage enough to despise the other, and he will almost universally gain his object.

Another observation I shall make, even at the risk of being accused of going somewhat beyond my province. Mr. Ford has well remarked in his admirable '*Handbook for Spain*' that "the English are thought to have no faith at all—to believe neither in the Pope nor Mahomet, but in gold and cotton alone; nor is this to be wondered at in Spain, where they have no ostensible religion, no churches or churchyards, no Sundays or service, except as a rare chance at a seaport in some consul's parlour. Being rich, however, and strong, they escape the contumely poured out in Spain on poor and weak heretics, and their cash is respected as eminently Catholic." This is little to the credit of either Englishmen or Protestantism. Those can scarcely afford to smile at the absurdities of Romanism, who lay themselves open to the charge of atheism. It is unfortunately the fact that English travellers have gained for themselves the same name in Syria as in Spain. They despise the fasts and feasts of Muslims and Christians; but they at least *seem* equally to despise the Sundays and services of their own church. The gentleman who would feel shocked at the bare idea of employing his labourers or workmen on the Sunday in his own country, does not scruple systematically to employ his muleteers or his guides on that day in Syria. It would add greatly to the respect which the English name inspires, if Englishmen were more careful to carry with them into foreign lands both the spirit and the form of that faith which is the pride and glory of their country; and it would tend to remove from them a grievous reproach if they would be always careful to distinguish between the liberty of the Gospel and the licence of infidelity.

9. PASSPORTS—CUSTOM-HOUSES—POST-OFFICE—MONEY, &c.

Passports are not necessary for Syria itself. Turkish officials never demand them; but the agents of French and Austrian steamers require them before a berth can be secured for any foreign port. *Firmands*, or *Boyyuruldies*, are of little or no use. They can now neither secure respect nor

command attention to wants, except in very rare cases. English gold is the best passport in Syria—more powerful than all the orders of Sultan or Pasha. It opens every door, save those of the mosks; and ere long they too will yield to the golden key.

The *Custom-house*, so far as travellers are concerned, is a mere name by which to introduce the word *bakhshish*. All articles for the private use of travellers pass free by treaty. The right claimed by the officials to open and examine is thus a mere form, which can be easily avoided by a small present. Dragomen generally manage the affair by giving *five* piastres to the officer, and charging *twenty* to their master.

The *Post-office* in Syria is yet in its infancy. There are weekly mails between Jerusalem and Beyrout, performing the distance in about four days; there is a bi-weekly post between Damascus and Beyrout, taking about 22 hours in fine weather, but occasionally a fortnight in winter; and there is a weekly Tartar from Damascus to Hums, Hamâh, Aleppo, and Constantinople—making the whole distance in 12 days. He leaves on Wednesday. All letters by these routes must be addressed in Arabic or Turkish, and prepaid. The Turkish posts have no connection with those of any other country; and consequently letters for foreign countries must be sent either through the consuls, or the post agents of those countries resident at the seaports. There is no English mail to Syria, but the French mail-steamers carry closed bags from the consulates to Alexandria. Letters sent in this way must be handed to the consuls, and cannot be prepaid. The French postal arrangement is quick and safe, though frequently altered. At present mail-steamers run every fortnight from the coast of Syria both to Alexandria and Constantinople. They touch at Alexandretta, Latikia, Tripoli, Beyrout, and Yâfa; and at any of these ports letters can be posted (prepaid or not) to Italy, France, England, or America. The postage to England is as follows:—

	Fr.	Cent.
Not exceeding $\frac{1}{4}$ oz.	0	60
„ $\frac{1}{2}$ oz.	1	20

and so on.

Those wishing to forward letters to England from the interior of the country must enclose them to some banker or merchant at a seaport.

A courier carries a letter-bag from the English consulate at Damascus to meet the French steamer at Beyrout on its way to Alexandria; and on the arrival of the mail from Alexandria he returns to Damascus with letters and despatches. Connected with this courier is another who crosses the desert to and from Baghdad on a dromedary in from eight to ten days. The latter is in the pay of the English consulate at Baghdad.

Austrian steamers also carry mails at intervals of 15 days from Beyrout to Smyrna, Constantinople, Germany, and England. Travellers should always inquire at the British consulates or agencies the time of the departure of the mails. Letters forwarded from England to travellers in Syria ought to be addressed to the care of the consuls at Beyrout, Jerusalem, Aleppo, or Damascus; or else to the care of a merchant or banker.

Money.—Circular notes are the safest and most convenient for small sums. Bills in “sets” are safer where a large amount is required in one draft. Travellers are recommended to negotiate as few as possible at Jerusalem or Damascus, where low exchange and high commission are the

order of the day. Beyrout is the best place for obtaining supplies of cash, for there is a branch of the Ottoman Bank, besides two English mercantile firms of the very highest respectability—*Messrs. William and Robert Black and Co.*, and *Mr. Heald*.

To no coin in the world can the appellation of “*filthy lucre*” be more aptly applied than to that of Turkey. And filthy as it is, there is not half enough of it to supply the wants of the country. The consequence is, that the gold and silver of nearly every nation in Europe is now current in Syria. The Turkish piastre, worth about 2*d.* sterling, is the standard by which all others are valued. There is no permanent fixed value, however, for any coin; and even in different localities coins have different nominal values. This is perplexing to the traveller, and still more so to the merchant and banker; but it must be endured till the government becomes rich enough and enterprising enough to strike a sufficient coinage of its own.

The coins most commonly met with are the following; and the values attached to them in piastres (Arab. *ghrúsh*, sin. *ghěrs*) and paras (Arab. *misáreh*, sin. *misaríyeh*) may serve as a general guide, though they will not apply accurately in every place.

TURKISH COINS.				FOREIGN COINS.			
<i>Gold.</i>				<i>Gold.</i>			
		Piast.	Par.			Piast.	Par.
Lira		108	20	Sovereign		117	20
Half lira		54	10	Half ditto		58	30
Ghâzeh		22	0	Napoleon		93	20
Half Ghâzeh		11	0	Half ditto		46	30
				Russian ruble		95	0
<i>Silver.</i>				<i>Silver.</i>			
Mejideh		22	0	Austrian ducat		55	30
Half ditto		11	0				
Quarter ditto		5	20	Spanish dollar		26	0
				5-franc piece		23	30
<i>Base Metal.</i>				Austrian dollar		25	30
Beshlik		5	0	Silver ruble		19	0
Half ditto		2	20				
Ghěrs		1	0				
Kâmâry		0	20				

The best and most convenient coin for Syria is the sovereign or napoleon in gold, and the Spanish dollar or 5-franc piece in silver. They are well known and pass freely everywhere. Turkish gold and silver are equally good, of course, if they can be had. The *ghâzeh* is an old coin, and generally light in weight. It must be remembered, however, that in villages it is often difficult to get a gold piece changed; the traveller should thus be supplied with a sufficient stock of piastres and other small coins for the purchase of necessaries and for *bakhshish*. The *kâmâry* (plural, *kâmariât*) is a black, greasy, wretched-looking piece of base metal, somewhat broader and thinner than an English sixpence. It is a most useful coin, however, as it constitutes the “change” of the country, is of small value (one penny sterling), and “goes far” in the way of presents. It should be remembered

that Turkish coins of every kind have a nominal value much higher than their intrinsic value, and do not, therefore, pass in other countries.

10.—WHAT TO OBSERVE IN SYRIA AND PALESTINE.

Every traveller has his peculiar tastes, and according to these will he estimate the importance and interest of the many objects that excite attention in this land. There are the geographer, the historian, the archæologist, the theologian, the naturalist, the politician, the ethnologist—each of whom will investigate his own branch. And it is well there is such diversity; for division of labour in scientific pursuits, as in the arts, contributes to the perfection of each part. Notwithstanding all that has been written on Syria, much remains to be done to make the country known as it ought to be. I shall here mention a few things to which the attention of such as have the taste and time for research might be usefully directed.

1. Ascertain by accurate astronomical observations the latitude and longitude of important towns and ancient sites along the eastern border of the country and towards the north,—such as Petra, Kerak, Rabba, Hesbân, Ammân, Jerash, Busrah, Damascus, Ba'albek, Hums, Hamâh, Apamea, Palmyra, &c. There has as yet been no trigonometrical survey of the interior, but the country west of the Jordan has now been almost as fully explored as is possible without such a survey. Much is still wanting eastward and northward, and the discovery of the true position of any prominent site would be an important addition to geography.

2. Examine carefully inscriptions in the Sinaitic character wherever found, and copy them accurately. Copy all inscriptions, in whatever language, previously unknown. In the deserted towns and villages of ancient Bashan they are very numerous. Sinaitic inscriptions have been found in great numbers in the desert plain of *Harrah*, 2 days' journey E. by N. of Jebel Haurân.

3. Excavate some of the artificial mounds in the plains of Damascus, Bukâ'a, and Hums, and in the valley of the Orontes.

4. Make a geological survey of the shores of the Dead Sea, chiefly with a view to the discovery of all traces of *recent* volcanic action.

5. Excavate the sites of Tyre, Sidon, Gebal, and Aradus, as far as practicable, for remains of Phœnician art and inscriptions. The recent discovery of sarcophagi at Sidon may serve as a sufficient stimulant to this work.

6. Excavate and examine the subterranean tombs of Palmyra, and copy the Palmyrene inscriptions.

7. Explore the country east of the mountains of Moab and plain of Bashan.

The *mosques* of Syria are worthy of the artist's attention, and perhaps also the architect's. Many of the older ones are patched-up temples and churches, redecorated with lying inscriptions, calculated to flatter the vanity of the Arab; but some are beautiful specimens of pure Saracenic art. Their fretted minarets, inlaid walls, deeply-recessed doorways, marble courts, and arabesqued interiors, are all models of airy elegance—graceful and fantastic as an Arab poet's dream. The best specimens are, like Mohammedanism itself, rapidly decaying. Damascus is peculiarly rich in such buildings—relics of the golden age of Islam, long since passed.

11.—SKELETON TOURS.

Every traveller has, or is supposed to have, some specific object in view in making a "pilgrimage to Palestine." One is in pursuit of health; another of pleasure; another of fame; another of knowledge; another of adventure; while not a few travel for the mere sake of travel—to satisfy a restless and "truant disposition." Every one will select the route most suitable to his tastes and objects. I shall therefore sketch in outline a few tours, specifying the things worthy of notice and the time necessary for making them. More full particulars of the several localities will be given in the sequel, and to these the traveller may refer, guided by the *Index*, after selecting the route he purposes to follow.

i.—*The Grand Tour suitable for all.*

Leave Cairo in the beginning of February, proceed to Suez and Sinai. The Sinaitic inscriptions, the sculptures of Surâbit el-Khâdim, the sacred associations of Jebel Mûsa, will call attention and relieve the monotony of the great and terrible desert. Sinai to 'Akabah, and thence to Petra, thence to Hebron by the southern route of Beersheba, or the northern through the Wady 'Arabah to the shores of the Dead Sea. Arrive in Jerusalem about the middle of March. Spend 20 days around the Holy City, in excursions to the Jordan, to Bethlehem, to Anathoth, Geba, and Ramah; or to Philistia. Set out northward early in April, taking the course by Bethel and Shiloh to Shechem and Samaria. Here turn west to Cæsarea on the coast; then north along the shore to Carmel and Acre; then east again to Nazareth; from whence a delightful day's excursion can be made to Jezreel, Shunem, Nain, Endor, and Tabor. From Tabor go to Tiberias; then north by Capernaum, Tell Hûm, Safed, and Kedesh, to Dan, Bâniâs, and Damascus. From Damascus to Ba'albek; the road is seldom open at this season to the Cedars, and the traveller may turn southwards down the valley of Coelesyria to Chalcis, to the upper fountain of the Jordan at Hasbeiya; then west through the magnificent scenery of southern Lebanon to Kul'at esh-Shukif (Belfort) and Tyre. Thence along the coast to Sidon and Beyrout, where he may arrive about the middle of May.

ii.—*Tour through Northern Syria.*

This tour presents many objects of interest, deserving the attention of the historian and geographer. It embraces the chief part of the ancient kingdom of the Seleucidæ. It may be undertaken either during the months of April and May, or September and October. Beyrout forms the best starting-point, as there *dragoman* and travelling requisites are easily procured. Proceed northward along the coast; examine in passing the rock-sculptures of the Dog River (*Nahr el-Kelb*) and the remains of the Phœnician Gebal or Byblus, also those of Botrys and Tripoli. The next point is the island of Ruâd (*Aradus*), an early Phœnician colony; then Ladikiyeh, the *Laodicia ad mare* of the Seleucidæ, Mount Casius, the excavated harbour of Seleucia near the mouth of the Orontes, and the mount of St. Symon. Here turn eastward up the Orontes to the classic

fountains of Daphne, and the crumbling walls of imperial Antioch. Thence, if historic fervour burn strong enough, cross the wild Amanus ridge to Iskanderûn, and survey the plain of Issus, on which "Macedonia's madman" triumphed. Re-cross the range to Aleppo; thence strike south-west to the valley of the Orontes, viewing *en route* el-Bâra, Apamea, Hamâh, Hums, Riblah, and the curious lonely monument of Hürmül. The traveller may now proceed down the great valley of Cœlesyria to Ba'albek, and cross Anti-Lebanon to Damascus; or, what is better fitted to complete the "Northern Tour," he may turn round the north end of Lebanon, visit the castle of el-Husn, and follow the Tripoli road till he can ascend the western acclivities of Lebanon towards the sublime glen of the Kadîsha, with the cedars at its head; and thence proceed by Afka, at the fountain of the river Adonis, and the sources of the Dog River, to Beyrout. This tour would occupy from 40 to 50 days, and would form an excellent autumn excursion preparatory to a winter on the Nile, and the "Grand Tour" through Palestine in spring.

The scientific traveller should carry with him compass and sextant, with an "aneroid" for heights. Accurate itineraries, angles, and a few latitudes would here be of great value. Inscriptions should be copied, and plans made of the larger towns. Except during times of civil war, this region is almost as safe as any other in the land. Guards might occasionally be needed; but they would also act as guides. The artist should have his sketch-book always at hand.

iii.—*Eastern Exploring Tour.*

This tour is important in an antiquarian and geographical point of view; and until Syria is completely remodelled, it will always have a dash of adventure about it sufficient to recommend it to not a few. An escort will be requisite, in some places from the great 'Anazeh tribe of Bedawîn, and in others from the warlike Druzes of the Haurân. Spring is the season for it, for then the tents and flocks of the Bedawîn cover the whole region. Damascus must be the starting-point, where alone a sheikh of sufficient influence may be found to act as guide. The greater part of the journey must be made on camels, without tents or other luxuries.

Set out from Damascus due east, along the green banks of the Barada pass between the lakes to the ruins beyond; then to the group of hills called Tellûl; thence to the Safâh. Visit the remarkable ruined towns on its eastern border. Proceed S.E. to the *Harrah*; copy all Sinaitic and other inscriptions. Turn W. to Jebel Haurân; explore the ruined and deserted towns along the northern and eastern declivities, and in the great plain eastward and southward, returning by Um el-Jemal (*Bethgamul*). The tour may be finished by an excursion through the Haurân and Jaulân, where there is still much to be done.

From 40 to 50 days thus spent would materially advance our knowledge of the borders of Arabia and Syria; it would also enable the traveller to illustrate still more than Burckhardt has done the manners and customs of the most celebrated tribe of Bedawîn, the 'Anazeh. To explore the Safâh and the Harrah would repay a 40 days' journey. Here is a district encompassed by an uninhabited waste, wholly inaccessible except to the Bedawîn and those who journey under their protection. The Safâh is a great natural

fortress, thickly covered with huge shattered masses of basalt, the paths through which are tortuous fissures, known only to the wild race who inhabit it. In the interior is a range of volcanic tells, on the E. side of which are several ruined towns and villages. By whom were they built, and when were they inhabited? The desert tribes who have had undisputed possession for at least 1200 years are not given to architecture, and never were. Since Ishmael's days the *Beit Sh'ar* (hair house) has been their home; and their pride and boast is, and has been, freedom to wander at will, wherever fountains bubble, and pastures clothe the plain. It is questionable whether the sway of the Greeks or Romans ever extended so far into the desert; or at least was ever so secure as to give encouragement to the planting of colonies and the building of towns. It would be interesting to know more of the character and style of these ruins, which appear to resemble those structures of a primitive age still found amid the mountains of Bashan. See Route 34.

iv.—*Tour for the Pilgrim.*

There are places in this land of surpassing interest to him who wishes to have his thoughts solemnized and his faith strengthened by a view of those scenes where the most sacred events of our common Christianity were enacted. Such will love to wander and meditate, in silence and alone, where patriarchs lived and died, where prophets received their commissions direct from heaven, where apostles heard words of life and peace from the lips of their incarnate God. Almost every town and village of Palestine is consecrated; but it may be well here shortly to sketch the most important, which can be easily embraced even in a hurried journey.

Sinai will naturally form the pilgrim's first goal; and while wandering on toward the "Holy Mount," surrounded by arid desolation, exposed to the direct and reflected rays of an unclouded sun, with parched lips and throbbing temples, the pilgrim can realize the feelings of the weary multitude, when they cried to Moses, "Wherefore is it that thou hast brought us up out of Egypt to kill us and our children and our cattle with thirst?" From the brow of Sufsâfeh, too, the very spot where the Lord descended in glory, while looking down on that rock-girt plain where the Israelites encamped, he can best realize every scene of that wondrous drama when a law, sublime, stern, and unchangeable as the mountains themselves, was revealed to the people. Let the pilgrim follow the track of the Israelites, through the defiles of the peninsula and the rocky fastnesses of Edom, to the borders of the "Promised Land;" and he will carry away with him such an impression of that "great and terrible wilderness" as nothing in time will ever efface. He will see, too, as he never saw before, the greatness of that miracle by which more than two millions of souls were here supplied with food and water during a forty years' journey.

Hebron may form the next shrine. Here reposes the dust of Abraham, Isaac, and Jacob, in the cave of Machpelah, which the father of the Jewish people bought from the sons of Heth. In going thence to the Holy City, the pilgrim will turn aside to a little village encompassed by fresh olive-groves, to visit the spot where the Saviour was born. Jerusalem, and Olivet, and Bethany, and "the Garden," with all their hallowed precincts, will next be seen. Then the pilgrim will descend from Jerusalem to Jericho, re-

membering, as he passes along, the parable of the good Samaritan, and but too likely to realize it if not well guarded; and he will sit amid the willows on the Jordan's bank to recall that scene when the Saviour was baptised by the reluctant John, and the Dove descended upon Him to fit Him for His great work.

The pilgrim will now set out northward; stopping, as he crosses the rocky slopes of Scopus, to take a last look at Zion's walls and Olivet's brow. He will journey on by *Bethel*, which Jacob consecrated as the "House of God;" and Shiloh, where the Ark rested so long; and he will repose for a time, as Jesus did, by Jacob's well at Sichar, to recall an affecting incident, and to look up perchance at the summits of Ebal and Gerizim. Resuming his route, he leaves the "city of the Samaritans," and the fallen capital of Israel, on his left, and after a long and weary journey sees the few huts that now mark the site of blood-stained Jezreel, at the base of Gilboa, on which Saul and Jonathan fell. Crossing a rich plain, he pauses at Shunem to mark the place where the prophet Elisha was wont to rest, and where he restored the child of his hostess to life again. He then passes round the base of the hill to Nain, where the widow's son was raised from the dead by the word of the Saviour. Tabor is now before him, and away in the distance is the snowy peak of Hermon. He crosses a great plain, winds up a rocky defile, and enters the retired vale where Nazareth still stands. Crossing the hills where Jesus in his boyhood often wandered, the pilgrim will visit the little village of "Cana of Galilee," where the first miracle was performed; and he will then turn eastward over wooded height and corn-clad plain, till he descends to the still waters of the Sea of Galilee. Here every spot to which the eye turns, and on which the foot rests, is sacred. Winding from Tiberias along the rocky shore by Magdala, the home of Mary Magdalene, he reaches the desolate site of Capernaum, Christ's "own city." There he can see that prophecy is just history in anticipation;—"And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell." Onward the pilgrim journeys, looking back with lingering gaze on the spot where so much of Christ's public life was spent. The upper Jordan and the "waters of Merom" are passed in succession on the right; while on the left are the southern shoots of Lebanon. Turning eastward across a plain of great fertility, he arrives at a little mound, from the side of which the principal fountain of the Jordan bursts forth. This is the site of *Dan*, the northern border-city of Palestine. Leaving it behind, he goes up the slope through forests of evergreen oak till he reaches the crumbling ramparts of *Cæsarea-Philippi*; and looking up to the mountain peaks above him, his eye may unconsciously rest on the scene of the "Transfiguration."

Here, as he turns his back on Palestine, he bids farewell to the holiest shrines; but there is still something on the other side of Hermon worthy of a visit. After passing the southern declivities he enters a broad ancient road that runs across a rolling plain; it is the highway from Jerusalem to Damascus. Pressing onward, the domes and minarets of the oldest city in the world appear in front, bright and beautiful, over the dark green of the forest-gardens. Here, eighteen centuries ago, Saul the persecutor was transformed by a miracle into Paul the Apostle.

The "Pilgrim's Tour" now terminates. We have only indicated the sites of whose identity there can be no reasonable doubt; for we would

not have the pilgrim mingle the sacred associations of such scenes as these with the fanciful creations of a later age.

12.—SERVANTS—DRAGOMEN.

Those who come from Egypt will do well to arrange with dragoman and servants there for the whole tour through Syria. This will save time and trouble. (For the usual mode of contract with the dragoman, see above, 7; and for the wages of servants, see '*Handbook for Egypt.*') Such as come to Syria direct will find dragomen and servants at Beyrout and Jerusalem. They are generally bad and dear. Their written certificates are not to be depended on, for they are *transferable*; and the recommendations of hotel-keepers are worthless, for they are interested. A banker or consul may sometimes be consulted to more advantage.

The dragoman is either paid regular wages, about a dollar a day (6*l.* per month); or he contracts for a certain sum to provide everything. The former leaves the traveller more free, but it entails far more trouble; for unless the strictest supervision is constantly kept up, the wily dragoman will make a large percentage on every article purchased, and lead his master besides into much unnecessary expense. If it be intended to make a long stay in the country, this plan is decidedly more economical; but if a hurried visit or a few weeks' travel be alone contemplated, then I recommend a contract for the supply of every article. The rates have of late ranged from 1*l.* 5*s.* to 1*l.* 10*s.* a day for each person.

In making a contract there are several points which should be carefully noted: 1st. That guards, guides, and *bakhshish* of every kind are included. 2nd. That while the leading points you intend to visit are noted, you have full liberty to vary your course at pleasure, and stop when and where you wish. 3rd. The animals are to be sound, strong, and active; to secure which, personal inspection is necessary. 4th. The camp furniture is to be clean and comfortable, and the cuisine liberal.

I would further recommend travellers *not* to deliver themselves up to a dragoman, as letters are delivered to a postmaster, to be conveyed safely to a certain place, within a certain time, by such a route, and in such a way, as he (the dragoman) may deem right. Each individual, or each party, should mark out a definite route, which can easily be done by the aid of this Handbook, and *insist* on following it, all difficulties and dangers notwithstanding. It is a very common trick to invent a robber story to prevent a traveller from visiting some interesting spot which happens to be a few miles out of the routine way. Such things ought never to be listened to; and when the dragoman absolutely refuses to comply, let a good round sum be deducted from his pay for not fulfilling his contract. Another hint may be useful for poetical travellers, who, becoming enamoured of their dragoman, deem him the very embodiment of truth, honesty, and devotedness. It may be very charitable and pleasing to entertain these feelings, but it is very dangerous to act upon them. It is the unvarying rule in Syria for the dragoman to get an allowance of from 10 to 20 *per cent.* on every article his master buys. This makes the goods seem very dear, though the amount the merchant receives may not be much above their real value. This is a grievous imposition, but it is not easy to avoid it;

for if the hotel-keeper or cicerone be employed as temporary interpreter, his commission will be greater still.

No information as to history, antiquities, statistics, or even places of interest out of the beaten track, need be expected from dragomen. For this the traveller must depend on his own reading, and his guide-book. Hence the necessity of forming a definite plan beforehand, as to the general line of route, and all the objects to be visited.

Other servants, such as cook, butler, groom, &c., can easily be obtained at Beyrout or Jerusalem by the help of the dragoman. The usual wages paid by residents are—for a cook, 120 to 150 piastres a month; butler, or other indoor servant, 100; groom, 100. The groom provides his own food and lodging. Such as reside only for two or three months may expect to pay higher rates.

The only dragoman I can venture to recommend is Aly Abu Halâwy, an Egyptian. He bears testimonials from Cyril C. Graham, Esq., with whom he travelled for more than a year. He accompanied him to Dongola in Africa, and to the Saffâh and Harrah in the Arabian desert; besides wandering through parts of Palestine, both E. and W. of the Jordan, which most dragomen have never heard of. I had personal experience of his efficiency during a 40 days' journey last spring. He may be heard of at the Consulate in Cairo.

HANDBOOK

FOR

TRAVELLERS IN SYRIA AND PALESTINE.

SECTION I.

THE PENINSULA OF SINAI AND EDOM.

INTRODUCTORY INFORMATION.

GEOLOGICAL DIVISIONS OF THE PENINSULA.—1. *The Plateau or Desert of Tîh, "Wandering."*—2. *The Mountains of Tûr; Debbet er-Ramleh; granite mountains of Sinai; the Kâ'a.*—**HISTORY.**—**INHABITANTS;** *Tribes of the Tawarah, their dress, honesty, marriage customs; the Terâbîn, Tiâhah, and Haiwât; Arab Laws, "Tricks upon Travellers."*—**CHOOSING AN ESCORT.**—**EXPENSES.**

ROUTES.

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THE beaten track for English and American travellers to Syria is now from Egypt through the peninsula of Sinai. This region, whether viewed physically or historically, is one of singular interest. Sterile, wild, sublime in its scenery, it forms a striking contrast to Palestine. Its plains are dreary and destitute of verdure; its long valleys are covered with sand or flinty gravel, and shut in by naked cliffs; its mountains rear up their heads in stern grandeur, without a tree or a shrub to relieve the eye by its freshness. Nature, however, has given to these mountain peaks other colours than those of heath or forest, which, if less beautiful, are not less striking—the black, purple, green, and red hues of their own rocks.

The peninsula of Sinai divides itself geologically into two sections.

1. *The plateau, or desert of Tih*, bounded by the Mediterranean, Palestine, the valley of 'Arabah, and the Sinai group of mountains. It is shut in on the south by the range of Râhah, which the traveller sees before him as he crosses at Suez from Africa to Asia, running parallel to the Red Sea at a distance of some 12 or 15 miles. The course of this range is at first S. by E.; but as it approaches the Sinai group it sweeps away round to the eastward, as if afraid to encounter the granite peaks; and at last terminates in bold cliffs near the head of the Gulf of 'Akabah. The whole range is nearly of uniform altitude, and may be estimated as averaging 4000 feet. The upper strata, constituting the main heights, are cretaceous limestone; but this, in many places, overlies the older variegated sandstone.

The desert of *et-Tih*, "the Wandering," doubtless takes its name from the wanderings of the "Children of Israel" through its arid wastes more than 3000 years ago. It is wholly a table-land, or plateau, supported on the south and east by the range of Jebel Râhah, and its continuation Jebel et-Tih, and sloping gently westward down to the sandy shores of the Mediterranean. Its average elevation may be about 1500 feet. Its features are like those of the region between Cairo and Suez,—vast rolling plains, with a hard gravelly soil, intersected at intervals by chalky mounds, low irregular limestone ridges, and dry naked valleys. The geologist will find here large beds of *ostrea*, coral rocks, huge ammonites, good specimens of fossil wood, and extensive strata of flint. The fountains are "few and far between," and not even "angelic" when we reach them, for the water is almost universally brackish. This is emphatically "that great and terrible wilderness" through which the Israelites so long wandered. It is now intersected by several caravan routes, clearly enough defined by the bleached bones of hundreds of camels, with sometimes even those of their drivers beside them. The greatest of these roads is that of the Egyptian *Hâj*, or Mohammedan pilgrims' route from Mirs to Mecca. It crosses the desert in nearly a straight line due east, from the head of the Gulf of Suez to the dangerous pass from which the neighbouring fortress of 'Akabah ("the Descent") takes its name. About half way is the solitary station and castle of Nukhl ("palm-trees"), one of the dreariest spots ever inhabited by mortal. The roads from Suez to Gaza, from the convent of Sinai to Hebron, and from 'Akabah to Gaza, also cross this desert in different directions. For a description of the two last see Route 6.

2. *The second geological division* of this region embraces the country lying between the Gulfs of Suez and 'Akabah, and having along its northern side the range of Râhah. This is the peninsula proper, and contains the whole of the Sinai group of mountains. It may also be divided into two distinct geological sections. Along the base of the Râhah range is a narrow tract of sandstone strata, covered here and there with loose drifting sand: it is appropriately called by the Arabs *Debbet er-Ramleh*, "the plain of sand." It extends from the cliffs that border the Gulf of 'Akabah to the plain that separates the Gulf of Suez from Jebel et-Tih. The northern route to Sinai, by Surâbit el-Khâdim, traverses this plain, and a commanding view of it is gained from the summit of Mount Catherine. Poetical authors, who are accustomed to write and speak of the "sandy deserts of Arabia," and others, too, who have adopted the popular belief, may well wonder why the name *Debbet er-Ramleh* should be applied *par excellence* to this narrow tract. "Is not the whole desert of Arabia sandy?" many will inquire with surprise. Far from it. Sand is the exception in the Arabian plateaus, and hence this name, given, by way of distinction, to the only sandy tract, with the exception of a narrow strip along the Mediterranean, in the whole Sinai peninsula. The surface of the desert, as well here as on the great eastern plains, is firm, dry, and gravelly; presenting a most marked contrast to the deep sand-drifts that

are accumulated by the hot winds of Africa around the ruins of Abu Simbel and Memphis, or which the adventurous explorer will have to pass in the dreary route to Dongola.

Immediately south of Debbet er-Ramleh begin the mountains of Tûr, the true highlands of the peninsula. A narrow and broken belt of grunstein and porphyry separates the sand strata from the granite, which forms the great mass of the Sinai group. The whole of the mountains, however, are not granite. The section on the north-west, between the Gulf of Suez and Debbet er-Ramleh, is sandstone. The remarkable inscribed cliffs in Wady Mukatteb, "the Written Valley," as well as those of Surâbît el-Khâdim, are all sandstone of the new red and variegated kinds. It is soft, and its cliffs smooth, thus offering tempting natural tablets for inscriptions, hieroglyphics, and sculptures. The granite commences at Jebel Serbâl. From the summit of St. Catherine (Jebel Katherîn) the best panoramic view is obtained of the whole mountains. It is there seen that they cluster round Jebel Mûsa, and shoot out from it in irregular jagged ridges, intersected by ravines of surpassing wildness and grandeur. The colours of the granite peaks, though various, are generally dark and sombre. In some of the less elevated masses greenstone prevails, which, being easily decomposed and diffused by the winter rains, tinges the strata beneath with a dull yellowish hue. Where porphyry predominates it imparts its own rich purple to the cliffs. The great body of the mountains, however, is composed of red granite, whose bright hues the action of the elements during long centuries has changed into a dull reddish-brown. Red and dark green are the prevailing colours in Sinai proper; and these are variegated with the perpendicular purple streaks in the Serbâl group.

A strip of level ground called emphatically *el-Kâ'a*, "the plain," separates the highlands of Sinai from the shore of the Gulf of Suez. It is covered with chalky gravel mixed with flint, like sections of the desert of Tih. Near the centre of this strip, on the shore of the gulf, is situated the little village of Tûr.

The whole HISTORY of the peninsula of Sinai clusters round one brief period,—the forty years' journey of the Israelites. Before that time it had no history, except as the region where the Egyptians wrought copper-mines, as we learn from the sculptured tablets of Surâbît el-Khâdim and Wady Mukatteb. Since that time all that has occurred within its borders has sprung directly or indirectly from the events of the Israelites' pilgrimage. The mysterious inscriptions of the several valleys; the old episcopal city of Feirân; the numerous hermitages, grottoes, and chapels on the mountain sides; the convent of Sinai, and its sisters that have long ago fallen to ruin; the journeys of modern travellers,—are all the offspring of the wondrous manifestations of Divine power and majesty displayed during those eventful "forty years."

THE INHABITANTS.—In travelling through the peninsula of Sinai we not only meet with the Bedawîn whose home it is, but we *must* employ them as our guides and guards. No foreigner can traverse their territory except under their protection. It thus becomes not only interesting, but even necessary, to know something of the several tribes, their character, and their districts. The proper Bedawîn of Mount Sinai, or Jebel Tûr, are divided into 5 tribes. They are all called by the common name Tawarah ("people of Tûr"), and in time of war with foreigners they fight under one chief. They are as follows:—

1. The *Sawâlîhah* (sing. Sâlihy), the largest and most important division, comprising several branches which themselves constitute tribes, viz. (1), the Dhuheiry, a section of which is the Aulâd Saïd, or Saïdiyeh, who occupy the best valleys among the mountains, and appear to have most connexion with

the convent. To them belong the well-known guides—Tuweileb ; Beshârah, who accompanied Laborde, Dr. Robinson, and Miss Martineau ; and Husein, who was Laborde's chief guide. (2.) The 'Awârimeh, (3.) The Kurrâshy, whose chief sheikh Sâleh has long been the head sheikh of the whole Tawarah. The Sawâlihah occupy the mountain valleys on the west and north-west of the convent. They are the oldest and most distinguished inhabitants of the peninsula. All the subdivisions intermarry, and are generally on terms of close friendship. The Dhuheiry and 'Awârimeh, however, are alone recognised as *Ghafirs*, or "protectors," of the convent, and consequently they alone have the right to conduct travellers.

2. The *'Aleikât* are also an old tribe, but now poor and few in number. They intermarry with the former, and are among the recognised *Ghafirs*. Their territory extends from Surâbit el-Khâdim and Wady Mukatteb to Wady Ghûrundel on the west. One of their sheikhs, Matir, is a well-known and trustworthy guide.

3. The *Muzeiny* came into this region at a later period, and are looked on by the Sawâlihah as intruders, but they intermarry with the *Aleikât*. They are numerous and strong. They pitch their tents and pasture their flocks along the shore of the Gulf of Suez, and through the whole eastern part of the mountain region. They have no connexion with the convent.

4. The *Aulâd Suleimân* consist only of a few families round the village of Tûr.

5. The *Beni Wâsel*.—Of these there are but a few tents amid the *Muzeiny* : they are generally pitched beside Shurm, a small ruined village at the mouth of the Gulf of 'Akabah.

The Tawarah occupy the whole region south of the range of Tih and Râhah, and permit no foreigner to conduct strangers through their territory without special consent. Travellers who approach the convent from Syria may bring with them escorts of the Tiyâhah, or any other neighbouring tribe, but they can only leave the convent under the guidance of those Tawarah who enjoy the privileges of *Ghafir*.

The Tawarah are far inferior in wealth, courage, and even in personal appearance, to the Bedawin of the eastern plain. They are confined to a narrow district, possessing few springs and scanty pasturage. A few sheep or goats, a single camel, and sometimes a donkey, form about the average wealth of each tent. The sheikh is deemed a *Crossus* who can number 6 camels. Their dress too is different from that of the true Bedawy. They wear a voluminous turban instead of the gay *kufiyeh*. The rest of their costume is poor and simple enough : a wide abba, a scanty under garment, a leathern belt replenished with a row of cartridges, a crooked knife, and a long gun,—such is the Tûry Arab equipped. But in some other respects the Tawarah contrast favourably with the Bedawin ; they are obliging, tractable, and faithful ; and what is still rarer, they are distinguished for their honesty : all Bedawin are thieves by profession ; but among the Tawarah tribes robberies are unknown. An article of dress, a piece of furniture, an old tent, may be left upon a rock for months together,—its owner will find it safe when he returns. A camel falls dead beneath its burden in the open desert ; its master draws a circle round it with his stick, and then sets off to his tribe, perhaps two or three days' journey distant, to seek another animal ; and though hundreds pass the spot in the interval, not a hand is stretched out to steal. The grain and principal valuables of many of the sheikhs are stowed away in little buildings among the mountains, and may not be visited during a greater part of the season, yet they are never violated. Burckhardt tells a characteristic incident : "Some years ago an Arab of the Sawâlihah laid hold of his own son, carried him bound to the summit of a mountain, and precipitated him, because he had been convicted of stealing corn from a friend."

Some of their marriage customs are so peculiar as to be worthy of record. The Arab maiden is bought, not won. The father regulates the price, according to his own importance, and her beauty. It is said to range from 5 dols. to 30. When the terms have been settled between the father and the intended bridegroom, the latter receives a green branch of tree or shrub, which he sticks in his turban, and wears for 3 days, to show that he is espoused to a virgin. The young lady is seldom made acquainted with the transaction. When she comes home in the evening at the head of her father's sheep, she is met a short distance from the camp by her "intended," and a couple of his young friends, who carry her off by force to her father's tent. This, however, requires some expertness; for if the damsel at all suspects their designs before they get sufficiently near to seize her, she fights like a fury, defending herself with stones, and often inflicting deep wounds, even though she may not feel altogether indifferent to the lover. This is desert etiquette; and the more she strikes, struggles, bites, kicks, and screams, the more is she applauded ever after by her companions. When at last vanquished and carried to the tent, one of the bridegroom's relatives throws an *abba* over her, completely covering her head, and then pronounces the name of her husband, which to that moment she may never have heard. After this ceremony she is dressed by her mother and female relations in the new cloths provided by the bridegroom, placed on the back of a gaily caparisoned camel, and, still struggling in the restraining grasp of her husband's friends, paraded three times round his tent. She is then carried into the tent amid the shouts of the assembled encampment, and the ceremony concludes.

A still more singular custom prevails among the Muzeiny, but is confined to that tribe. When the young lady has been wrapped in the *abba* she is permitted to flee to the mountains, and the next day the bridegroom goes off in pursuit. Many days often elapse ere he can find her; the time is, of course, longer or shorter according to the impression he has made on the fair one's heart.

Besides the Tawarah there is another tribe in this part of the peninsula, called the Jebeliyeh. They are scarcely recognised as Bedawin; and they are the serfs of the convent. The tradition is that they are descendants of some Wallachian peasants who were sent here by the Emperor Justinian to be the vassals and guards of the convent: if so, time has made them, in appearance, dress, language, and habits, like the other Arabs. They are now under the entire control of the monks, and have the exclusive right of guiding travellers to the summits of Sinai and Horeb, and on other pedestrian excursions around the convent. A few families of them occupy the date-gardens of Feirân and the convent-grounds at Tûr.

The total number of the inhabitants of the peninsula south of the Tih range is estimated at from 4000 to 5000 souls.

The region north of the Tih and Râhah range is occupied by 3 great tribes, viz.—

1. *The Terabîn*, whose possessions extend from Jebel Râhah and the Isthmus of Suez to Gaza; they are friends and allies of the Tawarah.

2. *The Tiyâhah* ("people of Tih") occupy a tract immediately west of the former, reaching across the desert of Tih from the Sinai mountains to the borders of Palestine.

3. *The Haiwât*, who pasture their flocks and pitch their tents along the eastern borders of the plateau of Tih, down to the great valley of the 'Arabah.

There is just one other tribe of Arabs with whom the traveller may have to deal in his pilgrimage, the 'Alawîn, whose sheikh, Hussein, has long claimed the right of furnishing an escort from 'Akabah to Petra. These are a wild and lawless set, far different from the gentle, obliging Tawarah. They are

avaricious, disobliging, impertinent, and should thus be avoided if possible : still to attempt to penetrate to Wady Mûsa *by this route* without their escort would be madness. In fact, it should be adopted, and strictly followed out, as a general rule, that no traveller should ever attempt to pass through the territory of a tribe until he has secured an escort from it, or has obtained the express permission of its chief.

The Bedawin are an interesting, if a wild people. The motto given to their great progenitor nearly 4000 years ago applies to almost every individual of his descendants still—"He will be a wild man; his hand will be against every man, and every man's hand against him;" and yet they have many good qualities. Their laws—for the Bedawin have laws, and observe them too—though somewhat peculiar according to our notions, have a simple honesty and straightforwardness about them that contrast favourably at least with Chancery Courts. A Bedawy, for instance, is in debt and refuses to pay his creditor, no uncommon predicament in more civilised countries. The creditor takes two or three men as witnesses of the refusal; and then seizes or steals, if he can, a camel or something else belonging to the debtor, and deposits it with a third person. This brings the case to trial before the judge, and the debtor forfeits the article seized. In cases of "assault and battery" the law is equally primitive. A fine is immediately imposed in proportion to the injury inflicted; if both parties are wounded a balance is struck between the wounds, and the party least wounded pays a fine equal to the difference. The degree of offence, or provocation, is never taken into account, it being taken for granted that nothing can justify a quarrel between brethren, and that all such occurrences must be tried on their simple merits.

But the severest law of the Bedawin is that of *blood revenge*. "Whoso sheddeth man's blood, by man shall his blood be shed," is a statute rigidly executed in the desert. It is not only the right, but the duty, of the nearest relative of the deceased to slay the murderer, wherever he may find him. So far the law under existing circumstances might be just and salutary, but, unfortunately, it extends farther, and any member of the murderer's family, though innocent and even ignorant of the crime, may become the victim of the "avenger of blood." Blood-feuds are thus almost endless, running into an infinite series of murders. Yet this terrible law exercises an immense influence for good upon all the Bedawin. It makes them cautious in their quarrels, and chary of bloodshed even in their plundering expeditions. The absolute certainty of murder being revenged in one way or another, at one time or another, on one person or another, puts a great check upon passion. No man, no family, no tribe, will lightly perform, or *permit*, an act that will hang a sentence of death over them, to be executed no one can tell when or where. Weeks, months, years, may pass, yet the terrible sentence is not forgotten—it will surely come at last.

The morals of the Bedawin are far superior to those of the Arabs of the cities and villages. Hard fare and desert life are not calculated to pamper the appetites; but, even independent of this, there is a principle of honour in the breast of the wild "son of the desert" which we seek for in vain beneath the silken robe of the citizen. The Bedawin, says Burckhardt, are perhaps the only people of the East that can with justice be entitled "true lovers." The passion of love is, indeed, much talked of by the inhabitants of towns, but there is scarcely a doubt that nothing is meant by it more than the grossest animal desire. The total separation of the sexes, and the mystic privacy of the harim, contribute much to this state of things. In the desert all is different. The Arab maid leads forth her father's sheep, mixes freely with the young men of her tribe, and yet her modesty amounts even to prudery. The breath of scandal is never breathed against her. Love thus often springs up almost in childhood, and is fostered during a series of years.

Still it must be acknowledged that divorce is not unfrequent, and perhaps, if it were as easily accomplished in more civilized lands, it might not be much more uncommon. It may be ascribed rather to unruly temper than to any want of feeling. That such is sometimes the case Burckhardt gives a striking proof. A Bedawy of Sinai divorced his wife, but shot himself dead when he saw her married to another man. The same writer gives another affecting tale of Bedawy feeling. Near Wady Feirân, in the desert of Sinai, there is a mountain shown from which two young girls precipitated themselves, having the ringlets of their hair twisted together. They thus dashed themselves to pieces, because on that evening they were to be married, by an arrangement of their friends, to men whom they disliked. The peak is still called *Hajr el-Benât*, "the maidens' rock."

Sir G. Wilkinson, in the *Handbook for Egypt*, gives a word of advice relative to the Bedawin, which I take the liberty of inserting here, as it applies to the tribes of Syria as well as those of Egypt. "Another observation I may also make about the tricks upon travellers practised by the Arabs, which should not be tolerated. It sometimes happens that a traveller is stopped on the road, by what is said to be a party of a hostile tribe, and obliged to pay a sum of money, as he supposes, to save his life, or to secure the continuation of his journey in safety.

"Everybody who knows Arab customs must be aware that no one of a hostile tribe can ever enter the territory of any other Arabs without the insult being avenged by the sword; and it is evident, if no resistance is made on the part of those who conduct the traveller, that the attacking party are either some of their own or of a friendly tribe, who are allowed to spoil him by the very persons he pays to protect him; for an Arab would rather die than suffer such an affront from a hostile tribe in his own desert. If then his Arabs do not fight on the occasion, he may be sure it is a trick to extort money; he should, therefore, use no arms against the supposed enemies, but afterwards punish his faithless guides by deducting the sum taken from their pay; and it is as well, before starting, to make them enter into an engagement that they are *able* as well as *willing* to protect him."

It should always be a prominent part of the engagement with every escort of Bedawin that the leader *guarantees* the safety of the traveller and his property, and will, therefore, be made accountable for all loss. Such an understanding prevents all tricks; and if a trick be nevertheless attempted, and property or money carried off, the traveller should insist, if not for his own sake, at least for the sake of those who follow him, on full remuneration.

The traveller is now prepared for CHOOSING AN ESCORT, which is best done, by the aid of his dragoman, through the English consul, who can give him the most recent information regarding the state of the tribes in the peninsula, and the best guides. If it be his intention to proceed to 'Akabah, it may be as well to inquire whether the Muzeiny Arabs are at peace with the other tribes of the Tawarah; and whether any difficulty has recently been experienced in passing through their territories. The number of camels the traveller will require will depend, of course, on the number of his servants, the amount of his baggage, and the "style" he wishes to keep up. Taste and the purse have both to be consulted. A tent and provisions are the great requisites, and the less one has beyond them the better. To travel *en grand seigneur* will be found slow work in the desert. To pack, unpack, and arrange a fine equipage, to get up luxurious dinners, and to keep the various members of a large retinue each in his proper place, will be found to detract much from the pleasure, and from the profit too, of a desert tour. Let simple necessaries be well secured, and all luxuries thrown to the winds, and both mind and body will get relief.

The CHARGES for camels from Cairo to 'Akabah vary from 190 piastres to 250 per head, and 5 camels should be sufficient, on an average, for each person. As much as 220 piastres a camel has, however, been paid from Cairo to the convent of Sinai alone. These prices include everything—food of animals and Arabs, pay of escort, everything, in fact, so far as concerns the Bedawin. It should be remembered that the Arabs are inveterate beggars; they will beg food for themselves and for their animals, water, tobacco, clothes, money, and anything else they can think of. They will often affirm, and even swear, that they forgot their supplies, that they are hungry, &c. But let the traveller beware of yielding to their importunities. A Bedawy never sets out on a journey without an ample stock of provisions; if he can save it by begging, it is, of course, so much gained. My advice is, be firm at first, show your escort that you quite understand them, that any attempt to impose upon you is labour lost. But after the first day or two you may relax a little in favour of such as show themselves obliging. An occasional "pipe" of tobacco, or a cup of coffee, or a piece of bread, may be prudently administered with good effect. The Bedawin are deeply sensible of such little kindnesses, while indiscriminate gifts only spoil them.

At least *one-half* of the hire of the camels should be retained to the end of the journey, and on no account should "return fares" be ever submitted to. When the Arabs engage to escort you to any given point, let it be understood that you have done with them at that point; with their journey back you have nothing whatever to do. In addition to the agreed price, a pretty liberal *bakhshish* is generally given; but even this should be graduated in proportion to the satisfaction the escort has given. A new turban, or abba, may also be presented to the sheikh.

Those who go to 'Akabah might do well to enter into a *provisional* engagement with the Tawarah to conduct them back from that place to the Castle of Nukhl, in the desert of Tih, in case they should not be able to come to terms with the sheikh of the 'Alawin for an escort direct to Petra. (For farther advice on this point see below, Route 3.)

For the wages of servants and other particulars see *Handbook for Egypt*.

ROUTES.

ROUTE 1.

CAIRO TO THE CONVENT OF SINAI.

	H.	M.
Cairo to Suez (direct)	32	30
'Ayûn Mûsa	6	20
'Ain Hawârah, <i>Marah</i>	16	30
Wady Ghûrundel, <i>Elim</i>	2	0
Wady Useit	2	15
Wady et-Taiyibeh	4	0
Total ..	63	35

Wady et-Taiyibeh to Sinai, by Wady Mukatteb and Serbâl.

Mouth of Wady et-Taiyibeh	2	0
Plain of Murkhâh	2	0
Wady Shellâl (entrance)	2	0
Wady Mukatteb (entrance)	4	0
Wady Feirân	4	0
Feirân (<i>Paran</i> ?)	5	30
Wady esh-Sheikh	2	0
Nukb Hâwy	6	0
Convent of Sinai	3	0
Total ..	30	30

Wady et-Taiyibeh to Sinai, by Surâbit el-Khâdem.

Sarbut el-Jemel	3	40
Debbet er-Ramleh	6	10
Surâbit el-Khâdem	2	50
Wady esh-Sheikh	12	35
Nukb Hâwy	4	30
Convent	3	0
Total ..	32	45

The procuring and packing of all the requisites for a long desert journey is both troublesome and fatiguing. Everything must be arranged for slinging, in hampers, boxes, or saddle-bags, on the backs of camels. They must be secured in such a way as that the rough handling of the Bedawîn, and an occasional dash against a cliff, or fall from the animal's back, may not crush or break them. Those, too, who engage their own animals, and who do

not enter into an agreement with a dragoman by the day for the supply of everything, will require to see that proper loads are put upon the camels. It is the interest of the Bedawîn to make the loads light, so as both to save the animals and secure the employment of a larger number. The drivers almost universally assert, before they have half a load on, that you want to kill their beasts; and they will protest with loud screams, and no little gesticulation, that they will not put on another package. But firmness and calmness will conquer in the end; and once the luggage is fairly portioned complaints cease. This final arrangement is generally made without the city walls, where it is customary to encamp the first night.

Another thing the traveller will require to see to himself, under all circumstances, is the choice of an easy dromedary and good saddle for his own use. Much of his comfort during a long journey will depend upon this. Let an animal, with its trappings, be selected, and tried beforehand; and when the time comes for the final start, take care that no tricks are played upon you in the way of substituting a broken-down camel for an agile dromedary; or a rickety "nondescript" for a smart saddle.

Cairo to Suez (Arabicè, Suweis)— $32\frac{1}{2}$ hrs. direct. There are three principal routes from Cairo to Suez. These three I shall briefly describe; referring those who desire information about others, and about the Indian mail stations, with "tariff," &c., to the *Handbook for Egypt*, Rte. 7.—1. *Derb el-Hâj*, "Pilgrim's road," which leads from the city to the *Birket el-Hâj* (Pilgrim's Pool), a few miles N.E. of Heliopolis, and 4 h. from Cairo. It here turns to the rt., by a stone ruin, and continues S. by E. to the castle and station of Ajrûd, 6 m. from Suez. 2. *Derb et-Tawarah*, the usual route

of the Târ Arabs. It proceeds from the city nearly due east, till it strikes the former a day's journey west of Ajrûd. The distance between Cairo and Suez by this route is 82 m. 3. *Derb el-Besatîn.* This runs southward from Cairo to the village of Besatîn (Gardens), near the banks of the Nile; and there turns eastward, passing the southern base of Jebel Mukattem, and north of Jebel Gharbân; and joins the former about 59 m. east of Cairo. A branch of this road leads down the valleys of Ramliyah and Tawârik, reaching the shore of the Red Sea some 10 m. below Suez.

Each of these routes has its own peculiar objects of interest. No. 2 passes the remarkable petrifications of wood, mixed with pebbles of flint and chalcedony, a few miles east of Cairo. No. 3, according to Arab tradition, is the route followed by the Israelites in their flight from Egypt. Josephus says they started from Latopolis, or Babylon, the site of which has been identified between Cairo and Besatîn, and is now called Misr el-Kadîm, "Old Cairo." If this be true, then their natural route to the Red Sea would be through Wady Tawârik. It is more probable, however, that Ramesses, from which the Israelites set out, was much farther northward, and somewhere in the Delta.

Four days are generally occupied in the journey from Cairo to Suez. In going by *Derb el-Besatîn*, four days will be required in addition to the one on which we leave the city.

SUEZ.

Suez is a modern town, which appears to have sprung up within the last three centuries. The first mention of it is by the Arab author Ben Ayas, in the year A.D. 1516. About 20 years later a fleet was built here by Sultan Suleimân. It continued to be a small and insignificant place down to a late period, when, owing to its importance as an entrepôt to Egypt from the East, it became more populous. It now contains about 1400 Inhab., 150

of whom are Greek Christians, and the rest Muslems. It is best known to the Englishman as the place where the Indian passengers embark for their voyage down the Red Sea on their long journey eastward. For their accommodation a hotel has been established in the town. There is here also an agent of the Transit Company, who acts as English vice-consul.

The town is situated on the angle of land between the broad head of the gulf, which here runs from east to west, and the narrow arm which runs up northward from its eastern corner. On the land side it is shut in by rickety walls, but is open toward the sea, where there is a good harbour, with a quay, for small craft. The Indian steamers lie off at the distance of some 3 m. Within the walls are several open spaces. There is a little bazaar, or market, and one or two large khâns (caravanseries).

About a quarter of a mile north of the town is a lofty mound of rubbish, which marks the site of the ancient Greek city of *Klyzma*, and the later Kolzum, mentioned by Arab writers as the great port of the Red Sea. The city of Arsinœe is supposed to have stood at or near the same spot.

PASSAGE OF THE RED SEA BY THE ISRAELITES.

Various traditions have located the scene of this miracle at various points extending nearly the whole length of the Gulf of Suez; but scholars are now chiefly divided between two—the opening of Wady Tawârik, and the immediate neighbourhood of Suez.

The objection urged against the former is its great breadth—about 8 m.; and the consequent difficulty, if not impossibility, of upwards of two millions of people, with "very much cattle," passing through such a space in part of a night. An objection against the latter is the shallowness of the water; as at low water there is a good ford near the town. Little stress can be laid on this, however, as the whole of the upper part of the gulf has

been since changed in form, depth, and extent, by the drifting sands of the neighbouring desert. The position of Suez in other respects answers well enough to the description given in the Bible. The Israelites, when encamped there, would be hemmed in without any way of escape practicable to such a multitude. The sea in front; the steep acclivities of Jebel 'Atâkah on the right; and the Egyptians behind. Each visitor to this deeply interesting place will form his own opinion as to the comparative merits of the two contested spots of passage. To him, however, who stands on some commanding point near the town, and whose eye takes in the section of the sea from the bold cape of 'Atâkah to the shallows of the northern arm, there can be no doubt that the scene of that wondrous miracle, and fearful act of vengeance, is within the range of vision. Here imagination can enact over again that awful tragedy, when Moses, turning back on the eastern shore, stretched out his rod over the waters, and the sea returned in its strength, and the proud host of Pharaoh was engulfed beneath the waves.

SUEZ TO WADY ET-TAIYIBEH—28 hrs. It is the usual practice to send the camels, luggage, and servants round the head of the gulf, with orders to one part of them to pitch the tents at 'Ayûn Mûsa, and the other to take the riding dromedaries to a point on the shore opposite the town. The traveller then crosses in a boat, mounts his animal, and proceeds to the encampment, about 3 m. distant. Such as wish to see the country round the head of the gulf may pursue that route, and explore the site of Arsinoë, and the mounds of the ancient canal, 1½ hr. from Suez. The traces of the canal are very distinct; the banks being still more than 5 ft. high, and from 30 to 40 yds. apart. It ran through an open plain in a northerly direction. The time may yet come when it will be again open to the fleets of the West. The distance by the land route from Suez to 'Ayûn Mûsa is 6 hrs. 20 min. ;

while the direct route is only about 1½ h. The latter, however, involves the necessity of employing a boat, and of being carried a considerable distance on men's shoulders through the shallow water to the beach on the opposite side.

'*Ayûn Mûsa*—the so-called "Wells of Moses"—are small brackish fountains, springing up in the desert plain, about 2 m. inland. According to a Muslem tradition, Moses brought up the water by striking the ground with his stick. Dr. Robinson counted seven distinct springs, others more recently have made out *seventeen*; but most of them are mere holes in the sandy soil, containing a little discoloured water—more properly puddles than fountains. One of them is built up of massive ancient masonry. The water leaves a calcareous deposit, like the great fountains of Tyre, and this, having accumulated during long ages, has formed a little mound. A few stunted palm-trees cluster round it; and a few tamarisks bear them company, which they much need in this lonely spot, for the desert spreads all around bleak and bare as the sea itself. This is the traditional site of the landing of the Israelites after that fearful night's journey; and the place where they turned to look back on the engulfed host of Pharaoh could not have been very far distant. Here perhaps the Israelitish leader obtained a scanty supply of water to refresh his wearied followers, so that his name has ever since clung to the spot. Here, or not far distant, "Moses and the children of Israel" sang their song of triumph:—"I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea." (Ex. xv. 1-19.) Here, or not far distant, Miriam his sister, and all the women with her, went out "with timbrels and with dances" (id. 20, 21), singing and responding, party to party; just as the Arab maidens still do in seasons of rejoicing. It is worthy of note, as showing perhaps the remote antiquity of Arab music, that the words in the Hebrew correspond pre-

cisely to the notes of the chants and responses which I have a hundred times heard, on marriage occasions and other festivals, in the villages of Syria. At such times the women range themselves into two bands; one band leads by chanting a short sentence, accompanying it by clapping the hands; the other band immediately responds in the same manner; and thus the concert proceeds sometimes for hours together, the notes being still the same, though the words may occasionally be changed.

The bleak limestone ridge of Râhah is now full in view, bounding the parched desert on the left. One peak, which rises conspicuously from its uniform line, forming something like a feature in the dreary landscape, is called *Tâset Sudr*, "the cup of Sudr." On the right is the broad belt of the Gulf of Suez, blue as the firmament which it reflects; and away beyond it are the African hills. The only green spot in the wide expanse is that beside us round the wells of Moses. The plain declines gently from the base of Râhah to the shore of the gulf; it is slightly undulating, intersected here and there by shallow wadys and low sand-ridges. Its surface is composed of tertiary sandstone, with cretaceous rocks often protruding. On the whole, it forms a bleak enough introduction to "that great and terrible wilderness."

The traveller is now fairly launched on the desert of Asia, and begins to feel alike the sweets and the privations of desert life. His heart bounds with the consciousness of complete freedom; but he moistens his parched lips with muddy, "bitter" water, that he would dash from him with disgust in any country of Europe. The following graphic sketch of the details of desert travelling is drawn by a pen often wayward and pedantic, but occasionally gifted with rare descriptive power. It may not be unacceptable in the way of "hints" to the wayfarer, and information to the reader and stayer at home:—"At 4 o'clock in the morning or earlier (?) Alee brought a light into our tent. Our tin basins had been filled the night before, and a

pitcher of water and tin cups placed on the table. I always slept in what is called Levinge's bag,—an inexpressible comfort. (See *Handbook for Egypt*, p. 3.) Without it I believe I should scarcely have slept at all; but, as it was, I lay down every night, absolutely secure from insects of every kind. The flies might hang in clusters, like bees, on the tent-pole; the beetles might run over the floor, and the earwigs hide themselves under the counterpane, and fleas skip among the camel furniture; in my bag, under its wide airy canopy, I was safe from them all, and from all fancies about them. It did not take me above five minutes in the day to put up and take down my canopy; a small price to pay for comfort and good sleep. As soon as we opened our tent-door, while I was taking down my bag, and the gimlets which, screwed into the tent-poles, served us for pegs to hang our things on, Alee carried out our table and its tressels and the camp-stools, and A basis laid the cloth for an open-air breakfast." (Instead of the *gimlets* I recommend short straps of strong leather, with *little hooks* attached to them. One or two of them can be easily fastened round the tent-pole, or to the cords at the side, and they are excellent for clothes, instruments, arms, watch, &c.) "We sat down to it at 5 or soon after, when the stars were growing pale, and the translucent dawn began to shine behind the eastern ridges, or perhaps to disclose the sheeny sea. While we were at our meal we saw one after another of the other four parties come forth from their tents and sit down to table."

The tents now come down in rapid succession, and those who like a morning walk may set out in advance while the servants are loading the camels. This affords excellent opportunity for more close examination of the geology, botany, geography, or antiquities of each locality. A little bag, like a miniature knapsack, or a capacious pocket, may hold note-book, pencils, map, and any work of reference selected.—We trust red-backed 'Murray' may henceforth prove the best.

"At eleven o'clock," continues Miss Martineau, "Abasis rode up with his tin lunch-box, to supply each of us with bread, cold fowl, or a hard egg, and a precious orange; or, as oftener happened, we looked out at that time for some shadow from a chance shrub, or in a rocky nook, where we might sit down to luncheon, while the baggage-camels went forwards. . . .

"After 3 o'clock" (this is too early for most strong people; and, except where there is good shade, it is as bad, if not worse, to sit in the sun as to ride in it) "the sheikh and dragoon began to look about to choose our abiding-place for the night. Where the sheikh points, or stands, or plants his spear, there it is to be."—This may be very poetical; but I would recommend the traveller to overlook the fine sentiment, and discard all idea of passive submission to the will of any sheikh, except when it is found convenient. The traveller ought himself to be commander-in-chief; the sheikh he may invest with the dignity of lieutenant. "Then, as the camels arrive, they kneel down and release their riders. . . . It required about half an hour to put up and furnish our tent. It was hard work to rear it, fix the poles, and drive in the pegs. Then Alee turned over every large stone within it, to dislodge scorpions, or other such enemies. This done, and the floor a little smoothed, he brought in our iron bedsteads and bedding, and the saddle-bags which held our clothes. Next came the mats;—two pretty mats, brought from Nubia, which covered the greater part of the floor. Then the table was placed in the middle, and camp-stools were brought; and basins of water, and a pitcher and cup."

'*Ain Hawârah*, "the Fountain of Destruction," 16½ h. from 'Ain Mûsa, is the next fountain, and the next point of any importance in this dreary plain, where the sight of a shrub, or even a projecting rock, forms quite an incident for the traveller's note-book. The water of the fountain is "bitter," and, like that of 'Ain Mûsa, it leaves a calcareous deposit. Around are a

few stunted palms, and a little thicket of the thorny ghürküđ (*Nitraria tridentata*). The situation of this spring, and the character of its waters, suggest its identity with the *Mârah* (bitter) of Scripture (Ex. xv. 23)—"So Moses brought Israel from the Red Sea, and they went out into the wilderness of Shûr; and they went *three days*" (corresponding well enough to our 16½ h.) "in the wilderness and found no water. And when they came to Mârah they could not drink of the waters of Mârah, for they were bitter." (See also Num. xxxiii. 8, 9.) And should the thirsty traveller hasten forward now to drink at the fountain, his Arabs will restrain him by the cry "*Mûrr! Mûrr!*" "Bitter! bitter!" reminding him more forcibly than agreeably of the disappointed Israelites. This then is the fountain whose bitter waters were miraculously rendered palatable by throwing into it a desert shrub. It has been suggested that the fruit of the ghürküđ was employed for this purpose; and it might probably produce the desired effect, as it is acidulous. But there are two serious objections to the theory—*first*, the plant was only in flower when the Israelites passed (immediately after the Passover), and they must consequently have waited some two months for the fruit to ripen; and *second*, the whole desert of Sinai would not grow as much of the fruit as would acidulate a drink for two millions of people.

Wady Ghüründel, 2 h., is the next water station. The fountains are half an hour farther down the valley, and form one of the chief watering-places in the whole region. From Mârah the Israelites "came to Elim, where were twelve wells of water, and threescore and ten palm-trees; and they encamped there by the waters." (Ex. xv. 27.) A better place for an encampment could not be found in all this desert plain than Wady Ghüründel, and I can scarcely think the weary host would have passed such an inviting spot. This then may safely be identified with *Elim*. The

whole desert is almost absolutely bare and barren, but Wady Ghürundel is fringed with trees and shrubs, forming a charming oasis. Here are the stunted palms, with their hairy trunks and dishevelled branches. Here, too, are the feathery tamarisks, with gnarled boughs, their leaves dripping with what the Arabs call manna; and here is the acacia, with its gray foliage and bright blossoms, tangled by its desert growth into a thicket. Pleasant is the acacia to the sight wearied by the desert glare, but it has a higher and holier interest as the tree of the "Burning Bush," and the "shittim-wood" of the Tabernacle.

On the southern side of Wady Ghürundel the mountainous region may be said to commence. On the right, near the coast, is *Jebel Hummâm*, "the Hill of the Bath"—dark, desolate, but picturesque in outline. It receives its name from a warm sulphureous fountain which springs up from a cretaceous stratum at its base. The temperature of the water is about 170° Fahr. The steep cliffs of the mountain side rise almost perpendicularly out of the sea, so as to cut off all passage in that direction. The Israelites must, consequently, have pursued their way along its eastern base. On ascending to the elevated ground on the left bank of Wady Ghürundel, the lofty rounded peak of *Jebel Serbâl* appears for the first time, far away in front, overtopping all its fellows.

Wady Useit, 2½ h. from Wady Ghürundel, has a few brackish fountains and groves of palms and tamarisks, and has been thought by some to be the Elim of Scripture. Such as desire to visit the hot springs of *Jebel Hummâm*, called the "Baths of Pharaoh," should pass down Wady Ghürundel, and return to the main road by Wady Useit. Continuing in the same direction for 4 h. more, we reach an open space among the low ridges, where Wady el-Humr joins Shubeikah, and the two united form Wady Taiyibeh. Here the road branches, each branch leading to the Convent

of Sinai by a different route: the one runs up Wady Humr, passes the curious ruins and sculptures of *Surâbit el-Khâdim*, traverses *Debbet er-Ramleh*, and is perhaps the easiest road, though rather longer than the other; the other turns down Wady Taiyibeh to the sea, and afterwards winds through Wady Mukatteb, past the sublime peak of *Serbâl*, Sinai's rival. The latter we shall first follow; and afterwards describe the former.

WADY ET-TAIYIBEH TO SINAI BY WADY MUKATTEB—30½ h. From the point where the road branches to the opening of Wady Taiyibeh, on the plain at the sea, is just 2 h. There can be little doubt that this is where the Israelites encamped "by the sea" after removing from Elim. (Num. xxxiii, 10.) The distance is about 16 m., and could be easily accomplished by the head-quarters of the host; the great body must have been considerably scattered for the sake of pasturage. No spot more beautiful than this little sea and cliff-girt plain could have been selected for the encampment—the hill-sides around diversified by almost every variety of form and colour; the lofty peaks of the Sinai mountains towering to the sky in stern majesty away in the distance; and the deep blue sea in front, bounded on the horizon by the Egyptian hills. There is water, too; such, at least, as the peninsula generally affords—bitter and brackish. Mr. Stanley is particularly happy in his description of this interesting spot, and the ravine that leads to it:—"We passed a third claimant to the title of Elim, the Wady Taiyibeh, palms, and tamarisks, venerable as before; then down one of those river-beds, between vast cliffs, white on the one side, and on the other of a black calcined colour, between which burst upon us once more the deep blue waters of the Red Sea, bright with their white foam. Beautiful was that brilliant contrast, and more beautiful and delightful still to go down upon the beach and

see the waves breaking on that shell-strewn weed-strewn shore, and promontory after promontory breaking into those waters right and left: most delightful of all the certainty—I believe I may here say the certainty (thanks to that inestimable verse in Num. xxxiii)—that here the Israelites, coming down through that very valley, burst upon that very view,—the view of their old enemy and old friend, that mysterious sea, and one more glimpse of Egypt dim in the distance in the shadowy hills beyond it. Above the blue sea rose the white marbly terraces, then blackened by the passage of the vast multitude. High above those terraces ranged the brown cliffs of the desert, streaked here and there with the purple bands which now first began to display themselves. And as the bright blue sea formed the base of the view, so it was lost above in a sky of the deepest blue that I have ever observed in the East."

From the mouth of the wady the camp of the Israelites may have extended beyond the low sandstone ridges and bluffs of Zelima, into the fine plain of Murkhâh on the other side, where there is a fountain. The road turns along the shore, crosses the headland of Zelima, and then sweeps round some low cliffs against which the waves dash at high water. In a little over 2 h. we enter the triangular plain of Murkhâh; across which the road passes 2 h. more to the mouth of Wady Shellâl. To the left, about half way across the plain, may be seen the entrance of a sublime chasm, dividing the red cliffs to their base,—it is called Dhafary; and half an hour N.W. of it is the "bitter" fountain of Murkhâh. We now dive in among the wild strangely-coloured mountains, through the open mouth of Wady Shellâl: the red summits rise far overhead from bases of dark green; shrubby palm-trees nestle beneath the toppling cliffs; while the fresh caper-plant hangs in festoons from the rents and cavities in their sides. Just before entering the valley we see the road to Tûr striking off to the

right, along the desolate plain of Kâ'a.

2½ h. of constant climbing brings us to the termination of this splendid gorge, in which red sandstone cliffs rise up on each side, leaving, in some places, but a narrow track between. In ½ h. more we scale the mountain staircase called Nukb Bâdereh, "the pass of the sword's point." For another hour the road winds down through Wady Bâdereh, and then enters the celebrated Wady Mukatteb, "the Written Valley." But just at the point of junction, on the left, will be observed the opening of a wild gorge called

Wady Maghârah, "the Valley of the Cave," whose singular caverns, and more singular sculptures, deserve a closer examination than has yet been given them. The antiquarian will luxuriate in such a spot as this, looking back through the dim spectacles of showman-like sculptures, and queer hieroglyphics, into the misty ages of remote antiquity. But far though the antiquary may look back, the geologist will as far outstrip him, for he will tell us of the formation, countless centuries back, of those veins of ore, which the sculpture-carving miners came here to dig out and carry off to Egypt. The valley was first visited by Laborde, who states that the "rock has been worked for the purpose of extracting from it the copper found in the freestone. A long subterraneous series of pillars formed in the rock, and now encumbered by the rushing in of the rains, and of the sand which has there found refuge, still exhibits traces of the labours formerly prosecuted in that direction." Lepsius was here more recently, and found high up on the northern cliff remarkable Egyptian hieroglyphic inscriptions, belonging to the earliest monuments of the antiquities of that country:—"Already, under the fourth dynasty of Manetho, the same which erected the great pyramids of Gizeli, 4000 B.C. (?), copper-mines had been discovered in this desert, which were worked by a colony. The peninsula

was then inhabited by the Asiatic, probably Semitic races; therefore do we often see in those rock sculptures the triumphs of Pharaoh over the enemies of Egypt. Almost all the inscriptions belong to the old empire; only one was found of the coregency of Tothmosis III. and his sister." This Tuthmo, or Thothmes, was a great architect, and a cotemporary of Moses, so that all, or almost all, these hieroglyphic tablets were of an earlier date than the Exodus! One of the inscriptions contains the name of Suphis, or Cheops, who built the great pyramid, and lived, according to the common chronology, 200 years before Abraham! Some of Dr. Lepsius' dates almost rival those of the antiquarian disciples of Confucius in the Celestial Empire; but still, making an Arab allowance for numbers, we must regard these inscriptions on the cliffs of Wady Maghârah as among the most remarkable and most ancient in the world. Recommending them to the attention of the traveller, and especially the scholar, we pass on to other mysteries of this wild region.

Wady Mukatteb, "the Written Valley," begins at the place where Wady Maghârah falls in on the left to Wady Bâdereh. The lower section of this valley gets the name Sûdry, or, according to Burckhardt, *Saih Sûdr* (the torrent of Sûdr). Its bed is hollowed out in the freestone strata which lie at the base of the granite peaks: The action of water, and of the elements, has served during the course of long ages to undermine the sandstone; the superincumbent masses, being thus left without support, and having little tenacity, fall away, leaving behind a smooth and uniform surface: such seems to have been the natural process by which tablets were prepared for future inscriptions. The general aspect of the valley now is—lofty uninterrupted walls of sandstone, backed at some distance by rugged granite peaks, and having along their bases detached masses of rock, like a barrier, or breakwater. The name of the valley, *Mukatteb*, "the Written," is de-

rived from the extraordinary number of inscriptions found in it. In the first division of the wady the inscriptions are not so numerous; but after traversing it for $1\frac{1}{2}$ h. the rocks on each side seem covered with them. They occur both on the smooth walls of the cliffs, and on the broken fragments along their bases.

THE SINAITIC INSCRIPTIONS.

Such is the generic name given to those mysterious inscriptions found chiefly on the cliffs of Wady Mukatteb, and also in many other parts of the peninsula of Sinai. Do not tremble, gentle reader, and shut up the book in horror, at the mention of such a name. I have really no thought of inflicting on you a disquisition mysterious and unintelligible as the inscriptions themselves. I will not be tempted even to suggest a new theory, though it might not be difficult to invent one quite as plausible as some of those which have been set before the world, groaning under a mass of learning. May it not be, after all, that they were just written by some remote generation of "wags," for the sole purpose of puzzling posterity? I would beg to warn the reader, however, that in venturing on such a profound suggestion I do not lay claim to originality; for I have seen (I forget when or where) a similar theory set forth by some learned antiquarian in reference to the "round towers" of Ireland. I shall here only attempt to put my reader in possession of the leading facts known about the Sinaitic inscriptions, and what I believe to be the most plausible theory of their origin, age, and object. The question is still *sub judice*; and in all probability is likely to remain so. That the reader, who wishes it, may have an opportunity of judging for himself, I refer him to Foster's *Voice of Israel from the Rocks of Sinai*; Bunsen's *Christianity and Mankind*, vol. iii. They are also noticed in Robinson's *Biblical Researches*, and Stanley's *Sinai and Palestine*.

The inscriptions are first mentioned

(about A.D. 535) by Cosmas, who supposed them to be the work of the Israelites. They are also referred to by several early travellers, as Neitzschitz and Monconys. Pococke and Niebuhr attempted to copy them, but with little success; Seetzen and Burckhardt were more accurate in their transcripts. In the Transactions of the Royal Society of Literature (vol. iii. p. 1, 1832) may be seen 177 of them carefully engraved; nine of these are Greek, and one is Latin; the rest are all of that peculiar character which recent palæographers, as Beer, have denominated Nabathean. They are accompanied, wherever they occur, with rude figures of men with shields, swords, bows and arrows; of camels and horses; of goats and ibexes with horns wondrously exaggerated; of antelopes pursued by greyhounds; of lizards and tortoises; besides a number of nondescripts which will puzzle the zoologist. They are met with in almost every part of the mountainous region of the peninsula, in groups and singly; but Wady Mukatëb is their head-quarters. Lepsius occasionally found them engraved over older Greek names. Crosses are often found combined with them, evidently of the same age. It is somewhat singular too that inscriptions in the same character occur amid the ruins of Petra, and once at least on the southern border of Palestine. A recent explorer has also found great numbers of them in the desert plain of Harrah, E. of Jebel Haurân.

Professor Beer, of Leipzig, has examined them with great care and constructed an alphabet. The results of the researches of this distinguished scholar are as follows:—1. The alphabet is independent; some of the letters are unique, others like the Palmyrene, Estrangelo, and Cufic. They are written from left to right. 2. The contents of the inscriptions, so far as examined, consist only of proper names, preceded by some such words as שלם "peace," רבך "in memory," and ברוך "blessed." The word כהן "priest" is sometimes found after them. The names are those common in Arabic;

not one Jewish or Christian name has yet been found. 3. The language is supposed to be the Nabathean, spoken by the inhabitants of Arabia Petrea. 4. The writers the professor affirms to have been pilgrims. The great number of them around Serbâl leads to the supposition that that mountain was once a holy place. That some of the writers were Christian is evident from the crosses. 5. The age of the inscriptions he supposes to be not earlier than the 4th century. Had they been later some tradition respecting them would probably have existed in the time of Cosmas.

With all that has been done, there still remains much to be determined. Tuch, another distinguished German scholar, considers them to be Arabic, and of date antecedent to the Christian era; but the following sentences from the accurate pen of Mr. Stanley seem to render this view untenable, at least as applied to *all* the inscriptions; while it shows that they are not confined, as many have supposed, to the portions of the peninsula west of Sinai:—"I have seen them in the following places: First, in the Wady Sidri, the Wady Megâra (Maghârah), and in great numbers in the Wady Mokatëb. Secondly, a few in the lower parts of Wady Feirân.— Thirdly, in considerable numbers up the Wady Aleyat, and five or six in the Wady Abou Hamad, and three on the summit of Mount Serbâl. Fourthly, in the Wady Solab (Solâf), three or four, and in great numbers in Nakh-Hôwy. This valley and pass form together the lower road between Serbâl and Sinai. Fifthly, in great numbers in the Lejâ, up to the first ascent of the 'Shûk-Mousa,' or ravine by which you mount St. Catherine. Sixthly, on the high table plain, called Herimat Haggag, between the Wady Sayâl and the Wady el-'Ain; the rock which stands at the end of this plain has more in proportion than any other spot I have seen, and there are some in the sandstone labyrinth near it. Seventhly, a few on the staircase leading up to the Deir at Petra, and apparently on the 'isolated column' in the plain. (Some of our

fellow travellers also found them in a tomb near the theatre). Eighthly, on the broken columns of a ruin at or near the ancient Malatha, immediately before entering the hills of Judæa.

"Their situation and appearance is such as in hardly any case requires more than the casual work of passing travellers. Most of them are on sandstone: those of Wady Mokatteb, and Herimat Haggag, and Petra, of course are very susceptible of inscriptions. Those which are on granite are very rudely and slightly scratched. At Herimat Haggag one of us scooped out a horse, more complete than any of these sculptured animals, in ten minutes. Again, none that I saw, unless it might be a very doubtful one at Petra, required ladders or machinery of any kind. Most of them could be written by any one who, having bare legs and feet, as all Arabs have, could take firm hold of the ledges, or by any active men even with shoes. I think there are none that could not have been written by one man climbing on another's shoulders. Amongst the highest in Wady Mokatteb are single Greek names."

It will be seen from the above extracts that these inscriptions chiefly occur in public thoroughfares, and on the routes to particular localities—as, for example, Serbâl, the Lejâ, and the Deir at Petra; that they are all of such a character as leads us to suppose them to be the work of mere passing travellers; and that the drawings of animals connected with them are so rude, and even ludicrous, that it seems impossible to invest them with any serious signification. I shall only add an extract from Mr. Stanley's remarks as to their probable age and object, as it seems generally to corroborate the results of Professor Beer's investigations:—"As regards their antiquity I observed the following data. There was great difference of age, both in the pictures and letters, as indicated by the difference of colour; the oldest, of course being those which approached most nearly to the colour of the rock. But, first, I found none on fallen rocks inverted, and, though I doubt not that

there may be such, the sandstone crumbles so rapidly that this is no proof of age. A famous Greek inscription at Petra fell in 1846. Secondly: they are intermixed, though not in great numbers, with Greek and Arabic, and in one or two instances Latin inscriptions, these in some cases bearing the same appearance of colour, wear and tear, as the Sinaitic. Thirdly: those Greek inscriptions which alone I could read were chiefly the names of the writers. The only Latin inscription which I remember was in the sandstone rocks near Herimat Haggag.—PERTUS. Fourthly: crosses of all kinds were very numerous and conspicuous, standing usually at the beginning of the inscriptions, and (what is important) occurring also in the same position before those written in Greek and Arabic; often nothing but the cross, sometimes the cross with Alpha and Omega. These last were in the same place where I noticed the Latin inscription, of the same colour as the contiguous Sinaitic characters. From having previously seen that Foster and Tuch had united in the conclusion that the hypothesis of their being Christian inscriptions was groundless, and that the alleged appearance of crosses was a mistake, I was the more surprised to find them in such numbers, and of such a character; and however else they may be explained, I can hardly imagine a doubt that they are the work, for the most part, of Christians, whether travellers or pilgrims. They are in this case curious, and, if their object could be ascertained, would throw great light on the traditions of the peninsula; but it cannot be reconciled with the theory of their being the work of the Israelites. If the date of the columns at Malatha could be ascertained, or of the temple and tomb at Petra where they occur, the question would be settled. The two latter, I presume, cannot be older than the Roman dominion of Arabia." Such is the amount of our knowledge regarding these singular inscriptions. The traveller now knows where to find them. There is besides an isolated mountain on the shore of the Red Sea,

called *Jebel Mukatteb*, on which inscriptions are found. Those who wish to see what they are like, without the trouble of a journey to Sinai, may consult the works above referred to.

MINES are found in various parts of the peninsula of Sinai. Those of *Wady Maghârah* have already been alluded to. Dr. Wilson seems to have discovered others in the granite mountains east of *Wady Mukatteb*, which might repay a more minute examination. So far as can be gathered from his somewhat confused description, they lie about 2 h. distant nearly due E. from the place where the greatest body of inscriptions ceases on the western side of the wady. From the distance the Doctor was struck with the appearance of metallic veins in the naked hill-sides, running up to their summits like bars or ribs. On approaching them, the hill in front, which he was obliged to pass, was partially covered with *débris* and slag, intermixed with fragments of stone mortars and furnaces, used for pounding and smelting the ore. He found the sides of the mountain "peeled and excavated to a great extent where the veins and dykes had occurred." Numerous grooves and channels were cut, even to the top of the mountain where most precipitous, for the extraction of the ore. The stone is a felspathic porphyry, "with a dark coating upon it, probably arising from the presence of copper." He found what appeared to be a few particles of gold in the sands not far distant. Could it have been the *mines* of the peninsula Job referred to?—

"Surely there is a mine for the silver,
And a place for gold, where they fine it.
Iron is taken out of the earth,
And copper is molten out of the stone. . . .
As for the earth, out of it cometh bread;
And under it is turned up as it were fire.
The stones of it are the place of sapphires;
And it hath dust of gold. . . .
He putteth forth his hand upon the rock;
He overturneth the mountains by the roots;
He cutteth out channels among the rocks;
And his eye seeth every precious thing."
Chap. xxviii.

The total length of *Wady Mukatteb* is 3 h. Half an hour's ascent from it

leads to a little elevated plain; and another hour, first across this plain, and then down a slight rocky declivity, brings the traveller into

Wady Feirán. At the point where our road strikes this valley it turns from its former course of N.W., and runs off W. by S. towards the sea. A lofty sandstone cliff rises up at the angle, and round this the traveller has to wind in coming from *Wady Mukatteb*. *Wady Feirán*, up which our way now lies, runs for some 2 h. in nearly a straight line, and is tolerably level. The breadth varies from 400 to 600 yds. It is sprinkled with sand, and has but little vegetation in this section. On entering it the cliffs on each side are sandstone, but this soon gives way to primitive rock,—gneiss and granite with porphyry veins and dykes. After 2 h. the valley contracts, and winds considerably. In 3 h. more the eye is refreshed by the sight of some bushy palms and verdant gardens, watered from a well at a place called *Husseyiyeh*. About a mile farther the ruins of an ancient village may be seen on a mountain to the left. Burckhardt estimates the number of houses at about 100, and says the style of architecture is similar to that seen at St. Simon, north of Aleppo. Half an hour after passing this place we enter another and much larger palm-grove, with whose graceful branches the spreading tamarisk mingles; a little streamlet winds through the thicket in its gravelly bed; hoary tottering ruins cling to the rugged acclivities around; and the dark openings of rock-hewn hermitages dot the cliffs far overhead. This is *Feirán*, the paradise of the *Bedawîn*, and the site of an early ecclesiastical city. Just opposite the ruined city is the mouth of *Wady Aleiyât*, a wild, picturesque glen, which winds away up southward to the base of *Serbâl*, whose jagged summits are seen towering over all intervening cliffs.

PARAN—Ecclesiastical City of Faran.—It is probable that *Feirán* may be the *Paran* referred to in one or two places in the Bible. Moses, in giving

his dying blessing to the assembled Israelites, thus spake of the manifestations of Divine Majesty at the time of the giving of the Law: "The Lord came from Sinai, and rose up from Seir unto them; He shined forth from Mount Paran, and He came with ten thousands of His saints; from His right hand went a fiery law for them." (Deut. xxxiii.) And Habakkuk, in allusion to the same event, thus writes, ch. iii. :—

"God came from Teman,
And the Holy One from Mount Paran.
His glory covered the heavens,
And the earth was full of His praise,
And His brightness was as the light;
He had horns coming out of His hand;
And there was the hiding of His power . . .
He stood, and measured the earth;
He beheld and drove asunder the nations:
And the everlasting mountains were scattered;
The perpetual hills did bow."

The rugged heights of Serbâl, and the verdant vale of Feirân, around which sacred associations would seem for long centuries to have clung, might well deserve mention in a hymn so sublime. This Paran, however, must be distinguished from another more frequently referred to in the Bible, which appears to have been somewhere on the southern border of Palestine.

During the early history of monasticism in the peninsula of Sinai, when its wildest glens swarmed with anchorites, when every comfortless spot was religiously searched out, and when every wretched cave and gloomy grot was constituted the living tomb of saintly hermit—the sanctity and the beauty of Feirân attracted to it a considerable Christian population. Before the year A.D. 400 it was honoured with a bishop and a council. In the 7th century one of its prelates, Theodorus, adopted Monothelitic views, and was consequently anathematized by the Lateran Council, A.D. 649. Connected with, and subject to, this see, were the numerous monasteries around Serbâl and Sinai, and the 6000 hermits who are said to have "burrowed" in the neighbouring mountains. But the convent of Sinai afterwards increased in importance, and the episcopal chair

was transferred to it about the 11th centy. Feirân immediately began to decline, and, like many a nobler and greater city in Syria, fell to rise no more.

There can be no doubt as to the identity of Faran with the present Feirân. Rüppell found here the ruins of a church, the architecture of which he ascribes to the 5th centy. Burckhardt estimates the number of ruined houses at 200. His description of the site and remains is, as usual, clear and accurate:—"The valley of Feirân widens considerably where it is joined by Wady Aleiyât, and is about a quarter of an hour in breadth. Upon the mountains on both sides of the road stand the ruins of an ancient city. The houses are small, but built entirely of stones, some of which are hewn, and some united with cement, but the greater part are piled up loosely. There are no traces of any large edifice on the north side, but on the southern mountain there is an extensive building, the lower part of which is of stone, and the upper part of earth." Some have endeavoured to identify this part of Wady Feirân with Rephidim, where "Moses smote the rock," and where Israel fought with Amelek (Ex. xvii., xix. 2; and Num. xxxiii. 14, 15); but its distance from Sinai, from which Rephidim was only a day's march, is fatal to the theory.

SERBÂL next to Sinai is the most interesting mountain in the peninsula. It is even more grand and striking in outline than its honoured rival. It rises high above the neighbouring summits,—“all in lilac hues and purple shadows,” as the morning sun sheds upon it his bright beams. “It is a vast mass of peaks, which, in most points of view, may be reduced to five. These are all of granite, and rise so precipitously, so column-like, from the broken ground which forms the roots of the mountain, as at first sight to appear inaccessible.” They may be best likened to a cluster of stalactites inverted. The peaks are divided by deep ravines, filled with huge fragments of shattered rock: the central

ravine is called Abu Hamd, and by it the active traveller may, by the aid of a guide, gain the summit in somewhat less than 4 hrs. The glorious view will amply repay the toil. "The highest peak is a huge block of granite; on this, as on the back of some petrified tortoise, you stand and overlook the whole peninsula of Sinai. The Red Sea, with the Egyptian hills opposite, and the wide waste of the Kâ'a on the south; the village and grove of Târ, just marked as a dark line on the shore; on the east the vast cluster of what is commonly called Sinai, with the peaks of St. Catherine, and, towering high above all, the less famous, but most magnificent of all, the Mont Blanc of those parts, the unknown and unvisited Um Shaumer. Every feature of the extraordinary conformation lies before you: the wadys coursing and winding in every direction; the long crescent of the Wady esh-Sheikh; the infinite number of mountains like a model, their colours all as clearly displayed as in Russegger's geological map; the dark granite, the brown sandstone, the yellow desert, the dots of vegetation along the Wady Feirân. On the northern, and somewhat lower eminence, are the visible remains of a building, which may be of any date, from Moses to Burckhardt. It consists of granite fragments, cemented with lime and mortar; in the centre is a rough hole, and close beside it, on the granite rocks, are three of those mysterious inscriptions."

Attempts have been made of late years to identify Serbâl with the Mount of the Law, the Sinai of Scripture. Dr. Lepsius and Mr. Bartlett are the great champions of this theory. Their chief arguments may here be given, as the traveller will naturally wish to have full information on a subject of such interest. 1. Moses was intimately acquainted with the geography of the peninsula, or at least so intimately as to have heard of the fertility of Wady Feirân, and its natural fitness for the permanent camp of a great host. It is therefore inconceivable that he should have failed to avail himself of these great advantages, or

that he should have preferred to it the inhospitable, unsheltered position of the monkish Sinai. The reply to this is simple and conclusive: Moses had no choice in the matter. He was guided by *Him* who dwelt in the "pillar of a cloud by day, and in the pillar of fire by night." And by *Him*, too, the Israelites were miraculously supplied with bread from heaven, and, when occasion required it, with "water from the rock." The cattle of the Israelites could never have been dependent on a narrow valley for pasturage, and amid the glens and mountains of Sinai they would be as well supplied as around the peaks of Serbâl. The only circumstances, therefore, that should be permitted to influence us in our opinion as to the position of Sinai, are the correspondence of the natural features, as we now see them, with the descriptions in the Bible,—altogether independent of the natural productions. If we attempt any rationalistic compromise between the miraculous and the natural, it is better, and more logical too, to discard the sacred narrative at once. I see no reason for believing any part of the history, if we deny the full miraculous agencies and interpositions.

2. We must suppose (say they) that the Amalekites would oppose the advance of the Israelites *only* where they had a fertile territory worthy of being disputed. This being so, then Rephidim and Feirân are identical; and the "Mount of God" must be close by. Our reply to this is no less simple and conclusive than the former; and, first, it is a *non sequitur*; for, granting Feirân to be Rephidim, Serbâl cannot be Sinai, if the Bible narrative be true. We read, "In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. *For they were departed from Rephidim, and were come to the desert of Sinai*, and had pitched in the wilderness; and there Israel camped before the mount." The fertile portion of Feirân is within 2 m. of the base of Serbâl, and some parts of it are in full view of the summit. Here must have been the

site of the camp "before the mount," if Serbâl be the "Mount of God," for Wady Aleiyât, which leads up to the base of Serbâl, is rugged, rocky, and wholly unsuitable for an encampment. Such being the case, how can we believe that Husseyeh, *scarcely two miles* distant down the valley, can be the site of Rephidim, as Dr. Lepsius affirms? Would not any one naturally conclude from the words of the Bible narrative that Rephidim was some considerable distance from "the wilderness of Sinai"? A camp containing two millions of people, having its head-quarters at Feirân, must, in such a narrow valley, have extended *more than two miles* on each side, and thus have still occupied Husseyeh. But, second, is it not strange to identify Rephidim, where "there was no water," with Husseyeh or Feirân, the only well-watered spots in the peninsula, where there are not only living fountains but a running stream? How could the people here say to Moses, as they did at Rephidim, "Give us water that we may drink. . . . Wherefore is this that thou hast brought us up out of Egypt, to kill us, and our children, and our cattle with thirst?" (Ex. xvii.) And if, as seems to be insinuated, this water only flowed from the smitten rock, then there could have been no verdure or vegetation here previously, for these are the effects of the water; and, consequently, the basis of this, as well as the previous argument, is a myth. If there was no water, and, therefore, no vegetation, before Moses struck the rock, the Amalekites would not have regarded it as "worthy of being disputed;" and neither could Moses have known it as the "only fit spot in the whole desert capable of supplying the host of Israel with water, and such provision as the country afforded."

The narrative of the journeyings of the children of Israel, and of their "stations," affords no evidence in favour of the identification of Rephidim and Feirân; in fact, it would rather lead to the supposition that Rephidim must have been farther eastward. From their encampment "by the sea," at the

mouth of Wady Taiyibeh, they removed to the "wilderness of Sin," that is, the plain of Ka'a. They probably encamped near the entrance to Wady Kinéh, an easy march from Taiyibeh. They then took their journey "out of the wilderness of Sin and encamped in Dophkah." This place is not known, but it appears to have been somewhere among the mountains. The Israelites probably entered the mountain region by Wady Kinéh, or else by Wady Feirân farther on—most probably the latter; in either case another day's journey would bring them to about the junction of the Mukatteb road with Wady Feirân, which might thus mark the position of Dophkah. From Dophkah they marched to Alush, perhaps the oasis of Feirân; and from thence they went to Rephidim. From the encampment "by the sea" to Rephidim is thus *four marches*, and, reckoning each march at about 12 m., this would bring the Israelites far up into Wady esh-Sheikh, and to about *an easy day's march* from Jebel Mûsa (Sinai).

Early history, as well as tradition, is in favour of Jebel Mûsa's claim (or at least some peak near it) to be the true Sinai. The vast number of inscriptions in Wady Mukatteb, and the existence of a few on the very summit of Serbâl, are deemed, by some, proofs that this mountain was, at least at one time, considered to be the true Sinai. But we have seen that these inscriptions are found in many other parts of the peninsula, and great numbers on the plateau E. by N. of Jebel Mûsa, while in Wady Lejà near its base they are as numerous as in the immediate neighbourhood of Serbâl. Faran was doubtless a holy city; and there may perhaps have been some very early tradition connected with the magnificent mountain that towers over it, to attract a crowd of pilgrims round it, and lead a few to the summit. Rûppell has affirmed that the Arabs, who, it may be remarked, are staunch conservatives, regarded Serbâl as sacred, and occasionally offered up sacrifices there. Were there sufficient evidence of the truth of this, it would form a strong argument in favour, *not* of Ser-

bál's identity with Sinai, but of its having been the scene of some great event, or the site of some holy shrine, in remote ages. Mr. Stanley, however, has given an amusing account of his inquiries regarding the supposed tradition. His guide, an Arab from Feirân, well acquainted with the locality, stated positively "that Arabs never pray or kill sheep on the top of Serbál; sometimes, however (he added), travellers eat chickens there."

Leaving the mysterious peaks of Serbál, and the delicious shade of the palm-groves of Feirân, we continue our pilgrimage to Sinai; our eagerness to view that "holy mountain," and to seek solitude and meditation amid its sublime cliffs, only whetted by our exploration of Serbál. The thought, too, still occupies the mind, that every step we now tread was the scene of a miracle; that every peak and precipice around was overshadowed by that "cloud" which preceded and guided God's people in their march; and that some of those deep ravines and lofty crags were lighted up by that "pillar of fire" which hovered nightly over the encamped host.

MANNA.—During the first hour we wind through groves and gardens, where, in addition to the palm, the Arabs cultivate cucumbers, melons, onions, and tobacco; irrigating them from the wells in summer, and the stream in winter. Emerging from the palms, we enter a shrubbery of *tamarisks*. This tree, or rather shrub, is found in most of the valleys of the peninsula, but is most abundant in Wadys Feirân and esh-Sheikh. The Arab name is *Turfa*; and the botanic *Tamarix Gallica*. It is from this plant the so-called manna (Arabicè *Mon*) is obtained, which some late German speculators have asserted to be the Scripture manna—the food of the Israelites for 40 years! According to the account given to Dr. Robinson by the superior of the convent of Sinai, "it is found in the form of shining drops on the twigs and branches (not the leaves) of the turfa, from which it exudes in consequence of the puncture

of an insect of the coccus kind, *Coccus manniparus*. What falls upon the sand is said not to be gathered. It has the appearance of gum, is of a sweetish taste, and melts when exposed to the sun or to a fire. The Arabs consider it as a great delicacy, and the pilgrims prize it highly, especially those from Russia, who pay a high price for it." It is found only during the month of June, and is collected before sunrise. The Arabs boil and preserve it in skins, in which state it remains good for a year or more; small pots of it are kept for sale at the convent.

Lepsius, Seetzen, Burckhardt, and others, seem really to believe that this gum was the food of the Israelites for 40 years; and the former even argues that Moses, who was intimately acquainted with the whole country, guided the Israelites by the route best supplied with manna-bearing trees! This is just a proof that a distinguished scholar may sometimes want common sense; a moment's thought might have shown him that a shrub exuding a small quantity of gum during a few weeks of summer only, *could not* afford a fresh daily supply to the Israelites; and a moment's calculation might have proved to him that, so insignificant is the produce of each shrub, had the whole peninsula been a tamarisk thicket, the quantity yielded would have been insufficient to meet the wants of two millions of people. But, besides, the manna of Scripture is thus described: "When the dew that lay was gone up, behold, upon the face of the desert a small round thing, small as the hoar-frost on the ground. . . . And when the dew fell upon the camp in the night, the manna fell upon it." (Ex. xvi. 14; Num. xi. 9.) There is not a word about a tree here; the manna lay upon the desert, and fell in and around the camp, wherever the dew fell. Of the characteristics given of the manna of the Bible not one is applicable to the gum of the tamarisk.

After leaving the tamarisk-groves which form the outworks of the paradise of Feirân, the way becomes dry and hot, and the vegetation of the

wady subsides into the usual desert tufts. In 1 hr. the valley opens into two branches, enclosing between them an elevated, irregular plateau, or rather expanse of low hills: this is the proper head of Wady Feirân. The right branch, called Solâf, runs up nearly S.E. for some $4\frac{1}{2}$ hours, and then, meeting the great central group of mountains, sweeps round to the N.E., along their base, for $1\frac{1}{2}$ h. more, to the wild pass of Nukb Hâwy, which strikes off at right angles over the mountain to the plain of Râhah. Beyond this pass the wady continues a short distance N.E. The left branch is called Wady esh-Sheikh, and is the great channel which drains this section of the peninsula. It runs first in a N.E. direction, and then, sweeping round in a semi-circle, penetrates the Sinai group of mountains at the base of Jebel Mûsa. One road from Feirân to Sinai leads through Wady Solâf to the foot of Nukb Hâwy; another, but much longer one, follows Wady esh-Sheikh, and was doubtless the route of the Israelites; but a third, the shortest and most common, runs up the latter valley nearly an hour, then striking eastward over the plateau, reaches the foot of Nukb Hâwy in 5 hrs. more.

In crossing the plateau, the western part of the central mountain group is seen to great advantage. Dark frowning cliffs of granite rise in front, 1000 ft. or more, like a cyclopean wall reared up to protect the sanctuary within. To the right and left they stretch far as the eye can see; while over them shoot, here and there, the sharp peaks of the inner mountains.

Descending to the barren bed of Wady Solâf, we reach at last the foot of the defile called Nukb Hâwy, "the Windy Pass," which leads over this outer mountain wall to the recesses of Sinai. An hour's comparatively gentle ascent, among loose mounds of white alluvial formation, the sediment of a thousand winter torrents, leads to the foot of the real pass. Here the weary traveller, on whose head an unclouded sun has for hours been pouring down streams of liquid fire, looks up with feelings of mingled doubt and awe at

the sublime glen through which his path lies. It is shut in by blackened, shattered cliffs of granite, which rise up in huge disjointed masses a thousand feet, and threaten every moment to send down their ruins on the devoted heads of such as would dare to advance. "The bottom is a deep and narrow watercourse, where the wintry torrent sweeps down with fearful violence. A path has been made for the camels along the shelving piles of rocks, partly by removing the topmost blocks, and sometimes by laying down large stones side by side, somewhat in the manner of a Swiss mountain road." In the spring-time a streamlet, like a silver thread, winds among the huge fragments and scattered *débris* which time has hurled from the heights above; while here and there a feathery palm, or a grass-tuft, or a stray acacia, clings to the bank. And on the smooth surface of fallen rocks, or towering cliff, may be seen at intervals some of those mysterious inscriptions which seem to court, Manfred-like, the wildest forms of Nature's handiwork. Onward toils the poor camel with many a deep groan, and upward presses the traveller, reinvigorated at every step by the wild grandeur of the scenery, and the nearer approach to the spot where a full view of the "Mount of God" will reward his toil.

In 1 h. we gain the summit; but the path again enters a little defile and runs on to where it expands; and then after a few minutes' ascent a vale gradually opens before us, shut in on the right and left by jagged ridges; and having away at the far end, rising abruptly from its centre, the dark front of Mount SINAI. "As we advanced," writes Dr. Robinson, whose description is as accurate as graphic, "the valley still opened wider and wider, with a gentle ascent, and became full of shrubs and tufts of herbs, shut in on each side by lofty granite ridges, while the face of Horeb (Sinai) rose directly before us. Both my companion and myself involuntarily exclaimed, "Here is room enough for a large encampment!" Reaching the top of the as-

cent or watershed, a fine broad plain lay before us, sloping down gently toward the S.S.E., . . . terminated at the distance of more than a mile by the bold and awful front of Horeb, rising perpendicularly in frowning majesty from 1200 to 1500 feet. It was a scene of solemn grandeur, wholly unexpected, and such as we had never seen; and the associations which at the moment rushed upon our minds were almost overwhelming. On the left of Horeb a deep narrow valley runs up S.S.E. between lofty walls of rock, as if in continuation of the S.E. corner of the plain. In this valley, at a distance of nearly a mile from the plain, stands the convent; and the deep verdure of its fruit-trees and cypresses is seen as the traveller approaches—an oasis of beauty amid scenes of sternest desolation. At the S.W. corner of the plain the cliffs also retreat, and form a recess or open place extending from the plain westward for some distance. From this recess runs up a similar narrow valley on the west of Horeb, called el-Lejá, parallel to that in which the convent stands; and in it is the deserted convent of el-Arb'ain."

Such is the topography of the plain of *Ráhah*, whose very name, "Rest," would seem to indicate the place where the Israelites encamped, after their weary journey, before the "Mount of God." In every particular do the features correspond with the descriptions and incidents of the Bible. The peak of Sinai (now called *Sufádefeh*) rises perpendicularly from the plain, like a gigantic embattled fortress, so that one can approach its base and "touch the mount." The summit is visible from every part of the plain, so that those encamped there could distinctly see the cloud descending and "resting upon the mount."

From the summit of Nukb Háwy to the convent is 2 hrs.

WADY TAIYIBEH TO SINAI, BY SURÂ-BIT EL-KHÂDIM.

32½ hrs.—Two valleys unite to form [*Syria and Palestine.*]

Wady Taiyibeh: one coming in from the N. is called Shubeikeh; and the other from the S.S.E. Wady Humr. Up the latter we now march. It is wide, and, being shut in by limestone cliffs which reflect the sun's rays, has a temperature like a furnace. After 2 hrs. the valley opens out into a plain; and in front now rises the dark conical peak of Sarbût el-Jemel, which is a prominent object even as far westward as Wady Ghürundel. The road strikes across the plain towards the S.E. angle of the mountain, where it enters (1 h. 40 min. farther) a wild, narrow gorge, like a huge fissure. After winding up this for a short distance the limestone strata on the right give place to the sandstone, which separates the calcareous from the granite mountains. About an hour after passing Sarbût el-Jemel there is a curious sharp turn in the ravine, as if its cliffs had been disjointed; here, on the right, in the angle of the rock, are some rude drawings, with several Sinaitic inscriptions. One large block that has fallen from the mountain-side is almost covered with them. On a stone are two crosses, but apparently of a later date. "The spot is one," remarks Dr. Robinson, "where travellers would be likely to rest during the heat of the midday sun."

In about 1 h. 40 min. more the rocks that line the valley on the right disappear, and a rolling sandy plain called Debbet en-Nusb opens up to the S. and E. Across this plain a path strikes off to a wady of the same name, in which, 2 hrs. distant, is a fountain of good water. This way is sometimes taken for the sake of the fountain, but it is longer than the regular one, which continues due E. along Wady Humr, skirting the lofty ridge of Jebel Wûtah. We reach the head of the wady in 1 h. 45 min. The road now ascends to a rocky plateau, from which a commanding view is gained over Debbet er-Ramleh (the sandy plain) quite to the base of the range of Tih on the left. After crossing this plateau, and several little wadys, a low ridge is surmounted, and suddenly the view of the great central mountain

group of Sinai bursts upon us, while the sharp peak of Serbâl is seen more to the S. The road now enters the "Sandy Plain" (1 h. 45 min.); but after traversing it for about half an hour, the path leading to Surâbit el-Khâdim strikes off to the right; and a toilsome journey of 2½ hrs. over low hills and through deep vales, covered thickly with loose sand—a veritable desert—brings us to the wild rocky dell at the foot of the hill on which are the monuments of Surâbit el-Khâdim.

SURÂBIT EL-KHÂDIM.

The hill is about 700 ft. high, and is composed of red sandstone, curiously shaded with other hues, and rising up in bold cliffs and shattered masses. "A track leads up the toilsome and somewhat dangerous ascent, along the face of the precipice at the head of the ravine, marked only by small heaps of stones." Three-quarters of an hour stiff climbing brings us to the summit, where a singular tract of table-land lies before us, broken here and there by deep precipitous ravines, between which shoot up sandstone peaks, irregular and fantastic. Proceeding along the plateau a short distance westward, a small enclosure is observed, with a chasm on each side: within it are situated some of the most remarkable, as well as the most ancient monuments of the peninsula.

"These," says Dr. Robinson, "lie mostly within the compass of a small enclosure, 160 ft. long by 70 broad, marked by heaps of stone thrown or fallen together, the remains perhaps of former walls, or rows of low buildings. Within this space are seen about 15 upright stones like tombstones, and several fallen ones, covered with Egyptian hieroglyphics; and also the remains of a small temple, whose columns are decorated with the head of Isis for a capital. At the eastern end is a subterraneous chamber excavated in the solid rock, resembling an Egyptian sepulchre. It is square; and the roof is supported in the middle by a

square column left from the rock. Both the column and the side of the chamber are covered with hieroglyphics; and in each of the sides is a small niche. The whole surface of the enclosure is covered with fallen columns, fragments of sculpture, and hewn stones strewn in every direction; over which the pilgrim can with difficulty find his way. Other similar upright stones stand without the enclosure in various directions, and even at some distance; each surmounted by a heap of stones which may have been thrown together by the Arabs. These upright stones, both within and without the enclosure, vary from about 7 to 10 ft. in height; while they are from 18 in. to 2 ft. in breadth, and from 14 to 16 in. in thickness. They are rounded off on the top, forming an arch over the broadest sides. On one of these sides usually appears the common Egyptian symbol of the winged globe with two serpents, and one or more priests presenting offerings to the gods; while various figures and cartouches cover the remaining sides."

The country around these singular monuments is neither grand nor picturesque. It is a barren and blasted desert, exhibiting nothing on its surface to attract man from regions to which nature has been more bountiful. The monuments might well pass for the works of some rigorous anchorites who had withdrawn far from the haunts of man, to spend lives of gloomy meditation and strictest self-denial in the very depths of the desert.—

"Here Desolation keeps unbroken sabbath,
Mid caves and temples, palaces and sepulchres;
Ideal images in sculptured forms,
Thoughts hewn in columns, or in cavern'd hill,
In honour of their deities and of their dead."

But recent investigations have shown that, so far from this being the case, these monuments are standing testimonies to the scientific acquirements and enterprising spirit of a great nation. Lepsius observed on the east and west sides of the spot great *slag-hills*, of a dark colour; with traces of ancient roads leading into the neigh-

bouring mountains. These show that extensive copper-mines must exist somewhere near, and that this was a place chosen for smelting operations. In Wady Nusb to the westward he also discovered some ancient smelting-places. It is to be regretted that he did not extend his researches to the mountains, as he might easily have found the mines themselves, which have probably their sculptured tablets and historic cartouches similar to those of Wady Maghârah. Here is something left for future travellers; and I hope that ere long some enterprising geologist, or enthusiastic scholar, will spend a few days in searching for the mines of Surâbit el-Khâdim.

According to Lepsius some of the hieroglyphics on these tablets are as ancient as the last dynasty of the old Empire. The rock grotto was then excavated. Outside this the inscribed tablets were successively set up during succeeding ages, and finally enclosed. The names of many Egyptian kings are found upon the stones—such as Osirtasen I. (B.C. 1740); Thothmus III. and IV.; Amonoph I. and III.; Ose-ri and his son Remeses the Great; Remeses IV. and V.; the latest being that of Remeses VI., the last monarch of the 19th dynasty, a contemporary of Agamemnon and Achilles, Priam and Hector; a contemporary, too, of Israel's first king. From this it appears that these mines were in full operation at the time of the Exodus; and were finally abandoned about B.C. 1170. The presiding deity of the place appears to have been Athor, who is styled, as at Wady Maghârah, "Mistress of Mafak," or "Copper" as the word signifies in the hieroglyphical as well as in the Coptic language. It has been generally supposed that these monuments are tombs; but though they may resemble the tombstones of England, and modern Turkish cemeteries, they are wholly unlike any ancient tombs existing either in Egypt or Syria. No excavations beneath have been discovered in which bodies could be laid. The place was probably a kind of temple, or sacred enclosure, where the miners assembled for wor-

ship; and in which sculptured tablets were erected in honour of successive sovereigns of Egypt, and other celebrities. They certainly deserve a more minute examination than travellers have hitherto been able to give them. An accurate plan of the whole place, with detailed drawings, especially photographs, or impressions on paper, of the sculptures, would be extremely valuable and interesting. The neighbouring mountains ought to be fully explored for traces of mines, and sculptured tablets or inscriptions; and some specimens of the slag, the sandstone, and the ore should be brought to Europe for the inspection of geologists, and for analysis. Sir G. Wilkinson states that about 2 m. to the S.E. of Surâbit el-Khâdim are three tablets cut in the face of the rock, bearing the names of Thothmes IV. and another old king; and close to them are small caves in the rock, used as tombs.

The route from Surâbit el-Khâdim leads S.E. up Wady Stâwuk to its head, where it surmounts a difficult pass and enters Wady Khumileh, 1 h. from the ruins. An incident occurred with Dr. Robinson's party in this valley which strikingly illustrates the strange inconsistencies of the Bedawy character; and proves, besides, that Arab etiquette is, like that of our own country, not unfrequently a "bore." The Doctor bought a kid from some Arabs, and presented it to his escort, intending that they should have a good supper. Great, of course, was their joy at the prospect of the evening feast. The tent was at length pitched; the kid killed and dressed with true Eastern despatch; and the still quivering members, laid on the ample fire, began to emit most savoury odours. But a change soon came over the scene of rejoicing. The Arabs who had sold the kid naturally enough concluded that it was intended for the evening meal; some five or six of them dogged the party and just arrived in the nick of time. The stern law of Bedawy hospitality demands, that, whenever a guest is pre-

sent at a meal, whether there be much or little, the first and best portions must be laid before him. In this case the five or six guests attained their object, and had not only the selling of the kid but the eating of it. The Doctor's poor escort had to rest contented with the bones. Such is Arab hospitality. Whilst the hungry entertainers were smiling on their guests, and making profuse use of the complimentary *tefuddhel*, they grudged them every mouthful, and smothered with a polite bow many a hearty inward wish that they were at Jericho or elsewhere.

About $\frac{1}{2}$ h. down the valley there is a rock on the right hand covered with Sinaitic inscriptions, figures of camels, mountain goats, and other creatures; and a short distance farther is another large rock on the same side, with inscriptions, and several crosses, apparently of the same age. Here are also the names of several travellers; one is *Palerne*, 1582. We follow the same course through shallow wadys and over low hills for $2\frac{1}{4}$ h. more, when we reach an open space where the sandstone gives way to porphyry and granite, and the mountains begin to assume features of grandeur and stern desolation. Entering Wady el-Burk (the Valley of Lightning), we reach in $\frac{1}{2}$ h. a sharp turn, where there are a few inscriptions near the ground. Somewhat more than an hour farther we observe a wall of stones across the wady, constructed by the Bedawin about 30 years ago in the vain hope of defending themselves behind it against some 3000 Egyptian troops sent by the Pasha to chastise them for plundering a caravan. The poor Tawarah were soon routed notwithstanding their barricade, and immediately afterwards submitted to Mohammed Aly. Our route now leads through Wady 'Akir, over the plateau of Lebweh, and then (in 6 h. 45 min. from the stone wall) dives down into Wady Berah between noble granite cliffs. Here on the smooth rocks and precipices are considerable numbers of inscriptions; many of them having

crosses of the same date. Following the same general course 2 h. 20 min., we reach Wady esh-Sheikh, the greatest valley of the whole peninsula; it is, as has been seen above, a continuation of Wady Feiran. From this point to the head of Wady Feiran proper is about 3 h. From hence we may either follow the course of Wady esh-Sheikh about 10 h. to the convent; or we may strike straight across the hilly region to the foot of Nukb Hawy, $3\frac{1}{2}$ h., and thence, as described above, about 4 h. more to Sinai.

CONVENT OF MOUNT SINAI.

Admission to the Convent can only be gained on the production of a letter of introduction from the branch convent at Cairo; which any traveller can get on application. On reaching the side of the lofty walls the traveller looks up to a kind of trap-door, some 30 feet overhead, and sees the faces of one or two monks reconnoitering him and his party. A cord is let down with a demand for the letter. This being found in order, the pilgrim fastens himself upon a rope let down for the purpose, is hoisted up the dizzy height by means of a windlass, and then dragged in by a sturdy brother to the platform. Ladies who may not relish this aerial voyage are admitted by a small postern into the garden, and thence conducted by a dark subterraneous passage within the convent walls. All travellers were formerly welcomed by the superior with the embrace and kiss of brotherhood; but the latter has, within the last few years, been generally dispensed with, owing, doubtless, to the increasing number and doubtful orthodoxy of the visitors—now it is only administered as a mark of special favour. The Bedawin are never admitted within the walls; but when urgent business demands it, a chief or principal man of some tribe may be received in the garden; or, even, though very rarely, in the con-

vent itself. This is an obvious precaution, and is essential, in such a region and among such men, to the safety of the monks and their little property. As it is usual for travellers to remain here some days, the Bedawin wander away to spend their time in the tents, and recruit their camels among the scanty pastures, of their brethren—returning again on an appointed day.

The Sinai convent is a veritable oasis to the desert pilgrim. A sweet sense of repose and security steals over the mind on entering it, which those only can realize who have experienced the fatigue and excitement of a journey amid native wastes, and in the companionship of the wild Bedawin. There is something soothing, too, in the deep silence of the building; in the moaning of the mountain breeze as it sweeps through the long corridors; in the solemn step and grave costume of the holy fathers; in the quiet grandeur of the everlasting hills around; and more than all, in the plaintive murmur of the chanted prayers breaking forth from the old church amid the death-like stillness of the night. Here too there is all the wild magnificence of nature, combined with historic interest and sacred associations, to attract and inspire the pilgrim.

The convent itself will first claim the traveller's attention; and a day may be well spent in wandering amid the labyrinth of buildings, viewing the curiosities of the old church and its countless chapels, visiting the venerated tomb and relics of the patron saint, contemplating the grim and grisly horrors of the charnel-house, and lounging beneath the delicious shade of garden bowers: such a day's comparative rest, too, prepares one for the fatiguing excursions to the Mountain of the Law, and the various spots of interest round it.

The convent is situated in the narrow Wady Shu'eib, and covers almost the whole width of its western side, from the bed of the winter torrent to the base of the perpendicular cliff that rises over it upwards of a thou-

sand feet. It is an irregular quadrangular building, 245 feet by 204, encompassed by thick and lofty walls of granite, with little towers at intervals, on some of which are mounted a few antiquated pieces of ordnance. The walls exhibit the motley patchwork of various ages from Justinian to Napoleon. A considerable portion was rebuilt by the French during their occupation of Egypt. The space enclosed is cut up into a number of little courts and passages, quite bewildering in their irregularity. Some of the courts are ornamented with cypresses and other trees, and others with beds of flowers and vegetables; while luxuriant vines are trained along the walls, or over trellis-work. The garden adjoins the convent on the north side, and is also surrounded by a lofty wall. It is gained by a subterranean passage, secured by a heavy iron door. Lying on the slope of the valley, it is formed into terraces, along which are arranged lines of fruit-trees and vines. The olive, almond, and apricot are of great age and size; and look like patriarchs amid the more numerous groups of pomegranates, figs, pears, apples, mulberries, and quinces. Here and there are beds of vegetables; while the tall cypresses shoot up their sombre cones far above all. The holy fathers are neither skilful nor industrious, yet the garden is a gem in the desert. In the very centre of this bright and joyous spot is a low building, partly subterranean, which has been for centuries the last resting-place of the monks. Immediately after death the bodies are exposed in one chamber, and there remain until the flesh has wasted away; then the skeleton is broken up and the bones conveyed to another chamber, where multitudes are already ranged "in ghostly symmetry, arm-bone to arm-bone, thigh-bone to thigh-bone, rib to rib, in a compact pile, with a mass of heaped-up skulls—from the remains of him who died yesterday, and still lived in the memory of his fellow-monks, to him whose forgotten remains, with their history, are written only in the book of Omniscience." In

another chamber are some still more melancholy relics of mortality: in one corner is the grim skeleton of an anchorite who seems to have been carried from his mountain den, "just as he was found after encountering alone the terrors of the last enemy, fixed in the convulsive form that nature took in the parting struggle;" the clenched hands, the head sunk on the chest, the attitude of agonizing supplication, with some few rags of the hair shirt yet clinging to the bones. Close by is a box containing the relics of two hermits, brothers of exalted rank, as tradition has it. Bound to each other through life by a massive chain, they wore away their weary years in some rock-hewn cave; and thus linked, encountered death together.

The *Church*, dedicated to the Transfiguration, is the most important building in the convent. It consists of a nave and aisles in the usual Byzantine style, separated by rows of granite columns, now covered with plaster. Arches springing from the columns support the flat roof. The floor is of tessellated marble. The decorations of the altar-screen are profuse, but in barbarous taste; and the pictures ranged on it, and round the walls, are hard and stiff, as if the painters had laboured to make them as unlike living realities as possible. The great attraction is the mosaic on the vaulted roof of the chancel. The central part represents the Transfiguration; Christ in the centre, Moses on the right, and Elias on the left; and the three apostles beneath, Peter being prostrate. Round the whole is a border, consisting of a series of busts of prophets, apostles, and saints, in oval or circular tablets; the name of each being attached in Greek characters. On the plain wall over the apse are the portraits of the emperor Justinian, and his wife Theodora; while above the former is Moses on his knees before the burning bush, and on the opposite side of the window he is represented receiving the tablets of the Law. A Greek inscription round the

lower part of the great picture is to the following effect:—

"In the name of the Father, and of the Son, and of the Holy Ghost—

"The whole of this work was executed for the salvation of those who have contributed to it by their donations, under Longinus the most holy priest and prior."

In the chancel, behind the altar, are preserved the honoured relics of St. Catherine, whose body was miraculously transported from Alexandria to the top of the mountain that bears her name. The relics now consist only of a skull and hand, set in gold and ornamented with jewels. Here, too, is the chapel erected by the empress Helena over the very spot where the "Burning Bush" stood; the place is now covered with silver, and the chapel adorned with rich carpets. All who enter must imitate Moses and take off their shoes, for the place is holy. The well from which Moses watered Jethro's flocks is also shown, not far off.

Near the church is a *mosk* with a minaret—singular proof of the tolerance, perhaps of the fear, of the Christian communities of this land. It appears, from a MS. discovered by Burckhardt in the library, to have been erected previous to the 14th centy.; though tradition ascribes it to a much later date, and gives a romantic account of the causes and effects of its construction.

It is thus related by Burckhardt:—
"When Selim, the Othman Emperor, conquered Egypt, he took a great fancy to a young Greek priest, who, falling ill at the time that Selim was returning from Constantinople, was sent by him to this convent to recover his health. The young man died, upon which the emperor, enraged at what he considered to be the work of the priests, gave orders to the governors of Egypt to destroy all the Christian establishments in the peninsula, of which there were several at that period. The priests of the great convent of Mount Sinai, being informed of the preparations making in Egypt to carry these orders into execution, began immediately to build a *mosk* within their

walls, hoping that for its sake their house would be spared. It is said that their project was successful, and that ever since the mosk has been kept in repair."

There are still, I believe, a few poor Arabs appointed to take charge of the mosk, and clean it out each Thursday evening. They are said to be the descendants of some straggling pilgrims who 4 or 5 centuries ago were cut off by the Bedawins from the Haj caravan, and brought to the convent. The mosk is rarely visited, and the call to prayers is never heard except when chance or ultra piety brings some great man to this retired spot.

History of the Convent.—The precise period at which Christian communities began to settle in the wilderness of Sinai is not known; but it was probably during the persecutions which raged in Egypt and Syria in the 1st and 2nd centuries, as Eusebius quotes authorities referring to them early in the 3rd centy. The flight of St. Catherine's body is attributed to A.D. 307. About that time hosts of anchorites, attracted by the solitude of the mountain glens and the wild scenery, scooped out caves in the rocks, built hermitages on lofty peaks, and ranged the desert for every uncomfortable hole in which to stow themselves. From early monkish records it appears that during the 4th centy. Jebel Mûsa and the surrounding peaks swarmed with recluses, who, though dwelling apart, occasionally assembled for mutual edification, or to listen to the teaching of some distinguished ascetic. They thus, by degrees, became regularly organised into a little community, and erected a small building to serve both as a place of prayer and a refuge in danger. In the year 373 the monks were almost exterminated by the Arabs, and a few only were saved by a miracle. Forty were slain in the attack, and to these was dedicated *Deir el-'Arb'ain*, "the Convent of the Forty," still standing at the head of Wady Lejâ. Other calamities no less bloody befell them, and they were forced to seek refuge in Feirân till

a truce was made with their foes. In the 6th centy. they became more numerous and influential, and a legate appeared at the Council of Constantinople in 536 to represent "Holy Mount Sinai."

Tradition ascribes the founding of the convent, and erection of the ch., to the piety of the Emperor Justinian (A.D. 527); and Procopius, who wrote in the same century, confirms this tradition; mentioning, in addition to the ch., which was dedicated to the Virgin, a fortress to protect the monks against the attacks of the Saracens. These are doubtless the buildings which still remain, but which have since undergone many repairs. From this period the conventual establishment rose rapidly in importance. Feirân had from the 4th centy. been the episcopal city with which all the establishments in the peninsula were connected; but it declined, while the convent of Justinian advanced, so that before the close of the 10th centy. the latter became the episcopal seat.

The introduction of Islâm among the wild tribes of Arabia effected little change in their habits; and served to increase rather than check their hostility to the monks of Sinai and the Christian inhabitants of the peninsula. Often were the poor hermits murdered in cold blood in their solitary caves amid the mountains; oftener yet were their little stores of provisions plundered; and on more than one occasion the whole community of the convent of Sinai were driven from their desert home, and forced to seek refuge amid the glens and inaccessible cliffs of the surrounding mountains. Still danger seemed to stimulate piety—the greater the privations and calamities endured, the more eager were others from distant regions to flock to the scene of suffering. The remains of convents, churches, and chapels, with the vast numbers of grottoes and hermitages still seen among the mountains, corroborate the assertion of chroniclers, that from 6000 to 7000 monks and anchorites were at one time dispersed through this dreary region. Pilgrims, too,

flocked to it from every country, to perform their devotions at the very spot where the Divine Glory was manifested at the giving of the Law.

In the 14th centy. the convent was visited by several travellers from Europe. Rudolf de Suchem states that there were then 400 monks in it under an archbishop. There were also at that time six other inhabited convents in the peninsula, besides a number of hermitages. In the early part of the 17th centy. all the latter were deserted, and the stately establishment at Sinai had dwindled down to 60; at present the number of monks is only 24, and no prelate has been resident for a century.

"The archbishop is elected by a council of the monks, which manages in common the affairs of this convent and the branch at Cairo. This prelate is always selected from the priests of the monastery; and having then been consecrated as bishop by the patriarch of Jerusalem, he becomes one of the four independent archbishops of the Greek Church. Were he present he would have but a single voice in the management of the affairs of the convent, as a member of the council. While residing at a distance he has no authority or connexion with it, except to receive money and presents from its revenues." The prior is elected by the council, and is the local chief.

The discipline is exceedingly rigorous; and one can scarcely comprehend the motives that impel men, not merely to banish themselves from the society of their fellows, but from spheres of usefulness and activity; and at the same time to submit to privations such as few under any circumstances would endure. Religious enthusiasm has a powerful influence over both mind and body; but there is little evidence of it among the simple fraternity at Sinai. Flesh and wine are entirely prohibited; and during the great fast the monks are forced to abstain from butter, milk, and every species of animal product, and even from olive-oil. Their only food is thus bread, boiled vegetables, and fruit.

Add to this that the service of the Greek ritual is performed in the church *eight* times in the 24 hrs.; and every brother must be present at least *four* times, twice during the day and twice during the night. Their cells are small and have no furniture beyond a carpet and a mattress. The holy fathers spend their weary days between their devotions and the trades which the requirements of their situation compel them to take up—one is cook, another tailor, another shoemaker, another smith, another mason, another carpenter, another gardener; and one is even denominated *librarian*, but his office is a complete sinecure. There is indeed a library, but no one, except a stray and curious traveller, ever thinks of entering it. The monks, as a class, are ignorant, idle, and entirely useless—taken from the dregs of the population in the Greek Islands, they are not only innocent of anything like literature, but they do not even speak the language of the people among whom they live. Their whole aim in life seems to be to spend it without exertion either of mind or body.

The Library contains about 1500 volumes of printed Greek books, and, according to Burckhardt, 700 Arabic MSS. Neither books nor MSS. possess any great value. The latter are mostly lives of the saints, rituals, &c. The only literary treasures of the place are two:—First, a beautiful MS. of the Gospels, written on vellum in double columns, in letters of gold. The form of the letters resembles that of the Alexandrian MS. It is ornamented with illuminated portraits of the Apostles. It is said to have been given to the convent by the Emperor Theodosius, probably the *third* of that name, who lived in the 8th centy. Second, a copy of the Psalter in Greek, written on *twelve* 12mo. pages by a female. The hand is very neat, but so small that a microscope is required to read it. These two MSS. are kept in the Archbishop's room.

EXCURSIONS.

To *Jebel Mûsa, Sufsåfeh, and St. Catherine.*—This excursion requires, to do it justice, two days. The best plan is to send forward the articles of food and clothing needed for the night to the small convent of el-'Arb'ain in Wady Lejá.

The usual egress from the convent *en route* to *Jebel Mûsa* is by the garden, from a small building on the wall of which there is an easy descent, by the aid of a rope, to the base of the mountain. The path leads behind the convent, and ascends diagonally the mountain side, till it enters between overhanging cliffs. In 25 min. there is a fine cool spring, where the pilgrim can breathe a moment, as he quaffs a cup, beneath the grateful shade of an impending rock. Then onward through the narrow ravine, scrambling over and among huge fragments of granite. A small chapel dedicated to the Virgin is soon passed, if we do not linger a moment to learn its tradition. On one occasion the monks were so vigorously attacked by fleas that they resolved to flee the convent. Forming in solemn procession, they proceeded to take leave of the various sacred spots; but just when passing this spot the Virgin appeared to them, and pledged her word that she would herself banish their sacrilegious tormentors, and bring besides a larger concourse of pilgrims to their shrines. The monks of course returned to their quarters; they affirm too that the Virgin kept her word, and that the convent is still as free of fleas as Ireland (thanks to the blessed St. Patrick) is of toads. But travellers are somewhat sceptical on this point; perhaps the Virgin's power is only exercised on behalf of the "faithful."

A little farther up is a double gateway, where, in the palmy days of monkery, priests always stood to confess pilgrims. After passing the 2nd, the traveller emerges on a little plain, with a solitary cypress, beneath whose shade is a well of pure water. The rugged head of *Jebel Mûsa* now rises boldly on the left; while in front,

beyond the deep ravine, *St. Catherine* towers to the sky. On the right is a long ridge of wild rocks and jagged peaks, extending for nearly 2 m., and terminating in the bold cliff that rises up from the bosom of the plain of *Râhah*. This is the *Horeb* of the monks, and the true "Mount of the Law."

Setting out again, after a brief pause to gain strength and contemplate the grand features of this interesting scene, we pass a low rude building containing the chapels of *Elijah* and *Elisha*. Here is shown the narrow grot where the former dwelt in *Horeb* (1 Kings xix). From hence the ascent becomes steeper, but a rude staircase has been constructed by blocks of stone, on which the observant traveller will not fail to perceive the footmarks of *Mohammed's* camel. The summit is gained at last—a little platform some 30 paces in diameter, partly covered with the ruins of former buildings. At its eastern end is a chapel; and near it a mosque, for *Moses* is a Muslem saint too. Notwithstanding the elevation of the peak (7035 French ft. above the sea, and 2000 above the convent), the view is by no means extensive. On the W. and S.W. it is shut in by the higher ridges of *Tiniah* and *St. Catherine*. No part of the plain of *Râhah* is visible from it; and it must at once strike every visitor that there is no place at or near its base suitable for a large encampment, so that the words of Scripture might be applicable: "The Lord will come down in the sight of all the people upon mount Sinai." This is the *Sinai* of the monks, but certainly not that of the Bible.

Jebel Sufsåfeh, "the mountain of the Willow," SINAI. — To complete the day's excursion, I recommend a walk to the summit of *Sufsåfeh*. The way is somewhat rough and rugged, though not so very bad but that even ladies have followed it, and may do so again. The road leads back to the cypress-tree, and then along the western brow of the ridge (*Horeb* of the monks) to the small chapel of *St. John the Baptist*, and to another near

the extremity of the ridge dedicated to the "Virgin of the Zone." From the latter the summit of Sufsafeh towers up almost a sheer precipice. It is easily scaled, however, and $\frac{1}{2}$ of an hour's tough climbing brings us to the top, the view from which, and the holy associations it calls up, are ample rewards for all the toil. "The whole plain of Râhah now lies at your feet, with the several valleys that branch off from it. The conviction now rushes upon the mind that this is the mount on which the Lord descended in glory to proclaim the Holy Law. Here is a plain sufficient for the encampment of the whole people; there is the mountain-side rising up from it which the careless or the daring might approach and touch; and here too is the commanding peak where the dark clouds and lightning flashes would be visible to all. Few spots on earth possess a more absorbing or more thrilling interest than this; and there is no modern theory, or monkish legend, to disturb the full burst of pious feeling. All around are nature's own unchanging features. These are the mountains and these the vales that the Israelites gazed upon—these are the very peaks that were once shadowed by the clouds that hid the Almighty from the view of His astonished people; that were once lit up by the lurid glare of the lightnings; and that once gave back in their echoes the awful voice of heaven's trumpet when it proclaimed the advent of heaven's King!" The whole distance between the two summits may be easily accomplished by any one accustomed to Swiss paths in from 1 to $1\frac{1}{2}$ h.; and none should fail, whatever may be his theory about the Holy Places, to gain a view which is not surpassed in interest or grandeur by any in the peninsula.

Deir el-Arb'ain, "the Convent of the Forty."—In descending from *Jebel Sufsafeh* to this convent our way leads back some distance towards *Jebel Mûsa*; then, turning more to the right, we descend diagonally the western declivity of the ridge, passing a little chapel dedicated to *St. Pante-*

leimon, from whence an hour's scramble down rugged cliffs and through narrow glens brings us to the little sanctuary of the "Martyrs." This convent is perhaps even of older date than that of *St. Catherine* (or more properly the "Transfiguration"). The tragic story of its origin and name has already been given. It is now deserted by monks, and only occupied by a few families of the *Jebaliyeh* Arabs, who cultivate the gardens connected with it. Here the eye is refreshed by the verdure of blooming orchards and an extensive olive-grove; while the tall, graceful poplars, so rare in this thirsty land, greatly enhance the beauty of the scene. A night in such a place is dreary enough; but should the "moon be out" to silver each mountain peak, and cast the yawning gulfs between into deeper shade, a midnight ramble through the glen will be cherished by memory among the grandest scenes ever eye gazed on, or fancy pictured.

Mount St. Catherine, *Jebel Kâtherin*.—An early start is recommended, as well to enjoy the comfort of the cool morning air during a toilsome march of 3 hrs. over none of the best of roads, as to secure the glorious view ere the sun's rays have yet dimmed the crystalline purity of the atmosphere. The path leads us up *Wady Lejâ*—a wild, narrow gorge, terminating in a huge fissure in the mountain-side, aptly termed *Shûk Mûsa*, "Moses' Cleft." Ten minutes above the convent two lofty rocks shut in the valley on the right and left, both of which have many of those mysterious inscriptions upon them already so often alluded to; one of the two is almost covered with them. About an hour farther up is a fountain of ice-cold water, on a "shelf" of the left-hand precipice, called *Ma'y-an esh-Shunnâr*, "the Fountain of the Partridge"—because, as tradition has it, it was discovered by the fluttering of one of these birds, when the monks were bringing down the bones of *St. Catherine* from the summit. The ravine is passed; and the mountain acclivity, capped, still far overhead, by the rugged granite peaks that form

the goal, is before us, sprinkled here and there with dwarf shrubs and sweet-scented herbs. At last the rocky pile is surmounted, and we seat ourselves beneath the shade of the little chapel, guarding however against cold blasts, to revel at leisure in the glorious panorama spread out around us. Nearly the whole peninsula is before us like a huge embossed map. On the S.W. alone is the view interrupted by the sharp peak of Um Shaumer, which appears to be the highest in the whole region. Away on the S.E. is the Arabian Gulf, with its little islands; while stretching northward from it are the still waters of 'Akabah, begirt by azure-tinted mountains. The desert plain of Kâ'a lies at our feet on the other side of the peninsula, its shore washed by the waves of the Gulf of Suez, which looks like a mighty river rolling through a boundless desert. On the N.W. is Serbâl, its jagged peaks rising up clear and sharp out of a maze of lower hills; and away on the N. is the "Sandy Plain," Debbet er-Ramleh, shut in by the long range of Tih. Such a troubled sea—such a "frozen tempest" of black, weather-worn, rugged mountain-peaks—such a boundless expanse of desert, human eye has seldom, if ever, wandered over. Here, it seems, the spirit-wafted bones of St. Catherine first touched the earth after their flight from Alexandria; and hence were they borne by pious hands to the peaceful retreat where they have now reposed for some 15 centuries.

Back to the Convent.—Descending again by the same way to the shrine of the Forty Martyrs, we take another route to the great convent, round the base of Sufsâfeh. This is a kind of *Via Sacra* to the good fathers, along which, as Dr. Robinson has somewhat profanely asserted, they have, "as a matter of convenience," grouped together all the Holy Places they know of in connexion with Sinai. In a spirit of charity, if not of faith, let us perform the pilgrimage.

Twenty minutes down the valley is the "Rock of Horeb," which Moses

smote with his rod, and from which water gushed forth to supply the wants of the murmuring Israelites. It is a large isolated cube of coarse red granite, which time has brought down from the cliff overhead. In front, in an oblique line from top to bottom, runs a seam of finer texture, from 12 to 14 in. wide, having in it several horizontal crevices. These are the impressions of the "Rod," and the seam is the mark left by the flowing water. Dr. Robinson was so sceptical as to go round to the back side, to see whether the seam ran through the block.

Below this point the rocks that line the valley are in places almost covered with Sinaitic inscriptions, some of which may be seen in Burckhardt's *Travels in Syria*. At the opening of the wady into the plain of Râhah are two fine gardens—that on the left marking the site of an old convent dedicated to St. Peter and St. Paul, and that on the right to St. Mary of David. To the northward of the opening of the valley, the guides will point out the place where the earth opened its mouth to swallow Korah, Dathan, and Abiram. The tragic event occurred at Kedesh, which geographers have placed on the southern border of Palestine, but, of course, the monks know better. (Num. xvi.)

Farther eastward, in front of Sufsâfeh, is a hole in a granite rock, level with the sand: this is the mould in which Aaron cast the "golden calf." The spots where Aaron stood while the people danced round the idol, where Moses first saw them and broke the "Tables of the Law," where the calf was petrified, &c. &c., are all carefully noted by the monks, and duly exhibited to the faithful. The convent is gained by the valley of Shu'eib, through which we first approached it, and the whole distance from el-Arb'aïn is about 1½ hour.

Other Excursions.—The preceding excursion embraces all that is really or traditionally "sacred" around Sinai; but the love of scenery, or of novelty, or "a truant disposition," may

induce some to go beyond the orthodox boundaries, and revel in new ground. To such I would recommend a *five days'* tour to the mysterious mountain of Um Shaumer, from which, common report affirms, strange, unearthly sounds are often heard to issue; and thence to Tûr. Burckhardt visited Um Shaumer, and attempted to scale its highest peak, but here even that intrepid traveller was fairly baffled. The way to it leads up Wady Shu'eib, and for 1½ hr. follows the path to Shûrm. It then turns to the right, winding through sublime ravines, wilder and grander even than those on the route from Suez, and over low jagged ridges, till at the end of some 9 hrs. we reach the little convent of Antous, situated on the side of the mountain, above a spring. From hence the ascent must be made. Burckhardt says, "The mountain of Um Shaumer rises to a sharp-pointed peak, the highest summit of which it is, I believe, impossible to reach; the sides being almost perpendicular, and the rock so smooth as to afford no hold to the foot. I halted at about 200 ft. below it, where a beautiful view opened upon the sea of Suez and the neighbourhood of Tûr, which place was distinctly visible; at our feet extended the wide plain of Kâ'a."

The old road to Tûr leads past the little convent, and along it the traveller may proceed after satisfying his curiosity amid the mountain heights. The distance is a long day's march. Tûr is a poor half-deserted village. Near it are some good gardens and palm-groves belonging to the convent of Sinai. The monks pay the Arabs for cultivating them. There is a small port, with the remains of a fortress, near it, and at a little distance sweet water. From hence to Sinai, through Wady Hebrân, in which are some Sinaitic inscriptions, is two days' march.

Other short excursions may be made to the summits of the several mountain-peaks round the convent and the plain of Râhah, such as Jebel ed-Deir, down a wild cleft in whose side shoots a bright ray of sunshine, at a certain sea-

son every year, on the convent below, and is, of course, proclaimed by the monks a standing miracle, as it lights up as "with celestial glory" the sacred chapel of the "Burning Bush." On the summit of Jebel ed-Deir stands a cross, seen from afar—a strange, impressive object surmounting the wild peaks of Sinai.

ROUTE 2.

MOUNT SINAI TO 'AKABAH.

	H.	M.
Convent to 'Ain Hudhera, <i>Ha-</i>		
<i>zeroth</i>	18	0
Shore of Gulf of 'Akabah	9	0
Castle of 'Akabah	23	15
	<hr/>	
Total	50	15

The leave-taking at the convent is not always so agreeable as the reception. Those who have plenty of cash, and care little how profusely they spend it, can, of course, make bright faces wherever they go, and whatever they do, especially in the East; but when a man wishes to act justly towards himself as well as his neighbours, he often disappoints glowing expectations, and is the innocent cause of much grumbling. Travellers during their few days' residence generally accept from the holy fathers only the shelter of a roof, with bread and water. The hard fare of the refectory few will relish; flesh can only be had from without; little luxuries, such as preserved dates, are bought at more than their value; all guides are paid for at a fixed tariff, most of which the monks pocket. The minimum received by the superior for lodging, bread, and water, is 100 piastres or

about 1*l.* sterling a-head, over and above fees to cook, porter, &c. This some will think extravagant for such accommodation in such a place; but still few will object to it. Better pay it with a good grace, and even add an extra dollar, than leave the superior with a ruffled countenance. This country is a poor place for the study of political economy, at least in its practical bearings.

The morning of the day of departure is ushered in by such a scene of wrangling and disorder beneath the "trap-door" as the traveller perhaps has never yet witnessed. A crowd of hungry, half-naked, wild-looking Arabs has collected, in addition to the escort and their friends, who clamour loudly and piteously for *bakhsheeh*, amid the angry contentions of those engaged in apportioning the luggage. Long hours must pass ere the loads are arranged. Then the unhappy proprietor, after a parting embrace from the superior, feels himself dangling in the air over a dense mass of dark eager faces, and a wintry forest of bare extended arms, apparently running no small risk of being pulled to pieces ere he touches the ground. The exertions of servants and dragomen are just sufficient to clear a few feet for his descent; but matters again approach a crisis as he attempts to mount his camel; a few small coins scattered in the rear by a servant draws off the throng, and ere the scramble is over the traveller has effected his escape.

The way lies down Wady Shu'eib, and then to the right along the great Wady esh-Sheikh. In 2½ h. is the tomb of Sheikh Sâlih, from which the valley takes its name. It is one of the most sacred spots in the whole peninsula, in the estimation of the Bedawin. It is a rude stone building, containing the humble tomb of the saint, around which are hung some votive offerings, that show as much as anything else the abject poverty of the people, mere "shreds and patches." Sheikh Sâlih is said to have been the progenitor of the Sâ'aliyah Arabs. Once a year, in the

month of June, all the tribes of the Tawarah make a pilgrimage to his tomb, encamp round it for three days, kill sheep in honour of the saint, and present offerings.

A little in advance of this spot the road turns to the rt. out of Wady esh-Sheikh, and in 30 min. passes a well called Abu Suweirah. An hour farther brings us to the watershed between the gulfs of Suez and 'Akabah. We now advance in an eastward direction, over a region of low rugged bleak hills, intersected by shallow, bare ravines, till in some 2 hrs. we dive into the lofty, dark mountain ridge of Fer'a by a narrow cleft-like ravine, which continues for 6 hrs. winding among naked rocks and beetling cliffs—one wild scene of sternest grandeur. The mountains are chiefly grûnstein, with some slate, and here and there veins of porphyry; while the higher peaks have crests of sandstone. A few shrubs sprinkle the bottom of the glen, but the sides are entirely naked. The name of this sublime but sombre glen is Wady S'al. The mountains on the left at last disappear, and the broad "Sandy Plain" (Debbet er-Ramleh) opens up a view to the base of the Tih mountains. Now the skill and experience of the guide are put to the test, for the country for many a long mile is dreary, desolate, featureless, and pathless. Onward the little caravan sweeps, with slinging pace and noiseless footfall, over bleak hills, through parched vales, and across sandy downs, till, after nearly 7 hrs. travel, the sheikh affirms that 'Ain el-Hudhera is not far distant, and the camels are despatched for a supply of water. On many of the isolated rocks of this dreary plain are Sinaitic inscriptions; and one rock, called by Mr. Stanley "Herimat Haggag," has its lower part almost covered with them. There are here also inscriptions in Arabic, two or three in Greek, with many animals, some recent, but the greater part of the same date as the inscriptions.

There can be little doubt that 'Ain Hudhera is the *Hazeroth* of the Bible, the third station of the Israelites after

their departure from Sinai, at which they abode for seven days (Num. xi. 35, and xii. 15, 16). The radical letters in the Arabic and Hebrew are the same, and the position answers well, being about 18 hrs. from Sinai. Here the Israelites established their first permanent camp after leaving the plain of Râhah; here Aaron and his sister Miriam tried to excite a rebellion against Moses; and here was the guilty Miriam smitten with leprosy. In that dreary waste behind us, through which we have just passed, the Israelites murmured at their food, and longed for the dainties of Egypt. To rebuke their unbelief the Lord sent them a miraculous supply of quails; and then, to punish their rebellion, He swept away thousands by the plague.

"The determination of this point," Dr. Robinson says, "is perhaps of more importance in Biblical history than would at first sight appear; for if this position be adopted for Hazeroth, it settles at once the question as to the whole route of the Israelites between Sinai and Kadesh. It shows that they must have followed the route on which we now are to the sea, and so along the coast to 'Akabah, and thence probably through the Wady el-'Arabah to Kadesh." I agree with the learned professor as to the general line of the route; but I think the Israelites would naturally pass some distance to the north of the path here indicated, so as to strike not merely the fountain of Hudhera, but likewise the still more important one of 'Ain in the wady of the same name. Having traversed Wady el-'Ain, which is not far distant from Hudhera, they would turn down the sublime glen of Wetîr, and thus gain the shore of the gulf. It was this latter route Laborde took in his journey westward to Sinai; and this also was the route of Miss Martineau, Mr. Bartlett, and apparently Mr. Roberts. The scenery of Wady Wetîr is perhaps unsurpassed in the peninsula. "As we turned to the rt. into Wady Wetîr (says Miss M.) we came upon a scene which might almost be called verdant. The

asphodel and other plants, which grew on perches and in crevices of the red rock, were of the liveliest green, while tamarisks spread their sprawling growth in all nooks and on many platforms. The white sand under foot, the verdure skirting the mountains, and the precipitous rocks, of a rich red hue, rising so as to narrow the sky, and to lessen the glare to a pleasant light, filled us with a delight altogether new." The view through the gorge when we catch the first glimpse of the mountains of Arabia, with the deep blue of the sky above, and the deeper tint of the sea below, is described as "like a peep at fairy-land through the mouth of a giant's cave."

From the point we had reached in the dreary wilderness, near the fountain of Hudhera, our path runs through a rugged country near the base of the southern branch of the Tih mountains. In less than half an hour is a narrow pass, and a slight descent among sandstone hills. Here on the rocks to the left are some rude Arabic inscriptions, with sketches of various *known* and a few *unknown* animals. Passing Wady Ghuzâleh with its sandstone cliffs, and a network of other wadys, we at length reach the narrow ravine of S'adeh, which we follow in all its windings down to the pebbly shore of the blue Gulf of 'Akabah. A small brackish fountain, called 'Ain Nuweibi'a, is near the mouth of the ravine, and just 9 hrs. distant from Hazeroth.

Pleasant is the sight of the waters after the parched desolation of the rocky wilderness; pleasant too is the gentle murmuring of the waves as they break on the pebbly beach, after the death-like silence of the glens of Sinai; but pleasanter than all is the fresh breath of the zephyr, which, after playing with the sunlit waves, fans our burning cheeks. By the seaside one never feels alone, even though the shore be solitary as that of Elath's Gulf. Every heaving of a wave seems like a throb of friendship's heart, and every "voice of the waters" like the whisper of affection. Here there is something more than this—the scenery

on the one hand is so wild, so bare, and on the other so ethereal, so fairy-like, that one is never tired gazing on it. Now we glance at some new feature of the mountain barrier; and now turn our eyes over the deep blue waters to the beautiful hills of Arabia, whose rich tints are ever changing, as the sun rolls on his course, from the "russet hue" of early morn, to the light azure of noonday, and the deep purple of even; and then besides, the countless shells that strew the beach, exhibiting endless varieties of graceful forms and delicate colours, fill the mind with admiration and wonder.

And this is the Gulf of ELATH, on which, well-nigh 3000 years ago, the fleets of Solomon sailed, bearing the gold of Ophir, and the spices of Hind, to the little kingdom of Israel. (1 Kings ix.) But the kingdom of Israel has long since passed away; and the Gulf of Elath is deserted now as the wilderness that surrounds it; and the wealth of the East is conveyed by another channel to another little kingdom in the Western Ocean. Who can tell what changes may occur ere 30 centuries more have elapsed?

A long march of more than 14 hrs. brings us to a point where a bold and rugged cliff projects into the sea, leaving no space even for a bridle-path along its base. This, and another cliff farther in advance, are surmounted by passes of great difficulty, such, in fact, as we have not hitherto encountered. The first is called Huweimrât. It was in the valley between the two that Burckhardt was attacked by the robbers, one of whom was killed by his resolute attendant, Hamd; and it was somewhere in this region that Sheikh Suleimân, Mr. Fisk's guide, was shot dead by the Muzeiny Arabs in 1842. As the incident is instructive, I here give it nearly in Mr. Fisk's own words. He was escorted, as is usual, by one of the tribes possessing the right of *Ghafir*. At that time the Muzeiny were attempting to secure for themselves the privilege of at least taking all travellers from the convent to 'Akabah,

through their own territory. While Mr. Fisk and party were resting, the day before the murder, in Wady el-'Ain, a party of the Muzeiny, headed by Sheikh Farrîk, came to his Arabs to make a final effort at supporting, without bloodshed, their claim. When Farrîk was about to retire, after an unsuccessful attempt, an Arab of his tribe secretly informed him that his (Farrîk's) nephew had been shot on the previous day by one of Suleimân's tribe, in reference to the very question then pending. All negotiation was at once broken up, though it appears that Suleimân never knew the cause. The Muzeiny assembled in force, followed the party, and overtook them during the night at their encampment on the shore of the gulf. Sheikh Suleimân was enticed away in the morning under the plea of renewing negotiations. After some talk, Sheikh Farrîk suddenly said to Suleimân, "We care not for the money, for there is blood between us." That moment one of the Muzeiny, raising his gun, shot Suleimân through the body; Farrîk, drawing his sabre, cut him down, and two other shots immediately followed, completing the bloody tragedy. Such is a recent and striking instance of blood revenge.

After scaling the two promontories, the little island of Kureiyeh ("the Village") comes in view in front, about $\frac{1}{2}$ m. from the shore; and its picturesque battlemented cliffs are distinctly seen from the path. It is merely a granite rock, some 300 yds. in length, containing the ruins of a mediæval fortress, encompassed by a wall with two gateways. This is the stronghold of *Âilah* mentioned by Abulfeda. Its founder is unknown; but in A.D. 1182 it was besieged by Rainald of Châtillon, and resisted all his efforts to gain it. In the time of the Arab historian it was already abandoned. Continuing along the shore, and sweeping round the northern end of the gulf, we at length reach the palm-groves and square fortress of 'Akabah, 9 hrs. march from the pass of Huweimrât.

'AKABAH—ELATH.

The name 'Akabah signifies a "steep descent," and is derived from the wild pass on the Hāj road, down the western mountain, from the plateau of Tih to the head of the gulf. As applied to the village and fortress the name is modern; but there is an important remark in the geography of Edrisi—he calls this pass 'Akabat Ailah. This gulf was from a very early period called the Gulf of Elath (or Ailah by the Greeks), from a city of that name which stood on its shores (1 Kings ix. 26), at its northern extremity (Deut. ii. 8). The town was built by Azariah king of Judah about B.C. 800, and appears to have supplanted as a port the more ancient Ezion-geber, where the fleet of Solomon was built (2 Kings xiv. 22). It soon afterwards passed into the hands of the King of Syria (2 Kings xvi. 6); and it remained an important commercial city during the whole period of this country's occupation by the Greeks and Romans. It early became an episcopal see, and during the 4th and 5th centuries bishops of Ailah were present at the councils of the Christian Church; but like so many other flourishing cities of Arabia and Syria, it fell to ruin under the withering rule of Islām. When Baldwin I. of Jerusalem made his bold excursion into the dreary waste of Arabia he found Ailah forsaken (A.D. 1116), and placed in it a garrison; but 50 yrs. later Saladin wrested it out of the hands of the Crusaders. In Abulfeda's time it was deserted, with the exception of the few soldiers left in the castle to guard the Hāj caravans. About $\frac{1}{2}$ m. north of 'Akabah, near the shore, are some mounds of rubbish, which doubtless mark the site of the ancient city; and the wretched huts of 'Akabah are now its only representative. The present fortress (Burckhardt says) was built by a ruler of Egypt in the 16th cent., as one of a long line on the Hāj road; intended both for the protection of pilgrims and the storing of supplies. It is now garrisoned by a few "irregulars," commanded by a petty officer.

Elath and Ezion-geber are men-

tioned as on the route of the Israelites on their return from Kadesh. They were refused a passage through Edom, and were thus forced to pass round its southern and eastern borders (Deut. ii. 8; Jud. xi. 18).

ROUTE 3.

'AKABAH TO WADY MUSA—PETRA.

	H.
'Akabah to Wady Ghürundel ..	15
Enter mountains of Edom	5
Wady Mûsa—Petra	8
	—
Total	28

'Akabah is the utmost point to which the Tawarah Arabs can safely conduct the traveller; and before attempting to proceed to Petra an agreement must be made with the 'Alawîn—an impudent and lawless set of vagabonds as ever pilgrim had to deal with. Their old Sheikh Hussein has acquired no enviable notoriety for an "itching palm;" but this failing might be overlooked if after driving his hard bargains he showed any disposition to oblige his employers, or manifested any of the politeness generally characteristic of his race. On more than one occasion he has been guilty of grossly insulting those whom he was bound to protect; and he seems to have barely stopped short of personal violence. No traveller ought to tolerate such conduct; and if it should be found impossible to resist his indignities during the journey, care should be taken to deduct a round sum from his pay at Hebron. Were this plan followed by one or two parties, the sheikh would doubtless "mend his manners" for the future. His son Mohammed is better

reported of, at least so far as regards his treatment of those he conducts: Mr. Bartlett was satisfied with him; and Mr. Stanley says, "I feel bound to mention the almost princely courtesy which he showed to us during the journey." If travellers will refresh their memories with the few hints I have already given as to the mode of dealing with the Bedawin and others, they will perhaps find it less difficult to deal even with the rascally 'Alawin.

The sums generally demanded by Sheikh Hussein for conveying the traveller to Petra and Hebron are exorbitant, and should be steadfastly resisted. The following sums have been paid:—Kinnear and Roberts, for a party of 3 persons—camels, escort, &c., 4500 piastres. Dr. Olin and party, for each camel 280 piastres, and for each Arab forming escort 260 piastres. Miss Martineau and party, each person to pay 1000 piastres for escort, and 250 over and above for every camel required. Mr. Bartlett, from 'Akabah to Petra, and thence back to Cairo, 3000 piastres, including everything. It is absolute folly to pay such a tax as this. There is little to be seen at 'Akabah, and there is nothing on the route to attract special attention more than in any other part of the desert. By turning from the convent of Sinai northward to the fortress of Nukhl, where the Tawarah can safely conduct the traveller, he escapes the 'Alawin, and can easily make a moderate bargain with the Tiâhah Arabs for an escort to Petra. The difference in distance is not much over a day. If, however, the traveller wishes to visit 'Akabah, it is as well to try to make an arrangement with Hussein. The distance to Petra is 3 days, thence to Hebron 45 hrs., or 5 good days; I would, therefore, consider the sum of 250 piastres for each camel sufficient to cover all expenses of guard, carriage, and sheikh. Dr. Robinson paid only 135 piastres per camel from 'Akabah to Hebron through the desert of Tih, though the distance is the same as by Petra. Should the 'Alawin refuse a fair sum, better make a détour along the Haj road westward to Nukhl with

the Tawarah—this is about 3 days, and ought not to cost more than 60 piastres a camel; but to prevent imposition, it would be well to make a conditional agreement to this effect with the Tawarah escort before leaving Cairo. The knowledge of such an agreement might help to bring Hussein to terms. At Nukhl Tiâhah Arabs can generally be met with; and several parties have lately followed this route.

During the spring of the present year (1857) travellers have encountered more than usual difficulty in their visits to Petra. It appears that the 'Alawin were engaged in some war in the interior of the desert, and could not be got to 'Akabah to form an escort. The *Fellahin* too, who inhabit the defiles of Wady Mûsa, showed an insolence and a rapacity far beyond even all former experience. Whether this was owing to the absence of the 'Alawin it may be difficult to say; but I rather think it is just a part of that spirit of insubordination which is creeping over the whole of Syria. Be this as it may, no party, I believe, was permitted to remain more than about 24 hrs. amid the ruins, and during that time they were exposed to every species of outrage and violence. Every traveller was "dogged" from cave to cave, and from glen to glen, by parties of armed savages, shouting and yelling, and often putting knives to his throat and guns to his breast, while they demanded *bakhshîsh*: some were not permitted to visit certain prominent buildings except by paying a large extra fee: articles of dress, tent furniture, and arms were openly snatched from others, and only given up on payment of a ransom: and one large party, for attempting to resist the exactions of these ruffians, were deliberately fired upon in their tent, and had a servant dangerously wounded.

The *Fellahin* have doubtless reaped a golden harvest during the past year, and, like the lion after a taste of blood, they will be all the more savage in future. Except some means be taken to subdue them, Petra may almost be considered shut up for the present: few

will wish to expose themselves to insolence and outrage, not to say danger, for the sake of a few hours among the ruins. Petra, doubtless, amply repays a toilsome journey; but it is questionable whether a mere peep at its splendours, such as every traveller during the past season had to rest satisfied with, is worth the insolence and violence it entails. At Cairo, or the convent of Sinai, or at Jerusalem, travellers may learn the state of matters, and act accordingly.

Now, however, taking it for granted that the Fellahin are propitious, that a bargain has been concluded, and that Sheikh Hussein or his son has taken the lead, we set out for the "rock city of Edom." Our way is up the 'Arabah ("the Plain"), that singular valley which, beginning at Antioch, divides Syria through its centre, and forms a connecting link between the Mediterranean and the Red Sea. It is here parched and barren; bounded on both sides by jagged mountain ranges. Up this valley the Israelites probably journeyed from the wilderness of Sinai to Kadesh-barnea; and down it they certainly came again, long afterwards, when refused a passage through the territories of Edom (Deut. ii. 8).

On entering Wady 'Arabah we see on the east side (2 hrs. from 'Akabah) a low gap in the hills, called Wady el-Ithm, which intersects the mountain range, and still forms one of the regular roads from 'Akabah to Petra. In ancient times it was the line of the great highway between Elath and that city. The range on the western side of the 'Arabah is here limestone, and that opposite granite. After passing the opening of Wady Ithm, the next important valley on the right is Tubal, where the red sandstone first appears surmounting the gray granite. In about 15 hrs. from 'Akabah the entrance of Wady Ghürundel is seen on the right, a narrow gorge shut in by rugged sandstone cliffs. A short distance up it is a small fountain, around which a few palm-trees cluster, and a verdant grass-plot spreads out, inviting us to pitch our tents on the green

turf, and luxuriate for a time beneath the shade by the still waters. Some 4 hrs. farther north is a rising ground, probably the watershed of the great valley. A commanding view is here obtained southward toward the ancient Elath; but one still more interesting lies on the opposite side to the N.E. There are the mountains of Edom rising up, dark, and desolate, as if the predicted curse had been fulfilled to the letter; there too, overtopping them all, is the double peak of *Mount Hor*, towering like a huge fortress from its rocky base. 1 h. more, and the scene is changed again. The bleak wastes of the 'Arabah are left behind, and we suddenly dive in among the wild hills of Edom, our narrow path making many a turn and wind between fantastic cliffs, through which the slanting sun shoots long rays here and there, lighting up the rugged bottom of the ravine. Tufts of grass, and gay wild flowers, diversify the little platforms among the variegated rocks; while here and there a miniature cornfield affords a pleasing contrast, in its bright green hue, to the sombre colours of the sandstone strata. The way becomes more and more entangled among the mountains as we advance; and the deep red cliffs draw closer and closer, narrowing the sky above and the track below, until the mind becomes almost as gloomy as the defile itself. At length we ascend, and surmount a high ridge, an offset from the southern base of Mount Hor; but our way immediately descends again into a rocky ravine, where oleanders and tamarisks shoot up amid the fallen blocks, and where the sculptured façades and dark entrances of numerous tombs range along the perpendicular sides of the cliffs overhead. Through this strange avenue we wind for nearly two miles, until it ushers us into a still stranger amphitheatre, where we have before us the fallen palaces, and around us the rock-hewn sepulchres of Petra. The whole distance from el-'Arabah is 8 hrs.

EASTERN ROUTE FROM 'AKABAH TO
PETRA.

Laborde appears to be the only traveller who followed the ancient road from Elath to the capital of Edom. His description of it is neither full nor satisfactory; but he says enough to show that both in scenery and antiquarian interest it is preferable to that through the 'Arabah. It enters the wild gorge of Wady el-Ithm, where several walls may be observed crossing the ravine. These are constructed by the Bedawin for defence, and are sufficient to prevent any sudden foray of horsemen. The wady runs up between the mountains, first eastward, and then turning N.E. in a winding course. Some distance up are the ruins of a fortress on a projecting rock, formerly intended to guard the road: other towers occur farther on. The wady at length opens on an undulating plain called Humeiyûmeh, from a ruined town of that name situated near the road. After passing this town and a fountain, the path strikes northward over a mountain ridge, crossing in its course the old Roman road; and descending again near the village of Eljy, inhabited by the *fellahs* of Wady Mûsa, it enters the sublime cleft of Sik, the main approach to Petra. The traveller who wishes to traverse new ground, and explore an interesting region, would do well to try this eastern route.

EDOM.

The country we have now in part traversed, and whose rock-hewn capital we have just entered, is the ancient Edom. Its name Edom, "Red," may perhaps be regarded as indicative of the peculiar colour of its mountains; though it may be more directly derived from Esau, whose inheritance it became, and who had got the name Edom suggested by his appearance at his birth (Gen. xxv. 25), and confirmed by the disposal of his birthright for a mess of red lentiles (Gen. xxv. 30). It

was anciently called Mount *Seir*, "Rugged," and embraced the hilly region extending along the east side of the 'Arabah, from the southern end of the Dead Sea to the Gulf of 'Akabah. Its first inhabitants were the *Horites*, "dwellers in caves," who were driven out by Esau and his descendants. In later times King David conquered Edom; and Solomon built his great fleet at its only, or principal, seaport. But the Edomites soon after regained their independence; and, with the exception of temporary defeats by Amaziah and Uzziah, they lived in security. During the troublous times that wasted Judah and Israel, the Edomites prospered, and, joining the Chaldeans, contributed to the overthrow of these kingdoms. They then occupied the northern section of the desert of Tih, and many towns of southern Palestine. But under the warlike Maccabees they were in turn subdued, and governed by Jewish prefects. One of these, Antipater, an Idumæan by birth, by the favour of Cæsar was made procurator of all Judæa; and his son *Herod the Great* became "king of the Jews." While the Edomites (or Idumæans, as the Greeks called them) extended their territory towards Palestine, they were themselves driven out of their native mountains by the *Nabatheans*, an Arab tribe descended from Nebaioth, Ishmael's oldest son (1 Chron. i. 29), which then possessed a great part of southern Arabia. They seized Petra, and established themselves there, at least as early as the 3rd centy. B.C.; and their possessions gradually grew into the kingdom of Arabia Petræa, many of whose princes bore the name *Aretas*. One of these was father-in-law of Herod; and it was for repudiating his daughter in order to marry Herodias that Herod was rebuked by John the Baptist (Luke iii. 19). The same Aretas afterwards seized the city of Damascus, and held it at the time of Paul's conversion (2 Cor. xi. 32). The kingdom of Arabia was finally subdued by the Romans in A.D. 105. The Nabatheans were a commercial people, and were the principal carriers of the luxuries of India and southern Arabia

across the peninsula of Sinai to the shores of the Mediterranean. To them Petra owes those great monuments which are now the wonder and admiration of the world.

Edom was, in the first centuries of the Christian era, included in the episcopal province of *Palæstina Tertia*, of which Petra was metropolis. After the Mohammedan conquest its commercial importance fell away, and its flourishing port and inland cities became ruinous and deserted. The Mohammedans were the instruments by which the fearful predictions of Scripture were literally fulfilled:—"Thus saith the Lord; Behold, O Mount Seir, I am against thee, and I will stretch out mine hand against thee, and I will make thee most desolate. Then will I cut off from it him that passeth out and him that returneth, and I will make thee perpetual desolations, and thy cities shall not return." (Ezek. xxv.)

The geological structure of Edom is somewhat peculiar. Along the base of the mountain range, on the side of the 'Arabah, are low calcareous hills. To these succeed lofty masses of igneous rock, chiefly porphyry; over which lies the red and variegated sandstone in irregular ridges and abrupt cliffs, with deep ravines between. The latter strata give the mountains their most striking features. The average elevation is about 2000 ft. On the eastward is a long, almost unbroken limestone ridge, higher than the other, and declining gently to the great plateau of the Arabian desert. The breadth of the mountain region does not exceed 20 m. The valleys and flat terraces on the mountain sides and summits are covered with soil of almost unequalled richness, from which trees, shrubs, and flowers now spring up luxuriantly. All this shows the minute accuracy of Bible topography, where we find Issac saying to his son Esau,—"Thy dwelling shall be the fatness of the earth, and of the dew of heaven from above." (Gen. xxvii. 39.)

PETRA—WADY MUSA.

Historical Sketch.—The foregoing notices of Edom prepare the way for a sketch of Petra. In the Old Testament it is referred to only twice. It is said of King Amaziah, he "slew of Edom in the valley of Salt ten thousand, and took *Selah* by war." (2 Kings xiv. 7.) Isaiah tells the Moabites to "send the lamb from the ruler of the land from *Sela* to the wilderness, unto the mount of the daughter of Zion" (xvi. 1); alluding doubtless to the tribute paid to Israel. At this time the Moabites would seem to have inhabited Petra, or *Sela*, both of which names are descriptive of the city, signifying "Rock." Petra was a city of Edom, but never the capital of the *Edomites*; their capital was Bozrah, perhaps the present Buseirah. (See Route 4.)

Towards the end of the 4th centy. b.c. Petra was taken by the Nabatheans, and afterwards became, as we have seen, their capital. The city is briefly but accurately described by Strabo, in whose days it was the great place of transit for the products of the East on their way to the western kingdoms. It is mentioned in the writings of Pliny, Josephus, Eusebius, and Jerome; and its name as an episcopal see is found in the *Notitiæ Ecclesiasticæ* so late as the 6th centy. But afterwards it entirely disappears from history, and for more than 1200 yrs. its very site remained unknown. It was not until the reports collected by Seetzen in 1807, respecting the wonderful remains in Wady Mûsa, had been verified by the discovery and personal examination of them by Buckhardt, that the latter first ventured to suggest their identity with the long-lost capital of Arabia Petræa. Burckhardt entered Wady Mûsa, Aug. 22, 1812. In 1818 Messrs. Irby, Mangles, Banks, and Legh visited it, after encountering great opposition. 10 yrs. later Messrs. Laborde and Linant spent 8 days among the ruins, and carried away with them a map, and a large portfolio of interesting and instructive drawings. From these the ancient capital of the

Nabatheans has become better known to European readers than from all the descriptions that have since followed them. Monuments like those of Petra it is difficult to describe; and a good sketch is better than half a volume of letterpress. To the works of Laborde, Bartlett's 'Forty Days in the Desert,' and Keith's 'Prophecies,' I refer the reader who may not be able to see the originals. Two of the views in the latter work from daguerreotypes, of the "Corinthian Tomb," and the "Deir," are exquisite. But Petra is one of those places where both pencil and photograph fail to carry away a *full* delineation of nature: all want the rich colouring which gives to the real scene such unrivalled charms.

DESCRIPTION OF PETRA.

General View.—The first object of the traveller on establishing himself in Petra, whether he enter it, as we have done, by the avenue from the south, or by the wild ravine from the east, ought to be to select some commanding spot from which to obtain a general view of the ruins, and circle of surrounding tombs. The best place for this purpose is perhaps the high cliff immediately on the north side of the theatre, which he can easily climb by a rude and broken staircase commencing from the uppermost bench. Seating himself here, the site of the city, with its girdle of sculptured cliffs, is spread out before him like a map; and taking the accompanying map in his hand, he can almost at a glance identify the principal monuments. He now sees that the city stood in an irregular basin, through the bottom of which a stream winds: entering at the S.E. corner, running northward round a spur of the cliff on which he stands, and then turning W., it intersects the ruins, and disappears through a wild gorge. The banks on each side present narrow strips of level ground, and then ascend irregularly, but gently, to the base of the cliffs, which rise up almost sheer precipices from 150 to 300

ft.; while ravines, deep, dark, and rugged, branch off into the mountains, reminding one of the rays of a starfish. The whole area available for building purposes does not exceed $\frac{1}{2}$ m. square.

But let us take a systematic glance at the strange scene now before us, so as to fix the general features firmly in our memories. Here close on the right is a narrow valley, with the little rivulet flowing out from the yawning chasm behind. The cliff opposite is low; but over it, farther back, rises another and much loftier one, extending far to the north, and almost filled with beautiful tombs. One among them attracts attention by its fine Corinthian façade, and another beyond it is conspicuous with its three tiers of columns. The background on the north is filled in by the bare mountains of Dibdiba, which descend in broken masses to the bottom of the valley. On the left again is a range of precipitous peaks, dotted with the dark openings of numerous sepulchres, and divided to their base by gloomy clefts. Near the spot where the streamlet disappears are the crumbling walls of an old temple or palace, now known by the name of "Pharaoh's Castle," Kusr Far'ôn. Immediately on the left of the peak on which we stand is a steep acclivity leading up to a plateau, which extends along the whole summit of the western cliffs to the foot of Mount Hor. The Arabs call it Sutâh Harûn, "Aaron's Plains."

What strikes us most in the general view, as well as in a more minute examination of Petra, after the great natural features have been taken in, is the vast multitude of tombs, and the gorgeous colouring of the cliffs in which they are hewn. The colours are not bright or gaudy; they are rather subdued, and perhaps even dull; but their varying lines, and blending hues, are inconceivably beautiful. Here are deep crimson, blue, purple, and yellow, blended harmoniously together, and suffusing the whole sculptured front of noble tomb or temple, like the wavy shades of watered silk.

WALKS THROUGH PETRA.

To the traveller in this city time is a great treasure : he knows not when, like many of his predecessors, he may be compelled to decamp on a moment's notice ; he knows not where he may meet swarms of armed vagabonds barring his progress, and shouting *bakhsish*. The longer he stays, as a general rule, the more annoying both friends and foes become. News of his arrival spreads among the neighbouring tribes ; strangers flock in to see what they can make by blustering or pilfering ; and the escort becomes anxious to flee from complicated difficulties. It is well to pay the *hundred piastres ghufr*, or "black mail," which the representative of old Abu Zeitun thinks himself justified in demanding ; if it were only to rid one of the presence, even for a single day, of a set of half-naked, hungry savages, who otherwise dog his steps, and meet him in every corner. By the way, the "hundred piastres" has been latterly increased almost *ad infinitum*. But to see the "lions" in the shortest possible time is what all will desire : I therefore recommend a systematic plan ; and perhaps the best is to pass hurriedly out of the city (though one has to return by the same path again), and begin at the eastern extremity, where the wady below the village of Eljy contracts to form the wonderful chasm of the Sik ; and the best time for viewing this is the morning, or at least the forenoon, when the sun's rays slant down into the ravine, and light up the noble façade of the Khusneh.

The Sik.—Here it was that poor Burckhardt obtained his first glance at some of the monuments of the long-lost city. The memory of his difficulties may well stimulate our ardour in these more fortunate days, though we cannot but lament the schemes and falsehoods by which he thought proper to remove or overcome them. The *fellâh* who guided him had been fed by a pair of old horseshoes, and carried in his arms a kid for sacrifice at the tomb of Aaron—the ostensible

object of the visit ; while Burckhardt himself trudged along on foot with a skin of water on his shoulders. Such was the way in which he entered the place, who soon afterwards astonished Europe by his discovery.

The Sik was anciently the chief, and is still by far the most striking, approach to the city. In fact, so passing strange—so enchanting—is the whole scene when first entered from this side, that all who *can* should follow Robinson and Burckhardt, and, even though at the expense of a considerable détour, enter Petra by the Sik. Two considerable valleys unite below the village of Eljy, and form by their junction Wady Mûsa. Down the northern one flows a rivulet from a copious fountain half an hour distant, called 'Ain Mûsa ; it receives a small tributary from the southern, and then runs on through the Sik, its general course being westward. Wady Mûsa is first wide with sloping terraced banks ; but it soon contracts between high cliffs of sandstone. At this point the first monuments are seen. Before entering the narrow part a group of light-coloured rocks is passed on the right, in which is a large and singular tomb. It consists of a square court hewn in the rock ; on the western side is a façade with pilasters at the angles, and a door leading to the interior ; on each side of the façade are low wings, like porticos, with Doric columns. The eastern side of the court is enclosed by a wall of masonry, with colossal lions much defaced on either side of the entrance. The narrow portion of the valley, into which we now pass, is about 50 yds. wide, and the rocks on each side are 50 or 60 ft. high. Numerous façades and openings of tombs appear on the right, which in any other place would be objects of interest, but are here passed with indifference as we hasten on to more remarkable monuments. Ere we have advanced far three singular tombs on the rt. arrest attention, and will at once recall the well-known form of Absalom's mausoleum in the valley of Jehoshaphat. They are masses of rock, some 16 ft. square, which have been

separated from the adjacent cliffs by wide cuttings. The sides contract upwards in the Egyptian style; but the roofs are flat. In one of them is a small sepulchral chamber with a low door. A few yds. farther down is a very remarkable monument hewn out of the cliff on the l. In front, below, is a façade consisting of a portico of six Ionic columns, with pediment and a multitude of ornaments in florid style—more like the fantastic scene of a provincial theatre than an architectural work in stone. Over this is another façade totally different in character; being entirely plain, with a simple moulding across it; but above it, in a recess, are four slender pyramids hewn out of the rock. The whole is in bad taste, and presents no appearance of unity of design; yet it is striking, and not devoid of beauty. It may be said indeed of all the monuments of Petra, taken singly, that they have no claim to architectural purity or refined taste; but their position and grouping are so peculiar, so grand, that in roaming among them one forgets Ruskin's 'Lamps,' with all the light they throw on Greek and Roman art, and can only gaze on in admiration and wonder. I do not envy the man who could calmly sit down in a chasm of Petra to criticise the proportions of one of its rock-hewn tombs or temples.

But to proceed. We still descend the glen, through a street of tombs, whose sculptured façades and dark doorways line the sombre cliffs and insulated peaks on each side; while fig-trees of deepest green shoot out from chinks in the rock above, and luxuriant oleanders almost fill up the path below. At some 300 paces from the entrance the ravine opens into a little amphitheatre, seemingly wholly shut in by rocky walls except at the spot where we enter. The brook, however, continues its course, and the eye following it detects a narrow cleft in the opposite wall through which it disappears. Following it, we pass a projecting rock, and suddenly find ourselves at the entrance of a terrific chasm, formed, as it would seem, by

the rending of the mountain from summit to centre. The width is only about 12 ft., increasing in places to 20 or 30. The sides are perpendicular or overhanging walls of deep red sandstone, at first about 100 ft. high, but gradually increasing to 300. Nothing could surpass the awful grandeur of this ravine; and one cannot repress a shudder on looking up from its gloomy depths, through the gradually narrowing fissure, to the irregular streak of blue sky bordered by the rugged summits far overhead. Constantly winding, too, one seems at every new turn to be shut in on all sides, and hopelessly imprisoned in the very bowels of the earth. Yet here, in this cleft, from whence the light of day is well-nigh excluded, into the depths of which no solitary ray of sunlight can penetrate, traces of art and industry are everywhere visible. Remains of ancient pavement cover the bottom, once the highway to a proud city; along the sides are niches hewn in the smooth cliff to receive the statues of the good and great; and tablets, too, are there *once* inscribed with the records of their deeds: on the left is an aqueduct tunnelled in the rock, and high up on the right is a conduit of earthen pipes let into the precipice. These, the works of man, are now all ruinous and time-worn; statue and inscription, form, name, and story, are alike gone. The products of nature are alone perennial, for, while the monuments of man are all spoiled, the delicate branches of the caper-plant hang down as fresh and beautiful from the chinks in the rock as they did 2000 years ago; and the foliage of the wild fig and tamarisk is as rich, and the flower of the oleander as gaudy, as they were when the princes of Edom dwelt "in the clefts of the rocks, and held in pride the height of the hill." (Jer. xlix. 16).

Such are the features of the Sik, which is more than 1 m. in length. But perhaps the most striking object in the whole extent is the arch near its entrance, buttressed high up on the rugged cliffs, and spanning the inter-

vening gulf—seemingly inaccessible to human hand, and useless for human object; fancy would make it the work of some spirit of the mountains constructed as a portal to her wild retreat. Curiosity, however, has scaled even this height, and solved the mystery of its purpose. It supported an aqueduct, intended doubtless to convey water to the more elevated temples or palaces in the city.

The Khuzneh.—After winding through this strange and gloomy passage, contending here with the straggling branches of the oleander, and there with fallen rocks, a scene of exquisite beauty—of almost fairy splendour—suddenly bursts upon our view, for which all we have yet seen has not prepared us. A rosy-tinted rock appears between the perpendicular walls of the chasm, within a huge niche of which stands the noble façade of the great temple of Petra, the *Khuzneh*. It is now we see the magic influence of the morning sun, as the rays fall slanting on this monument, revealing its fine proportions by the most artistic blending of light and shade, and bringing out the minutest details of its gorgeous colouring. In the grandeur of its situation, the richness of its natural colouring, and the singularity of its construction, this structure stands unrivalled in the world. It is directly opposite the opening of the *Sik*, hewn out of the side of a wider ravine that here passes the latter at right angles; and it is so placed as to fall full upon the view of every one who enters the city. With consummate skill have the architects of Petra availed themselves of remarkable natural formation to dazzle the stranger, as he emerges from an all but subterranean defile, by the enchanting prospect of one of their noblest monuments. Most fortunate, too, were they in the material out of which it is hewn, for the rosy tint of the portico, sculptured pediment, and statues overhead, contrasts finely with the darker masses of rugged cliff above and around, and the deep green of the vegetation at its base. The monu-

ment is in wonderful preservation; some of the most delicate details of the carving are as fresh and sharp as if executed yesterday.

The architecture is Corinthian, but the plan is unique. The façade consists of two stories. The lower one has a portico of four columns, 35 ft. high, projecting only a few inches from the surface, and surmounted by a frieze and pediment delicately sculptured with vases connected by festoons. At the sides of this portico are wings like *antæ*; each having a pilaster at the angle supporting a deep cornice. On the flat surface of the wings are sculptured figures in relief, but so much worn as scarcely to be distinguishable. At the level of the apex of the pediment runs a horizontal moulding, terminating the first story, and forming the base of the second. The upper story is very singular in plan. It looks as if a low portico of four columns, with a pediment, had been cut down the centre, and the parts set back so as to afford a clear space between them for a small cylindrical monument, surmounted by a dome and urn supported by four columns, with sculptured figures on pedestals between them. There are also statues between the columns of the dissevered portico. Within the great portico is a vestibule, having a door opening into a plain lofty chamber, behind which is another of less size. Small lateral chambers also open from the vestibule. The whole structure is excavated from the solid rock, with the exception of the two central columns of the portico, one of which has fallen. The age of the monument can only be guessed at, and its very object is matter of controversy. Was it a temple constructed in honour of some god, or a mausoleum hewn out in memory of some man? It is in vain we inquire. It bears no inscription, preserves no name, has no story. "There it stands as it has stood for ages, in beauty and loneliness," having no legend of the olden time, no theme on which the muse might soar to celebrate its past glories. Its rich tints are now lighted

up by the morning sun, and now cast into shade as he goes down beneath the western cliffs; like the magical creation of some splendid night vision petrified, it strikes the eye once, and ever after haunts the memory.

The name given to it by the Arabs is *el-Khuzneh*, "the Treasure." Their tradition is, that its ancient possessor, a Pharaoh of course, deposited in the urn which surmounts the façade his vast treasures of money and jewels. There they still remain beyond the reach of human hand, jealously guarded by watchful genii. Few of the Bedawin can pass without trying his luck by an attempt to rifle the precious store. Kneeling down, *b'ism Illáh*, his old matchlock is presented, the cliffs re-echo the report, the bullet perchance rebounds from the urn, but Fortune will not send down upon him her golden showers.

Other Tombs.—We are now in a broader ravine, whose course is towards the N.W. The stream is still here with its thickets of oleander, and its groups of gay wild flowers; and the cliffs still line the sides, honey-combed with tombs, exhibiting façades of every form and design. Burckhardt has observed that there are not perhaps 2 sepulchres in Wady Músa perfectly alike; they vary at every turn, and on every cliff, in size, shape, and ornament. But the most common type in this section is that of a truncated pyramid, with pilasters at the angles, and an ornamented doorway in the centre. Some fronts are quite plain; others are embellished with pilasters, semi-columns, friezes, and pediments, all sculptured in relief on the living rock. Some of them, instead of a pediment, have a flight of steps running up from each corner and meeting in the centre. This style seems peculiar to Petra, and may be called Arabian, or more properly Nabathean. Indeed, a great majority of the older tombs are unique in plan and ornament, and little seems to have been borrowed from Egypt, Greece, or Rome. The pyramidal forms were not confined to this place, for historians tell us that the

[*Syria and Palestine.*]

tomb of Helena at Jerusalem, and the tombs of the Maccabees at Modin, had pyramids erected over them. In this part of the valley is the tomb whose architrave once bore a Greek inscription, but both architrave and inscription are now gone, having fallen during a storm of rain while Miss Martineau and her party were encamped amid the ruins. This fact may partly account for the almost total absence of inscriptions, the action of the elements on the soft rock destroying the surface where fully exposed. Another probable reason is given by Irby and Mangles. In the façades of many of the tombs may be seen cavities apparently for "pegs or rivets," used to fasten on tablets charged with inscriptions.

The Theatre.—On going down the valley a short distance it suddenly expands to a width of about 120 yds., receiving another narrow ravine from the S. Here on the left is the theatre, wholly excavated in the rock. The arena is 120 ft. in diameter, and there are 33 tiers of benches, with 3 *cunei*. Above the benches is a row of small excavated chambers in the circle of the rock, looking down on the stage. The scene was of masonry, and is entirely destroyed, the bases of 3 columns alone remaining. It has been estimated that this fine structure would contain from 3000 to 4000 spectators. The view around is remarkable; the cliffs on every side almost filled with tombs; and more than a hundred of these "houses of the dead" were before the eyes of the people whenever they raised them from the exciting scenes of the arena. This view is well known from the charming sketches of Laborde and Bartlett; it is rather unfortunate, however, that neither of these accomplished artists was satisfied with the reality, but thought to improve it by extemporising a background. The commanding view from the cliff to the N.W. has already been referred to.

The Eastern Cliff.—Still following the stream from the side of the theatre, we have on the right a low cliff, like a spur from the loftier one behind.

The tombs here are very numerous—some chaste and simple in style, others profusely ornamented; some low down, their openings near the bottom of the valley; others high up and almost inaccessible. About 200 yds. below the theatre the valley opens out into the great basin in which the city stood. We now leave the stream to follow its own course, and, crossing over to the right bank, toil up the rugged acclivity, past the end of the low cliff. The whole ground on the left is here covered with hewn stones, while behind, near the river-bed, may be seen the prostrate columns of a palace or temple. Immediately in front, along the face of the precipice, are some of the finest monuments of Petra. Here Burckhardt numbered 50 tombs close together. "Not the least remarkable circumstance in the peculiarities of this singular spot is the colour of the rocks. They present not a dead mass of dull monotonous red, but an endless variety of bright and living hues, from the deepest crimson to the softest pink, verging also sometimes to orange and yellow. These varying shades are often distinctly marked by waving lines, imparting to the surface of the rock a succession of brilliant and changing tints, like the hues of watered silk, and adding greatly to the imposing effect of the sculptured monuments. Indeed, it would be impossible to give to the reader an idea of the singular effect of rocks, tinted with the most extraordinary hues, whose summits present us with Nature in her most savage and romantic form; whilst their bases are worked out in all the symmetry and regularity of art, with colonnades and pediments, and ranges of corridors, adhering to their perpendicular surface."

Tomb with the Arched Terrace.—The first of the remarkable group of tombs on this cliff that calls for particular notice is the one which is easily distinguished by an arched terrace in front, and an urn on its pediment. The labour of excavation, independent of architectural ornament, must have been here enormous ere the rock was

pared down to a workable surface—the front of the façade being about 15 ft. within the natural face of the cliff. The sides of this deep cutting are hewn into open galleries like cloisters, each supported by 5 columns. Between these is a level terrace of masonry, resting on double arches, now partly ruinous. The façade is composed of 4 Doric columns, supporting a plain entablature and pediment; the columns are not detached. In the centre is a door, with a window over it, and higher up are 3 other windows between the pillars, the centre one having 2 figures in relief. Within is a large and lofty chamber, at the upper end of which were originally 6 recesses. "On the establishment of Christianity these 6 have been converted into 3 for the reception of altars, and the whole apartment has been made to serve as a church; the fastenings of the tapestry and pictures are still visible in all the walls, and near an angle is an inscription in red paint, recording the date of consecration."

The Corinthian Tomb is about 100 yds. farther along the cliff to the N. In going to it we pass several of less note, some of which have the "stair ornament" instead of a pediment. This structure strikes one at first sight as resembling the Khuzneh, but on closer examination we see its inferiority, both in design and execution: being exposed to the full force of the elements also, it is much defaced. The water has worn away the soft rock, and brambles and creeping plants spring out luxuriantly from the crevices, partially concealing column and frieze. The lower story has 8 semi-columns, supporting a kind of double cornice, over which there was a pediment, now almost gone. The upper story is nearly an exact copy of the Khuzneh, without the statues. There are 3 doors; a large one in the centre, admitting to the chief apartment, and 2 others between the columns on the l. The chambers are all plain, but the larger one has several recesses, apparently for the reception of bodies.

The Tomb with the triple range of Columns is quite close to the latter; and, from its situation and size, one of the most striking objects in the whole valley. The lower story has 4 portals, and is ornamented with pilasters, supporting an entablature and small pediments. Over these were formerly 2 distinct ranges of Ionic semi-columns, 18 in each range; but as part of the cliff has fallen, only 7 of the upper tier now remain. The façade was probably carried even to a greater height, and surmounted by some appropriate ornaments, so that we can now form but an imperfect idea of its original splendour. On the front are traces of paint, and on close examination we observe that some of the capitals are fastened on, the original rock probably being too soft for the details of carving. The chambers are plain, but in one or two places are the remains of stucco ornaments.

The general effect of this group of tombs as viewed from the area of the ancient city is very striking. The mass of crags out of which they are hewn rise up in jagged points, leaving between them deep clefts, and throwing out here and there bold projections. From almost every recess springs the straggling foliage of the bramble, or the deep green caper-plant; while tufts of grass and gay flowers cling to the rugged surface, and long trails of delicate ferns depend from the water-drips: add to all the gorgeous colouring of the rocks themselves, shown off in new tints by the light and shade, when the sun's rays fall athwart rough peak and sculptured façade, and we have a picture which the world cannot match. But what must it have been of yore, when every tomb and temple was perfect, when every niche had its statue, and when the whole area below was occupied by buildings!

Tomb with Latin Inscription.—In proceeding northward from the commanding position we occupy in front of the great tomb, there is an easy descent to the bottom of a wady which drains the whole of this section of the

valley. Here on the face of a projecting crag, which runs out between the valley and a side ravine, is another fine tomb. The position is well chosen, and the details of the architecture are chaster than most of the others. In front is a small rock terrace, reached by a broad flight of steps. The façade has pilasters at the angles, supporting a deep cornice, over which rises a plain surface, surmounted by a pediment. The portal is small, with an ordinary pediment over it, and a semi-circular ornament higher up. Here on a tablet is a Latin inscription in 3 lines, containing the name of Quintus Pretextus Florentinus, a Roman magistrate, who died in this capital, while governor of the province of Arabia: this is the only legible inscription hitherto discovered in Petra.

About a quarter of a mile northward from the last tomb there is an interesting group of chambers in the cliff, all of which seem to have been designed as residences for the living. One measures 39 ft. by 38 ft. It has a doorway 10 ft. high, a window on each side, and 3 corresponding windows above. It is thus a cheerful, well-lighted, apartment. Within is a raised dais hewn in the rock, round 3 sides, and on one side is a small recess 7 ft. square. Beside it is another chamber similarly arranged, having in addition a side chamber with a window, and in both are the little openings for interior door-bars. Many other apartments in every way similar may be seen in the neighbouring cliffs.

Tomb with Sinaitic Inscription.—Westward of these latter excavations commence the rugged acclivities which bound the valley on the N. At the N.E. angle a difficult path winds up to the elevated plateau of Dibdiba. By it Dr. Robinson was driven out by old Abu Zeitún, and here also, apparently, Irby and Mangles found the tomb with the Sinaitic inscription, which, so far as I know, has never since been seen; and I consequently indicate its locality in the hope that some future traveller may find it, and

make an exact copy. It would be of great importance to establish the identity of its characters with those of Wady Mukatteb. It is said to be "on the left-hand side of the track leading to Dibdiba, on a large front of pure Arabian design, with 4 attached columns; and in this monument the architect, from failure or defective vein in the sandstone, has been obliged to carry up the lower half in masonry so as to meet the upper, which is sculptured in the face of the mountain. . . The inscription is upon an oblong tablet, without frame or relief, but is easily distinguished from the rest of the surface by being more delicately wrought. . . . The letters are well cut, and in a wonderful state of preservation, owing to the shelter which they receive from the projection of cornices, and an eastern aspect."

The ravines that branch off from this place to the eastward ought all to be carefully explored, as they may contain some interesting monuments, or valuable inscriptions. Turning to the l. we encounter massive rocks and cliffs coming down in broken bluffs from the mountain on the N. In these, too, are numerous tombs, but neither so large nor so ornamental as those along the eastern precipice.

The Deir.—Passing by the rugged projections and deep clefts that furrow the northern slopes, we reach the N.W. angle of the basin, and, turning S. a few yds., observe on the rt. a narrow ravine coming down from the N.: this is the way to the Deir. In visiting this, as well as the other more distant monuments, the traveller ought to take an Arab guide, as he is apt to lose his way and get entangled amid the wadys. The ravine leading to the Deir is narrow, wild, and steep; in some places tangled thickets of shrubs almost bar the passage, as it winds round huge blocks of sandstone which have fallen from the cliffs overhead. In other places so close do the cliffs approach, and so steep is the ascent, that it would be impassable but for the excavations along the side, and the rude steps hewn in the rock. The

defile becomes wilder and more picturesque as we ascend, now opening up a vista through the rocks on the prostrate ruins of the city, now diving into the very heart of the mountain beneath overhanging precipices, from the fissures of which the wild fig and the yew-tree spring; and now skirting the edge of yawning chasms whose gloomy depths the eye cannot fathom from the narrow path. Here and there on the smooth rocks are a few *Sinaitic inscriptions*. After a full half-hour's toilsome ascent we reach, near the mountain's summit, a square area about 260 ft. on each side, partly formed by the excavation of the rock and partly by masonry; on the northern side of this area stands the Deir.

The Deir is a huge monolithic temple, hewn out of the side of a cliff which projects from a high plateau. It faces Mount Hor, whose rugged summit towers in lone majesty over against it. In general design it resembles the Corinthian tomb. Like it, the lower story has 8 semi-columns; but here the lines are broken by recesses and projections, and there are also niches between the exterior columns. The upper story has 2 additional compartments, or turrets, the object of which is not easily seen. The façade is nearly double the size of the Khuzneh, being 150 ft. in length, by about the same in extreme height, and is in admirable preservation. Some idea may be formed of its massive proportions by the measurement of its details. The lower columns are 7 ft. in diameter, and over 50 in height, almost rivalling those of the great temple at Bâ'albek; the interior is one vast hall, perfectly plain. On the back wall is a broad arched niche, a little above the floor, with 2 or 3 steps leading to it on each side—not unlike the niche for the altar of a Greek ch. The arch appears to have been once ornamented by a border of some sort fastened into a groove cut round it. A rude staircase leads up to the top of the structure, and on one of the stairs are some *Sinaitic inscriptions*.

The whole aspect of this singular

and beautiful edifice is undoubtedly that of a heathen temple. "With this view also accords the broad esplanade in front, and the road leading up to the place, hewn out of the rock with immense labour. It would be difficult to account for such a road to a mere private tomb, and this of itself seems to mark it as a public structure. In a later age it became a Christian ch., and then perhaps the niche was excavated." I have seen, however, niches such as this in several other excavated temples. There is one at Menin near Damascus.

Immediately opposite the Deir is another high cliff, which appears to have been too tempting a site for the architects of Petra to neglect. In the lower part of it are several excavated chambers, while a staircase leads to a level area above, where are the bases of columns *in situ* in front of another and larger excavated chamber, which seems to have been once the shrine of a temple. Within is a highly ornamented niche, and without are some separated fragments of mosaic pavement scattered over the rocks. Above this again rises the summit of the cliff, on which buildings once stood, commanding a view of singular wildness over a troubled sea of mountain peaks to the valley of the 'Arabah, and the frontiers of Palestine far beyond.

From this peak, some 1500 ft. above the site of the city, we must again descend by the same route; for though several ravines branch off from the platform in front of the Deir, none appears practicable save that up which the staircase has been hewn. In many places we observe, in going down, branch ravines and clefts in the mountain, some of them partially excavated to afford a passage, probably, to unexplored tombs or temples. Much still remains here for future explorers; and perhaps some zealous antiquary will one day be repaid for extra toil, by bringing to light interesting monuments of former ages.

The Western Cliffs.—On emerging from the glen leading from the Deir, we have the valley on the l., and the

western range of cliffs on our rt. They are lofty, irregular, jagged masses of sandstone, dotted nearly all over with the dark openings of innumerable caves. These are not so tasteful or so highly ornamented as those on the opposite side. After walking some distance south we reach the entrance of a sublime gorge, into which the little rivulet of Wady Mûsa winds. Its ragged sides are filled with caves, many of them apparently more ancient than those in the main valley. Their style, too, is different—resembling primitive dwellings for the living, rather than sepulchres for the dead. This ravine deserves to be explored, if it were for nothing else but to solve the mystery of the streamlet, and to see whether it dives into a gloomy cave in the heart of the mountains, as the Arabs maintain, or whether it finds a narrow track through the ridge, far away into the 'Arabah. It is no easy task, however, to advance far into this glen. Oleanders spread out their branches till they touch the cliffs on each side; and tangled shrubs and creeping plants, with feathery tamarisks, combine to bar the passage. Huge fissures, and yawning chasms, filled with verdure, branch off on each side, and are found as impracticable as the main ravine. Still a few Bedawin pioneers, with a *bakhshish* in prospect, would soon open a way until the cliffs themselves stopped them.

The Acropolis.—On the l. of the entrance to this ravine is an isolated peak, supposed by Laborde to be the Acropolis of the ancient city. The site is commanding, and, being separated from the neighbouring hills by impassable gorges, it was doubtless deemed impregnable. Vestiges of foundations and buildings still exist on the summit. Along its base runs the wady by which travellers from the south generally enter the city. To the features and tombs of this wady I have already referred. One tomb only is deserving of particular note. It is on the side of the cliff nearly opposite the ruin called Kusar Far'ôn. It is unfinished, and we learn from it

the mode in which the architects of Petra wrought. They reversed the common process, commencing their work from the top. Here the capitals of the columns and architrave are finished; but all below is one solid block of natural rock.

The Southern Acclivities.—To complete our circuit of this strange city we must ascend the steep acclivity which rises from the base of the Acropolis. Proceeding towards the S.E., we observe on the left a solitary column, the only remnant of a large temple whose prostrate ruins lie in the dust around it. This column has received a name from the Arabs which travellers will do well *not* to repeat or perpetuate in their writings. The cliff we now approach, and which shuts in the valley on the S.E., is cut up into numerous peaks by clefts and ravines. In several of these are excavated chambers, tombs, or temples, well worthy of a visit. High up in one gorge is a little platform formed by the erection of a strong wall between the cliffs, now nearly ruinous. Here on the left is a singular façade, having four semi-columns, supporting a low pediment; between the columns are two windows, and three niches with the remains of statues. The principal chamber is 40 ft. long by 30 ft. wide, and behind it is a smaller one with arched niches in the walls. Directly facing this structure we observe two or three irregular openings in front of a cliff; entering by one of these, we suddenly find ourselves in a large and handsome hall, whose walls are adorned with 14 fluted semi-columns supporting a rich entablature. Between the columns are niches, with grooves over them, apparently for receiving ornaments or inscriptions. This structure is remarkable as being an exact counterpart of all the other temples and tombs of Petra, being entirely plain outside and highly ornamented within.

Farther up this gorge is another massive wall of various-coloured stones. Near it an easy staircase, hewn in the rock, leads up to a Doric

tomb, from which we gain the summit of the hill. Here are several deep reservoirs hewn in the rock for the collection of rain-water; one of them is 80 ft. long, by 20 ft. wide and 20 ft. deep; another, seemingly intended as a kind of open temple, has two rows of niches in its walls. Not far from this, on the brow of another ravine, is a spiral staircase hewn in the rock. In fact, this whole hill is filled with curious and interesting excavations, both on the eastern and western sides. On the summit are the foundations of a large building, apparently a fortress; and below it is a pyramid of rock, from around which stones were taken for building; by this pyramid a long staircase descends to the front of the theatre.

The Ruins of the City.—Having completed our circuit of the cliffs and acclivities which encompass as a wall the valley of Petra, we are prepared to examine such remains of domestic or public architecture as still exist. A single glance at the heaps of hewn stones, broken columns, and mounds of rubbish, that cover the whole valley, is sufficient to show that every available spot was once occupied by buildings; but all are now prostrate, save one or two fragments on the banks of the rivulet. Entering the valley once more through the ravine from the theatre, we observe that the bed of the stream is skirted by strips of level land; N. and S. of which the ground rises into low irregular mounds; while behind these, a quarter of a mile from the brook in both directions, is a steeper and longer ascent to higher plains. It is this lower tract, about half a mile square, which formed the site of the ancient city.

The first building we come to, in proceeding along the l. bank of the stream, is a temple whose fallen columns and prostrate walls now strew the level ground, lying as they fell. "Here are columns whose different component parts, from the base to the capital, follow each other on the ground, and near the latter are the entablatures which it sustained. Here also

are seen the foundations uncovered, which seem waiting for the first layer of stones. It looks like a vast pile asleep ready to get up." Nearly opposite this ruin a wady comes in from the N., which was once spanned by a bridge now a heap of ruins. Farther W. the banks of the stream are confined by strong walls, and appear to have been formerly connected by a continuous arch, so as to afford additional building-ground. We now observe distinct traces of a paved road leading through the tottering fragments of a triumphal arch, whose florid ornaments remind one of those of the great arch in Palmyra, to the principal ruin of Petra, *Kuar Far'bn*, "Pharaoh's Palace." The style of this structure shows a corrupt taste, and its execution unskilful workmen. The interior was covered with cement and overladen with ornament. The walls are still in good preservation, but the portico on the N. is nearly gone.

And this is all that remains of the city of Petra, the rest is confused heaps of rubbish. It is strange that the most enduring, the most beautiful remnants of this great city are its "Tombs." But many of the rock-hewn tombs have likewise disappeared. The close observer will see how time has eaten away, and is still eating away, the very cliffs themselves. Fragments of stucco ornament, shallow recesses, and little niches, are now seen on the face of many a rock, which were evidently at one time within excavations. The rock is very soft, so much so that in many a place a finger will bring down whole handfuls of sand. What effect, therefore, must the storms of long centuries have had upon it! While gazing upon the wilderness of ruins, and the devastation time has made on monuments that might well be deemed immortal, who can fail to recall the words of Scripture; and who can hesitate to bear testimony to their truth?—"Thorns shall come up in her palaces, nettles and brambles in the fortresses thereof . . . When the whole earth rejoiceth I will make thee deso-

late . . . Thou shalt be desolate, O Mount Seir, and all Idumea, even all of it . . . Thus saith the Lord of Hosts, They shall build and I will throw down . . . Thy terribleness hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill; though thou shouldst make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord. Also, Edom shall be a desolation; every one that goeth by it shall be astonished." (Isai. xxxiv. 13; Ezek. xxxv. 14; Mal. i. 4; Jer. xlix. 16, 17.)

Original object of the Rock Structures of Petra.—

There is a question which will naturally force itself on the mind of every thoughtful traveller who examines Petra. "These countless excavations which one meets with on every cliff, in every ravine, in the most retired recesses of the mountain glens, on the most prominent points round a crowded city—are these all tombs?" If so, then the houses of the dead far outnumbered those of the living. There can be no doubt that many of them were tombs, or at least became so—those for instance in the upper part of Wady Mûsa beyond the Sîk, and in the ravine around the theatre. There can be little doubt, too, that some of them were temples—such as the Khuzneh, the Deir, and one or two of the fine monuments in the eastern cliff. But there can just be as little doubt that very many of the excavations were originally intended for ordinary dwellings. In the ravines and cliffs around the Acropolis, and in the N.E. and S.E. angles of the valley, are many chambers that in no way resemble tombs, but are just such as a primitive people would construct for habitations. The nature of the rock, and the form of the cliffs, made excavation an easier work than erection; besides the additional security, comfort, and permanence of such abodes. Most of these chambers have closets and recesses suitable for family uses, and many of them have windows in front,

certainly superfluous in a tomb. May it not be that, when "architecture" became fashionable among the inhabitants of Mount Seir, these caves were abandoned by their owners for ordinary houses, and then afterwards altered within and ornamented without, so as to serve for mausoleums and family tombs? This theory would account alike for their vast numbers, and for the great contrast between the exterior and interior of many of them. It is in some measure corroborated, too, by history. The aborigines of this whole region were called *Horim*, that is "dwellers in caves." They were expelled by the descendants of Esau; but in many parts of Scripture such expressions are used in speaking of Edom as would lead us to conclude that Esau's posterity had not merely occupied the country, but also the dwellings, of their predecessors. Jeremiah and Obadiah both speak of them as dwelling in the clefts of the rocks, and making their habitations high in the cliffs, like the eyries of the eagles. (Jer. xlix. 16; Obad. 3, 4.) And Jerome, in his commentary on the latter prophet, observes that the whole of Edom, from Eleuthropolis to Petra and Aila, was filled with caves used as dwellings. It would be most interesting for some competent antiquarian to devote a few months to a minute and full examination of the monuments of Petra, and to a comparison of the different styles, with a view both to determine their relative age and their original object. There can be little doubt that many important facts would thus be ascertained, illustrative of the antiquities, the history, and the customs of the former occupants of this singular city. It might perhaps be found that the commercial Nabatheans were the first who introduced *buildings* into Petra, and the first also who began to ornament the exteriors of the excavations. It must at once strike every visitor, that, with one or two exceptions, there is no characteristic difference in the internal arrangement of these chambers: some are smaller, some larger; but all are simple and

uniform in plan, and entirely without ornament. The façades alone appear to be of different ages, and they indicate the progress of architecture from an early and simple to a later and more ornate style. They are also in many instances wholly disproportioned to the interior. Would not these things seem to favour the supposition that the excavations themselves are *generally* of remote antiquity, and probably the work of the Horim and their successors, the Edomites; while the exterior ornaments, with the buildings of the city, were added by a distinct race, who, from their intercourse with more polished nations, were led to renounce the simple habits of their predecessors? At any rate, there can be little room for doubt that the simple type of the rock-chamber was borrowed by the Nabatheans from a much older people, and from specimens existing in this valley.

EXCURSION TO MOUNT HOR.

Few will wish to leave the rock-city of Edom without making a pilgrimage to the time-honoured tomb of the great Hebrew High-priest. It may involve the payment of a few extra piastres; but what matter?—none come to the desert to study economy. Better pay with a good grace—under protest if you will, though the Bedawy cares little for that—than leave the place for ever, disappointed and indignant. The very difficulties that deterred great men serve only to stimulate curiosity; and to make us, puny followers, in this respect at least greater than they. Poor Burckhardt had to rest contented with sacrificing his kid in sight of the tomb; and Robinson was driven back by main force by the stern old "Father of Olives." Some have managed to steal a march on the wily guardians of Petra by making a hurried visit to the place before entering the city: this can easily be done; but on the whole it is perhaps more satisfactory to select a couple of

sturdy guides, and to make the excursion in all form.

Ascending the ravine from the south-eastern angle of the valley, we reach in about half an hour the plain called *Sutûh Harûn*, which skirts the base of Mount Hor. Crossing this towards the S.E. side of the peak, we find a path winding up to the summit. The ascent from the plain must be made on foot, and occupies about an hour. It is neither difficult nor dangerous, if the proper track be followed, for in the steeper portions rude steps aid the pilgrim. Not far from the summit is a little platform, from which the central and culminating peak rises up in broken masses, giving a peculiar character to the mountain, like

‘Embattled towers raised by Nature’s hands.’

A deep cleft in the mass of rock leads to the top. A little way up are the openings to subterranean vaults with rounded arches, nearly similar to those in front of the tomb in the eastern cliff of Petra. From hence a deeply and carefully cut staircase leads to the narrow platform on which the tomb stands.

The *Tomb* itself, as it now stands, is comparatively modern; but it is composed of the ruins of a more ancient and imposing structure. Some small columns are built up in the walls, and fragments of marble and granite lie scattered around. The door is in the S.W. corner. An ordinary tomb, such as is met with in every part of the East—a patchwork of stone and marble—is the only thing in the interior. It is covered with a ragged pall, and garnished with the usual accompaniments—ragged shawls, ostrich-eggs, and a few beads. Near the N.W. angle a staircase leads down to a dark vault, partly hewn in the rock, partly masonry. Visitors desirous of exploring this grotto would do well to have lights in readiness. The real Tomb of the High-priest is here shown at the far end of the vault. It was formerly guarded by an iron grating; but this, like everything else around, is now useless so far as its original

purpose is concerned. The date of the building is at least prior to the time of the Crusades, for the author of the ‘*Gesta Francorum*’ mentions that in the time of Baldwin (A.D. 1100) an expedition was made *in vallem Moysei*, “to Wady Mâsa;” and that there, on the summit of a mountain, was an oratory. Fulcher of Chartres, who also gives an account of the expedition, says he was there and saw the chapel. It is highly probable that the spot was held sacred by the Christians before the Mohammedan conquest.

The view from the summit is awfully grand. The eye first dives down the jagged slopes to the gloomy ravines that divide the confused mass of mountains. Far away to the N. and S. stretches a “howling wilderness” of ragged summits, of every shape and form, like the ruins of a mountain chain. Along its western side runs the ‘*Arabah*’; beyond it are the bare white ridges and wide expanse of the desert of *Tih*; while farther yet, bluetinted and melting into the sky on the horizon, are the hills of Palestine. Towards the E. is the great limestone ridge of Edom, with smooth rounded summits and sloping sides. Petra is hid in its rocky nest; but the graceful outline of the *Deir* is distinctly seen on the N.E., like a bas-relief on the side of the cliff.

There is the last earthly scene the great Hebrew High-priest gazed on. As we stand over his tomb, fancy pictures the aged Aaron toiling up the mountain-side, clothed in his robes of office, accompanied by his brother and his son. Having reached the destined spot, he is disrobed by Moses, and sees his son Eleazer invested with the sacred garments, and appointed priest in his stead. He then takes a last look at the tents of his people; he glances at plain and mountain, looking mournfully towards those far-distant blue hills which his feet were not permitted to tread; he bids a last farewell to brother and son, and dies. Few spots in Bible lands are so thrillingly interesting as this, because few are so precisely identified.

The conspicuous mountain—emphatically the *Hor* ("Mountain")—on the borders of Edom (Num. xx. 23); the narrow summit; the ancient and unbroken tradition—all tend to remove doubt, and establish the fact that here indeed Aaron died.

ROUTE 4.

PETRA TO HEBRON, BY KERAK AND THE DEAD SEA.

	H.	M.
Petra to M'aân	5	0
Shobek (Mount Royal)	7	0
Ghüründel (<i>Arindela</i>)	6	0
Buseireh (<i>Bozrah</i>)	3	0
Kerak (<i>Kir-Moab</i>)	12	0
Ruins of <i>Zoar</i>	4	30
Salt-hills of <i>Usdum</i>	5	0
M'aîn (<i>Maon</i>)	14	50
Kurmul (<i>Carmel</i>)		20
El-Khulil (HEBRON)	3	0
Total	60	40

Enterprising travellers will probably wish to avoid the beaten track, and take a new route to Palestine. This is easy enough if they can persuade their Arab escort to go with them; for the desert is wide, and objects of interest are not wanting. I shall now sketch in outline a route which combines some geographical and antiquarian research with a good dash of adventure; and affords at the same time a fair opportunity of making the acquaintance of some other tribes of Bedawin.

A short march of some 5 hrs. over the eastern mountain ridges of Edom, and then down the easy slope to the great Arabian desert, brings us to M'aân, a village of about 1000 Inhab.; and one of the chief stations on the Syrian Hâj road. There are here seven different clans, all of Syrian

origin, combined together to trade with the Bedawin and pilgrims. There is little of antiquarian interest save a half-ruined castle of the age of the Khalifs; but this is doubtless the seat of the *Maonites*, a tribe which, in connexion with the Amalekites, warred with Israel (Jud. x. 12).

Leaving this desert village, we turn N.W., enter again the mountains of Edom, and after 7 hrs. weary travel reach the large and strong castle of Shobek, probably the *Mons Regalis* of the crusaders. It is about 6 hrs. distant from Petra. The castle stands on the top of a hill, and is still in tolerable preservation. A massive iron door admits to the interior, where some 400 Arabs now find a safe retreat. There are here the ruins of an old church, and a Latin inscription over the great door, of the era of the Frank kings of Jerusalem. The view from the walls is very extensive, embracing the whole mountain region from the 'Arabah to the desert.

Proceeding northward, on ascending from the valley in which the hill of Shobek stands, we strike a fine Roman road, the pavement of which is in many places entire, and some of the milestones are standing. Along this we now advance, enjoying a wide view over the desert plain to the rt. In it the Hâj route is visible—a long white line extending N. and S. far as the eye can see. We are now in the track of Irby and Mangles; along it they went southward on their perilous journey to Petra. Burckhardt's route was among the mountains farther westward. Poor Burckhardt was indeed sorely pressed in this inhospitable region. He had to part with his horse at Dhâneh, some miles N., for four goats and a few measures of wheat—the latter to serve as food during his journey to Egypt. The guide he engaged was, like most of the Bedawin, a sad knave; and the camel he promised to procure for the traveller was not forthcoming. They thus set out on foot, Burckhardt driving his goats, and the Bedawy accompanied by his whole family. The guide stole the wheat, and tried to appropriate the

goats too, but Burckhardt successfully defended these. On reaching Shobek he had to lay in a fresh stock of provisions; and for this he bartered his shirt, the half of his turban, and his cap! Still following the line of the Roman road, we reach Ghüründel in 6 hrs. The ruins are pretty extensive, covering the side of a hill. In the centre are two lines of columns, a few of which are still standing. The place is now completely deserted; but in the early centuries of our era, ere Mohammedanism had yet depopulated the land, it was a prosperous city, and the see of a bishop. Its name *Arindela* is found in the ancient 'Notitiæ.'

At 3 hrs. N. by W. of Ghüründel is the small village of Buseireh ("Little Buzrah"), which, probably, occupies the site of *Bozrah*, the ancient capital of Edom. The name calls to mind the beautiful passage in Isaiah (lxiii. 1): "Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength?" No remains of antiquity are now visible. The village is poor, consisting of about 50 wretched huts, and having on the top of the hill on which it stands a strong fort, where the inhabitants take refuge in times of danger. The Roman road runs about 1 m. on the E. side of it.

Tufileh, one of the largest villages in this region, is 2½ hrs. N. of the latter. It contains, according to Burckhardt, about 600 houses; and its sheikh is the nominal chief of the whole district of Jebel, comprising the northern section of Edom. It stands on the declivity of a mountain, and has numerous fountains, whose waters unite below in a valley, and flow into the 'Arabah through Wady Tufileh. This is doubtless the site of *Tophel* of Deut. i. 1; and this identification in a great measure explains one of the most difficult geographical questions in the Old Testament: "These be the words which Moses spake unto all Israel on this side Jordan, in the wilderness, in the plain over against the Red Sea, between Paran and

Tophel, and *Laban*, and *Hazereth*, and *Dizahab*." The plain here mentioned is in Hebrew *Arabah*, and corresponds in reality, as well as in name, with the great valley of 'Arabah. Therefore, when the Israelities were in the plains of Moab opposite Jericho, they are spoken of as being in the Arabah "over against the Red Sea," that is, in the part opposite to the Red Sea, or towards the other end of the plain from that sea; and this "Arabah" is properly described as lying between Paran on the one side (westward as we know) and *Tophel* on the other (eastward as we now also see).

KERAK, KIR-MOAB (Pop. 3000). This ancient site is the next stage of importance, 12 hrs. from Tufileh. On our way to it we pass through the small villages of Aimeh (1½ hr.), Khanfreh (5¼ hrs.), 'Orâk (1½ hr.), and Ketherabba (1 h. 4 min.). Kerak is a site of great antiquity, and of no little historical importance; but its present inhabitants are as fanatical, as covetous, and as reckless a set of vagabonds as ever polluted a country. Burckhardt's misfortunes began here, for he was shamefully plundered by its sheikh. De Saulcy and his companions, with all their French pomp and braggadocio, were pretty well plucked by the people, and had at last to condescend to borrow their ransom from a Jerusalem butcher! But the personal insults and indignities they were compelled to submit to were more galling to the *amour propre* of subjects of *la grande nation* than all their pecuniary losses. M. de Saulcy himself was publicly spat upon; and one of his bosom friends was kicked in the castle. De Saulcy owed his treatment to his own boasting, followed up as it was by the veriest poltroonery; and there are few Englishmen who will read that portion of his travels but will admit that he was "rightly served." In noble contrast to the French "farce" was the spirited conduct of Lieut. Lynch, of the United States Expedition, who with his brave little band defied the bloodthirsty Muslims of Kerak; and when threat-

ened by the sheikh actually took him prisoner at the gate of his stronghold, and conveyed him as a hostage to the shore of the Dead Sea!

Kerak stands on the top of a hill, some 3000 ft. above the Dead Sea. The hill is encompassed by deep, narrow ravines, beyond which rise loftier mountains, shutting it in on all sides except the W., where a sublime glen descends to the shore of the Dead Sea. The city was at one time strongly fortified; and is still enclosed by a half-ruinous wall, flanked by seven heavy towers. Originally there were but two entrances, one on the N. and the other on the S. side; and both tunnelled through the solid rock for a distance of nearly 100 ft. On the western side stands the Citadel, a huge and massive building, separated from the town by a deep moat hewn in the rock. It appears to be of the age of the crusades. Within it is a church fast falling to ruin, on whose walls are still some traces of rude frescoes. There are several fragments of red and gray granite columns scattered over the citadel and town.

Kerak is the *Kir-Moab* of Scripture, remarkable as the only city left standing in the whole land of Moab, when invaded by Joram king of Israel. It was then saved by a cruel and tragic act. The king of Moab, seeing himself sorely pressed by the beleaguering army, made a desperate effort to break through the lines into Edom, but in vain. He then took his oldest son, the heir of his throne, and offered him in sacrifice to the gods on the city wall. The fury of his followers was raised by this fearful act to such a pitch that they compelled the Israelites to abandon the siege (2 Kings iii.). Kir is mentioned by Isaiah (xv. 1; xvi. 7, 11). In the Chaldee version of this prophet it is already called by the name it still retains—*Keraka*. In the early centuries of our era it became a bishopric in the province of *Palastina Tertia*. The Crusaders captured it, repaired or rebuilt the fortifications, and, mistaking it for Petra, established, in A.D. 1167, a Latin bishopric of that name; and

the name and title remain in the Greek Church to the present time. About one-third of the inhabitants are Christians of the Greek rite.

The people of Kerak are almost entirely independent of the Turkish government, bearing towards it something of the same relation as a tribe of Bedawin. Their strong position, numbers, and valour make them the actual rulers of a large district. The Bedawin both fear and respect them. Their hospitality is proverbial; and though the town is crowded with guests every evening, it is said that when a stranger enters the gate "they almost come to blows with one another in their eagerness to have him for their guest." These qualities, probably, have gained for them a privilege denied to every other *fellâh* in Syria—that of intermarrying with the proud Bedawin. The bride is always bought here, and consequently not often treated with much kindness or affection. If she falls sick, and is unable to manage her husband's household, he sends her back to her father with the characteristic message—"I bought a healthy wife of you, and it is not just that I should be at the trouble and expense of curing her." This is the rule with both Christians and Muslems. The husband does not even provide dress for his wife. She is obliged to apply to her own family for the means of appearing decently in public, or else to rob her husband of his wheat and barley. Burckhardt relates some other curious facts regarding conjugal etiquette at Kerak.

Zoar.—A wild, rugged ravine leads down, as was stated above, from Kerak to the narrow plain at the S.E. angle of the Dead Sea. At its mouth (4½ hrs. from Kerak) are some mounds of rubbish, with many large stones round them: these are the ruins of *Zoar*, "the little City," which Lot fled to from Sodom, and which was saved for his sake. It is mentioned by Isaiah (xv. 5) and Jeremiah (xlviii. 34), as within the territory of Moab. Under the Romans it became a flourishing town; and was afterwards an episco-

pal see. It was inhabited so late as the 14th centy. It was in the mountains that shut in the valley of Kerak that Lot finally took refuge with his daughters, and here, consequently, was the cradle of the Ammonites and Moabites. (Gen. xix.).

We now turn southward along the fertile plain that here skirts the Dead Sea, and, sweeping round its southern end, through thickets of tamarisk, dwarf palms, and reeds, we reach, in some 5 hrs., the base of *Jebel Usdum*, at the S.W. angle of the Dead Sea. A very remarkable geological feature here arrests the attention. On the left, not far from the beach, rises a narrow, rugged ridge of hills, extending N.W. about 5 m. On approaching it we find that it is composed of one vast mass of *mineral salt*. Large blocks have fallen down from the hill-sides, and are strewn along the shore. This strange ridge may well account for the unusual saltiness of the Dead Sea, into which the winter torrents and summer streamlets carry large quantities of the mineral. The position of this mountain serves to fix the position of the "Valley of Salt," where the Israelites under David and Amaziah conquered the Edomites (2 Sam. viii. 13; 2 Kings xiv. 7; 1 Chron. xviii. 12). This "Valley of Salt" was unquestionably the upper part of the 'Arabah. The range now gets the name of *Khashm Usdum*, or *Jebel Usdum*, probably from the ancient Sodom, which lay to the N. at no great distance.

Passing along the base of this ridge, having the leaden waters of the Dead Sea on our rt., we reach in 1 h. 40 min. the mouth of *Wady Zuweirah*, a name not to be confounded with *Zoar*, from which it is radically different. Up this we turn from the level strand; and in 1 h. 10 min. pass a small Saracenic fortress situated on the summit of a chalk cliff. In $\frac{1}{4}$ h. more we leave the wady, and then travel for $4\frac{1}{2}$ hrs. N.W., through a dreary wilderness, destitute of features as of vegetation. Here we reach a steep acclivity, like the wall of a huge terrace, some 100 ft. high. Clambering up the difficult and tortuous path, we find on the sum-

mit a few scattered traces of former habitations, called *Zuweiret el-Fôka*, "Upper Zuweirah." We are now in the "hill country of Judæa."

After a march of 3 h. a conical hill is seen on the left, about 2 m. distant, called *Tell 'Arad*. It marks the site of the ancient city of *Arad*, whose inhabitants drove back the Israelites when they attempted to enter Canaan from *Kadesh*. The place was afterwards totally destroyed by *Joshua*. (Num. xxi. 1, 3.) In 4 hrs. more is *Tell Ma'in*; its summit crowned with ruins, and its sides perforated with caves. It deserves a visit, as well from the wide and interesting view it commands, as from its historic associations; for it was the native place of the wealthy and churlish *Nabal*. (1 Sam. xxv. 2.)

Maon.—On reaching the summit of the conical hill we look abroad over a far-stretching panorama, dotted here and there with grey ruins, each of which, though now deserted and solitary, has its name and its story, for we are now on "holy ground." There on the east, declining towards the Dead Sea, is the desert of *Judah*, or "Wilderness of Engedi;" bare and blasted as it seems to have been of old, when *David* and his men took refuge among the "rocks of the wild goats." (1 Sam. xxiv. 2.) On the N. about 1 m. distant are the ruins of *Carmel* (now *Kurmul*), where *Nabal* had his sheep-shearing. (1 Sam. xxv.) Farther away is the little tell *Ziph*, enumerated by *Joshua* among the towns of *Judah* (xv. 55). And beyond it, in the midst of the rich valley of *Eshcol*, the eye rests on the towers and minarets of *Hebron*. On the W. is a wide rolling plain, in which may be taken in at one glance the sites of the ancient towns of *Jutta* (*Yûtta*), *Anab* ('*Anâb*), *Eshtemoa* (*Semâ'a*), *Socoh* (*Shuweikeh*), and *Jattir* ('*Attir*); whose names, it will be observed, have been but little changed by the lapse of long centuries. (*Joshua* xv. 48-55.)

Carmel.—In 20 min. more we reach *Kurmul*, the ancient *Carmel*. (*Josh.* xv.

55; 1 Sam. xv. 12.) I need scarcely say that this is quite different from the *Mount Carmel* of Elijah and Elisha. The ruins are extensive, and some of them of high antiquity. They lie along the sides of a little valley; the head of which forms a semicircle, shut in by rocks. In the centre is a large reservoir well supplied by a fountain. The principal ruins are on the level area to the W., and consist of fragments of walls, massive foundations, and heaps of hewn stones. The castle is a curious structure; it occupies a little eminence in the centre of the town; its form is quadrangular, 62 ft. by 40, and 30 high. "The external wall is evidently ancient; and has on the northern and western sides a sloping bulwark, like the citadel in Jerusalem. The stones are bevelled; and though not so large as those of the tower of Hippicus, yet the architecture is of the same kind; leaving little room for doubt that it is the work of Herod, or of the Romans." The interior has been remodelled at a much later age, and now exhibits the pointed arch and peculiar masonry of the Saracens. Near it are foundations of a massive round tower, and there appears to have been a subterranean communication between the two. Among and around the ruins are the remains of several churches, showing that the city had at one time a large Christian population. One of these, about $\frac{1}{2}$ m. S. of the castle, measures 156 ft. in length, by about 50 in breadth. On the E. was a chapel with a portico of columns; while attached to it on the W. was a large building, probably the episcopal residence.

Carmel was the scene of the romantic story of David, Nabal, and Abigail. Here Nabal held his annual sheep-shearing; and David, who had associated with and protected the shepherds of the rich man, thought himself entitled to a share in the festival, and sent a message to that effect. Were a similar festival held by some extensive proprietor near the same spot now, there is little doubt but that some neighbouring Arab sheikh would put in a word as David did. The insult-

ing answer of the great man; the humble apology of the fair Abigail; the tragic and yet romantic conclusion, are too well known to require recital. Few who visit Carmel will fail to call to mind a story familiar even from boyhood. (1 Sam. xxv.)

In 1 h. 25 min. more we reach the western base of the little tell Zif, a few minutes E. of which lie the prostrate ruins of *Ziph*, a town which has gained a name in sacred history from the treachery (or loyalty) of its people, who on two occasions sought to betray the persecuted David into the hands of Saul. (1 Sam. xxiii. 19; xxvi. 1.) In 1 h. 35 min. after leaving Ziph we enter "*Kirjath-Arba*, which is **HEBRON.**" (See Rte. 7.)

ROUTE 5.

PETRA TO HEBRON, BY KADESH AND BEERSHEBA.

	H.	M.
Petra to Ain el-Weibeh (<i>Kadesh</i>)	15	30
Suffah (<i>Zephath</i>)	9	0
Ar'arah (<i>Aroer</i>)	8	30
Bir es-Seba' (<i>Beersheba</i>)	5	0
Dhoheriyeh	7	0
Hebron	5	0
Total	50	0

Travellers usually leave Petra by the same ravine on the S. through which they enter it. Dr. Robinson was driven out by the difficult track at the N.E. corner, and crossing the plateau called *Sutih Beida*, "White Terraces," he dived down into the 'Arabah, through the wild pass of Nemela. We shall take the ordinary path.

Leaving Wady Mûsa where we en-

tered it, we ascend again to the Sutâh Hârîn, and skirt the southern base of Mount Hor. In 2½ h. we reach the summit of the pass. Turning now to the N.W., and leaving the road by which we approached from the S., we cross a high plain, and then, passing down through a succession of wild ravines for some 6 hrs., we emerge from the mountains of Edom on the great valley of the 'Arabah. It is here about 12 m. wide, bleak and barren as ever, and shut in on each side by naked mountain ranges. Crossing the plain diagonally, we descend into the shallow Wady Jeib, the drain of the 'Arabah, and see on its western bank, where the ground begins to rise towards the bases of low limestone hills, a thicket of reeds and rank grass, interspersed with a few palms. This is 'Ain el-Weibeh, the most important fountain in the whole region. It is 7 hrs. from the mouth of Wady el-Milh, "The Salt Valley," by which we entered the 'Arabah. Here again we join the route of Dr. Robinson, who reached this fountain in 13 h. 35 min. from Petra.

Kadesh-barnea.—I agree with Dr. Robinson in fixing the site of Kadesh at or near this fountain; and as it was one of the most important points in the journeyings of the Israelites, I shall now sketch the few facts known of its history. Four chiefs from Mesopotamia and Eastern Arabia made an expedition nearly 4000 yrs. ago to the borders of Syria. It was in fact a *ghisau* of Arab sheikhs on a large scale; the principal object being to make reprisals on a few towns that had refused the ordinary *ghufr* to the wandering tribes of the great desert. The marauders swept down the eastern side of the Jordan, smiting in their way the Rephaim, the Zuzim, the Horites in Mount Seir, and then penetrating to Paran. Wheeling round, they came "to *En-Mishpat* (the Fountain of Mishpat), which is *Kadesh*," and, having plundered the Amalekites, marched northwards upon Sodom and the "cities of the plain." (Gen. xiv.) This gives some general idea of where

Kadesh was situated; and proves also that it was a noted watering-place.

The next mention of Kadesh is in the history of the journeyings of the Israelites. They left Sinai; encamped for a time at Hazeroth; and then, probably descending to the gulf of 'Akabah, marched northward up the 'Arabah to *Kadesh*, "a city on the uttermost border of Edom." (Num. xx. 16.) From hence the spies were sent to examine the "Land of Promise," and to this place they returned with their misrepresentations. Here, in consequence, the people murmured, saying, "Wherefore hath the Lord brought us into this land, that our wives and our children should be a prey?" And here the Lord answered in judgment—"As I live, all that were numbered of you from twenty years old and upwards, which have murmured against me, shall not come into the land; but your little ones which you said should be a prey, them will I bring in." (Num. xiv.) Here too, having attempted to force their way contrary to the command of Moses, they were defeated by the Amalekites, and driven back in confusion to Mount Seir. (Deut. i. 44.) To this spot the Israelites again returned after an interval of 38 yrs., and then Miriam, the sister of Moses, died, and was buried by the fountain. (Num. xx. 1.) The waters were now insufficient for the wants of the people, and Moses, at God's command, brought a miraculous supply from the rock. But the way in which Moses and Aaron executed this command was so displeasing to the Almighty, that He uttered the solemn sentence, "Ye shall not bring this congregation into the land which I have given them." (Num. xx.) From this place messengers were sent to the King of Edom demanding a passage through his territories to the eastern border of Palestine; on receiving a refusal, the Israelites again turned southward down the 'Arabah towards Elath.

"These circumstances," says Dr. Robinson, "all combine to fix the site of Kadesh in the neighbourhood of Ain el-Weibeh. There the Israelites

would have Mount Hor (where Aaron died) before them on the S.E.; across the 'Arabah is the Wady el-Ghuweir, affording an easy and inviting passage through the land of Edom; in the N.W. rises the mountain by which they attempted to ascend to Palestine, with the pass still called Sufâh (*Zephath*) (Num. xxi. 1-3; comp. Jud. i. 17); while farther north is the site of the ancient Arad, whose inhabitants drove them back." A brackish fountain amid a dreary desert is thus invested with a sacred and historic interest such as few spots can boast of.

A fatiguing and monotonous ride is now before us, over a bleak desert, intersected by numerous wadya, with names about as interesting as Homer's list of ships. Some wide views are obtained, as a bare crown of limestone is surmounted, of the 'Arabah on the right, quite up to the shores of the Dead Sea. In 9 hrs. we reach the pass of Sufâh, leading up a steep, rugged ridge. Some traces of an ancient road are distinguishable; but a modern one on an improved principle is greatly needed. There is an easier way a few miles to the left through a ravine called Yemen; but the pass of Sufâh is more direct and quite practicable. The name corresponds, as noted above, to the Hebrew *Zephath*, the place where the Israelites attempted to force their way into Palestine when they were driven back by the Cunaanites of Arad.

In 4½ hrs. more we reach another pass called Nukb el-Muzeikah; and soon afterwards a low hill comes in sight a short distance on the left; it is covered with ruins, but they are of little interest. Its name is Kurnub; and it may probably be the site of the *Thamara* of Ptolemy, and the *Tamar* of the Bible—one of the southern border cities mentioned by Ezekiel (xlvi. 19).

In 2½ hrs. from Nukb el-Muzeikah the road to Hebron by Milh branches off to the right; we keep on, however, in the old course about N.N.W. (whatever the escort may say), and in 1½ h. reach some ruins with tanks for rain-

water, called Ar'arah, situated in a wady of the same name. This is doubtless the site of *Aroer*, a town of the south of Judah—one of those to which David sent part of the spoil he had taken from the Amalekites, in revenge for the plunder of Ziklag. (1 Sam. xxx. 26-28.)

The country hitherto has been naked, monotonous, and desolate; chalky hills and gravelly vales succeeding each other until the eye is weary and the very heart sinks with the continuous desolation. Now, however, soil begins to appear on the slopes and vegetation in the little valleys; while miniature fields of grain are met with at intervals. From Kadesh to this place we have been traversing the border land between Judæa and the desert; but here we fairly enter the more favoured Palestine. A road from Ar'arah leads direct to Milh, 2 h., the *Moladah* of Scripture, a city of Simeon on the southern border towards Edom. (Josh. xv. 21, 26; xix. 2.) It is subsequently mentioned by Josephus as a castle of the Idumæans, under the Greek form *Malatha*; and it was still an important place under the Romans, being the station of a cohort. The ruins cover a space about ¼ m. square; they consist of heaps of rough stones, and foundations, with a few columns. On some of the latter Mr. Stanley discovered Sinaitic inscriptions. 5 hrs. N. of Milh is the village of Semt'a, standing on a low hill, surrounded by a few olive-trees. It contains foundations of massive bevelled stones, evidently proving it to be the site of an ancient town, and doubtless the *Esktemoa* of the old Testament. (Josh. xxi. 14; xv. 50.) The most conspicuous ruin at present is that of a Saracenic tower in the centre of the village. From Semt'a to Hebron is 4 hrs.

As *Beersheba*, one of the most interesting places on the southern border of Palestine, is only some 10 m. distant from Ar'arah, it is better to make a détour of 5 hrs. to visit it, than to follow the direct road by Milh to Hebron. The way leads along Wady Ar'arah till it falls into Wady es-Sab'a in about

3 hrs., and then follows that valley to the ruins of *Bir es-Seb'a*, "Well of the Seven," corresponding to the ancient *Beersheba*, "Well of the Oath." The first things that arrest attention at this interesting spot are two "wells" of great antiquity, containing pure living water, a phenomenon sufficiently rare in this thirsty region to be remarkable. One of these is 12½ ft. in diameter, and 44 deep to the surface of the water. The other is smaller. They are on the N. bank of the wady. Along the rising ground above the wells are heaps of stones, traces of foundations, and fragments of pottery, extending over a space ½ m. long by ¼ broad. On the S. side of the valley is a stone wall several hundred feet long, apparently intended to support the bank. Such is all that now remains of *Beersheba*.

Beersheba is one of the most ancient sites on record. It took its name from the well Abraham dug, and the oath by which he confirmed his treaty with *Abimelech*. (Gen. *xxi.* 31.) Here the patriarch planted a grove—a kind of natural temple in which to worship God; here too he received the command to sacrifice *Isaac*, and from hence he set out to execute that fearfully solemn mission. (Gen. *xxi.*, *xxii.*) Here *Jacob* obtained by fraud his brother's birthright and blessing (Gen. *xxvii.*); and here he offered up sacrifices on setting out with his family for Egypt. (Gen. *xlvi.*) Here *Samuel* made his sons *Judges* (1 Sam. *viii.*); and from hence *Elijah*, when he fled from *Jezebel*, wandered out into the southern desert, and lay down under a juniper-tree, where he was fed by bread from heaven. (1 Kings *xix.*) And here was the border of Palestine proper, whose extent was reckoned from *Dan* to *Beersheba*. This city was occupied by the Jews after the captivity (Neh. *xi.* 27); but its name does not again appear in history till the 4th centy. of our era. It was then a Roman garrison; and become an episcopal see.

We now turn northward toward the hills of Judæa, over a rolling plain covered with a light soil, and affording

excellent pasturage. This was the favourite haunt of the patriarchs, and over it roamed their flocks and herds 3000 yrs. ago; while they pitched their tents by the wells and fountains of water just as the Arab tribes do still.

7 hrs. from *Beersheba* is the village of *Dhoheriyeh*, situated on the summit of one of the southern hills in the Judah range. There is nothing here either to interest or detain the traveller, who will be anxious to hasten on to more favoured spots. Setting out again, and winding through picturesque vales, whose sides, with the intervening hills, are partially covered with shrubs and evergreen oaks, we reach *Hebron* in 5 hrs.

ROUTE 6.

SINAI TO HEBRON DIRECT.

	H.	M.
Convent to <i>Jebel et-Tih</i> , about	18	0
Castle of <i>Nukhl</i>	30	0
' <i>Abdeh</i> (<i>Eboda</i>)	45	0
<i>Ruhaibeh</i> (<i>Rehoboth</i>)	5	0
<i>Khulasah</i> (<i>Elusa</i>)	2	50
<i>Bir es-Seb'a</i> (<i>Beersheba</i>)	5	30
<i>Hebron</i>	12	0
Total	117	20

This route presents nothing of interest sufficient to repay the fatigue and monotony of the "great and terrible wilderness" of *Tih*. Such as wish to visit *Sinai* only had better return thence to *Cairo*, varying their route through the magnificent scenery of the peninsula; and from *Cairo* three days will now bring them, *viâ Alexandria*, to *Yafa*. I shall, however, briefly indicate the distances and the points worthy of special note on the desert route.

Descending Wady esh-Sheikh for some 6 hrs., we leave it and the Sinai group of mountains together, by a narrow ravine leading into the southern section of Debbet er-Ramleh. Crossing this plain in a N.W. direction, we reach in *two days* from the convent the pass of Mureikhy in Jebel et-Tih. Scaling the pass, we have before us the great desert of Tih, "Wandering." The rock of this desert is cretaceous, filled with fossils of various kinds.

Nukhl, 30 hrs. march from the Pass of Mureikhy, is a castle and principal station on the Egyptian Hâj-road, half-way between Suez and Akabah. It is built on a rising ground amid a dreary waste. The bare embattled walls enclose a court in which are some deep wells. Here the territory of the Tiyâhah Arabs commences; and the Tawarah cannot *legally* take travellers farther north. Should any of the former be found in the castle, it will be better to come to an understanding with them; but if not, the traveller may proceed till he meets them.

El-'Abdeh, 45 hrs. march, is the next station. Here at the junction of two wadys, Birein and Serâm, are low stone walls apparently intended to regulate the irrigation of some fields formerly under cultivation. A little to the N., in the bank of the valley, is a large artificial cavern, probably a quarry. On a rising ground near it are ruins of some extent, con-

sisting of the heavy foundations of an ancient fortress, a few fragments of columns and entablatures, and the ruins of a ch. This is the site of the *Eboda* of Ptolemy, marked in the Peutinger tables at 23 Rom. m. S. of Elusa We here fall into the route of Dr. Robinson from Akabah to Hebron: he came from the former place to el-'Abdeh in 46 hrs. 15 min.

In Wady Ruhaibeh, 5 hrs., are wells and tanks; and on the rising ground above it lie the ruins of a large town, confused heaps of stones, intermixed with some columns. Its name and history are lost; but it may perhaps indicate the position of the well dug by Isaac's servants, and called *Behoboth*. (Gen. xxvi. 22.) From the convent to this place is reckoned 9 days by the direct road; but 10 by *Nukhl*, the way I have described. From *Ruhaibeh* to Gaza (*Ghuzzeh*) is about 13 hrs.

At *Khulasah*, 2 h. 50 min., are ruins situated along the northern bank of a shallow valley called Wady el-Kurm. The extent of the ruins, now completely prostrate, would indicate a population in former times of about 20,000. This is unquestionably the site of the ancient *Elusa*, first mentioned by Ptolemy, and laid down on the Peutinger tables at 71 Rom. m. S. of Jerusalem. Though it became an episcopal city, it was chiefly inhabited by idolaters addicted to the worship of Venus.

Bir es-Seb'a, *Beersheba*, 5½ hrs.
Hebron, 12 hrs. (See Rte. 5.)

SECTION II.

PALESTINE—JERUSALEM.

ROUTE.

ROUTE	PAGE
7. Hebron to Jerusalem	67
<i>Hebron, el-Khullî;—Tomb of the Patriarchs. Mamre;—Pools of Solomon.</i>	

ROUTE 7.

HEBRON TO JERUSALEM.

	H.	M.
Hebron to Rameh	1	0
Beit Sûr (<i>Beth-Zur</i>)	0	45
Pools of Solomon (<i>Etham</i>)	3	0
Rachel's Tomb	1	0
Mâr Eliâs	0	35
Jerusalem	0	50
Total	7	10

Hebron is one of the most ancient cities in the world *still existing*, and it is in this respect the rival of Damascus. There are a few chapters of deep and sacred interest in its long history. It was built, says a sacred writer, "seven years before Zoan in Egypt" (Num. xiii. 22), and those who wish to impress us with a clear idea of its remote antiquity repeat this mystic phrase. But when was Zoan built? The Egyptian antiquary replies, "Seven years after Hebron;" and this is about the most definite reply he can give. It is well, however, that we can prove the antiquity of Hebron independently of Egypt's mystic annals. "Hebron," says Dr. Robinson, "is doubtless one of the most ancient cities in the world still existing, being mentioned in Scripture still earlier than Damascus." This is quite true; but then the two cities are mentioned in connection with the same historical event, and Damascus is spoken of as a well-known place. We have no reason, therefore, to conclude from this that Hebron was the

more ancient (Gen. xiii. 18; xiv. 15). The original name of Hebron was *Kirjath-Arba*, "City of Arba;" so called from Arba, the father of Anak, and progenitor of the giant Anakims. (Josh. xxi. 11.) It afterwards took for a time the name Mamre, doubtless from Abraham's friend and ally, Mamre the Amorite, who in the patriarch's days possessed it. (Gen. xxiii. 19.) "The ancient city lay in a valley; and the two pools now existing, one of which at least is as early as the time of David, serve unquestionably to identify the modern with the ancient site." The chief interest of the town and neighbourhood arises from their having been so long the favourite camping-ground of the patriarchs, and the scene of some of the most remarkable events of their lives. Often were these hill-sides and this fertile vale speckled with the vast flocks of the Chaldæan shepherd, while his tent was pitched beneath the spreading branches of "the oak." Here he dwelt in peace on that day when the news was brought to him that Sodom was plundered and his nephew Lot a captive; and from hence he set out in pursuit of the enemy with his 318 servants and his allies the Amorites. Here too, a few years afterwards, "as he sat in the tent door in the heat of the day," he received a visit from the angel of the Lord, who, after promising him a son, informed him of the approaching destruction of the "cities of the plain." And here Sarah died; and

Abraham bought from Ephron the Hittite the only portion of the "Land of Promise" he could ever call his own—the cave and field of Machpelah—to serve as a family tomb. Sarah was first laid in it; then Abraham himself; then Isaac and his wife Rebekah; then Leah; and after an interval the embalmed body of Jacob, the last of the noble "three," was brought up out of Egypt, and laid beside his fathers. The "cave" must still be here, for it is one of those monuments which time does not destroy; and perhaps the very tombs themselves with their sacred ashes are yet in it. The tombs of the patriarchs were known and honoured in Josephus's time, who describes them as constructed of the "most beautiful marble, and of exquisite workmanship." Eusebius, Jerome, and subsequent writers refer to them in such a way as leads to the conviction that the massive walls of the "Haram," now the great attraction of the town, really enclose the cave of Machpelah. This structure was long known as the "Castle of Abraham"—a name also applied in the time of the crusades to the whole city; and as Abraham is called by Mohammedans *el-Khulil*, "the Friend," this has become the modern name of Hebron.

When the Israelites entered Palestine, Hebron was captured by Joshua from the descendants of Anak, and given to Caleb (Josh. x. 36; xiv. 6-15; xv. 13, 14). It was afterwards assigned to the Levites, and also constituted one of the six cities of refuge (Josh. xxi. 11-13). Here David, after the death of Saul, established the seat of his government, and continued to dwell during the seven years and a half he reigned over Judah. (2 Sam. ii.) Upon the return of the Jews from Babylon, Hebron was rebuilt and inhabited; but it soon fell into the hands of the Edomites, from whom it was rescued by Judas Maccabæus. After the defeat of the Jews at Bether in A.D. 135, thousands of the captives were brought here by the victorious Romans and sold into slavery at the oak beside Hebron,

—on the very spot perhaps where the tent of their illustrious forefathers had stood centuries before. In A.D. 1167 the city was made by the crusaders a Latin bishopric, and continued so, at least nominally, for about 200 years; but it reverted to the Muslims in 1187, and has ever since remained in their hands. The ch. the Christians had erected within the sacred enclosure was converted into a mosk; and now for long centuries no foot of Jew, Christian, or other infidel dog, has knowingly been permitted to tread the sacred precincts. But its time is coming.

Hebron is picturesquely situated low down in a narrow valley—"the Valley of Eahcol;" whose sides are clothed as of yore with luxuriant vineyards, each having its "tower," groves of gray olives, and a fair sprinkling of other fruit-trees. The valley runs from N. to S.; and the main quarter of the town, surmounted by the lofty walls of the venerable Haram, lies partly on the eastern slope. A little to the N. is another quarter, separated from the former by gardens; while on the western side of the valley there is a small suburb striking out from the main quarter and facing the Haram. The houses are all of stone, solidly built, flat-roofed, and having each one or two little cupolas, such as are seen in several parts of Palestine, and also in one of the suburbs of Damascus. There are no walls; but the main streets opening on the principal roads have gates. In the bottom of the valley southward, where the houses stretch across it, is the lower "pool,"—a square tank, 130 ft. on each side and about 50 ft. deep, solidly built with large hewn stones. At the northern end of the main quarter is another pool, 85 ft. long, 55 ft. broad, and 18 ft. deep. These furnish the chief supply of water to the inhabitants. They are manifestly of remote antiquity; and one of them, probably the southern, is doubtless that over which David hanged the murderers of his rival Ishbosheth. (2 Sam. iv.) Other antiquities of very questionable identity will be shown

to those who care for them—such as the tombs of Abner, and Jesse, David's father; the precise spot where Cain slew Abel; the red earth from which Adam was made, &c. &c.

The Haram—Cave of Machpelah.—This is unquestionably the most interesting object in Hebron, and one of the most so in all Palestine. It has been revered in succession, during full 3700 years, by Jews, Christians, and Muslems, all of whom, however else they may differ, agree in honouring this the sepulchre of the great Patriarch, *el-Khulil*, "The Friend of God." The building stands along the lower slope of the hill-side, and measures about 200 ft. long by 115 ft. broad, and 50 to 60 ft. high. The walls are constructed of very large stones, bevelled and hewn smooth, like those in the substructure of the Temple at Jerusalem. Some of the stones are more than 20 ft. in length. The exterior is ornamented with pilasters, 16 on each side and 8 at each end, supporting, without capitals, a plain moulded cornice. The whole design is thus unique, and gives a distinctive character to the structure. This ancient wall is surmounted by another of Saracenic origin, some 10 ft. high, with a minaret at each angle, only two of which, however, are now complete. The entrances are at the angles of the northern end, from which easy and spacious staircases lead up to a door in each side wall, opening on the court. A good view of one of these is given in Trail's 'Josephus,' from a drawing by Tiping.

In the court is a mosk, once a Christian ch., in which are tombs of comparatively modern date, raised in honour of the patriarchs and their wives. The sepulchres of the patriarchs are covered with palls of green silk, those of the wives with red, embroidered with gold. The real tombs, however, are universally admitted to be in a "cave" below the building. No clear description has ever yet been given of the interior, and, indeed, the only Frank who appears to have

entered it is Ali Bey, a Spaniard who travelled under the guise and name of a Muslem. His account is so confused that it is more like the summary of a hearsay than the result of personal examination. Munro also professes to describe it, but, as he does not give any authority, we may question his accuracy. The court itself with all its contents is comparatively uninteresting—it is the cave below, to which even Muslems are not indiscriminately admitted, that forms the real object of attraction, as in it some relics of the patriarchs or their times may still be preserved. This opinion appears to be confirmed by the statements of Benjamin of Tudela, who visited the place in 1163, while in the hands of the Franks. His description is worth recording:—"The modern town stands in the valley, even in the field of Machpelah. Here is the large place of worship called St. Abraham, which, during the time of the Mohammedans, was a synagogue. The Gentiles have erected six sepulchres in this place, which they pretend to be those of Abraham and Sarah, of Isaac and Rebekah, and of Jacob and Leah; the pilgrims are told that they are in the sepulchres of their fathers, and money is extorted from them. But if any Jew come who gives an additional fee to the keeper of the cave, an iron door is opened, which dates from the times of our forefathers, who rest in peace, and with a burning candle in his hands the visitor descends into a first cave, which is empty, traverses a second in the same state, and at last reaches a third, which contains six sepulchres, those of Abraham, Isaac, and Jacob; and of Sarah, Rebekah, and Leah, one opposite the other. All these sepulchres bear inscriptions, the letters being engraved; thus, upon that of Abraham we read, 'This is the sepulchre of our father Abraham, upon whom be peace!' and so upon that of Isaac, and upon all the others. You then see tubs filled with the bones of Israelites, for unto this day it is a custom of the house of Israel to

bring hither the bones of their relicts and of their forefathers, and to leave them there."

But however unsatisfactory the descriptions of the buildings, and however doubtful Benjamin's story of the caves (the word *Machpelah* signifies "double"), there can be no reasonable doubt of the fact that the place of sepulture of Abraham and the other patriarchs, as recorded in Genesis, is within these walls. The structure was referred to, as stated above, by Josephus, Eusebius, and Jerome, as well known in their day. The Bordeaux pilgrim, who travelled in A.D. 333, describes it as "a quadrangle constructed of stones of great beauty." Antoninus Martyr speaks of it in the 6th centy. as "a quadrangle with an interior court." Later travellers and pilgrims refer to it in similar terms. It thus appears not only that the tradition of the site has come down unbroken and unquestioned from the Jewish period to our own day, but that the very building itself, now called *el-Haram*, "the Sanctuary," was the workmanship of Abraham's own descendants while they yet dwelt in Palestine.

The Jews cling around this spot still, as they do around the ruins of their ancient temple, taking pleasure in its stones, and loving its very dust. Beside the principal entrance is a little hole in the massive wall, through which the Jews are permitted at certain times to look into the interior. Here the poor despised outcasts of Israel may be often seen chanting their prayers, wailing, and kissing the stones.

The population of Hebron is estimated at about 10,000, including 400 or 500 Jews, chiefly Spanish. There are no Christians. The inhabitants have been long celebrated for their turbulence and fanaticism; and the traveller will be fortunate if he do not see and experience some effects of them still. A number of the inhabitants are occupied in the manufacture of water-skins and glass trinkets, and the staple products of the soil are grapes and olives. The

"bunches of Eshcol" are still the admiration of all who see them. Neither wine nor brandy is now made except by the Jews in very small quantities, but raisins and *dibs* ("syrup of grapes;" the Hebrew דבש translated "honey"—Gen. xliii. 11) are produced to a considerable extent.

There is another object in Hebron worthy of a visit—*Abraham's Oak* (so called). Leaving the town, we proceed northward up the valley through groves of noble olives, and in about 25 min. we reach the oak—*Sindián* or *Ballüt* in Arabic. It stands quite alone in the midst of vineyards; the ground is smooth and clean beneath it, and close by is a well of pure water, so that it is one of the sweetest spots around the town for a temporary encampment. The only drawback is, that it is a little too far distant for such as can only remain a short time. This splendid tree measures 23 ft. round the lower part of the trunk; and its foliage covers a space nearly 90 ft. in diameter. Though evidently of great age, it is still sound and flourishing; and there are few trees to be compared with it for size and appearance in Syria. The great plane-tree of Damascus is nearly double its girth, 40 ft.; but it has suffered much, both from the hand of man and the tooth of time. Several of the cedars are also larger, though, being grouped together, they do not show to such advantage. This, say some, is the veritable tree beneath whose shade Abraham pitched his tent; while others affirm that it was beneath its spreading branches the Roman soldiers sold the captive Jews taken at Bether. It is scarcely necessary to say that neither of these views is tenable. The tree has no marks of such high antiquity, nor is there any early written testimony to give probability to the theory. Abraham's oak is said by Josephus to have been six stadia from Hebron; and Eusebius states that it existed in his day, and was worshipped by the people of the country, because be-

neath it an angel had been entertained. Jerome, however, affirms that in the time of Constantine (circa A.D. 330) a Christian ch. was erected on the spot where it had stood; and of this Eusebius himself gives an account in his 'Life of Constantine.' The "oak" therefore (or "terebinth" as some call it) disappeared about the year 330. Maundeville as usual tells a marvellous legend about it—how it was once green; and how it dried up at the time of our Lord's death, and continued so ever after: but, he adds, "Although it be dry, still it has great virtue; for certainly he that hath a little thereof upon him it heals him of the falling evil, and his horse shall not be sfoundered." If the gallant knight saw a tree at all, it could not have been this one.

But though we have no ancient record of this venerable tree, we cannot but recognise it as a representative of the oaks of Mamre, under whose shade Abraham communed with his Creator, and received angels as guests. It is the last tree of that sacred forest, and as such all honour to its noble stem and wide-spreading boughs!

The scenery of the country around Hebron is among the most pleasing and picturesque in Palestine; the hills are rugged enough to have features, rocky but not naked; the deep winding valleys are well cultivated, and the olive-groves give them a rich appearance; the gray ruins above, which we see on almost every hill-top, remind us that we are not in the land of the West. . . . This is the culminating point of the Palestine range, and Hebron is the highest situated town in Syria, being 2800 ft. above the sea.

We are now on holy ground. Every footfall is upon soil trodden long centuries ago by patriarch and prophet; every view the eye rests on was seen as we see it by Abraham, Isaac, and Jacob, by Samuel, David, and Solomon. The cities they built, or dwelt in, are now heaps of ruins; but the features of nature remain unchanged—the mountains, the valleys, the fountains, the rocks, are all here. It is

this which gives such a deep and lasting interest to this land. The sweetest lines that ever poet penned, the noblest strains that ever minstrel sung, were penned and sung among these mountains by the shepherd-king.

"The harp the monarch minstrel swept,
The king of men, the loved of Heav'n,
Which music hallow'd while she wept
O'er tones her heart of hearts hath given,
Redoubled be her tears, its chords are riven!
It soften'd men of iron mould,
It gave them virtues not their own;
No ear so dull, no soul so cold,
That felt not, fired not, to the tone,
'Till David's lyre grew mightier than his throne!
It told the triumphs of our king,
It wafted glory to our God;
It made our gladden'd valleys ring,
The cedars bow, the mountains nod;
Its sound aspir'd to heaven and there abode!"

We follow the ancient road to Jerusalem. It is still well enough defined, but sadly out of repair. The Romans—those royal roadmakers—appear to have given it the last touch, but such a woful change has taken place since that time, that Dr. Robinson affirmed, after a short experience of it, "wheels certainly never passed here." This, perhaps, is going a little too far. One is apt to forget what 12 centuries and more of neglect, and of the elements, can do even on a Roman road. But, rugged though it be, its associations make us forget a stumbling horse. Along it Abraham passed on that journey of faith to sacrifice his son on Moriah. Along it David led his veterans to conquer the stronghold of the Jebusites on Zion. And along it perhaps the Saviour was borne in his mother's arms on the way to Egypt to escape the cruelty of Herod.

In 40 min. the vineyards and the valley of Eschol are left behind, and we enter an open country. On the l. is a ruined village, formerly inhabited by a few Christian families, who were massacred by the Muslims. In 15 min. more a path strikes off to the rt. to Tekû'a, the ancient *Tekoa*. A few hundred yds. along it are some massive foundations now called

Ramet el-Khulil.—This place ought

not to be passed without a visit. The first things that attract attention on reaching the spot are the remains of 2 ancient walls of a large enclosure—one facing the S., 290 ft. long, the other at right angles, 160 ft. There are only 2 courses of stones now remaining, each 3 ft. 4 in. high; some of the stones are from 10 to 15 ft. in length. The remaining foundations of the rectangle are indistinct. There are other foundations at a little distance on the slope of the hill, chiefly on the N. and E., and fragments of mosaic pavement may be here and there seen. On the top of the hill, 400 yds. N. of the large walls, are several fragments of columns lying among heaps of hewn stones, and here also is a cistern hewn out of the rock. The situation is commanding, the view embracing a large section of the southern hill country, and a peep at the western sea.

The place is now called Rameh, or Ramet el-Khulfil. The Jews of Hebron call it "the house of Abraham," and look upon it as the place where the patriarch's tent was so often pitched beneath the oak (or terebinth) of Mamre. (I may observe that what is rendered, in the English version, "plain of Mamre," is in Hebrew "oak of Mamre," Gen. xiv. 13; xiii. 18.) There can be little doubt that this is the spot referred to by Eusebius, Jerome, and other writers in the early centuries of our era, as that on which the supposed oak of Abraham stood. The words of the Jerusalem Itinerary seem to be conclusive on the point, especially as it was written by a traveller early in the 4th centy. "Two miles from Hebron is the terebinth where Abraham dwelt, and digged a well under the tree, and spake with the angels, and prepared food. There a basilica of singular beauty was erected by command of Constantine." A long account of it is given by Sozomon in the 5th centy., who places it 15 stadia N. of Hebron. Adamnanus, in the 7th centy., says that "a great church was founded, on the rt. hand part of which, between the walls, stood the oak of Mamre." The tree, it appears, had

become an object of worship both to Christians and heathens, and the latter set up around it an idol and altars. To put an end to these practices the Emperor Constantine gave orders for the erection of a basilica, and intrusted the oversight of it to Eusebius. It is also related that this had been long the seat of a great fair, to which the people resorted from far and near; and that after the final overthrow of the Jews at Bether, A.D. 135, the captives of every age and sex were here publicly sold as slaves. But though this site answers to the descriptions of early historians, it is not quite clear what was the original object of the massive walls—they may possibly be the remains of Constantine's basilica.

Descending the hill on the N., we strike across again to the Jerusalem road, and in 30 min. we observe on the top of a hill, $\frac{1}{2}$ m. to the rt., an old moak with a minaret, called Neby Yūnas; behind the summit is the little village of Hulhūl, standing on the site of the *Halhul* of Scripture. (Josh xv. 58.)

In 20 min. more a half-ruined tower with pointed arches stands on the l. of the road, and near it, on the rt., is a fountain, surrounded by massive foundations and excavated tombs. The place is sometimes called Dirweh, but the name of the tower is Beit Sūr, which suggests at once the *Beth-zur* of Joshua, mentioned in connexion with Halhul.

For 3 hours from this place we ride through a rugged but picturesque region—now crossing narrow valleys that run away in tortuous courses through the wilderness of Judæa to the Dead Sea; now passing over broken ridges of Jura limestone; and now skirting the base of a higher crown that rises up in the line of the road. The hills are covered with dwarf-oak, arbutus, and other bushes, intermixed with a profusion of gay wild-flowers; the valleys have here and there a rich soil; the remains of terraces are everywhere seen, giving evidence of former cultivation: but all is now neglected and forsaken, and almost the only inhabitants seem to be the partridges,

whose hoarse call is continually in our ears.

Etham—Solomon's Pools.—Having at last surmounted a low ridge, we look down the rocky slope, through fresh and fragrant shrubberies, to a broad valley, in the midst of which is a large rectangular building, and to the rt., farther down, where the valley begins to contract, 3 immense tanks, in a line one below the other. These are the "pools of Solomon," now called *el-Burák*, "the tanks." On descending to them we find that they are partly excavated in the rocky bed of the valley, and partly built up of large hewn stones, evidently of high antiquity. They are so arranged that the bottom of the upper pool is higher than the top of the next, and so with the second and third; the object evidently being to collect as great a quantity of water as possible. Their dimensions are as follows:—

Upper Pool.

	Feet.
Length	380
Depth, east end	25
Breadth { east end	236
{ west end	229

Middle Pool.

Distance from upper pool	160
Length	423
Depth, east end	39
Breadth { east end	236
{ west end	229

Lower Pool.

Distance from middle pool	248
Length	582
Depth, east end	50
Breadth { east end	207
{ west end	148

The source from which these great pools receive their supplies is a subterranean fountain in the open field some distance up the valley to the N.W. The only visible mark is a circular opening like the mouth of a well, generally covered with a large stone. This hole opens, at a depth of about 12 ft., into a vaulted chamber, 15 paces long by 8 broad. Adjoining it is another smaller apartment; both being covered with ancient stone arches. The water springs up at [*Syria and Palestine.*]

4 different places, from which little ducts carry it into a basin; and it then flows through a large subterranean passage to a place at the N.W. corner of the upper pool. Here the stream is divided, a portion flowing into a vault 24 ft. by 5, and thence through a square duct at the side into the upper pool. The remainder of the water is carried by an aqueduct along the hill-side N. of the pools, but so arranged as to send a portion off into the second and third: it then descends rapidly till it meets the aqueduct issuing from the lower end of the lower pool, and runs by Bethlehem in a winding course to Jerusalem. The object of this complicated system of waterworks was probably to secure a constant supply of water for the Holy City—perhaps the temple; and that it might be as pure as possible, it was drawn directly from the fountain-head. When the fountain yielded more than was needed, the surplus passed into the pools; and when it yielded too little, it was augmented from the pools. Another aqueduct from the valley, farther S., brought at one time a supply to the lower pool.

The antiquity of these reservoirs, and the aqueducts connected with them, cannot be questioned; and their extent, solidity, and distance from the place they were intended to supply prove that they could only have been constructed during times of prosperity. Yet we find no reference either in Scripture, or in the writings of Josephus, to any such supplies of water being conveyed to Jerusalem. There was, however, a city near Bethlehem called *Etham*, 50 stadia from Jerusalem, which, according to Josephus, had gardens and rivulets of water, and to which Solomon was in the habit of taking a morning drive. From hence, say the Rabbins, water was conveyed to the temple. The aqueduct, as shall be seen, still terminates in the area of the Haram, where the temple stood.

Etham.—In the narrow valley, a short distance below the pools, is the little village of Urtás, with ancient

ruins. Is not this the site of Etham, and are not these in truth the "pools of Solomon"? The beautiful passage in Ecclesiastes seems in every way applicable to this place: "I made me great works; I builded me houses; I planted me vineyards; I made me gardens and orchards, and I planted trees in them of all kinds of fruits; I made me *pools of water*, to water therewith the wood that bringeth forth trees." (ii. 4, 5.) There is now in Etham, or Urtâs, a worthy descendant of Abraham, who has built a house, and formed gardens and orchards, which rival those of Solomon in productiveness, if not in beauty. I visited this delightful oasis a few years ago, and was not a little struck with the wonderful capabilities of the soil of Palestine when properly tended and irrigated. (For Etham see below, Rte. 11.)

On the N.W. side of the upper pool is a large rectangular building, half castle, half khân, apparently of Saracenic origin, now occupied solely by the guardian of the waters. The Jerusalem road passes close in front of it, ascends the N. bank of the valley, and winds across an elevated tract covered with rocks and bushes. Bethlehem comes in sight here, standing on a bold ridge projecting from the mountains eastward, $\frac{1}{2}$ m. from the road. It is hid by an intervening height ere we get opposite to it. On the l. is now a lovely valley, encompassed by olive-groves, and having embowered on its western slope the little village of Beit Jâla, where the Latins have erected a large church and palace for the patriarch of Jerusalem.

Rachel's Tomb.—Proceeding up an easy, rocky slope, we observe in 15 min. more a small white square building, surmounted by a dome, on the side of the road. It is the "sepulchre of Rachel." The building is comparatively modern, but the authenticity of the site cannot be questioned. It is one of the few shrines which Muslems, Jews, and Christians agree in honouring, and concerning which their traditions are identical. The

narrative in the Bible is simple, graphic, and affecting. It will be read at this spot with a new interest. "They journeyed from Bethel, and there was but a little way to come to Ephrath. . . . And Rachel died, and was buried on the way to Ephrath, which is Bethlehem." The pillar Jacob set up over the grave of his beloved wife was still there in Moses' time. (Gen. xxxv. 16-20.) It has long since been swept away, but 30 centuries of sorrow and suffering have not been able to sweep away the memory of its site from the hearts of Rachel's posterity. Bethlehem is in sight, and scarcely a mile distant.

Looking back we see Beit Jâla on the rt., about the same distance as Bethlehem. Is not this the *Zelzah* mentioned by Samuel in sending Saul home after anointing him king at Ramah? "When thou art departed from me to-day, thou shalt find two men by Rachel's sepulchre in the border of Benjamin, at Zelzah, and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left the care of the asses, and sorroweth for thee, saying, What shall I do for my son?" (1 Sam. ix., x.) The place was called *Zelah* by Joshua (xviii. 28).

Passing the tomb, we skirt the side of a rocky hill, and have a wide and wild landscape of glen and mountain on our rt. Bethlehem is a fine object behind, occupying the summit of a terraced ridge, clothed with the olive, vine, and fig. Its large convent on the eastern brow resembles some old baronial castle; the aqueduct from the pools is here close to the road on the rt. Ascending a steep hill, we reach, in half an hour from Rachel's tomb, the convent of Mâr Eliâs—a large pile of gray masonry surrounded by a high wall. In the surface of a smooth rock, opposite the gate, is shown a slight depression, something like what might be left by the human form reclining on a bed of sand. Here, says tradition, the prophet Elijah lay down under the shade of an olive, weary, hungry, and careworn, when he fled from Jezebel; and here an-

gels supplied his wants. Scripture tells us that he rested under a juniper, and in the wilderness S. of Beersheba, and of course the monks know best!

But we greatly fear the traveller will now have little patience to examine the geological vestiges of a miracle, for the Holy City is in sight in the distance. His eye first catches the white buildings on Zion; then to the rt. he sees the dark domes of the Kubbet es-Sukhrah and Mosk el-Aksa, and farther still the western side of Olivet, and the little minaret which crowns its summit. A large portion of the city is hid behind the Hill of Evil Counsel.

Descending the easy slope, having the well-cultivated fields of the Greek Christians on the rt. and l., we reach in a few minutes a well in the very centre of the road, surrounded by some rough stones; it is another traditional spot. The "wise men," when dismissed by Herod, wandered thus far in uncertainty. Stooping to draw water, they suddenly saw their guiding star mirrored in the well. The tradition, if it has no other claim on our attention, serves to remind us that along this very path the Eastern magi travelled from the court of Herod to the NEW-BORN KING in the stable

of Bethlehem. Descending a little farther, we have a low bleak swell on the rt., and on the l. a well-cultivated plain about a mile long. It declines gradually towards the S.W., terminating in a deep narrow valley, called *Wady el-Werd*, "the Valley of Roses." This is the "plain of Rephaim," where David conquered the Philistines. (2 Sam. v. 18; Josh. xv. 8. It is called in the latter passage "the Valley of the Giants.")

The plain of Rephaim extends nearly to Jerusalem. On advancing we find that it is terminated by a narrow rocky ridge, which breaks down abruptly on the opposite side into the deep ravine of Hinnom. On the rt. this ridge rises into a naked crown, which has received the traditional name of the Hill of Evil Counsel. On its summit are a few ruins, said to be those of the country house of Caiaphas, the high-priest. Beside these stands a lonely and curiously-shaped tree, on which, tradition tells us, Judas hanged himself.

We now descend diagonally the rocky bank of Hinnom, cross the valley, and ascend again to the frowning walls of the citadel—the gate is before us, and we enter

JERUSALEM. (See next page.)

JERUSALEM.

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1. PRELIMINARY INFORMATION.

§ 1. *Hotels*.—There are 3 hotels in Jerusalem, all capable of decided improvement in cleanliness and order. *Simeon's*, on Mount Zion, near the English consulate and church, has the best situation, and perhaps the best table. The proprietor sometimes acts as dragoman for large parties, but his terms are said to be high. *Hauser's Hotel*, Christian Street, is a better house; but, as it is situated on the side of the large pool of Hezekiah, many of the rooms are damp. Complaints have been made, too, of the state of the cuisine, and the *long bills* made up for extras. The "*Malta Hotel*," in the Via Dolorosa, is lower down, near the centre of the city. All the hotels charge by the day for board and lodging. The rates for 1857 were, in *Simeon's*, 55 piastres, and in each of the others 60. Wine, spirits, and ale must be paid for extra, and are very dear. There is also a *Boarding-house*, kept by *Max Ungar*, a tailor, not far from the Church of the Sepulchre. Its sole difference from the hotels appears to consist in the name. The charge is 30 piastres a-day, rising to 50 during the "season."

About Easter, which is the Jerusalem "season," all these houses are sometimes so full that travellers cannot get a bed. Those who have tents and equipage need not deem this any great misfortune, as they may encamp outside the walls, and perhaps enjoy more comfort than in the crowded dwellings of the city. Except where there are ladies, I would recommend the quiet and freedom of the tent as preferable to the bustle of a bad hotel. The sides of the valley in front of the Yâfa Gate form the usual and most convenient camping-ground. A change may be made for a day or two over to the side or summit of the Mount of Olives, so as to enjoy the splendid morning views of the city, and evening views of the wilderness of Judæa, the Dead Sea, and the Moab Mountains. Whether in the city or out of it, however, it is as well to remember that the gates are shut at sunset, with the exception of

the Yâfa Gate, which is $\frac{1}{2}$ an hour later, and, without a special order from the governor, not opened again till sunrise.

In former days travellers were wont to lodge at the convents, and a few try them still. Here little comfort need be expected. The cells are generally about as abundantly stocked as the study of an entomologist. The attendance, too, is sorry enough, and the reception anything but flattering, unless one goes to them with a lordly train, such as gives fair prospect of a golden return.

I shall here add a hint or two in reference to Syrian hotels in general, and some Jerusalem ones in particular, in the hope that it may save travellers at least from disappointment, and possibly lead to reform. The proprietors have not a good name for strict honesty or honourable conduct towards their guests: not that they are extravagant in their charges, for the rate is reasonable enough; nor that they are not respectful in their address and obliging in their service, for they are so almost to a fault; but they have got a sad habit of *sponging* the traveller in other respects. They form conspiracies with dragomen, muleteers, curiosity-vendors, silk-merchants, and even with cicerones, to levy a tax of from 10 to 50 per cent. on every farthing that passes out of the traveller's pocket. It may be all very well to charge a *rent* to those who are permitted to encumber the courts and lobbies of the hotel with their wares, and to *bore* guests by an exhibition of their trinkets on the staircases and at the table; but it is nothing short of gross and shameful fraud to extort a large percentage from those who, at the special request of the traveller, bring articles to his own apartment for inspection.

Houses in Jerusalem are bad, and rents high considering the accommodations. The thick walls and vaulted roofs combine with the subterranean reservoirs and porous stone to render most of the houses gloomy and damp.

§ 2. *Money, Letters, &c.*—Circular

notes, bills on London, and letters of credit are readily discounted by Mr. Bergheim, banker, whose office is near the citadel. Exchange is usually much lower than at Beyrout, while the nominal price of gold is much higher. Letters should be addressed to the care of the English consul, or of Mr. Bergheim, banker; and if not found according to address, they may be acquired for at the office of the *Messageries Impériales*, near the Yâfa Gate, where they are often detained until applied for. The mails from England and France arrive, *viâ* Alexandria and Yâfa, each alternate Thursday, and depart also on the same day. Letters for Smyrna, Constantinople, and Greece are despatched on the previous Tuesday, so as to meet the French steamer proceeding northward at Yâfa. There is an overland Turkish post to Beyrout every Wednesday, arriving on the following Sunday, and *vice versâ*.

§ 3.—The *Consulate*, where strangers will be most likely to find their letters, and where they are required to enrol their names on arrival, is situated on Mount Zion, beside the English church, and just opposite the citadel. Mr. Finn, the consul, is also president of the "Jerusalem Literary Society," connected with which is a library and a small collection of antiquities. To these, travellers are admitted, on making personal application to the consul. This is a great boon, as the library contains a few good works on the history and topography of the Holy City.

§ 4. *English Church*.—Divine service, according to the forms of the Church of England, is celebrated every Sunday in *Christ's Church* at 10 o'clock. The Rev. Mr. Crawford, of the London Jewish Mission, is the present incumbent, but the Right Reverend Samuel Gobat, Anglican Bishop of Jerusalem, generally assists at the service.

2. TOPOGRAPHY AND STATISTICS OF MODERN JERUSALEM.

§ 5. *General Topography*.—Jerusalem, now called by the Arabs *El-Kuds* ("The Holy"), and sometimes *el-Kuds esh-Sherif* ("Kuds the Noble"), stands near the summit of a broad, irregular mountain ridge, which extends in length from the plain of Esdraelon to the desert of Beersheba, and in breadth from the plains of Sharon and Philistia to the valley of the Jordan and shores of the Dead Sea. The watershed is only a very little to the W. of the city; for, while the valleys that encompass it flow to the Dead Sea, Wady el-Werd, commencing in the plain of Rephaim to the S., and Wady Beit Hanina, whose head is a few miles to the N. of the city, run to the Mediterranean. The broad summit of the mountain ridge is here broken up into a wilderness of bleak, rugged, limestone crowns, divided by deep ravines; so that the whole has a dreary and desolate aspect. White rocks project on every side from the scanty soil, and the soil itself is almost as white as the rocks, save where here and there a little fountain trickles, or a vine stretches out its long green branches, or a dusky olive rears up its rounded top and casts its dark shadow.

In the midst of these crowns commence 2 valleys. They are at first only gentle depressions, having between them a stony swell $\frac{3}{4}$ m. wide. They both run eastward for a short distance; that on the N. continues in this direction about $1\frac{1}{2}$ m., and then makes a bold sweep to the S., descends rapidly, and soon becomes deep and narrow, with precipitous sides. This is the *Valley of Jehoshaphat*, or "*Brook Kidron*" (2 Sam. xv. 23). The other, after running about $\frac{3}{4}$ m. E. by S., turns suddenly southward, but in less than $\frac{3}{4}$ m. more it encounters a rocky hill-side, which forces it again into an eastern course. It now descends between broken cliffs on the rt. and shelving banks on the l., until in $\frac{1}{2}$ m. farther it unites with the former. This is the "*Valley of Hinnom*" (Josh. xv. 8).

In the broad, elevated delta between Hinnom and Jehoshaphat stands Jerusalem. This delta is itself divided by another valley, the *Tyropœon* of Josephus, which runs with a slight curve from the N.W. to the S.E., leaving a high ridge on each side, terminating on the S. in bold declivities. The modern city occupies only the southern section of these 2 ridges, with a portion of the intervening valley. All around the site are loftier summits—nothing approaching to mountains, but rounded, irregular ridges, overtopping the buildings of the city from 50 to 200 ft., with openings here and there, through which glimpses at the more distant country are obtained. On the E. is the triple-topped Mount of Olives, its terraced sides rising steeply from the Valley of Jehoshaphat. On the S. is the so-called Hill of Evil Counsel, overhanging the wild ravine of Hinnom. On the W. the ground ascends by rocky acclivities to the brow of Wady Beit Hanina. On the N. is the hill of Scopus, a western projection of the ridge of Olivet. The words of the Psalmist are thus graphic and true, whether we take them as referring to the mountain region in the midst of which the Holy City stands, or to the higher summits which actually encompass it:—

“Jerusalem, mountains encompass her;
 יְרוּשָׁלַיִם עִמְּסוּסֶתְהָ יְהוָה מֵעַתָּה וְעַד עַד.”—*Ps.* cxxv. 2.

The elevation of Jerusalem above the level of the sea is 2200 ft., and that of the Mount of Olives 2396. The mean geographical position of the city is 31° 46' 43" N. lat., and 35° 13' E. long. It is 27 m. distant from the Mediterranean, and 14 from the Dead Sea, to which there is a descent of 3708 ft.

§ 6. *The Modern Walls.*—Jerusalem is surrounded by walls, high, and imposing in appearance, but far from strong. A single discharge of heavy artillery would lay them prostrate, yet they are sufficient to keep in check the roving Arab tribes and the turbulent peasantry. They were erected as they

now stand by Sultan Suleimân in the year 1542, and they appear to occupy very nearly the site of the walls of the middle ages, from the *débris* of which they are mostly constructed. On the eastern side, along the brow of the Valley of Jehoshaphat, the section of the wall S. of St. Stephen's Gate is of far earlier date, and is constructed in part of massive bevelled stones. Of a similar character is the south-eastern section: these parts form the enclosure of the *Haram esh-Sherif*, or Great Mosk. The total circuit of the walls is 4326 yds., or nearly 2½ geog. m. The form of the city is irregular, the walls having many projections and indentations; but 4 sides can easily be made out, and these nearly face the cardinal points. The eastern wall runs in nearly a straight line along the brow of the Valley of Jehoshaphat. The northern runs nearly W. for about 600 yds. over 2 broad ridges of rock, which have been excavated to a considerable depth on the outside, thus giving the battlements an imposing and picturesque appearance. Then turning S.W. the wall crosses the valley in which is the Damascus Gate, and ascends the ridge to the N.W. angle, where there is a large projection. This is the highest point in the city, and commands a fine panoramic view. On the outside the rock has been cut away to some depth, while on the inside are massive foundations of bevelled stones, now called *Kul'at el-Jâlûd*—“Goliath's Castle.” The western wall runs S.E. to the Yâfa Gate, and then turns S. along the brow of the valley of Hinnom. Adjoining the Yâfa Gate on the S. are the massive towers and deep moats of the old citadel, through whose cracked battlements a few rusty cannon may be seen tottering on their carriages. The southern wall is carried eastward over the level summit of Zion, and then E. by N. in a series of zigzags, down the steep declivity and across the *Tyropœon*, till it joins the southern wall of the Haram.

§ 7. *Gates.*—There are at present five open gates in the walls of Jerusalem—2 on the S., and one near the

centre of each of the other sides. They all seem to occupy the sites of more ancient ones. They are as follows:—1. *Bâb el-Khulil*, “the Hebron Gate,” usually called by Franks the “*Yâfa Gate*.” It is on the W. side of the city, close to the north-western angle of the citadel. It consists of a massive square tower, the entrance to which from without is on the northern side, and the exit within on the eastern. All the great roads from the country S. and W. converge to this gate. It forms the chief entrance to the city, and is therefore kept open $\frac{1}{2}$ an hour later than the others. 2. *Bâb el-'Amûd*—“the Gate of the Column,” better known as the “*Damascus Gate*”—is on the N., in the centre of the valley between the 2 ridges on which the city stands. • It is the most ornamental of all the gates, and presents quite an imposing appearance, with its turrets, battlements, and machicolations. From it runs the great north road, past the tombs of the kings, and over the ridge of Scopus. 3. *Bâb es-Subât*, “the Gate of the Tribes,” called by native Christians *Bab Sitty Mariam*, “the Gate of my Lady Mary,” and by Franks “St. Stephen’s Gate,” is on the E. side, about 200 ft. N. of the Haram wall. It is a plain portal, with odd-looking lions sculptured over it. A road from it leads down the steep slope to the bottom of the Kidron, and thence over Olivet to Bethany and Jericho. 4. *Bâb el-Mughâribeh*, “the Gate of the Western Africans,” called by Franks the “*Dung Gate*,” is a small obscure portal on the S. side of the city, near the centre of the Tyropœon. It does not appear to have been ever much used, though a path from it leads down to the village of Silwân. It was open during my visit to the city in 1854, but in the spring of the present year I found it shut up. 5. *Bâb en-Neby Dâûd*, “the Gate of the Prophet David,” “the *Zion Gate*” of travellers, is on the summit of the ridge of Zion, and has in front of it a small Armenian convent, and an irregular group of buildings clustering round the tomb of David. Immediately within it to the

rt., clinging to the city wall, are the wretched huts occupied by the lepers.

Besides these there are 2 other gates, now walled up. The *first* is on the N. side, about half-way between the Damascus Gate and the N.E. angle of the city. It is a small portal in a tower, and has been shut ever since 1834. Natives call it *Bâb ez-Zahery*—“the Gate of Flowers;” but it is better known in books as “the Gate of Herod.” The *second* is the well-known “Golden Gate” in the eastern wall of the Haram, to which I shall again refer (see § 40). The Arab name for it is *Bâb ed-Dahariyeh*—“the Eternal Gate.”

§ 8. *Interior of the City*.—The streets of Jerusalem are more regular than those of most Eastern cities, and, considering the defective state of sanitary laws, they are not very filthy. The worst part in this respect is, of course, the Jewish quarter, where the traveller amid his wanderings will occasionally encounter “the rankest compound of villanous smells that ever offended nostril.” To add to other abominations, there is here a public slaughter-house, or rather yard, in which the blood and entrails of the animals are left to rot in the sun, and spread disease and death around. The streets are everywhere narrow, and wretchedly paved, when paved at all. A few of the leading ones run in what Easterns would probably call straight lines, and they serve as a key to the rest. One street—and it is generally the first trodden by the foot of western pilgrim—leads from the Yâfa Gate eastward past the open space beside the citadel, then down the side of the ridge and across the valley to the principal entrance of the Haram, *Bâb es-Silsilah*—“the Gate of the Chain.” This is called by Mr. Williams “the Street of David,” and we may adopt the name for lack of a better. Another main street commences at the Damascus Gate, traverses the city from N. to S., passes near the eastern end of the Church of the Sepulchre, and through the principal bazaar, and terminates

a little eastward of the Zion Gate. Northward of the point where it intersects the Street of David it is called by Mr. Williams "the Street of St. Stephen," and S. of that point "the Street of Zion." These 2 streets divide the city into 4 quarters, which are useful for convenience of reference. The N.E. is the Muslem quarter, the N.W. the Christian, the S.W. the Armenian, and the S.E. the Jewish. The only building of any importance in the Muslem quarter is the *Serai*, or "palace," a large, straggling structure, adjoining the Haram area on the N. From its flat roof, to which admission is readily obtained on application to the military governor, one gets the very best view of the sacred enclosure and the numerous structures with which it is adorned. In the Christian quarter is the Latin convent, very conspicuous from its lofty position near the N.W. angle of the city. A little below it to the S.E. is the Church of the Sepulchre, with its broken dome, which has cost Europe so much blood (see below, § 50); it is abutted on the W. by the great Greek convent. The Armenian convent, the largest building in the city, occupies a noble site on the summit of Zion. Near it on the N. is the new English church, simple and chaste in style. But by far the most remarkable and striking building in this quarter is the citadel, whose massive towers loom heavily over all around them. The Jewish quarter has no structure of note. It embraces the eastern declivity of Zion and the deep valley below—the very spot where the proud palaces of their ancient monarchs once stood. Alas! how are the mighty fallen! How sad is the contrast between former glory and present misery! Now clusters of tottering houses, and crooked, filthy lanes, crowd the site of Solomon's gilded halls and Herod's marble courts; while squalid poverty crawls along where gold and diamonds glittered of yore!

Two other streets may here be noticed as guides to the traveller. The first runs northward from the Street of David, passing between the

Church of the Sepulchre and the Greek convent. It is called "Patriarch Street" by Mr. Williams, but "Christian Street" by Frank residents. It contains a number of Frank shops. About the centre of it a narrow, crooked lane leads down eastward to the door of the Church of the Sepulchre, and also to the fine old gateway of the palace of the knights of St. John. Another street commences at the Latin convent, passes down through gloomy archways to the bed of the central valley, and then, after 2 sharp turns, strikes across in front of the Serai to St. Stephen's Gate. This is the *Via Dolorosa* of the monks.

§ 9.—The *Haram* with its spacious court constitutes a quarter of itself, almost equal in extent to one-fourth of the entire city. It is beautiful, too, as it is extensive. The massive and lofty walls that surround and support it; the fresh green grass of the enclosure, dotted with dusky olives, tapering cypresses, and marble fountains and *Mihrabs*; the broad elevated platform, encircled by airy arches, and diversified by richly carved pulpits and prayer-niches, and graceful miniature cupolas; and then the great mosque itself, with its noble dome rising up in the centre of all, bright and gorgeous as a vision of fairy-land, its enamelled tiles glittering in the sunbeams, and exhibiting all the hues of the rainbow wrought into patterns of wondrous intricacy and grace;—such is this splendid enclosure, alike the pride and ornament of the city, well worthy of its name, *el-Haram esh-Sherif*—"the Noble Sanctuary." It is so secluded, too, so still and solemn, that the very sight impresses one with a deep sense of its sacredness; and when, on a bright summer eve, dome and cupola, and fretted wall, give back the ruddy tint of the western sky, and white figures of veiled women steal spectral-like through the sombre foliage, and turbaned heads bow low in numerous prayer-niches, a scene is formed which no Eastern

poet ever surpassed in the most glowing conceptions of his fancy.

It is the *Kubbet es-Sukhrāh*—"the Dome of the Rock"—for such is the name of the central mosk—and its spacious area which give such an exquisite charm to every view of Jerusalem from the Mount of Olives; and perhaps there is not one point where we see it to such advantage as that where the road from Bethany just tops the southern shoulder of the hill. Then the deep ravines of Hinnom and Jehoshaphat are seen sweeping round the ridges on which the city stands: the Haram is in the foreground, perched high on the top of Moriah, supported by massive walls; beyond are the white and grey buildings of the city, undulating over the summits and sides of Zion, Akra, and Bezetha, and diversified with swelling dome and tapering minaret; while the whole is encircled by a picturesque zigzag line of battlements. This was the view which burst on the Saviour's gaze on the day of His triumphal entry.

Another remarkable feature impresses itself on the traveller as he views the city from some commanding eminence. The walls seem a great deal too large for it. The buildings do not nearly fill up the space enclosed, so that it reminds him of an emaciated invalid decked out in his old dress. There is a group of gardens at the north-eastern angle extending nearly to the Damascus Gate; and there is another group at the north-western angle: at the south-western angle is the large garden of the Armenian convent; while an extensive tract of waste ground—partly covered with heaps of rubbish, partly overgrown with prickly pear—skirts the whole southern wall from the Zion Gate to the Haram. Around the Church of St. Anne, too, and on the hillside N.W. of the Serai, are considerable vacant places. The latter was recently purchased by the Austrian government, who are now erecting on it a large hospice. And the

site of the once splendid palace of the knights of St. John, in the very centre of the city, is at present a green field. It is said the Sultan has given it as a *bakhshish* to the Emperor Napoleon. The Sultan can doubtless afford to give away far larger portions than this of his profitless territory, but the policy of such presents on such debatable ground seems very questionable.

§ 10.—The *population* of Jerusalem has been variously estimated at from 10,000 to 30,000; and there are as yet no data for a correct census. The following table gives as close an approximate to the true numbers as can be made under present circumstances. It was carefully compiled for me by one long resident in the city:—

Population.		
Sects.		Numbers.
Muslems	.. ..	4,000
Jews	.. ..	6,000
Greeks	.. ..	1,500
Latins	.. ..	1,200
Armenians	.. ..	280
Syrians, Copts, and Abyssinians	.. ..	150
Greek Catholics	.. ..	110
Protestants	.. ..	100
Total	.. ..	13,340

§ 11. RELIGIOUS SECTS.—The *Mohammedans* as a body are natives of Syria. The few foreigners among them are Turks in the service of the government, and soldiers. There is a large number of *Derwishes* connected with the Haram, living in idleness on its ample revenues. These fellows make the city a hotbed of fanaticism, so that one cannot approach the precincts of their den without being assailed with torrents of abuse. Yet, strange to say, for a considerable time after the visit of the Duke of Brabant in 1854, when infidel pilgrim was first permitted in modern times to tread one of the holiest shrines of Islamism, these fanatics agreed to admit all and sundry, even women, to the mosk, on

payment of a liberal *bakhshish*; but of late this privilege has been withdrawn, and Frank gold has again lost its orthodoxy.

§ 12.—The *Jews* are divided into 2 great sects, the Sephardim and the Askenazim. The Sephardim are all of Spanish origin, having been driven out of that country in 1497 by Ferdinand and Isabella. Though they have been so long resident in the Holy City, comparatively few of them speak Arabic; a corrupt Spanish is their language. They are subjects of the Sultan, but are permitted to have their own Rabbinical laws. Their Chief Rabbi is called *Khakham Bashi* by the Turks; his Hebrew title is "the Head in Zion." His principal interpreter has a seat in the *Mejlis* or "council" of the city. The financial affairs of the community are in a sad state of embarrassment, and much dissatisfaction exists among the lower classes. The money collected abroad is not sufficient to pay the interest on their heavy debt, and there is consequently no provision made for the poor. Every Friday the servants of the synagogues go round among the few who are comparatively independent, and beg bread and other necessaries for the needy. The disease and suffering occasioned by bad food, crowded dwellings, and scarcity of water, are beyond description. A great deal of this is doubtless owing to the dishonesty of the rabbis and the misappropriation of the funds. The Sephardim have 4 synagogues, and number about 4000 souls.

The *Askenazim* are Jews of German and Polish origin, whose numbers are continually augmented by fresh arrivals. They are all foreigners, and subject only to the consular agents of their native countries. They were re-admitted into this country in the beginning of the present century under the wing of the Sephardim. They are wholly supported by contributions from Europe. The amount received by each person, young and old, poor

and rich, is about 1*l.* 10*s.* annually. Few of them have any inclination to work, and few of those who have can get employment. The Askenazim have a chief rabbi, but the only authority acknowledged by the government is the *Khakham Bashi* of the Sephardim.

The whole Jewish community, being thus mainly supported by contributions from Europe, and being taught to regard those contributions as a kind of debt owing to them, spend their time in absolute idleness, the very drones of society. A few study the Talmud and controversial works in the reading-rooms, of which they have 36, with a large paid staff of readers. There is more abject poverty and squalid misery existing among them than among any other class in this whole land. The news of the funds collected for them by their brethren in other countries, and of the large sums occasionally contributed for their relief by benevolent friends in England, attracts numbers of the needy and idle to the Holy City. Paupers are thus regularly increasing more than proportionally to the alms of the charitable, and human misery is therefore actually aggravated by an unwise liberality.

§ 13.—The *Christians* are divided into a number of sects, which appear to agree in little else but a cordial hatred of each other. I shall briefly describe them under their different names:—

The *Greeks*, or members of the "Holy Orthodox Church of the East," as some people insist on calling them, number about 1500. They are all native Arabs, speaking only the language of the country, and having their own *secular* married clergy. The Patriarch of Jerusalem is their head. By the Nicene Council (A.D. 325) the Metropolitan of Cæsarea was appointed spiritual chief of all Palestine. In the 5th century, however, Juvenal, bishop of Jerusalem, not only withdrew from the jurisdiction of his Metropolitan, but, invading the rights of the Patriarch of Antioch, claimed

for himself patriarchal jurisdiction over a large part of Syria. The Council of Chalcedon confirmed his usurpation, giving him the title still held by his successors, and spiritual supremacy in all Palestine. The Patriarch of Jerusalem has subject to him 14 sees, but some of them have now neither bishops nor flocks. He was long an absentee, residing at Constantinople; but since the last election in 1845 he has taken up his abode in the convent beside the Church of the Sepulchre. The patriarch, the superior clergy, and all the monks, about 60 in number, are foreigners, generally from the Greek islands, and speaking only the Greek language. They almost all confine themselves to the narrow limits of their convents, and appear to have neither the inclination nor the ability to instruct the body of the people in religion or morality. Their annual exhibition of the "Holy Fire" is a disgrace not only to the Church to which they belong, but to the very name of Christianity. Some little life has been infused into the Greek community of late by Russian agents. Successful attempts are being made to educate the people, and a school of a high class is now established in the Convent of the Cross (see below, § 61).

The Greeks have no less than *eight* convents and 5 nunneries in the city. The former are the Great Convent of Constantine, and those of Demetrius, Theodorus, Michael, Nicolas, Johannes, and 2 of St. George; the latter are Basil, Catherine, Euthymius, and 2 of the Virgin: they contain 35 nuns. In the vicinity of Jerusalem are also the following convents:—Mâr Sâba, Mâr Eliâs, the Convent of the Nativity at Bethlehem, and the Convent of the Cross.

§ 14.—The *Armenians* are a branch of that Church and nation whose members are spread so widely over the various provinces of the Turkish empire. This Church early adopted the Monophysite doctrine, which, being pronounced heretical by the Council

of Chalcedon in A.D. 491, separated it from the churches of the East and West. In doctrine, ritual, and practice, the Armenians have departed as far from apostolic purity and simplicity as any church in Christendom. The community at Jerusalem numbers about 280, who are all foreigners, generally engaged in commerce and trade. Their spiritual ruler is styled Patriarch of Jerusalem. His authority extends over Palestine and Cyprus, and he is subject only to the "*Catholicus* of Etchmiazine." The Armenian convent on Mount Zion is the largest and richest in the city, and its ch., dedicated to St. James, one of the most gorgeous. Near this convent is a nunnery called *ex-Zeitiny*, and there is also a small convent outside Zion Gate in the hands of this sect.

§ 15. *The Georgians, Copts, and Syrians.*—The Georgians were at one time among the wealthiest and most influential of all the Christian sects in Jerusalem; but as the nation declined in its far-distant mountain-home, so also did its representative in the Holy City. The Greeks and Armenians gradually bought up all their convents and property; and now they are dependent upon the former for hospitality when they visit any of the sacred shrines. The *Copts* and *Abyssinians* possess 2 convents,—one, called Deir es-Sultân, on the N. side of the Pool of Hezekiah; the other on the E. of the Church of the Sepulchre. The *Syrians* are under the protection of the Armenians, and have a small convent on Zion, known as the "House of Mark," occupied by a single priest and a deacon. These 3 sects together number about 150.

§ 16. *The Latins* are principally seceders from the Greek Church, and are now said to amount to 1310. They are mostly natives of Syria, and speak only the Arabic language. Some of them derive a scanty subsistence by carving beads, crosses, and other trinkets for the pilgrims; while a few

more have their wants supplied from the alms of the great convent. It may not be out of place here to give a short sketch of the origin, extent, and resources of the Latin institutions in Jerusalem and other parts of Syria.

On the introduction of the monastic system into Syria in the 4th cent., hundreds of enthusiastic pilgrims began to crowd to the hallowed scenes of Bible history, and cluster round them in cells and grotts. Many of them came from countries in which the authority of Rome was paramount. Of these the most celebrated, and by far the most influential, was *St. Jerome*, who may be regarded as the main promoter of monastic institutions in Palestine. On the death of his friend and patron, Damasus bishop of Rome, Jerome left that city for ever, and, after a few years' wandering in the East, finally settled at Bethlehem in 386. Paula, a noble Roman lady, who accompanied him to his hermitage, soon afterwards founded 4 convents. Others were added during subsequent centuries; but it was in the time of the crusades that the Church of Rome was enabled to establish an active and wide-spread ecclesiastical agency in this land. Their head-quarters were, at first in the monastery of *Sancta Maria de Latina*, afterwards better known as the "Hospital of the Knights of *St. John*" (§ 52). From hence they were driven, on the capture of the city by Saladin, and took up their abode on Zion, around the spot where the Muslem tomb of David now stands. This also was wrested from them, and they then bought the present convent of *St. Salvador*, to which they removed in 1561.

The remains of these ecclesiastical establishments are now well known by the name of the *Terra Santa* convents. They are all in the hands of that class of the Franciscans called *Fratres Minores A5 Observantia*, and are under the superintendence of a "warden," having the rank of abbot, and styled "Guardian of Mount Zion and Keeper of the Holy Land." He is always an Italian, and is appointed by the Pope every 3 years. There is

also a vicar or vice-warden similarly elected, and a Spanish procurator appointed for life to manage the temporalities. In 1847 a Latin Patriarch was appointed for Jerusalem, who has now spiritual oversight of the country, though not of the convents. There are at present 14 convents in Syria subject to the warden, namely, Jerusalem, St. John in the Desert, Ramleh, Bethlehem, Yafa, 'Akka, Nazareth, Sidon, Beyrout, Tripoli, Larissa, Aleppo, Damascus, and Mount Lebanon. They contain about 100 monks, besides secular priests and lay brethren.

The Convent of *St. Salvador* at Jerusalem takes precedence of them all, and is the residence of the warden. It contains nearly 50 monks, one-half of whom are Italians, and the other half Spaniards. The whole institution is now mainly supported by the *Propaganda*. According to the Report of 1844, the grant made to the *Terra Santa* convents was only 25,267 francs; but the cost of maintaining them must be far above this sum. Dr. Robinson estimates it at 40,000 Spanish dollars, or about 9000*l.* per annum. The Latins are at present erecting a large convent, a church, and a palace for the Patriarch at the village of Beit Jala near Bethlehem.

§ 17. *Protestants*.—The little Protestant community owes its existence mainly to the efforts of the "London Society for Promoting Christianity among the Jews." The first mission of inquiry was sent to Palestine in 1820; but it was not till 1824 that Dr. Dalton, the first missionary, took up his residence in Jerusalem. He died in 1826, shortly after the arrival of the late Rev. J. Nicolayson. After many difficulties had been overcome—such as those who have to deal with the Turks are but too well accustomed to—ground was at length bought for the erection of a Protestant ch. Some temporary buildings were commenced, and had risen to the height of one story, when the death of the architect and the breaking out of war with Egypt put a stop to farther progress.

In 1841 an agreement was entered into by the English and Prussian governments to establish a bishopric of the Anglican Church at Jerusalem, with a diocese embracing Mesopotamia, Chaldæa, Syria, Palestine, Egypt, and Abyssinia. It was stipulated that the bishop should be nominated alternately by the crowns of England and Prussia, the Archbishop of Canterbury having the right of *veto* with respect to those nominated by the latter; that special care should be taken not to divide or interfere with the members of other churches represented at Jerusalem, and more especially of the "Orthodox Church of the East;" and farther that all German (Lutheran) congregations should be under the care of German clergymen ordained by the bishop, and under his jurisdiction. To provide an endowment, the king of Prussia at once gave the large sum of 15,000*l.*, the annual interest of which, amounting to 600*l.*, with 600*l.* more raised in England, constitutes the bishop's income. Accordingly, in the autumn of 1841, Michael Solomon Alexander, a Jewish proselyte, was consecrated first bishop of the United Church of England and Ireland in Jerusalem. He died in 1845, and was succeeded by the present prelate, Samuel Gobat, formerly missionary in Abyssinia.

In 1842 the foundation-stone of the new church was laid by Bishop Alexander. The work continued to advance till January, 1843, when the Turkish authorities interfered, insisting that if a ch. were erected at all it must be attached to and dependent on a consulate. Such were the degrading conditions imposed by the Sultan upon England, though only 2 years previously he had been indebted to English arms for the whole of Syria! Thus, however, the ch. was built, and thus it still stands—an appendage to the consulate. The services now regularly performed in this ch. are as follows:—

On Sundays—

In Judæo-Spanish at 7 A.M.
English 10 "
German 3 P.M.

The afternoon German service alternates with the service of the Lutheran Church of Prussia. On Mondays, Wednesdays, and Fridays at 6 A.M. The service of the Church of England is read in Hebrew.

The total number of Protestants in Jerusalem is about 100, presided over by the bishop, assisted by the Rev. H. Crawford, minister of Christ Church; the Rev. Messrs. Hefter and Bailey, missionaries of the "Jews' Society;" the Rev. Mr. Klein and Dr. Sandreczki, missionaries of the "Church of England Missionary Society;" and the Rev. Pastor Valentiner, Prussian chaplain.

In connexion with the Protestant missions are also the following institutions:—1. An *Hospital for Jews*, containing 36 beds, under the management of Dr. Macgowan, aided by Mr. Atkinson, surgeon; Mr. Calman, house-steward; a matron, a dispenser, and an assistant-dispenser. This admirable institution has been of incalculable benefit to the poor and suffering Jews. Its manager unites the kindness of a true Christian with the skill of an experienced physician. 2. A *Diocesan School*, founded in 1845 by Bishop Alexander, and supported partly by the London Jews' Society and partly by private subscriptions. The boys' school is on the side of Zion, without the walls, in a building recently erected. Here there are some 20 boarders and 14 day-scholars, under the charge of a head-master, an assistant English-master, and an assistant Arab-master. The instruction given is only elementary. The female school is in the city, and contains about 20 day-scholars. 3. A *House of Industry for converts and inquirers*. 4. A *School of Industry for Jewesses*, under the management of Miss Cooper. This appears to be an excellent institution. 5. A *Prussian Hospital*, and girls' school, under the charge of 4 deaconesses from Kaiserwerth, and a *Hospice* for travellers.

§ 18.—The *Climate of Jerusalem* is on the whole salubrious; and it might

be much improved, within the walls at least, by a proper attention to cleanliness. Vegetable and animal matter to an enormous extent is thrown into the courts, streets, and waste places within the walls, and there allowed slowly to decay, and emit poisonous exhalations. Most of the houses, too, are destitute of proper sewerage, and badly ventilated; while not a few of them, especially in the Jewish quarter, are dripping with damp, like so many grottoes. The cisterns and reservoirs also, both covered and uncovered, which abound in the city, are permitted to become stagnant and foul. These things combine to produce both malignant and intermittent fevers during the summer and autumn.

The general temperature of the mountainous region on which the city stands does not differ much from that of the South of France; but there is a wide difference in other respects. The variations of rain, sunshine, and shade, which in a greater or less degree exist during the summer in most parts of Europe, are here unknown. From May to September is one uninterrupted blaze of sunshine. There is generally a breeze; but as during the day it is wafted across white sterile hills by which the sun's rays are strongly reflected, it becomes like the "breath of a furnace." The rains begin about the middle of October. Snow often falls in January and February; and ice occasionally appears on the surface of the pools. The rains usually cease in April, though showers sometimes fall in May. The sirocco wind, which blows at intervals in spring and the early part of summer, is the most oppressive. This wind always comes from the S., and strikingly illustrates our Lord's words in Luke xii. 35,— "When ye see the south wind blow, ye say, There will be heat; and it cometh to pass."

3. HISTORICAL SKETCH OF JERUSALEM.

The great interest attached to Jerusalem is wholly connected with its

historical associations. There is little in the character of its antiquities, or in its situation, or in its present state, to attract attention; but when viewed in the light of sacred history it is the most interesting spot on earth. Rightly to appreciate it, therefore, we must know its history. Every hill and vale, every fountain and grove, and almost every grot and stone has its story. Reference to separate incidents and associations will be made more intelligible to most travellers by a connected introductory sketch of the leading facts in Jerusalem's long history. This sketch will save the trouble of reference to larger works, and perhaps also prepare the way for a more minute and profitable examination of these works at a future time.

§ 19. *Early Notices of Jerusalem.*—The name of *Jerusalem* signifies "Foundation of Peace;" and Josephus states in two places that the Salem of which Melchisedec was king occupied the same site as this city. There is nothing either in the position or history of the place to render this statement doubtful, except the remark of Jerome that Salem was near Scythopolis. I feel inclined, therefore, to adopt the view of the Jewish historian, perhaps because it gives additional interest to the city thus to connect it with one of the most remarkable characters in the Bible (Gen. xiv. 17-20). Another event, which occurred a few years subsequent to Abraham's interview with Melchisedec, was likewise enacted here. Upon a mountain in the "land of Moriah" Abraham was commanded to offer up his son Isaac in sacrifice to God (Gen. xxii. 2); upon that same mountain David sacrificed to the Lord, and stayed the hand of the avenging angel (1 Chron. xxi.); and upon it, in the temple built by Solomon, the "glory of God" was for many years visibly manifested (2 Chron. iii. 1, and vii. 1). The name is strikingly applicable to the spot—*Moriah* signifies "Chosen of God."

Nearly 5 centuries after the trial of Abraham's faith his posterity obtained

possession of the "Land of Promise;" and Adonizedec king of Jerusalem was one of those native princes who most valiantly resisted the invaders. One cannot but remark the resemblance of this man's name to that of Melchisedec,—the former signifying "Lord of Righteousness," and the latter "King of Righteousness." The city was then called *Jebus*, because it was inhabited by the Jebusites, the descendants of a son of Canaan (Gen. x. 16; 1 Chron. xi. 4). And this warlike tribe held their stronghold on Zion till the time of David, whose first expedition after he was proclaimed king over all Israel was against this castle; and the first man who entered it was Joab, his captain and nephew (1 Chron. xi. 4-8; B.C. 1048).

§ 20. *Jerusalem under the Jews.*—David erected his palace on the ruins of the Jebusite castle, and called the city after his own name. Thirty-seven years after the capture of Jebus on Zion, Solomon laid the foundations of the Temple on the opposite hill of Moriah, on the "threshing-floor of Ornan the Jebusite (2 Sam. xxiv. 16, 17). Jerusalem thus became, and ever after remained, the sacred and civil capital of the Jewish nation. There their earthly monarch dwelt in his palace on Zion, and there their heavenly Monarch dwelt, too, in His holy temple on Moriah (1 Kings ix. 3; Ps. lxxviii. 16). It became henceforth the place where the *loyal* Israelites assembled thrice every year to observe their great feasts; it became the point to which every Israelite turned his face in prayer, from whatever country he dwelt in; and it still is to the poor outcast Jew "the joy of the whole earth."

Jerusalem attained its greatest pitch of power during the reign of Solomon. Tribute was brought to it by the surrounding nations; gold and spices were conveyed to it from India and Africa; and distant monarchs journeyed to it to see its grandeur and hear the wisdom of its ruler. When the kingdom was rent by the folly of

Rehoboam the capital lost much of its importance. It passed through many a change of fortune, until, 460 years after its capture by David, it was plundered and burned by Nebuchadnezzar king of Babylon. During 53 years the Israelites remained captives, and their capital a ruin. Then Cyrus, having ascended the throne of the Medo-Persian empire, released the captives, and sent them back to rebuild their city and temple. When the foundations of the Temple were laid, "the people," writes the historian Ezra, "shouted for joy; but many of the Levites who had seen the first Temple wept with a loud voice" (iii. 11, 12). Owing to the misrepresentations of their enemies, especially the Samaritans, the Jews were retarded in their work, and 20 years elapsed ere the Temple was completed.

From this time until the extension of the Grecian empire over Western Asia by Alexander the Great, Jerusalem enjoyed comparative tranquillity, the high-priests exercising both civil and ecclesiastical authority, subject to the Persian satraps. The way in which the city was saved from the wrath of Alexander has already been stated (Prelim. Rem.—*History*), and the reader is referred to the Introductory Historical Sketch of Syria and Palestine for an account of the leading events till the time of Herod the Great. Herod was of Idumæan origin, and obtained the title of king of Judæa from Rome in the year B.C. 38. He was ambitious, unscrupulous, and cruel; and he ruled the poor Jews with an iron sceptre, while he shocked their religious feelings by the introduction of idolatrous rites and the erection of heathen temples. But, strange as it may seem, his greatest architectural work was the rebuilding of the Temple at Jerusalem. It was commenced in the 18th year of his reign, and the principal parts were finished in about 9 years, though the whole work of adorning the structure was not completed till long after his death, and about 4 years previous to Christ's public ministry. Hence the statement of the Jews,—“Forty and

six years was this temple in building" (John ii. 20). The buildings were then so strikingly beautiful, that even the disciples of our Lord led Him out to a commanding point on the side of Olivet that He might see and admire them. It was then Jesus uttered the fearful prediction,—“See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another that shall not be thrown down” (Matt. xxiv. 1, 2). The modern traveller who looks into the enclosure of the Haram can see at a single glance how literally these words have been fulfilled. Not a stone of the Temple now remains, and its very site is a subject of dispute. Forty years after the crucifixion of our Lord without the gates of Jerusalem, and after its deluded people had madly cried, “His blood be on us and on our children,” the Romans stormed the city, massacred more than a million of the Jews, and razed the Temple to the ground, never again to be rebuilt.

§ 21. *Jerusalem under the Romans.*—

There is no evidence that the Roman general set a ban upon the city, or made the plough to pass over it. Titus ordered that the whole of the western wall, with the 3 great towers of *Hippicus*, *Phasælus*, and *Mariamne*, should be left standing, to serve the double purpose of a protection for the garrison and a memorial of the strength of fortifications Roman valour had won. A number of Jews clung to the ruins, “and for 50 years after its destruction,” as Jerome informs us, “there still existed remnants of the city.” About the year 130 the emperor Adrian visited Palestine, and, observing that the Jews were plotting to throw off the Roman yoke, he banished most of them to Africa, and fortified Jerusalem to serve as a check on the whole nation. These very precautions, however, were the means of exciting the Jews to united rebellion. No sooner had the emperor returned to Rome than, under the celebrated leader *Bar-Cochba*, “Son of a Star,” they seized the Holy City, with 50

other fortified places, and a great number of villages. But their success was of short duration. A large army marched against them, and they were driven from fortress to fortress, fighting with all the energy of despair, until at last they concentrated their forces in the city of Bether. Here the war was brought to a close (A.D. 135) by the storming of their stronghold. Those who escaped the sword of the conqueror were sold into slavery—many of them at the Oak of Mamre, where Abraham so often pitched his tent. A decree was then promulgated forbidding all Jews to approach Jerusalem.

Jerusalem was rebuilt under Adrian, and in the 20th year of his reign received the name *Ælia Capitolina*—“the former after the prænomen of the emperor, and the latter in honour of Jupiter Capitolinus, whose fane now occupied the place of the Jewish temple.” Thus was the capital of Israel transformed into a pagan city, with Jupiter as its patron-god. Statues of Jupiter and Venus were set up over the spot on which now stands the Church of the Sepulchre. From this period till the time of Constantine little is known of the history of Jerusalem. Christianity appears to have been tolerated in it, but nothing more. Eusebius has given a dry list of the bishops who ministered there from the time of James till the reign of Adrian; and, if we can even depend on its accuracy, it is manifest that their authority extended only over the few converts who resided in the half-ruined city. At the destruction of Jerusalem by Titus the Christians had fled to Pella, and there is no very definite account of their return. After the time of Adrian the bishops were selected from among the Gentile converts; but little is known of them beyond their names and the persecutions to which some of them were exposed. Early in the 3rd cent. Jerusalem began to attract the attention of Christian pilgrims, and their numbers rapidly increased as Christianity advanced. When the Christian religion was established by Constantine, the difficulties

that had beset the way of pilgrims were removed, and a new stimulus was given to them by the example of Helena, the emperor's mother, who at the age of nearly 80 years visited the "Holy Places," and gave orders for the erection of splendid churches on the supposed sites of the "Nativity" in Bethlehem and the "Ascension" on Olivet (A.D. 326).

Another "Holy Place" was soon afterwards discovered—or *recovered*, as some will have it—which has since occasioned no little commotion and bloodshed in Christendom,—I refer to the "Holy Sepulchre." The noblest and bravest princes of Europe waged a fierce war during nearly 2 centuries to preserve it from the hands of the Infidel; and now, even in our own enlightened age, a war scarcely less fierce is waged by its defenders to rescue it from the doubts of the sceptic. Fortunately the *pen* and not the sword is the weapon they wield. The alleged discovery of spots so sacred, and the founding of structures so gorgeous, attracted crowds of the pious and superstitious from every Christian land. The effect of these pilgrimages on the topography of the country, in such an age, may be easily imagined. The resident clergy were naturally desirous, like their representatives now, of satisfying the expectations and gratifying the wishes of the numerous pilgrims: holy sites were asked for, sought for, and soon either found or invented. Under Constantine the Jews were again permitted to visit Jerusalem; and Julian the Apostate afterwards gave them permission to rebuild their Temple. They began to lay the foundations in A.D. 362; but they were soon stopped, and driven in terror from the spot, as contemporary authors inform us, by globes of flame bursting from the earth, and other manifestations of Divine disapprobation. Again, on the death of Julian, they were forbidden to enter the city, except once a-year to weep over the stones of the Temple. Then probably commenced that affecting practice which the traveller can still witness every Friday at the "Place of Wailing."

I have already stated that Jerusalem was raised to the dignity of a Patriarchate by a decree of the Council of Chalcedon (§ 13). In A.D. 529 Justinian became emperor. His mania for sacred architecture is well known. There is scarcely a large city in the empire but has some relic of it. Jerusalem was not overlooked. A ch. was built in honour of the Virgin, which may still be seen, much changed of course, in the southern part of the Haram enclosure. The Muslims call it the "Mosk el-Aksa." In the beginning of the following century the Persians, under Chosroes II., having captured Antioch and Damascus, took Jerusalem by storm, massacred thousands of the clergy, monks, nuns, and Christian inhabitants, razed the Church of the Sepulchre to its foundations, and carried off the Patriarch with the "true Cross" into captivity. The ch. was soon rebuilt; and ere many years had elapsed the old Patriarch returned and entered the city in triumph, carrying the "Cross" on his shoulder.

§ 22. *Jerusalem under the Mohammedans.*—But the restoration of the city to the sole dominion of the Christians was of short duration. In the year 636 the Muslim troops, under the Khalif Omar, appeared before the walls; and after a long siege the inhabitants surrendered, on condition that their lives, their property, and their churches should be secured to them. On entering the city, Omar inquired for the site of the Jewish temple, and, being led to the place on Moriah where the celebrated "Rock" projects above the ground, he gave orders for the erection of a mosk, which was soon afterwards succeeded by the well-known *Kubbet es-Sukhrah*—"the Dome of the Rock." Muslim authors give, by way of history, a number of absurd legends about the way in which the true site was discovered: in this respect, however, Christian authors cannot afford to laugh at them. The mosk, as it now stands, appears to have been built by

the Khalif Abd el-Melek in the year 686. The Church of the Virgin, erected by Justinian, as it stood within the sacred enclosure of the ancient temple, was changed into a mosk, and called el-Aksa; and the whole area was remodelled and adorned.

From this period till the middle of the 10th cent. Jerusalem remained subject to the Khalifs of Damascus and Baghdad, who generally respected the rights of the Christians, and did not interfere with pilgrims. But about A.D. 967 the Fatimites, who had long ruled Kairwān (Cyrene), extended their conquests over Egypt and Syria, and removed the seat of their government to Cairo. On gaining Jerusalem they oppressed the Christians, burned the Church of the Sepulchre, and committed the Patriarch to the flames. Very soon, however, they found it more profitable to tax than to exterminate the Christians; and they were able to replenish an exhausted treasury by the enormous exactions levied on pilgrims. Matters remained in this state till the accession of el-Hâkim, the third Fatimite Khalif, a wild and visionary fanatic, well known as the spiritual prince of the Druzes. About the year 1010 he began a fearful persecution of the poor Christians. The Church of the Sepulchre was razed to its foundations, and attempts made to destroy the sepulchre itself. The ch. was again rebuilt, and completed in 1048. The influx of pilgrims to Jerusalem was at this time very great,—in fact, a visit to the sepulchre of our Lord was looked on as a sure, and almost the only, way to heaven. Bishops, nobles, and princes assumed, like the meanest of their followers, the palmer's weeds, and staff, and scrip. In 1035 Robert duke of Normandy, father of William the Conqueror, set out for the Holy City, and by piety and charity gained the respect of the Muslems. He died on his return at Nicea.

In the middle of the 11th cent. the Seljukian Turks extended their conquests over Western Asia; and, according to the feudal system, the conquered provinces were bestowed as

rewards on distinguished chiefs. In the year 1083 a leader called Ortok thus acquired possession of Jerusalem. The situation of the Christians now became deplorable. Every species of cruelty was perpetrated on both pilgrims and residents. In the midst of these calamities Peter the Hermit visited the city. Hastening back to Rome, he told, at the feet of the Pope, the harrowing tale. His zeal and eloquence roused alike the indignation and the chivalry of Europe, and a Crusade was organised to wrest the Holy Sepulchre from the hands of the Infidel. Antioch was taken by the crusaders in 1097, and Jerusalem 2 years afterwards. Their first care was to purify the churches and shrines which the Muslems had defiled. They then rebuilt the Church of the Sepulchre with great splendour. The city remained in the hands of the Christians for 88 years, when it was captured by Saladin; and 32 years afterwards the Muslems pulled down the whole walls, with the exception of those of the citadel and the Haram, lest the city should again fall into the hands of the Franks. Thus it remained for 10 years, and was then delivered over by treaty to the crusaders (A.D. 1229). An attempt was made a few years subsequently to rebuild the walls, but the Emir of Kerak attacked and captured the city. Four years later the Christians again obtained possession, but in a few months (A.D. 1243) they were driven out for the last time; and the Holy City has ever since remained under the sway of the haughty Muslem.

4. ANCIENT TOPOGRAPHY.

§ 23.—The first object of the Biblical scholar, and indeed of every man who travels for improvement, on arriving in Jerusalem, will be to make himself thoroughly acquainted with the site, the position, extent, and general features of the several hills and valleys so often referred to in the his-

tory—in short, to photograph the whole picture on his mind through the lens of his own eye. It throws an inexpressible charm around every incident in Scripture, when, on reading it, we can call up, with all the vividness of reality, the scene where it was enacted—when every mention of a name summons the place before the mind's eye as by magician's wand. To secure this perennial pleasure a careful and methodic examination is necessary on the spot. We must connect each place with its story, and fix them together in the memory.

First, then, take your map, and go to the most prominent points of view around the city, such as the N.W. corner of the wall, where from the battlements a fine panoramic view is gained: the ascent to the top of the wall must be made from the Yâfa Gate. Next to the N.E. corner; and it is as well to go to it from the former along the wall. Next to St. Stephen's Gate, from the top of which we can overlook the Haram area. Then to the S.E. angle of the Haram outside, to see the Kidron and Siloam; and after this to the southern brow of Zion, passing round the tomb of David, so as to command the lower sections of the Tyropœon and Hinnom. Afterwards go to the top of the Mount of Olives, and, sitting down on some projecting rock, study every feature in that wondrous panorama. Here, as at the other stations, spread out the map before you, and identify every hill and valley, and every prominent building, not only in the city itself, but in its environs. An hour thus spent on Olivet will give the stranger a clearer idea of Jerusalem than days of indiscriminate wandering (see this view described, § 32). If the 'General Topography' given above (§ 5) be glanced at along with the map, the way will be prepared for a profitable study of the details of the 'Ancient Topography,' which, however, should always be read beforehand, and then compared on the spot.

Having thus mastered the general outline of the site and its environs, the traveller may next trace the lines

of the ancient walls as he finds them described under a subsequent head (§ 35-38): the 'Antiquities' may then be taken up, in whatever order seems most convenient. Here, for the sake of facility of reference and historical arrangement, I class them under the 2 general heads of *Jewish* and *Christian*. Having given these words of advice, I proceed with the Ancient Topography, which, I may remark, the reader will do well to study in connexion with the general topography of the modern city (§ 5).

§ 24. *Mount Zion*.—Of the several hills on which Jerusalem was built, Zion was the largest, and in many respects the most interesting. It occupies the whole south-western section of the ancient site, extending considerably farther S. than the opposite ridge of Moriah and Ophel. The western and southern sides rise abruptly from the bed of the Valley of Hinnom, and appear to have originally consisted of a series of rocky precipices rising one above another like huge stairs; but now they are partially covered with loose soil and the *débris* of buildings which time has thrown down from above. The southern brow of Zion is bold and prominent; and its position, separated from other heights and surrounded by deep valleys, makes it seem loftier than any other point in the city, though it is in reality lower than the ground at the N.W. corner of the wall. The elevation of the hill above the Valley of Hinnom, at the point where it bends westward, is about 150 ft.; and above the Kidron, at En-Rogel, 300 ft. On the S.E. Zion slopes down in a series of cultivated terraces, steeply, though not abruptly, to the site of the "King's Gardens," where Hinnom, the Tyropœon, and the Kidron unite. Here and round to the S. the whole declivities are sprinkled with olive-trees, which grow luxuriantly among the narrow strips of corn. The scene cannot but recall the words of Micah the Morasthite, spoken 26 centuries ago:—"Zion shall be ploughed like a

field" (Jer. xxvi. 18). On the E. the descent to the Tyropœon is at first gradual, but as we proceed northward to the modern wall it becomes much steeper; and about 300 yds. within the wall, directly facing the S.W. angle of the Haram, there is a precipice of naked rock from 20 to 30 ft. high. The declivity is here encumbered with heaps of filth and rubbish, thickly overgrown in places with the cactus or prickly-pear. The Tyropœon was anciently much deeper at this point than it is now; it has been filled up by the ruins of the bridge, the temple wall, and the palaces of Zion. The best view of the eastern slopes of Zion and the southern section of the Tyropœon is obtained from the top of the wall in descending from Zion Gate to the Dung Gate. I was particularly struck with the interesting view before me when standing on a projecting angle of the wall near the place where the aqueduct from Solomon's Pools enters the city. Passing down from hence, I followed the course of the aqueduct for some distance; and then turning more to the rt., through thickets of cactus, I examined the cliff above-mentioned and the whole declivities on this side of Zion.

The limits of Zion for so far cannot be mistaken; on the northern side, however, they are very far from being so well defined. But a careful study of the topographical notices of Josephus, combined with an examination of the whole site of the city, such as I trust the reader has already completed, can leave little doubt on the mind as to the true boundary of Zion on the N. It will not, of course, be expected here that I should enter into any lengthened review of the different opinions entertained by writers regarding this section of the Holy City. It is enough to say that I have read them all; that I have carefully surveyed the ground on two different occasions—once since the greater part of the present work was written; and that I have studied with care the descriptions of Josephus. Thus, while the theories and facts of others have

not been overlooked, I have been able to form my conclusions independent of them. Kind friends will please remember, however, that I lay no claim to infallibility, or anything approaching to it; I only state honest *opinions*, which have been honestly come by.

From the several descriptions and incidental notices of Josephus the following facts may be gathered:—That the "Upper City," built on Zion, was surrounded by ravines; that it was separated from the "Lower City" (*Akra*) by a valley called the Tyropœon; that upon a crest of rock 30 cubits high, on the northern brow of Zion, stood 3 great towers—Hippicus, Phasaëlus, and Mariamne; that the wall enclosing the Upper City on the N. ran by these towers to a place called the Xystus, and joined the western wall of the temple area; that there was a gate in that western wall, northward of this point of junction, opening into *Akra*; that the Xystus was near to and commanded by the W. wall of the temple area, though not united to it, and that the royal palace adjoined and overlooked the Xystus on the W., while it was also attached to the great towers above-mentioned; and, lastly, that both Xystus and palace were connected at their southern end by a bridge with the temple area (see *Jos., B. J., v. 4; vi. 6, 2; ii. 16, 3; Ant., xv. 11, 5*). The site of the temple area being well known (§ 40), and the remains of the ancient bridge undoubtedly discovered (§ 40), the positions of the Xystus and the palace can be seen at a glance. The former occupied the western side of the Tyropœon, extending from about the Street of David (§ 8) to the remains of the arch; while the latter lay along its western side, covering the summit of the hill quite to the brow of Hinnom; and adjoining it on the N. were the great towers and the wall.

But Josephus states that Zion and *Akra* were built "fronting each other, separated by a valley, at which the rows of houses terminated." This valley must, in part at least, have bounded Zion on the N.; and yet it is

scarcely distinguishable in the present day. A long ridge, as has already been stated, sweeps along the eastern side of Hinnom, extending from the Tomb of David northward far beyond the modern city wall; but if we carefully examine this ridge from the top of the pasha's house, or some commanding spot near the N.W. angle of the Haram, we distinctly observe a considerable depression in it, commencing at the Yâfa Gate and running down eastward in the line of the Street of David. And if we go to the Yâfa Gate and walk down that street, we see that the ground rises abruptly on the rt. and gently on the l.; we are, therefore, in a depression or valley, and the northern end of Zion is on our rt. At the Yâfa Gate the traveller will also notice the massive walls and deep fosse of the citadel. One of the towers especially claims attention from the antique masonry of the lower part, consisting of very large stones bevelled like those of the temple walls. Recent researches have shown that this tower, as well as that at the N.W. angle of the citadel, is founded on a scarped rock which rises about 40 ft. above the bottom of the fosse. This is unquestionably that "rocky crest" on which, Josephus informs us, the 3 great towers on the northern brow of Zion were founded. Here then are data sufficiently clear on which to determine the northern limits of Zion.

On the summit of Zion, towards its western brow, there is a level tract extending in length, from the citadel to the Tomb of David, about 600 yds.; and in breadth, from the city wall to the eastern side of the Armenian convent, about 250 yds. A much larger space, however, was available for building purposes, and was at one time densely occupied. Now not more than one-half of this space is enclosed by the modern wall, while fully one-third of that enclosed is taken up with the barrack-yards, the convent-gardens, and the waste ground at the lepers' huts. All without the wall, with the exception of the cemeteries and the cluster of houses round the

Tomb of David, is now cultivated in terraces, and thinly sprinkled with olive-trees (Mic. iii. 12).

Zion was the first spot in Jerusalem occupied by buildings. Upon it stood the stronghold of the Jebusites, which so long defied the Israelites, and was at last captured by king David (Num. xiii. 29; Josh. xv. 63; Jud. i. 21; 2 Sam. v. 5-8). Upon it that monarch built his palace, and there for more than a thousand years the kings and princes of Israel lived and ruled (2 Sam. v. 9, &c.). In Zion, too, was David buried, and 14 of his successors on the throne were laid near him in the family tomb (1 Kings ii. 10; xi. 43; xiv. 31, &c.). Zion was the last spot that held out when the Romans under Titus encompassed the doomed city. When the rest of Jerusalem was in ruins; when the enemy occupied the court of the prostrate temple, the remnant of the Jews from the walls of Zion haughtily refused the terms of the conqueror, and perished in thousands around and within the palace of their princes.

The city which stood on Zion was called successively by several names. It was probably the *Salem* of Melchisedec (comp. Gen. xiv. 18, with Ps. lxxvi. 2); then it became *Jebus* under the Jebusites, so called from a son of Canaan (Gen. x. 16; 1 Chron. xi. 4, 5); then the "City of David," and *Jerusalem* (2 Sam. v. 7). Josephus calls it the "Upper City," adding that it was known also in his day as the "Upper Market."

§ 25. *The Tyropœon*.—This valley, according to Josephus, separated Zion from Akra on the N., and from Moriah and Ophel on the E. It thus swept round 2 sides of the "Upper City," or Zion. The exact position of the head of the Tyropœon is one of the vexed questions of Jerusalem topography. It touches indirectly the authenticity of the Holy Sepulchre, and some would, therefore, drag it anywhere rather than make it subservient to sacrilege. Josephus is our only authority, and his notices are few and

brief; they are, however, so clear in pointing out the position of the Tyropœon *relative to other places*, that the identification of it resolves itself into a question of interpretation. The subject has assumed such an important aspect in the eyes of antiquarians of fame and learning, that I may be excused for giving Josephus' words, and then applying them. I would also request the reader to bear in mind what has already been said in defining the northern limits of Zion.

Jerusalem, says Josephus, "was built, one quarter facing another, upon two hills, separated by an intervening valley, at which over against each other the houses terminated" (*εἰς ἣν ἐπέλληλοι κατέληγον αἱ οἰκίαι*): and again,—“The valley of the Tyropœon, which, I have said, divided the hill of the upper town from that of the lower, extended as far as Siloam a fountain whose waters are sweet and copious” (*B. J.*, v. 4, 1). He also tells us that the “other hill, called Akra, which sustained the lower city,” lay opposite to Mount Moriah, from which it was separated by “another broad valley;” and further, that the whole city, situated on these 2 hills, “lay over against the Temple in the manner of a theatre” (*Ant.*, xv. 11, 5). The simple and common-sense interpretation of these passages leads us to look for the *head* of the Tyropœon *immediately* along the northern brow of Zion. I have already referred to the depression still existing here; but in its *present state* it would scarcely seem to answer to the description of Josephus. A close examination, however, proves that it was originally much deeper than it is now. At the angle formed by the Street of David and Christian Street is the old Greek convent of St. John the Forerunner, within which may be seen a chapel recently exposed by excavation, and nearly 30 ft. below the level of the adjoining street; yet this chapel has doors and windows, showing that it was at one time entirely above ground. Here, then, is the Tyropœon. Along the northern brow of Zion once ran the city wall; on the crest of the hill

stood those huge towers which even the Romans considered unequalled for strength and grandeur; adjoining them on the inside was the palace—the *débris* of walls, towers, and portions of the palace, the law of gravity would force into the valley; to this has been superadded the rubbish of 18 centuries. What wonder, then, if the ravine (*φάραξ*) has well-nigh disappeared?

Commencing at the Yâfa Gate, the Tyropœon runs eastward for some 500 yds., and then, sweeping round the N.E. corner of Zion, it turns southward between that hill and Moriah, and continues about 800 yds. farther till it joins the Kidron. At its mouth is a pool of sweet living water, still called Siloam. The Tyropœon is not mentioned in Scripture. Some have thought that it is the *Millo* of 2 Sam. v. 9, which the Septuagint renders *Akra*, and which Josephus seems to call the “Lower City.” The word *Millo*, “Fulness,” is used very indefinitely. It may perhaps mean that portion of the “Lower City” which lay in the valley between Akra and Zion on the one side, and the temple mount on the other, and which was separated from Zion by a wall in Josephus's time; for *after* Titus took the temple, and *before* he took Zion, we are told that “the Romans, having driven the brigands from the ‘lower town,’ burned all as far as Siloam”—that is, the whole of the town which lay in the valley of the Tyropœon.

§ 26. *Akra*.—Akra is called by Josephus the “Lower City,” and the “Lower Market,” to distinguish it from Zion the “Upper City.” It is from this author alone we derive all our information regarding it, and his words are as follows:—“The other hill, called Akra, sustaining the lower city, was *gibbous* (*ἀμφικυρτός* ‘gibbous,’ ‘two-horned,’ or ‘sloping on both sides’).” It was separated from Zion by the Tyropœon, and the two hills were so placed fronting each other that the rows of houses terminated opposite each other at the intervening ravine. “Over against

this (Akra) was a third hill, naturally lower than Akra, and formerly separated from it by another broad valley. But afterwards, during the sovereignty of the Asmonæans, they threw earth into this valley, desiring to connect the city with the temple; and levelling the summit of Akra, they made it lower, so that the temple might appear above it." (*B. J. v. 4, 1*). I shall insert another important passage: "In the western parts of the enclosure (of the temple) stood four gates; one leading over to the royal palace, the valley being intercepted to form a passage; two leading to the suburb; and the remaining one into the other city (Akra), being distinguished by many steps down into the valley, and from this up again upon the ascent; for the city lay over against the temple in the manner of a theatre." (*Ant. xv. 11, 5*).

Taking these words in their plain sense, we conclude that Akra was a hill situated between two valleys, one of which, called the Tyropœon, separated it from Zion, and the other, a "broad valley," separated it from the temple mount. And this, taken in connexion with what has already been stated regarding Zion (§ 24) and the Tyropœon (§ 25), compels us to identify Akra with the rocky ridge which extends from the N.W. angle of the modern city, past the Church of the Sepulchre, towards the western side of the Haram, embracing a great part of the present Christian quarter. The best general view of this rocky ridge is obtained from the top of the governor's house. The slopes of its sides are also very distinctly seen in several of the streets—in going up, for example, from the Yâfa gate to the Latin convent, and descending again from the convent to the Damascus gate; and also in the quarter around the Tekîyeh or Hospital of Helena. This ridge is accurately described by Josephus as "curved on both sides," or "gibbous," as it falls off on the N. into the valley at the Damascus gate, and on the S. into the Tyropœon. And it is thus situated between two valleys—the Tyropœon,

which separates it from Zion, and the "broad valley," coming from the Damascus gate, which separates it from Moriah.

But Josephus states, as has been seen, that the broad valley which separated Akra from the temple was "filled up" in the time of the Asmonæans. To understand how far this "filling up" was carried we must compare it with the other passage from the 'Antiquities,' in which he says that the way leading from the western gate of the temple area to Akra descended "by many steps down into the valley, and from this up again upon the ascent." The valley therefore was only partially filled up; it was probably very deep at first, but was made practicable for a road by the Asmonæans. The ancient gate leading to Akra probably corresponded in position with the present *Bab el-Katanîn*, "Gate of the Cotton Merchants" (see § 40), between which and the south-eastern extremity of the ridge of Akra there is still a broad depression or valley.

§ 27. *Moriah*.—The position of this hill cannot be questioned. The substructions of the platform on which the temple was erected yet remain, and bear incontestable evidence not only to the general position of Moriah, but also to its extent. It is not a separate hill, but a section of the ridge which extends along the western side of the valley of Jehoshaphat. Originally there seems to have been a mound of rock in the centre of this ridge, breaking down abruptly on every side, so as to leave on its summit but a narrow platform, scarcely sufficient, as Josephus distinctly says, for the altar and the sanctuary: this was called *Moriah*. When the temple was founded the rock was somewhat lowered, and a large platform constructed around it, supported in part by massive walls of masonry filled up internally with stones and earth; and in part toward the S. by heavy piers and arches. The platform still exists, and every one will recognise it in the

area of the Haram. Near the centre of that area, beneath the dome of the great mosk, the natural rock projects above the ground, and is regarded with deepest veneration by the Muslems, because, as they believe, it is the spot where the Holy Altar once stood. It is from this "rock," *Sukhrah*, the mosk takes its name—*Kubbet es-Sukhrah*, "the Dome of the Rock."

This ancient platform is separated from Zion by the Tyropœon, and from Akra by the other broad valley coming down from the Damascus gate. These are its western limits. On the N. it is not now separated from the continuation of the ridge, except in part by the deep reservoir or trench generally called Bethesda. On the E. the ground breaks down suddenly, and almost precipitously, from the wall to the bed of the Kidron, nearly 150 ft. below. On the upper part of this declivity, adjoining the Haram wall, is a Muslem cemetery. On the S. the ridge continues, but is considerably lower and narrower, and was anciently called Ophel.

Moriah was the mount on which Abraham built the altar and laid the wood to sacrifice his son Isaac. Here he heard those cheering words from Heaven: "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." And Abraham called the name of that place *Jehonah-Jireh*. (Gen. xxii. 9-18. See below, Rte. 21.) On the summit of Moriah Ornan the Jebusite had his threshing-floor, and there he was employed with his four sons threshing wheat on that eventful day when Jerusalem was threatened with destruction. The angel of the Lord came, and stood by the threshing-floor, "having a drawn sword in his hand stretched out over Jerusalem."

[*Syria and Palestine.*]

Ornan and his sons saw him, and hid themselves in terror—perhaps in the very cave we still see below the Sacred Rock. David saw him too from the opposite hill of Zion; he and the elders of Israel, clothed in sackcloth, prostrated themselves before the Lord; and then, at the command of Gad the prophet, he hastened to the summit of the sacred mount to build an altar, and offer sacrifices. David bought the threshing-floor for 600 shekels of gold, built an altar, "offered burnt-offerings and peace-offerings, and called unto the Lord; and He answered him from heaven by fire upon the altar of burnt-offering. And the Lord commanded the angel, and he put up his sword again into the sheath thereof." (1 Chron. xxi. 14-27.) On this rock Solomon afterwards erected the temple (2 Chron. iii. 1). At the N.W. angle of the temple-court was built at a later date a strong fortress called *Antonia*.

§ 28. *Ophel* or *Ophla*.—The section of the ridge which extended southward from Moriah to the junction of the Tyropœon and Kidron, at the pool of Siloam, was called Ophel. The top of the ridge is broad; but there is a rapid descent towards the S., sometimes by rocky breaks, or terraces, till at last it terminates in a cliff almost overhanging the pool. The whole is now carefully cultivated in terraces like Zion, and is planted with olives and other fruit-trees. Its northern end, at the base of the Haram wall, is nearly 100 ft. lower than the top of Moriah; and from thence to its termination is about 520 yds.; the breadth of its summit from brow to brow is about 100 yds. near the centre.

Ophel was included in the city of Jerusalem from a very early period—probably from the time of Solomon. We read in 2 Chron. xxvii. 3, that Jotham king of Judah "built much on the wall of Ophel"—the wall having been thrown down some time previously by the king of Israel. This was only a little more than two

centuries after Solomon; and we scarcely think there had been any extension of the city in the interval. Some fifty years later it was more strongly fortified by Manasseh (2 Chron. xxxiii. 14). After the return of the Jews from captivity Ophel was enclosed by the wall built under Nehemiah's direction, and inhabited by the Nithinims, or temple servants. (Neh. iii. 26, 27.)

§ 29. *Bezetha*.—This hill is not mentioned in the Bible, but Josephus's account of it is clear and full. "The hill *Bezetha* was separated from *Antonia*; and, being the highest of all, it was built up adjoining to a part of the new city, and alone overshadowed the temple on the north." (*B. J.*, v. 5, 8.) Referring again to the way and time in which this hill was first occupied, he thus writes: "The city overflowing with inhabitants gradually crept beyond the walls; and the people, incorporating with the city the quarter north of the temple close to the hill, made a considerable advance, insomuch that a fourth hill, which is called *Bezetha*, was also surrounded with habitations. It lay over against *Antonia*, from which it was separated by a deep fosse purposely excavated to cut off the communication between the hill and the foundations of *Antonia*, that they might be at once less easy of access, and more elevated. And thus the depth of the fosse added greatly to the height of the towers. This new-built part is called in our language *Bezetha*, which being interpreted in the Greek tongue would be *Cænopolis*—'New City.'" (*B. J.* v. 4, 2.) Hence it appears that *Bezetha* was a high hill, close on the N. side of *Antonia*, separated from it by a deep artificial trench; and that there was no other hill besides it which intercepted the view of the temple from the N. Now any one examining the ground in connexion with these notices, and remembering that the citadel of *Antonia* lay at the N.W. angle of the temple area, or about the place where the Governor's house now

stands, must admit that *Bezetha* can be none other but the hill extending northward from this place towards the grotto of *Jeremiah*. And any one who looks toward *Jerusalem* from the N. will at once see how accurate is *Josephus's* description that *Bezetha* formed on this side the only obstruction to the view of the temple. From the ridge of *Scopus* above the *Tombs of the Kings* the dome of the great *mosk* is just seen over the hill; but when we begin to descend it is soon wholly shut out from view.

Bezetha is a broad irregular ridge extending N. by W. from the *Haram*. Its eastern side descends by steep declivities, and occasional offsets of rock, into the valley of *Jehoshaphat*. On its western side is the broad valley which extends up to the *Damascus gate*, and continues in the same line 400 or 500 yds. more through the olive-groves beyond, but is here both wider and shallower—in fact, a mere depression. The whole ridge is divided by a shallow valley, beginning on the N.E. of the grotto of *Jeremiah*, and running down to the so-called pool of *Bethesda*. A good view of this feature of *Bezetha* is gained from the city wall in walking round from the *Damascus* to *St. Stephen's gate*. The ridge on the western side of this valley is high with steep sides. Its northern part, now covered with a *Muslem cemetery*, and containing also the grotto of *Jeremiah*, is detached by a broad, and apparently artificial cutting, from the part within the modern wall. This cutting was probably one of the great quarries from which the stones were taken for the temple, and was afterwards deepened to gain a stronger and more commanding site for the present ramparts. Traces of these excavations can be seen on the spot; and a view of the whole ridge from the N.W. angle of the city wall shows how well the outline of the severed portions of the ridge correspond. The summit of this ridge within the walls is covered with low, half-ruinous buildings, and crowned by the *Mosk of Derwishes*, the traditionary palace of *Herod*. A piece of waste ground

on its south-western declivity has recently been purchased by the Austrian government, who are now erecting upon it a fine hospital. Some curious rock-chambers were brought to light in sinking the foundations.

On the western side of this central valley, between it and the Kidron, is another ridge narrower and lower than the former. Near its southern extremity is the fine old Gothic church of St. Anne, recently given to the French emperor. (See § 56.) Immediately without the city wall, on the north, a deep fosse has been cut across it in the solid rock; and a little beyond this place it rises very considerably, so as to form a rocky mound.

The greater part of Bezetha without the walls is now cultivated and covered with olive-groves. The total breadth of the ridge where it joins the Haram is about 450 yards, but it gradually expands toward the north to more than double that breadth; while its whole length, so far as it was occupied by buildings, is about 1000 yards.

The time at which Bezetha began to be occupied by buildings is not precisely given; but there can be little doubt that under Herod the Great the city increased in extent as well as in splendour, and that then the circuit of the old walls was found too confined for the population. Josephus says "the city, overflowing with inhabitants, gradually crept beyond the ramparts." Much, indeed most, of the new town must thus have existed in the time of our Saviour, although it was not until 8 years after the crucifixion that Herod Agrippa surrounded it with a wall. This fact has an important bearing upon the authenticity of the Church of the Sepulchre, which it will be observed is far within the modern walls.

§ 30. The *Valley of Hinnom* (in the Hebrew *Ge Hinnom*).—Such is the name usually given to this valley in the Old Testament, though it often occurs in the fuller form "Valley of the Son of Hinnom." (Josh. xv. 8.) Its present name is Wady Jehennam, which is evidently derived from the

Hebrew. It commences on the west of the city (see § 5); its upper part resembling a large shallow basin, in the centre of which, 700 yards from the Yâfa gate, is the "Upper Pool," or "Gihon." From this pool its course is nearly S.E. for 630 yards, to the bend opposite the Yâfa gate, where its breadth is about 100 yards and its depth 44 ft. It now turns south between Zion on the one side and a rocky acclivity on the other, and at 290 yards is crossed by the arched aqueduct from Solomon's Pools. At 73 yards farther is the "Lower Pool," now called Birket es-Sultân. This is directly below the south-eastern angle of the city wall, which forms a fine object overhead, crowning the steep brow of Zion. The embankment which bounds the "pool" on the south is 197 yards farther down. Across it runs a branch path from the Hebron and Bethlehem road, which leads up the hill-side, near the New English Diocesan School, to the Zion Gate. At 140 yards below the pool the valley again turns eastward, continuing about the same breadth, but increasing rapidly in depth. The bottom and sides are cultivated where practicable, and planted with olive-trees. Towards the end of its course it expands somewhat, and falls into the Kidron 922 yards below the last bend. The scenery of the lower part is picturesque and wild—the hill on the south rising up in broken irregular cliffs, filled with excavated tombs, and supporting here and there on a ledge a few stray olive-trees. Here, high up on this rugged bank, is the reputed site of *Aceldama*. (See § 48.)

The first mention of Hinnom in the Bible occurs in the description of the boundary line between Judah and Benjamin—"And the border passed toward the waters of En-Shemesh, and the goings out thereof were at *En-Rogel*" (now the "Well of Joab" at the junction of Hinnom and the Kidron); "and the border went up by the valley of the son of Hinnom unto the south side of the Jebusite; the same is Jerusalem; and the border

went up to the top of the mountain that lieth before the valley of Hinnom westward, which is at the end of the valley of Rephaim (Giants) northward." (Josh. xv. 7, 8; see also xviii. 16, 17.) A piece of more careful and minute topography than that here given could scarcely be imagined.

But this valley has obtained a wider celebrity from its connexion with the rites of Baal and Molech practised under the idolatrous kings of Judah. Jeremiah thus writes regarding the abominations by which Jerusalem was polluted: "They have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire." (vii. 31.) And Jerome describes Tophet as a pleasant spot in the valley of Hinnom, with trees and gardens watered from Siloam. It must, therefore, have been at the mouth of the valley; and a more appropriate place could not have been selected round the city: the deep retired glen; the wild cliffs around; the bare rocky mountain sides above—all seem adapted for deeds of blood. Of what mad fanaticism and savage cruelty was this spot the scene! One cannot but shudder as, sitting in the opening of some dark tomb, or beneath the gnarled boughs of some old olive, he reads its fearful history. According to the rabbins, the statue of Molech was of brass, with the body of a man and the head of an ox. The interior was hollow and fitted up with a large furnace by which the whole statue was easily made red hot. The children to be sacrificed were then placed in its arms, while drums were beaten to drown their cries. Imagination can picture the monster ready for a victim, surrounded by priests, and band of drummers, and an excited multitude; while here and there a Hebrew mother is seen pale and haggard, straining her devoted infant to her bosom for the last time. These fearful rites, strange to say, were first established by Solomon, who built a high place for Molech, a god of the Ammonites, on the "right hand of the mount" of Olives—probably on

the southern brow overlooking this valley (1 Kings xi. 7; 2 Kings xxiii. 10, 13); and from that period this worship continued uninterrupted, either there or in Tophet, until Josiah defiled both places: "He defiled Tophet, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech.... And the high places that were before Jerusalem, which were on the right hand of the Mount of Corruption, which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom (or Molech) the abomination of the children of Ammon, did the king defile. And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men." (Id.) The place was thus made ceremonially unclean, so that no Jew could enter it; and this appears to have been the reason why the valley was made a public cemetery, as we may conclude from the words of Jeremiah: "Wherefore behold the days come when it shall no more be called Tophet, nor the valley of the Son of Hinnom, but the valley of Slaughter; for they shall bury in Tophet till there be no place." (vii. 32; see also xix. 6-15.) The multitudes of tombs in the adjoining cliffs, and along the side of the Mount of Olives, show that the prophet's words were fulfilled to the letter. (See § 48.)

Molech signifies "king" or "ruler;" and *Milcom* is the same root with the pronoun "their king." This idol seems to have been identical with the Phœnician god *Baal*, to whom we know children were offered in sacrifice at Carthage. (Jer. xix. 5; xxxii. 35.) The worship of this deity, by causing children to pass through the fire, was first formally introduced by Solomon, yet the Israelites had been occasionally addicted to it from the time of their journey through the wilderness. (Lev. xx. 1-5; xviii. 21; Ez. xx. 23-31.) "It was doubtless in allusion to this detested and abomi-

nable fire that the latter Jews applied the name of this valley, *Gehenna*, to denote the place of future punishment, or the fires of hell."

§ 31. The *Brook Kidron*, or *Valley of Jehoshaphat*.—It may be as well to inform the reader at the outset that the latter and now the common name of this valley is of modern origin, and has been adopted from a fanciful interpretation of a passage of Scripture. The prophet Joel speaks of the "valley of Jehoshaphat," in which God will judge the heathen for their oppression of the Jews; but the name seems to be metaphorical, intended only to express the act to be performed—*Jehoshaphat* signifies "Jehovah judgeth." On the ground that this must be the valley alluded to, the name *Jehoshaphat* was applied to it as early as the time of Eusebius, and has since been continued by Jew, Christian, and Muslim.

- $\frac{1}{2}$ m. N.W. of the Damascus Gate there is a slight depression in the broad ridge, and this is the head of the Kidron valley. The sides of the depression, and the whole surrounding region, are whitened by the broad, jagged tops of the limestone rock, which everywhere projects above the scanty soil; and almost every projection has been excavated, partly as a quarry, and partly to form the façade of a tomb. The number of rock-tombs at this place, and the extent and beauty of some of them, impress the stranger, perhaps more than anything else, with the wealth and splendour of the ancient Jewish capital. The valley runs for about $\frac{1}{2}$ m. directly towards the city; it is shallow and wide, dotted with green corn-fields, with here and there a few old olives among the gray rocks. It then sweeps round eastward, and in another $\frac{1}{2}$ m. is crossed by the great northern road. On the east side of this road, and southern bank of the valley, stands an old wely with a ruined khan beside it; and about 200 yards S.E. of this are the Tombs of the Kings. (See § 48.) A little to the W. of the wely

are three large white mounds, which have latterly attracted attention in consequence of a theory propounded by somebody, that they are composed of ashes, and that the ashes are those of the sacrifices offered up in the temple! The theorists have had the ashes analyzed, and pronounced to be chiefly of animal origin. Yet still two objections naturally occur to one—*first*, if these be indeed the ashes of the temple, they were conveyed to a needlessly great distance; and *second*, the mounds are precisely similar in appearance to the accumulations from the ashes and débris of soapworks which we see at Nâbulus; and until very lately it was the universal belief that they were formed by the deposits from the soapworks in the city.

The bed of the Kidron is at this place about $\frac{1}{2}$ m. distant from the City Gate. It continues on the same course about $\frac{1}{2}$ m. farther, and then turning S. opens up into a wide basin. Here it is crossed by the road to Anathoth. As it advances southward the rt. bank—the side of Bezetha—becomes higher and steeper, with occasional precipices of rock; while on the l. the base of the Mount of Olives gradually projects, narrowing the valley. Opposite St. Stephen's Gate the depth is full 100 ft., and the breadth not more than 400 ft. The olive-trees which are thinly sprinkled over its whole extent, here become much more abundant, forming a little shady grove; their massive trunks, too, hollowed out and half decayed, with the heavy gnarled boughs, have a venerable look, and leave the impression of remote antiquity. The spot has a solemn—almost a sacred aspect; it is so completely shut out from the din of the city, from the view of public roads, and from the notice and interruptions of wayfarers. May not this be the site of that garden to which Jesus "ofttimes resorted with his disciples" for prayer and meditation; and which was the scene of His agony and of His betrayal? (John xviii. 1-12.)

A zigzag path descends the steep

bank from St. Stephen's Gate, crosses the bed of the valley by a bridge, and branches at the angle of the enclosed Garden of Gethsemane. One branch leads a little to the l., up a depression in the Mount of Olives, to the village on the top. This is the "way of the wilderness" by which David fled from Absalom. (2 Sam. xv. 23.) Another branch keeps more to the rt., and also leads to the village. A third branch runs below the garden, and, ascending the hill diagonally, passes round to Bethany. This is the road of Christ's triumphal entry. (Matt. xxi. See below, Rte. 8.) Another path follows the valley down to Siloam.

Below the bridge the valley contracts still more, and here traces of a watercourse begin to appear. 300 yds. farther down, the hills on each side rise precipitously from the torrent-bed, which is spanned by a single arch. On the l. is a singular group of tombs hewn out of the cliff, comprising those of Absalom, Jehoshaphat, and St. James; while on the rt., 150 ft. overhead, towers the massive wall of the Haram. The ravine continues, narrow and rugged, 500 yds. more to the fountain of the Virgin, situated in a deep cave on the rt. The village of Silwān, the ancient Siloam, is now seen on the l.; its houses in one place clinging to the rocky cliff, and in another half-buried in old excavated tombs. 400 yds. below the fountain the Tyropœon comes in on the rt., descending in graceful terraced slopes, fresh and green from the waters of the "Pool of Siloam." The valley is now wider, affording a level tract for cultivation, covered with little beds of cucumbers, melons, and onions. Here of old were the "King's Gardens" to which Nehemiah refers (iii. 15). They extend down to the mouth of Hinnom; and about 100 yds. below this point is the well of Job, the ancient En-rogel. (Josh. xv. 7. See § 48.) The total length of the valley from its head to this fountain is 2½ m. From hence it runs in a winding course through the wilderness of Judæa, past the convent of St. Sāba, where it is called *Wady er-Rāheb*, "the Monk's

Valley;" below the convent it takes the name *Wady en-Nār*, "the Valley of Fire," and falls into the Dead Sea, not far from its N.W. corner, about 14 m. from Jerusalem.

The brook Kidron (or "Wady Kidron," as the Hebrew קִדְרוֹן might be more appropriately rendered) is first mentioned in the Bible in connexion with the flight of David during the rebellion of his son Absalom. "He passed over the brook Kidron, toward the way of the wilderness" (2 Sam. xv. 23). It is frequently referred to in the subsequent history of the Holy City; and from one rather obscure passage (2 Kings xxiii. 6) it would seem that a portion of it was used by the Jews as a burying-ground from a very early period. But be this as it may, there can be no doubt that now the greatest privilege the dying Jew can wish for is that his bones be laid in the valley of Jehoshaphat; and the whole of the left bank, far up on Olivet, is literally paved with the white tombstones of countless descendants of Abraham, who have journeyed from the ends of the earth to be buried in this favoured spot. Here, they believe, the Messiah will stand at the Resurrection, and summon from the dust all flesh. Those buried in the valley will rise at once from their tombs; while those who have been buried in other lands and climes will have to make a toilsome and agonizing journey under-ground to this spot. The Muslims have borrowed the tradition, or belief; and they show a projecting stone in the east wall of the Haram, on which the Prophet is to sit superintending the events of that great day.

§ 32. *The Mount of Olives*, now called *Jebel et-Tūr*, is situated immediately beyond the Kidron, on the east of, or as it is expressed in the Bible, "before" Jerusalem (1 Kings xi. 7). It is before one's eyes from almost every part of the city; and forms the most striking object in every view around it. It is more a ridge than a mount, graceful in outline and deli-

cate in colours, especially when seen from the brow of Zion on an evening in early spring. In the centre is a rounded top, crowned by the little village of Tûr, with its tapering minaret. The sides descend gently and uniformly, north and south, to two other rounded summits of about equal altitude, and then break down more rapidly to the level of the adjoining ridges. The face of the hill is all streaked horizontally with strips of green and gray—the former the terraces of corn, the latter the supporting walls and ledges of rock; while the whole is dotted with rounded trim-looking *olive-trees*, from whence the well-known name. The atmosphere is generally so transparent that one imagines, as he looks from Zion, that Olivet rises immediately from the side of the Haram area. In fact, this is the great defect in Syrian landscapes—the perspective is not well brought out, owing to the absence of that haze which gives such a charm to some of the scenes in more northern climes.

The summit of the Mount of Olives rises 175 Paris ft. above the city, and, being only half a mile distant, it affords one of the most commanding and interesting views of Jerusalem and its environs. From the top of the minaret beside the ch. of the Ascension is the best point, though a view in some respects more beautiful is obtained from the terraced roof of a little solitary tower a few hundred yds. to the N.W. The best time for this view is the early morning, when the valleys are still in shade, and the bright morning sun, lighting up the various hills, throws them into bold relief. This is a spot, I may again repeat, which every stranger should visit very soon after his arrival, with map in hand to identify every hill, and valley, and prominent building; and to impress their peculiar features and relative positions deeply on his mind. (See above, § 23.) Taking our stand then on the narrow balcony of the minaret, we look down the shelving side of Olivet into the dark, bare glen of the Kidron, sweeping from the distance

on the rt. away down to the l. The eye follows it till it is joined by another dark ravine, coming in from behind a high ridge to the westward. That ravine is Hinnom, and that ridge Zion. On the l. bank of the Kidron we can just observe through the olive-trees the white pointed top of Absalom's pillar, and the flat gravestones of the Jewish cemetery, and farther to the l. the gray excavated cliffs and houses of Siloam. In the foreground beyond the ravine is the beautiful enclosure of the Haram—the octagonal mosk with its noble dome in the centre, occupying the site of Ornan's threshing-floor and Solomon's Temple; the flagged platform around it; and then a grassy area with its olives and cypresses encircling the whole. At the l.-hand extremity is the mosk el-Aksa, easily distinguished by its peaked roofs and dome—formerly the ch. of St. Mary. Beside the enclosure at the rt.-hand corner is a prominent group of buildings, with a tall minaret adjoining them. This is the Pasha's residence, and the site of the fortress of Antonia. The massive ancient masonry at the southern angle of the wall is very conspicuous; and so likewise is the double-arched gateway in the side, generally known as the "Golden Gate," now walled up. Farther to the rt., north of the Haram area, is St. Stephen's Gate, and the white path winding up to it from the bottom of the Kidron at the Garden of Gethsemane. Northward of the gate, along the brow of the valley, runs the city wall, formidable-looking in the distance with its square towers. To the right of the Haram, a broad irregular ridge extends northward, thinly inhabited, interspersed with gardens, and crowned by a mosk and minaret. This is Bezetha. The low ridge of Ophel is on the opposite side of the Haram, sinking down rapidly into the bed of the Kidron behind Siloam; it contains no buildings, but is thickly sprinkled with olives. It can now be seen how these three hills, Bezetha, Moriah, and Ophel, form one long ridge. Behind them is a valley, dividing the city from north to south,

and falling into the Kidron just above its junction with Hinnom. At its northern end, hid by Bezetha, is the Damascus gate; and the southern section of it beyond the Haram was anciently called the Tyropœon.

On another very prominent ridge lies the western section of the city. To the rt. is Akra rising to an angle, near which we distinguish the large white buildings of the Latin convent, reminding one of a factory; below them, a little to the l., are the two domes and heavy square tower of the Church of the Sepulchre; and still farther to the l. a green field, marking the site of the ancient palace of the Knights of St. John. Akra is now the Christian quarter of the city. To the l. is Zion, still the most prominent of all the hills. Its northern limits are distinctly marked by the massive towers of the citadel, rising up from a slight depression in the ridge. Close to these, but presenting a striking contrast in its fresh look, is the English Church; farther to the l. is the Armenian convent, a vast irregular mass of houses, with a little dome in the midst of them. The Jewish quarter occupies the steep face of the hill, its half-ruinous houses hanging one above another. Without the wall on the south is a group of buildings, amid which we see a white dome and high minaret, marking the Moham-medan, and probably the real, tomb of king David. From this the hill breaks down in terraces of olives to the valley of Hinnom.

On the south side of the valley of Hinnom is the Hill of Evil Counsel, so called by the monks, with a ruined village and a solitary tree on its summit. Beyond it is the green plain of Rephaim, or "Valley of the Giants;" and away on the south about 3 m. distant we observe the Convent of Elias, crowning a ridge on the road to Beth-lehem. Turning northwards, the only conspicuous place in the distance is Neby Samwil, the ancient Mizpeh, easily distinguished by its high tower. Along the whole western horizon runs a uniform line of brown hills, about

equal in altitude to those on which the city stands.

Such is the western view from the summit of Olivet; and the eastern one scarce yields to it in interest, while it far surpasses it in extent. The latter, however, is best seen from a little wely called *Kubbet esh-Shuhâda*, "the Dome of the Witnesses," about 200 yds. beyond the minaret. Here we stand on the very brow of the mount. The "Wilderness of Judæa" commences at our feet, shelves down in a succession of naked white hills and dreary gray glens for 10 miles or more, and then dips abruptly into the deep valley of the Jordan. A scene of sterner desolation could not be imagined. The Jordan valley comes from the distance on the north, gradually expanding into a white plain, and terminating at the Dead Sea, a section of whose waters is seen over the lower cliffs of the "Wilderness." The winding course of the Jordan can be traced for some distance up the plain, by its dark line of verdure. Away beyond this long valley rises suddenly a long unbroken mountain-range, like a huge wall, stretching north and south far as the eye can follow it. The section on the right is within the territory of Moab; that in the centre, directly opposite us, was possessed by the Am-monites; while that on the l. hand was anciently called Gilead, and still retains its name. Evening is the proper time for this view, for then the pale blue lights and purple shadows on the Moab mountains are exquisitely beautiful. The glare too of the white wilderness is subdued; and the deep valley below appears still deeper from being thrown into shade.

No name in Scripture calls up associations at once so sacred and so pleasing as that of Olivet. The "mount" is so intimately connected with the private, the devotional life of the Saviour, that we read of it and look at it with feelings of deepest interest and affection. Here He often sat with His disciples, telling them of wondrous events yet to come; of the destruction of the Holy City, of the sufferings, the persecutions, and

the final triumph of His followers. (Matt. xxiv.) Here He gave them the beautiful parables of the "Ten Virgins," and the "Five Talents." (Matt. xxv.) Here He was wont to retire on each evening for meditation and prayer, and rest of body, when weary and harassed by the labours and trials of the day. (Luke xxi. 37.) And here He came on the night of His betrayal to utter that wonderful prayer—"O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as Thou wilt." (Matt. xxvi. 39.) And when the cup of God's wrath had been drunk, and death and the grave conquered, He led His disciples out again over Olivet, as far as to Bethany, and after a parting blessing ascended to heaven. (Luke xxiv. 50-51; Acts i. 12.)

§ 33. The *Hill of Evil Counsel*.—This hill is on the south of the valley of Hinnom. Its northern side consists of a series of cliffs, supporting narrow terraces, and rising one above another at irregular intervals from the bed of the valley to a level summit, which again slopes down gently into the plain of Rephaim on the south-west. Its top is at least as high as any part of the city, and is crowned by the ruins of a comparatively modern village. "These ruins the monks now dignify with the name of the villa or country house of Caiaphas; in which, according to them, the Jews took counsel to destroy Jesus. Hence the present appellation of the hill; of which name, however, there is no trace extant earlier than the latter part of the 15th century." Near the ruins stands a solitary tree of a peculiar shape and blasted look, to which the monks have assigned the honour of having been the gallows of Judas. This hill is directly opposite Zion; but it is connected by a ridge with a much higher one on the S.E. commanding one of the most pleasing views of Jerusalem.

5. JEWISH ANTIQUITIES.

§ 34.—In the city of Jerusalem there are really few antiquities now remaining, or at least now visible. Ancient Jerusalem has become heaps of rubbish, which cover to the depths of 20, 30, 40, and even 50 feet, the foundations of her palaces. The modern bazaars, and semi-Frank shops, and "streets with holy names," all stand on the accumulated ruin of 2000 years. And it is unfortunately the case that wherever a solitary column, or ancient stone, or remnant of massive tower or wall, lifts its head above the rubbish, or has been brought to light by excavation, it is encompassed by such a mass of learned topographical detail, and bitter invective, that the traveller is glad to run away from it. The ancient topography of the interior of Jerusalem can only be conclusively settled when its site has been thoroughly excavated. Till then we must be content with such facts as emerge from the troubled sea of controversy.

§ 35. ANCIENT WALLS. *Tower of Hippicus*.—Josephus informs us that "Jerusalem was fortified by three walls wherever it was not encompassed by impassable valleys, for there there was but a single rampart." It is not to be understood however that the three walls were close together, forming a triple line of defence. They were built at different periods to enclose separate quarters of the city. The *first* encircled Zion; the *second* Akra; and the *third* Bezetha. Of these the first and most ancient was considered impregnable on account of the deep ravines that skirted it, and the height of the hill on which it stood. It was also built with great solidity—David, Solomon, and their successors on the throne, having devoted much attention to the work.

The historian describes with considerable minutness the lines of these three walls, and I shall endeavour to get my reader to follow him, that he may thereby gain a clear and full

view of the gradual growth and ultimate extent of the city. There is one particular tower, however, to which special and repeated reference is made by Josephus, and which he takes as his starting-point in defining the courses of all the walls; the position of this tower we must first ascertain, for it serves as a kind of key to the whole. It was called *Hippicus*, and was situated at the north-western angle of the first wall, and therefore not far from the north-western brow of Zion which this wall defended. It was built by Herod the Great, and named after a friend who had fallen in battle. The form was quadrangular, 25 cubits on each side, and built up entirely solid to the height of 30 cubits. Over this solid part was a large cistern, and still higher were chambers for the guards, surmounted by battlements. The stones in its walls were of enormous magnitude; 20 cubits long, by 10 broad, and 5 high. Its situation too was commanding; for it stood on a rocky crest which rose from the summit of Zion to a height of 50 cubits. Such is the description given by Josephus of this remarkable tower—probably in a great measure from memory, and a good deal exaggerated; but still containing some things so peculiar, and of such publicity, that he would scarcely have dared to invent them. He tells us farther that when Titus captured Jerusalem he saved Hippicus, and two other similar towers near it, from the general ruin, partly as specimens of the fortifications Roman valour had won. And when the city was rebuilt and fortified by Adrian, he would doubtless take advantage of the vast strength of these towers, and include them in his citadel. The historians of the crusades speak of a citadel under the name of the "Tower of David," and describe it as constructed of immense hewn stones. The walls of the city were destroyed by the Mohammedans in the 13th century; but the "Castle of David" was spared, and still continued to bear the same name down to the 16th century, when it began to be called

the "Castle of the Pisans," in consequence of having been at one time repaired by the citizens of the Pisan republic. From that period to the present day it appears to have undergone little change.

The heavy towers and massive walls of the citadel of Jerusalem will not fail to attract the traveller's attention on approaching from the west, and especially when he enters the Yafa gate. One of the towers of this fortress—that at the N.E. corner—has a peculiarly antiquated look. The lower part is built of huge bevelled stones, measuring from 9 to 13 ft. in length, and some of them more than 4 ft. high; the upper part is modern, and does not differ in appearance or workmanship from the other towers. The height of the antique part above the present level of the fosse is 40 ft. It is entirely solid, and recent excavations have shown that for some height above the foundation it is *formed of the natural rock hewn into shape*, and faced with stones. All these circumstances, compared with the descriptions and incidental notices of Josephus, lead us to identify this tower with the ancient Hippicus. It is now generally called the Tower of David.

To visit the citadel a written order is required from the chief military authority of the city, but it is readily granted on an application made to him through the consul. The view from the top of Hippicus is exceedingly interesting and commanding—it is in fact far the best in the interior of the city. Two wretched old guns are here mounted, now only used in firing salutes; and even this operation is not always very safe, for, as a gunner informed me, exhibiting his burned and blackened arm, when the match is applied the powder sometimes comes out at the wrong end. Others still more dilapidated are seen in various parts of the citadel; and the whole place has that appearance of dirt, neglect, and decay, everywhere characteristic of Turkey and the Turks. Near the top of Hippicus is a large vacant chamber, which a soldier assured me was

the véritable *Salâm 'Aleik*, "Reception Room," of king David.

§ 36. The *First Wall*, or *Wall of Zion*.—Having thus got a starting-point, and having marked well the situation of the ancient Hippicus, we are prepared for following the Jewish historian round the walls of Zion. The first and most ancient wall, he informs us, commencing at Hippicus, ran eastward along the northern brow of Zion, and then across the valley to the western enclosure of the temple, a distance of about 630 yards. In it, near Hippicus, and based on the same rocky crest, stood two other similar towers called *Phasaëlus* and *Mariamne*. They were likewise built by Herod the Great, and named, the former after his brother, and the latter after his wife. A series of well-directed excavations to the east of Hippicus, in the open ground, would probably determine their precise site, and bring to light their massive foundations now buried beneath heaps of rubbish.

The next point mentioned by Josephus, in describing the course of this section of the wall of Zion, is the *Xystus*—a kind of Forum, or place of public assembly, attached to the east side of the palace, and having colonnades and cloisters. From various incidental notices in his writings, we learn that the Xystus was connected at its southern end with the temple area by a bridge; and that it lay within easy speaking distance of the western wall of the area, and yet was separated from the wall by a place called the Suburb. The site of the temple area is well known, and the position of the ancient bridge is also determined; the Xystus, therefore, must have occupied the lower declivity of Zion between the bridge and the Street of David.

The *Royal Palace*, erected by Herod, doubtless on the site of that founded by David, and for centuries the home of the Jewish kings (2 Sam. v. 9-12),

is mentioned by Josephus in connexion with the northern wall of Zion, and especially with its three great towers; we may, therefore, in this place, try to ascertain its site. "The magnificence of the work, and the skill displayed in its construction," writes Josephus, "could not be surpassed. All around were many cloistered courts opening into one another, and the columns in each were different. Such parts of the courts as were open were everywhere covered with verdure. There were besides groves with long walks through them, lined by deep conduits; and in many places fountains studded with bronze figures, through which the waters were discharged. . . . It was completely enclosed by a wall 30 cubits high, and ornamental towers were distributed along it at equal distances, with spacious apartments, each capable of containing couches for a hundred guests." All this shows, even after full allowance for Eastern imagery, that the building must have occupied a large extent of ground. It is probable that the Xystus was just one of its courts, devoted to a specific public use; and that the wall which encompassed the palace enclosed it also—running along the lower declivity of Zion parallel to the temple area, excluding from Zion the deep intervening valley which the bridge spanned. From the Xystus on the E. the palace extended quite across the top of the hill to the side of the valley of Hinnom on the west, for it was attached to the three great towers, one of which stood at the north-western angle of the wall. (See Jos., *B. J.* v. 4, 4; and vi. 8, 1.)

From the tower of Hippicus, we are farther told, the wall ran southwards along the western brow of Zion, through a place called Bethso, to the gate of the Essenes. Both these places are unknown; and the precise site of this line of wall could not be ascertained without extensive excavations. It probably followed the course of the present wall to near the south-west angle, and, there bending outward, enclosed the ground now

occupied by the English school and cemetery. I was in Jerusalem when the school was in course of construction, and saw at several places round it, where excavations were made, considerable fragments of mosaic pavement *in situ*, with deep wells, tanks, ducts, and fragments of ancient masonry—all showing that the city wall at one time included this spot. I also observed extensive cuttings in the rock adjoining the cemetery, which looked like the scarped foundations of a rampart; but as in one place there were steps cut in it, and as there were small reservoirs quite near, I concluded that all these must have been within the city wall. May they not have been connected with the gate of the Essenes?

From the gate of the Essenes the wall "turned, and advanced with a southern aspect above the fountain of Siloam, whence it again inclined, facing the east, towards Solomon's reservoir, and, extending to a certain spot called Ophla (Ophel), it joined the eastern colonnade of the temple." (*B. J.* v. 4, 2.) This is not very definite; but still it gives some known landmarks that show the general course. The wall swept round the whole southern face of Zion, and then, crossing the Tyropœon to the cliff at the southern extremity of Ophel, proceeded northward to the S.E. angle of the Haram. The "Fountain of Siloam" is unquestionably the fountain, or pool, still called by that name in the mouth of the Tyropœon, and it was probably included within the wall. (See *B. J.* v. 6, 1, and 9, 4; also *Neh.* iii. 15.) The next point was the "Pool of Solomon," which Dr. Robinson identifies with the "Fountain of the Virgin." If this pool was also included, the wall was built too low down to derive much advantage from the precipitous bank of the Kidron: its course thence to the Haram can only be conjectured.

Such is the information Josephus gives us about the *First Wall* of Jerusalem; but it appears from many incidental notices in his history, that

there was another, and perhaps still older rampart, which he has here wholly overlooked. After the Romans had got possession of Bezetha, Akra, and Moriah, including the whole quarter in the Tyropœon valley down as far as Siloam, they were still unable to enter the upper city on Zion, into which the Jews had retired. (*B. J.* vi. 6, 2-3, and 7, 2.) There must consequently have been a strong line of defence along the whole eastern brow of Zion, from the Xystus, or probably the palace wall, to the exterior wall on the S. This would enclose Zion proper, or the "City of David," corresponding to the ancient *Jebus*. (*Josh.* xv. 63; 2 *Sam.* v. 7-9.) The walls built by Nehemiah after the captivity appear to have corresponded for so far with those described by Josephus. (*Neh.* iii.)

§ 37. The *Second Wall*, or *Wall of Akra*.—Josephus's account of this second wall is brief and indefinite. It commenced at the gate called *Gennath* in the first wall, encircled only the northern quarter of the city, and terminated at the fortress of Antonia. The position of the gate *Gennath* is the first point to be determined; and this is just one of those points on which a great deal has been written, and little or nothing *proved*. The only information Josephus gives is, that it belonged to the first wall. But we can infer that it was east of Hippius, for the third wall commenced at that tower, and the second must, of course, have been within it. We have seen that the palace occupied the whole northern section of Zion; the gate *Gennath*, or "Garden gate" as the word signifies, was thus a gate leading out from the palace, probably to afford more easy egress to the members of the royal family and household to gardens or pleasure-grounds without the city. One voluminous writer says, however, that it would be *absurd* to suppose an exit for a city gate through such a royal palace. No doubt he thinks so; but most continental tourists will scarcely

agree with him, when they call to mind the palace of Portici near Naples, and the *Burg Thor* of Vienna. The bed of the valley of Hinnom is the natural site for gardens on this side of the city; and we might reasonably suppose that a gate taking their name would be close to them.

But it is the position of the hill of Akra, with two or three vestiges of antiquity upon it, that enables us most satisfactorily to approximate to the true position of the gate Gennath. It was for the defence of Akra the second wall was built; and a glance at the map, or at the hill itself, shows that a wall constructed to enclose it, and carried *in a circle*, as Josephus says, from a point on the north of Zion, to the N.W. corner of the Haram, could scarcely have commenced far eastward of Hippicus. But besides, about 250 yards N.E. of Hippicus is a large reservoir, partly excavated in the rock, and manifestly of high antiquity. It is generally called the Pool of Hezekiah, and doubtless lay within the ancient city, and therefore within the second wall. But to include it the wall must have run northward from a point close to Hippicus, perhaps as far as the Latin convent, near which in an angle of the present wall are foundations of large bevelled stones; and then sweeping round eastward over the ridge it would follow the line of the present wall to the Damascus gate, where there are also some interesting ancient remains. Just within the gate on the east may be seen large hewn stones: passing round these, we come to a square chamber adjoining the wall, whose sides are composed of massive bevelled stones, similar to those in the exterior wall of the Haram. On the western side of the gate is a corresponding chamber, but not in such good preservation. Some of the stones here measure upwards of 7 ft. by 3½, and appear to occupy their original places. On the outside of the gate, too, in the foundations of the wall, are similar stones. There can scarcely be a question that this is the site of one of the gateways

of the second wall, and that the chambers within were the ancient guard-houses. The course of the wall from hence to the tower of Antonia we have no means of knowing. Excavations may one day reveal it; till then it is useless to theorize.

Other strong arguments are advanced by Dr. Robinson to prove that the gate Gennath, and therefore the commencement of the wall of Akra, must have been close to Hippicus. One of these I shall here insert, as it illustrates the history as well as the topography of Jerusalem. "Josephus relates that 'the city was fortified by 3 walls, wherever it was not encircled by impassable valleys;' that is to say, upon its whole northern quarter. But if the gate Gennath, at which the second wall began, was not near Hippicus, and especially if it was so far distant as to be opposite the western bazaar (as Mr. Williams and other defenders of the Holy Sepulchre maintain), then all that tract of the upper city, from Hippicus to the said gate, was fortified only by a single wall before the time of Agrippa; and by only 2 walls (instead of 3) at the time of which Josephus was writing. The tract thus unprotected extended for more than 700 ft., amounting to more than one half of the entire northern side of Zion, and to nearly one half of the whole length of the first wall.

"That all this, however, was not so, and that Zion was actually protected on the N. by 3 walls, appears farther from the fact, that in every siege of Jerusalem reported by Josephus (the approaches being always and necessarily made on the N. and N.W.), no attack or approach is ever described as made against the *upper* city of Zion until after the besiegers had already broken through the 2nd wall, and had thus got possession of the *lower* city. But if the 2nd wall began near the bazaars, then more than one half of the northern brow of Zion was not protected by it at all; and the possession of the lower city was not necessary in order to make approaches against the upper; and that, too, at

the most accessible point—the very point, indeed, near to Hippicus, where Titus actually made his assault after he had taken the second wall. The historian narrates 3 such sieges of Jerusalem, viz. by Herod, Cestius, and Titus—all of which afford almost conclusive evidence that the wall of Akra protected the whole northern side of Zion. (Jos. Ant. xiv. 16, 2; B. J. ii. 19, 4-7, v. 7, 2, and 8, 1-2.)

That the uninitiated reader may have a key to the cause and object of such learned and keen disputes about the site of an obscure gate and the course of an old wall, I may mention that it touches a most delicate subject—*ecclesiastical tradition*. If the second wall really stood where history, topography, and ancient remains seem to indicate, then there is an end to all the romance of the Holy Sepulchre; for it is far within this line of wall, and Christ was crucified without the gate. (Heb. xiii. 12.)

§ 38. *Third Wall, or Wall of Bezetha.*—“The tower Hippicus,” Josephus writes, “formed the commencement of the third wall, which stretched from thence northward, as far as the tower Psephinus, and then passing opposite the monuments of Helena, and extending through the royal caverns, it turned at the corner tower near the place known as the Fuller’s Tomb, and, connecting itself with the old wall, terminated at the valley called Kidron.” This wall was commenced by the elder Agrippa, under the Emperor Claudius, in a style of great strength and grandeur; but was left off through fear of offending the emperor. It was afterwards completed by the Jews, though on a more humble scale.

The *Tower of Psephinus* is here the first landmark after Hippicus. It stood N. of the latter, and at the N.W. angle of the whole city. According to Josephus, “It was 70 cubits high, and afforded at sunrise a view of Arabia, and of the limits of the Hebrew territory as far as the sea.”

Its position must thus have been most commanding; and a glance at the ground on the N.W. of the city shows at once its probable site. The ridge which forms the continuation of Zion rises gradually from the citadel to the angle of the modern wall at the Latin convent; beyond this it rises still more rapidly for about 250 yds., where it attains an elevation greater than any part of the city, and not much less than the summit of the Mount of Olives. Here, on the very top, are distinct traces of massive ancient substructions, apparently of towers or other ramparts, extending along the height for more than 200 yds. Between the angle of the modern wall and these remains, some old foundations may also be seen; and when we turn from the top of the ridge, N.E., toward the Tombs of the Kings, we come upon other foundations at the distance of 100 yds. Following these for 130 yds. more, we strike the road leading from the Yafa gate, northward, and observe, along its western side, large hewn stones, portions of scarpèd rocks, and low mounds of rubbish. Similar remains we may trace at intervals through the olive-groves to within about 100 yds. on the S.E. of the Tombs of the Kings, where there are 2 very remarkable fragments of ancient massive foundations constructed of bevelled stones, which appear to have been only recently laid bare.

The tower of Psephinus most probably stood on the top of the ridge above indicated; and the next definite mark for tracing the course of the third wall is the Monument of Helena, which, as we shall afterwards see, is identical with the Tombs of the Kings. The wall, therefore, ran from the tower of Psephinus till it came opposite to these tombs, just as the fragments of foundations still remaining appear to indicate. Another fact may be noticed as tending to the same conclusion. The whole ground to the rt. of the line along which we have come is dotted at intervals with ancient cisterns, formerly covered over, but most of them now wholly or par-

tially open: these must have been within the city. Heaps of rubbish too, with hewn stones, are occasionally met with among the olive-groves, where the husbandman has been less diligent with his spade and pickaxe.

Josephus next mentions the "Royal Caverns" as in the line of the wall. About 250 yds. E. by S. of the Tombs of the Kings there is an offset from the valley of Jehoshaphat, which cuts southward some considerable distance into the ridge of Bezetha. Its sides are rocky and precipitous, and almost filled with excavated tombs, many of them highly ornamented. May not these be the "Royal Caverns" of Josephus? Both their appearance and situation favour the supposition. The natural course of a line of fortification would be along the rocky brow of the hill just over them. Eastward of this spot is a bold projecting angle of the hill, round which the Kidron sweeps to the S. Here may have stood the "Tower of the Corner near the Fuller's Tomb." From hence, southward to the city, scarcely a doubt can be entertained as to the course the wall followed. The brow of the hill above the Kidron forms such an admirable line of defence that no engineer would have overlooked it. And at a point on the steep bank, not far from the N.E. angle of the city, are apparently the substructions of a tower. It is probable that the ancient wall ran somewhat nearer to the side of the valley than the modern, so as to include the large cistern outside St. Stephen's Gate, called *Birket Hamâm Sitty Mariam*—"The Pool of my Lady Mary's Bath;" and it perhaps continued southward outside the Temple wall, as the words of Josephus seem to imply, till it joined "the old wall" at Ophel.

§ 39. *Extent and Population of Ancient Jerusalem.*—Josephus gives the entire circuit of the city at 33 stadia, equal to $4\frac{1}{2}$ Roman m., or $3\frac{1}{2}$ geogr. m., and this agrees pretty

exactly with the line of the exterior walls as above traced. Hecataeus of Abdera, a cotemporary of Alexander the Great, says the city was 50 stadia in circumference, and had a pop. of 120,000; and yet in his day it could not have been by one third as large as when Bezetha was fortified by Agrippa. Eusebius quotes two other writers prior to Josephus, one of whom gives the circuit at 40 and the other at only 27 stadia. But Josephus's estimate, perhaps *measurement*, of 33 stadia appears to be the most accurate. A city of such moderate dimensions—granting that it was densely populated—could not have afforded accommodation to more than 100,000 people; and as we know that a considerable portion of ground was taken up by the buildings and courts of the Temple, and that a part of the newly enclosed quarter was but thinly peopled, the ordinary population did not, perhaps, exceed 70,000. This number, however, affords no adequate idea of the multitudes that crowded the houses and streets of the city, and encamped in the glens and on the hill-sides around it, during the celebration of the annual feasts. A large majority of the strangers on those occasions doubtless pitched their tents or bivouacked in the open country, just as thousands of pilgrims are accustomed to do now. It must be admitted, too, that Orientals of every sect and class have an extraordinary talent for *packing* when necessity requires it. The amount of space deemed sufficient for each person is just estimated by his length and his breadth. In the spring of 1857, when "going up to the feast at Jerusalem," I unfortunately overtook a caravan of pilgrims at Bîreh, and, being driven from my tent by torrents of rain, was obliged to take refuge in a house. And here, in an apartment some 24 ft. square, 26 human beings, men, women, and children, in addition to my horse and a donkey, passed the night; and even then the proprietor complained that his house was the only one in the village not completely filled! Such a fact as this prepares

us in some degree for the startling statistics of Josephus, and shows that we must not judge them by any of our ordinary Western modes of computation. Josephus states that, from an estimate made on one occasion during the feast of the Passover, it was ascertained that there were in the city 2,700,000 souls; and he assures us that, when the city was attacked by Titus, vast numbers had collected to celebrate the feast. Of these, 1,100,000 perished by pestilence, famine, or the sword; 40,000 were permitted to go free; and 97,000 were taken prisoners and sold to slavery. These numbers are, doubtless, mere estimates made on no very certain data, and, like lawyers' fees, they must be pretty largely *taxed*; but still, from the awful predictions of Scripture, and the harrowing details of historians, the amount of mortality must have been far beyond what any ordinary calculation would indicate.

§ 40. THE TEMPLE.

First among the buildings of Jerusalem for extent, splendour, and sacred interest, was the Temple on Mount Moriah. The first of the Hebrew nation who planned the erection of a permanent sanctuary for the worship of the "God of Israel" was king David. The *design* was encouraged by Nathan the prophet; but the warrior-monarch was commanded to leave its execution to his more peaceful son and successor (2 Sam. vii.). David, however, collected materials, and made the requisite preparations for so great a work (1 Chron. xxii. 11-16). Four years after his death the foundation was laid by Solomon (B.C. 1011), and in 7 years the building was completed. The site selected, doubtless by divine appointment, was the summit of Moriah, on the spot where Ornan, or Araunah, the Jebusite, had his threshing-floor. Over this spot the angel of the Lord was seen to stand at that time when

Jerusalem was threatened with destruction, and there David was commanded to offer sacrifice that the plague might be stayed. "David bought the threshing-floor and the oxen for fifty shekels of silver;" but he gave "six hundred shekels of gold" for the entire *place*—most probably including the whole hill of Moriah (comp. 2 Sam. xxiv. 18-25, and 1 Chron. xxi. 18-30). He then "built an altar unto the Lord, and offered burnt-offerings and peace-offerings, and called upon the Lord; and He answered him from heaven by fire upon the altar of burnt-offerings." Thus was the site consecrated. Descriptions of the Temple, its courts, altars, and sacred utensils, are given in 1 Kings vi. and vii., and 2 Chron. iii. and iv. After standing 423 years it was destroyed by Nebuchadnezzar. The *Second Temple* was commenced after the captivity, in the year B.C. 534, and dedicated 19 years afterwards. It suffered much from foreign invaders, and strife among the Jews themselves, during the 2 centuries preceding the Christian era; but it was rebuilt with great magnificence by Herod the Great. The work was begun in the 18th year of his reign. The priests and Levites finished the Temple itself in a year and a half; the outer buildings and courts took eight years more; and colonnades, porches, and decorations continued to be added long afterwards, so that the Jews could say with truth; in our Saviour's time, "Forty and six years was this temple in building" (John ii. 20). Even then it was not completed: it was only a very few years before its final destruction that the work was brought to a close. (See above, § 20 and § 27.)

The accounts Josephus has left us of the temple of Herod are somewhat confused, and also probably exaggerated. "He wrote at Rome, and long after the destruction of Jerusalem; nor is there any evidence that he had collected specific materials for his works in his own country previously to that event. Hence, when he enters into minute descriptions, and pro-

fesses to give details of magnitude, there is every reason to distrust his accuracy." Yet still his description is invaluable, and a careful study of it is absolutely necessary to a full investigation of the remains of this most interesting monument. He has left two distinct descriptions; one in his *Antiquities*, where he narrates the reconstruction of the body of the Temple by Herod (book xv. 11, 3-7); the other in his *Jewish Wars* (book v. 5, 1-6). I shall here insert the substance of them to save the necessity of constant reference to the original.

The temple was situated on a rocky eminence. Originally the level space on the summit scarcely sufficed for the sanctuary and the altar, the sides being everywhere steep and precipitous. But Solomon, who built the sanctuary, having completely walled up the eastern side of the hill, built a colonnade on the embankment. On the other three sides the sanctuary remained exposed. In process of time, however, as the people were constantly adding to the embankment, the hill became level and broader. They also threw down the northern wall, and enclosed as much ground as the circuit of the temple subsequently occupied. After having surrounded the hill from the base with a triple wall, and accomplished a work which surpassed all expectation—a work on which long ages were consumed, and all their sacred treasures exhausted, though replenished by the tribute offered to God from every region of the world—they built the upper boundary walls and the lower court of the Temple.

The lowest part of the latter they built up from a depth of 300 cubits, and in some places more. The entire depth of the foundations, however, was not discernible; for, with a view to level the streets of the town, they filled up the ravines to a considerable extent. There were stones used in this building which measured 40 cubits; for so ample was the supply of money, and such the zeal of the people, that incredible success at-

tended the undertaking; and that of which hope itself could not anticipate the accomplishment was by time and perseverance completed.

Nor was the superstructure unworthy of such foundations. The colonnades, double throughout, were supported by pillars 25 cubits high, each a single block of white marble. The ceilings were of panelled cedar. The colonnades (or cloisters) were 30 cubits wide, and their entire circuit, including Antonia, measured six stadia. The open court was covered with tessellated pavement. As you advanced through this to the second court, you came to a stone balustrade, drawn all round, 3 cubits high, and of exquisite workmanship. On this stood tablets at regular intervals, some in Greek, others in Latin, indicating that no foreigner was permitted to pass this boundary. Within the barrier you ascended by 14 steps to a level terrace, 10 cubits wide, encircling the wall of the inner court, and from this terrace five steps more led to the inner court, which was surrounded by a wall 40 cubits high on the outside, but only 25 within. The principal gate of the inner court was on the east; but there were also three on the north and three on the south, to which were afterwards added three others for women.

Within the second court was the third or most sacred enclosure, which none but the priests might enter; consisting of the Temple itself, and the small court before it where stood the great altar. To this there was an ascent from the second court by 12 steps. It was this Naos alone which was rebuilt by Herod; who also built over again some of the magnificent cloisters around the area. But no mention is made of his having had anything to do with the massive walls of the exterior enclosure. In the centre of the southern side of the outer court was a double gate, probably for the use of the Nithinims who dwelt in Ophel. On its western side were four gates; one opening on the bridge that connected the Temple with the Xystus and royal pa-

lace; two opening into the suburb, perhaps in the upper part of the Tyropœon; and one leading to a road which crossed a valley to Akra. There was no gate either on the east or north side.

Such is the substance of Josephus's description of the Temple and its courts, given to a great degree in the language of Dr. Robinson. Having this before us, we are prepared for a detailed survey of the present site and antiquities of *el-Haram esh-Sherif*; and we shall soon see that it embraces the whole area of the Jewish Temple. A single glance shows us that the Haram is an artificial platform, supported by, and within, massive walls, built up from the declivities of the hill on three sides; varying in altitude according to the nature of the ground, but being in general greatest towards the south. The area within the enclosure is nearly level, showing on the north side of the central mosk a considerable section of the natural rock, levelled by art. Nearly in the centre of the enclosure is a flagged platform, about 15 ft. above the general level, and ascended by several broad flights of stairs. It is 550 ft. long from N. to S., and 450 wide. In the middle of it stands the great octagonal mosk called *Kubbet es-Sukhrah*, beneath whose dome is an irregular projecting crown of natural rock, 5 ft. high, and 60 ft. across. Thus we observe that the appearance and general construction of the whole area of the Haram are exactly similar to those of the ancient Temple area.

But the Haram enclosure is oblong, its eastern side measuring 1529½ ft., and its southern only 926; and besides, both the west and north sides are somewhat longer than their opposites. Now, according to Josephus, the Temple area was a *square*, each side being a stadium, or 600 ft., in length. From these measurements we see that the Haram area is not only far greater in extent, but altogether different in form from that of the Temple as described by Josephus.

I may here remark, to prevent confusion or misapprehension, that the plan of the Haram, as constructed by the English engineers, and published by Mr. Williams in his 'Holy City,' and likewise copied in Ritter's 'Palästina und Syrien,' is inaccurate. The western wall ought to be straight, as shown in the map attached to this work. All the arguments, therefore, based upon the alleged irregularity of the western side fall to the ground.

We shall now proceed to examine the exterior walls to see what remains exist of ancient Jewish architecture, and what traces there are of later alterations and additions. The reader will bear in mind as we pass round the Haram the statement made above, that there is no mention whatever in the writings of Josephus of Herod's having rebuilt, or even repaired, the exterior walls of the Temple enclosure; and, therefore, whatever remains of Jewish masonry are found in them may be safely ascribed to a period antecedent to his time—perhaps in part even to Solomon himself.

EXTERIOR WALLS OF THE HARAM :
the north side.—We begin at the N.W. angle. Here stands a large irregular pile of building, forming the official residence of the pasha. It is founded upon a projecting crown of rock, which rises nearly 20 ft. above the Haram area. The southern section has been cut away to the level of the area, which has thus at this place a floor of natural rock, and at its northern border an artificial precipice. The pasha's house covers the Haram wall for a distance of 370 ft. from the N.W. angle, and has on its eastern side a small gateway called *Bâb ed-Dawatâr*, "Gate of the Secretary," opening from a narrow, dark lane into the area. There is another gate, called *Bab el-Hittâ*, 150 ft. farther east; the intervening space being covered with old houses. A few feet east of the latter gate is one of the most remarkable excavations in the city, and one, too, of great importance in a topographical point of view. It is a vast fosse or tank, 360 ft.

long, 130 broad, and 75 deep. It was doubtless much deeper, for the bottom is encumbered by the accumulated rubbish of centuries. That it was at one time used as a reservoir is evident from the fact that the sides have been covered with small stones and a thick coating of cement. It stretches along the side of the Haram wall eastward to within a few feet of the city wall south of St. Stephen's gate. The western end is built up and coated like the rest except at the S.W. corner, where are the openings of two high-arched vaults, which extend westward side by side under the modern houses. The southern one is 12 ft. wide and the other 19. They are both nearly filled up with rubbish, a heap of which lies in the fosse before them; yet Dr. Robinson was able to measure to the distance of 100 ft. within the northern one, and it appeared to extend much farther. This gives the whole excavation, as far as explored, a length of 460 ft., nearly one half the entire breadth of the Haram. The remarks of Dr. Robinson on this great work I agree with:—"I hold it probable that this excavation was anciently carried quite through the ridge of Bezetha along the northern side of Antonia to its N.W. corner; thus forming the deep trench which (Josephus informs us) separated the fortress from the adjacent hill. This (western) part was naturally filled up by the Romans under Titus, when they destroyed Antonia, and built up their approaches in this quarter against the Temple."

The approach to this great fosse is from St. Stephen's Gate. A narrow path leads along its eastern end, close to the city wall, to a portal opening on the Haram, called *Báb es-Subát*, "the Gate of the Tribes." The monks call the fosse *Bethesda*, and also the Sheep Pool; thus making it the site of the interesting story related in John v. 2-9: "Now there is at Jerusalem by the sheep-market (or gate, Neh. iii. 1) a pool, which is called in the Hebrew tongue Bethesda, having five porches." The two arches in the

western end they identify with two of the "five porches." There is not a shadow of evidence, however, for this tradition.

East Wall of the Haram.—Passing out of St. Stephen's Gate, we turn to the rt., and a few steps bring us to the N.E. angle of the Haram. Here is unquestionably a considerable section of Jewish masonry facing both the north and the east; thus showing that the angle of the wall is original. This section projects $7\frac{1}{2}$ ft. from the general line of the wall southward, forming a corner tower $83\frac{1}{2}$ ft. long. The stones are all bevelled, beautifully hewn, and of massive proportions. One at the S.E. angle measures 23 ft. 9 in. long, 3 ft. high, and 5 ft. 2 in. wide. Others vary from 17 to 20 ft. in length. Five courses of them are nearly entire, and the quoin is ancient, or at least of ancient materials, almost to the top. This, as we shall see, was most probably one of the bastions of Antonia.

Next comes a line of wall extending 373 ft. to the Golden Gate. Along a portion of it several courses of ancient masonry will be observed, less massive indeed, and less carefully finished, than the tower; but still of high, perhaps of equal antiquity. Many of the stones are more than 8 ft. long, and one about half way down measures 18 ft. by 5. The general appearance of this part is that of a wall, somewhat carelessly constructed on old foundations, and of old materials.

The *Golden Gate* is one of the most striking features in the eastern wall. It is in the centre of a projection 55 ft. long, and standing out 6 ft. The portal is double, with semicircular arches profusely ornamented. The Corinthian capitals which sustain the entablature spring like corbels from the wall, and the whole entablature is bent round the arch. The exterior appearance, independent of its architecture, bears no mark of high antiquity. Any close

observer can see at a glance that it has been *stuck in* at a comparatively recent period, for it bears no resemblance to the massive stones along the lower part of the wall on each side; and indeed the new masonry around is sufficiently apparent. The architecture of the interior, at which a peep can be got through narrow windows in the walled-up portal, is very peculiar. In the centre is a range of columns, some Corinthian, some debased Ionic, with exaggerated capitals; and at the sides are corresponding pilasters. From these spring groined arches supporting the roof. Mr. Fergusson says of this interior—“The entablature is carried along the wall from pilaster to pilaster as a mere ornament, under an arch which is the real constructive form of the roof. The order is still purely Corinthian, but of so debased a character, that it could not have been executed even in the East before the time of Constantine, and as certainly cannot belong to the age of Justinian, or to any time approaching his period. The Ionic order in the centre is of a more debased character, but not unlike some of the latest specimens in Rome, and may have been copied from some local types, the original of which we do not now possess.”

South of the Golden Gate is a section of wall, rough and comparatively modern, but containing some large stones; it extends 110 ft. 8 in. to a small projection of 2 ft. From hence to the southern angle is 907 ft. 4 in. The masonry in the northern part of this section is rude and irregular, mostly projecting beyond the line of the wall. Towards the south are many large antique stones, but rough in the centre, and evidently not in their ancient places. Fragments of columns, too, are seen here and there; I noticed one of porphyry and 3 of verde-antique; another near the top of the wall will be remarked, projecting some feet. On this, says tradition, the prophet Mohammed will take his seat at the day of judgment to direct affairs in the valley below. (See above, § 31). As we approach the southern

corner, the ground sinks rapidly, revealing some lower courses of very large ancient stones, manifestly occupying their ancient places. The stones in the wall above them are scarcely less massive, but their rude disjointed aspect shows them to have been rebuilt at a comparatively recent period. There are here also two very large stones with a curved surface, as if for an arch.

The last 60 ft. of this side projects some 6 inches, and is the most beautifully executed and the best preserved part of the whole wall. At the angle 16 courses of the ancient bevelled stones remain, and there are probably many more now covered with rubbish. It forms, perhaps, one of the finest specimens of mural architecture in the world. “The joints are close, and the finishing of the bevelling and facing is so clean and fine that, when fresh from the hands of the builder, it must have produced the effect of gigantic relievo panelling. The ‘chief corner stones’ are 20 ft. long; and the eighth, counting upwards, is estimated at 7 ft. in breadth by 6 in height; and here should be noticed a space left, as if for a window, in the upper part. The material employed is a fine limestone, and is now clothed with that golden hue which a course of ages produces in southern climes.”

It will thus be seen that there is a section of this wall 1018 ft. long nearly in one unbroken line, extending from the south angle to the projection at the Golden Gate. If a line be drawn from this point westward, across the Haram area, it passes about 150 ft. north of the great mosk, cutting off a space measuring 1018 ft. by 926, which we may regard as pretty nearly coinciding with the area of the ancient Temple. It does not indeed form a mathematical square, as that area is represented by Josephus; but its sides are so nearly equal, that in popular language it might be so called. Other circumstances tending to corroborate this view I shall state afterwards. The tract to the north of the Temple was occupied by the fortress of Antonia.

Along the eastern wall of the Haram there is a narrow tract of comparatively level ground intervening between the foundations and the steep bank of the Kidron, now occupied by a Turkish cemetery. As we proceed southward it becomes narrower, until at last it is but a mere ledge: in fact, the southern angle of the wall stands on the very brow of the ravine, which is 130 ft. deep, while the height of the wall is nearly 80 ft. It will be at once observed how closely this agrees with the description of Josephus. In speaking of the lofty portico, or cloister, along the south wall of the Temple area, he says, "It continued from the eastern valley to the western; for *it could not possibly be extended farther*;" and he also states that, "if from its roof one attempted to look down into the gulf below, his eyes became dark and dizzy before they could penetrate to the immense depth." From the summit of the south-eastern angle it would still cause the brain to reel to look down into the depths of Jehoshaphat. It is worthy of remark also that the Jews seem to have bestowed especial care upon the corners of their buildings, which everywhere exhibit a greater degree of finish, and a better choice of material, than the plain wall. Their chief corner-stones, as seen in the Haram, are of fine proportions and surpassing magnitude, fitted no less for beauty than for strength. Does not this seem to illustrate some fine passages of Scripture? "Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation." (Is. xxviii. 16.) "That our daughters may be as corner-stones, cut after the similitude of a palace." (Ps. cxliv. 12.) The Saviour too is likened by the apostle to a "chief corner." *Ἀκρογωνίδιος* (Eph. ii. 20).

The South Wall.—The southern side of the angle corresponds in every respect to the eastern—the massive stones, the peculiar bevel, and the courses of masonry are the same. A fine view of it is given from a draw-

ing by Tipping, in Traill's 'Josephus,' There are here 15 ancient courses, but the 8 upper ones only run a few feet westward, and as the soil rises, doubtless from the accumulation of rubbish, the 5 lowest are soon concealed. 30 yds. from the corner is a walled-up gate with a pointed arch, in the upper or modern part of the wall. Beyond this only two courses of ancient stones are visible, and these are not so regular as those at the angle. We now come to 3 circular arches built up, about 25 ft. high by 14 wide, entering apparently to the vaults beneath the area (see below). These arches, though evidently of the Roman age, are of a much later period than the massive foundations. They may probably occupy the places of more ancient portals. Passing on, the stones of the only ancient course now above ground increase in size, and are better finished; they run quite up to a little heap of rubbish in the angle where the city wall joins that of the Haram. One of these stones is 23 ft. long; but most of them are set endways, forming a course measuring 6 ft. in height; they have bevelled edges and smoothly finished surfaces, and are, in fact, the pure Jewish type.

At 550 ft. from the eastern corner the city wall joins that of the Haram at right angles; and at the point of junction an interesting relic may be seen—a section of an arch, somewhat resembling in style and ornament that of the Golden Gate. The remaining portion of the arch is covered by the city wall, but just under the part exposed is a small grated window, rather difficult of access, through which we get a dim view of a long *subterranean avenue leading up an inclined plain and flight of steps to the Haram area*. This is one of the most remarkable pieces of antiquity in the whole of this noble structure. It is neither an easy nor a pleasant task, however, thoroughly to examine it; for surly peasants without, and jealous black guards (*blackguards* we might safely call them) within the Haram, are apt to annoy, if not abuse, the explorer.

Thanks, however, to the enterprising spirit and skilful pencil of Mr. Tipping, we are able to form an accurate idea of the avenue, and the gateway opening into it, without the trouble of actual inspection. It is now wholly covered, with the exception of the section referred to on the east side, by the modern building in which the city wall here terminates. In this building are two chambers adjoining the Haram, one of which is accessible from within the city wall. Entering the latter, Mr. Tipping got to the inner one through a broken part of a partition wall (since built up); and from it he found an opening through the ancient gateway to the long subterranean passage. This *ancient gateway* is double, and its total breadth is 42 ft. It is divided by a rectangular pier 8 ft. broad and 14 deep, having a semi-column on the inner end. This central pier, and the whole eastern and western jambs, are built of bevelled stones, of great size, highly finished, and manifestly of the oldest type. The ornamental arches are *stuck on*; and the small columns which now stand on each side of the double entrance are of modern date, having no connexion with the ancient work. Within the gate is a kind of entrance-hall, 63 ft. long by 42 wide; in the centre of which is a huge dwarf column, 21 ft. high and $6\frac{1}{2}$ in diameter—a single stone including the capital. The capital is peculiar, bearing traces of a perpendicular palm-leaf ornament, which Mr. Fergusson says is at least as old as the time of Herod. The roof is vaulted, of fine workmanship; the flattish arches springing from the central monolith and piers, and from pilasters at the sides. Its date cannot be ascertained, but it is probably of the time of Herod. Mr. Tipping's description of the interior is most important. "The broad division between the arches consists of bevelled stones of cyclopean dimensions. The sides of the long passage (north of the hall) are also built of huge roughly bevelled stones; but the walls of the hall are *apparently* plain and Roman, though of great size. This seeming

anomaly perplexed me for a long time; but at length, and while examining these side walls closely, I ascertained from visible traces that it (they) *had been bevelled*; but that, in order to construct side pilasters, corresponding with the central pillar, and bearing the two arches springing from it, the *beveling had been chiselled away*; thus affording a slight relief to the pilaster." Some of the stones in these walls are 13 ft. long.

At the northern end of this hall there is a rise in the floor of several feet, up the western section of which is a flight of steps. From hence the vaulted passage continues, with a gentle ascent, 200 ft.; a range of square ancient piers supporting the roof. From the upper extremity of the eastern aisle, as we may call it, a broad staircase leads up to the Haram area, opening about 30 ft. in front of the *mosk el-Aksa*. The pier at the upper end of the hall has a semi-column on each end; and next to it northward, instead of a pier, is a monolithic column.

Josephus states, as we have seen, that the southern side of the Temple area "had gates about the middle" (*πίλας κατὰ μέσον*). The easy and natural explanation of which language is, that there was a double gateway in the southern wall; and accordingly the double gateway still exists, affording proof no less of the accuracy of the historian, than of the identity of this section of the Haram with the ancient Temple area. The peculiarities, too, in the architecture, and the many changes which have been made in it, seem to lead us back to ages long prior to the days of Josephus or Herod, perhaps to the time of Solomon himself, of whose buildings it is said in Scripture that they were "of costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping. *And the foundation was of costly stones, even great stones; stones of ten cubits and stones of eight cubits.*" (1 Kings ~~xii.~~ ix., 10.)

With the west side of this noble

gateway, which is enclosed in a vaulted chamber of Saracenic work, the bevelled masonry ceases; and up to the S.W. corner we have a lofty wall of uniform and excellent workmanship, apparently all of the later Roman age. At the corner we again meet with colossal stones, bevelled edges, and smooth-hewn faces. The ground descends rapidly from the junction of the city wall to this place, and thus reveals lower courses of masonry which are carried round the angle, like those on the S.E.

The West Wall and Bridge.—The stones on the western face of this angle are still larger than any we have yet met with, while they preserve the same antique style of architecture. There are 4 courses of them above ground, and the lowest corner-stone is 30 ft. 10 in. long and $6\frac{1}{2}$ broad; the others vary from $24\frac{1}{2}$ to $20\frac{1}{2}$ and under by 5 ft. in height. They are much worn by time, but still on most of them the Jewish bevelling is distinctly seen. There can be no doubt, therefore, that this is the original termination of the Temple area. The nature of the ground and the course of the valley make it evident that this angle is founded, as Josephus describes it, on the shelving side of Moriah, and originally impended over the Tyropœon, now greatly filled up with rubbish. How much it is filled up may be roughly estimated by a glance at the city wall, which crosses the valley 100 yds. to the S. On the inside it is only some 10 or 12 ft. high, while on the outside it is more than 50. It would be most interesting to make a series of excavations at this place, and across the valley to the brow of Zion. There can be little doubt that the foundations of the Temple wall would be found even still more colossal than the portion now seen; and stones might be discovered perhaps to rival those of Bâ'albek.

The Bridge.—But at the distance of 39 ft. from this angle is one of the most interesting remains of antiquity in Jerusalem, for the discovery of

which we are indebted to Dr. Robinson. Here are three courses of huge stones projecting from the wall, and forming a segment of an arch. One of them is $20\frac{1}{2}$ ft. long, another $24\frac{1}{2}$, and the rest in proportion. The arch itself extends 51 ft. along the wall. The section which remains was measured by Dr. Robinson, who makes the chord $12\frac{1}{2}$ ft., the *sine* 11 ft. 10 in., and the *cosine* 3 ft. 10 in. Supposing the arch to be semicircular, this would give a diameter of about 41 ft. The distance from the wall across the valley to the precipitous rock of Zion is 350 ft., which is the proximate length of the ancient bridge. Making allowance for the width of the piers, and the abutment on Zion, five such arches would be required to span the Tyropœon.

There can be no reasonable doubt that the whole of the substructions we have examined on the E. and S. belonged to the original Temple area, and that the remains of this arch are coeval with the most ancient work now visible. We have for so far observed also a close correspondence between the descriptions of Josephus and the existing remains; and now, in this bridge, we find another remarkable accordance with the statements of the historian. He remarks incidentally in different places that a "bridge," *γέφυρα*, connected the Temple with the upper city on Zion; that it was at the lower end of the Xystus; and that the space between the Temple wall and the Xystus was so short, that Titus standing on the former was able to hold a parley with the Jews in the latter. Now, in exact accordance with these statements, we find the fragment of this colossal arch, just in the very spot where a student of Josephus would have looked for it—on the W. cliff of the Temple mount, and at the nearest point to the precipitous side of Zion.

The identity, and the very reality, of this bridge have been keenly disputed, like everything else in and around the city; but I have no intention of dragging my reader into the confusion of such an arena. I will only say, with

a recent visitor to the Holy City, "that it seems surprising that any dispute could arise as to the import of this fragment." The precise date of the arch cannot now be determined; one thing, however, is clear, that it is coeval with the massive foundations at the southern angles of the area. It must thus be referred to a period long antecedent to the time of Herod, inasmuch as the magnitude of the stones, and the character of the masonry, as compared with any other known monuments of that monarch, or of his age, seem to point to an earlier origin. The peculiar bevel, already often mentioned, was never used by the Romans. It is found on the earliest Persian monuments of Passargadæ, where Cyrus and Cambyzes resided from B.C. 560 to 522; but even there the stones are not so massive as those in the Haram. In a few Greek buildings of the best age it is also found; but the stones used are comparatively small, and their size more uniform. It is quite different from the well-known Roman rustic masonry.

The bridge between the Temple and Zion is first definitely mentioned during the siege by Pompey, 20 years before Herod was made king. The party of Aristobulus are represented as retreating from Zion into the Temple, and breaking down the bridge behind them. (Joseph., *B. J.* i. 7, 2.) The real meaning of the "ascent by which Solomon went up to the House of the Lord," as mentioned in 2 Chron. ix. 4, and 1 Kings x. 5, has been so much controverted by critics of the highest authority, that I have not referred to it above. The Hebrew word is radically the same in both places, and means simply an "ascent," whether by stairs or otherwise. It was one of those wonders of Jerusalem which especially excited the astonishment of the queen of Sheba. In 1 Chron. xxvi. 16, the same "ascent" appears to be referred to in the account of the appointment of the porters to their several stations in the Temple. "To Shuppim and Hosah (the lot fell) westward, at (so I render the word *שׁוּפִים*) the gate Shallecheth,

by the causeway (or viaduct) of the ascent." The word translated "causeway" is *מַעְבָּר*, which means originally "a raised way" or "viaduct" of whatever kind, and then a "staircase." Now, laying aside all minute verbal criticism, and taking the plain rational view of the several passages, would it not strike one that there is *some specific and very remarkable approach* to the Temple here referred to; and that it was in some way *appropriated to the use of the king*? Mr. Williams "is confident" that it was a mound of earth over the valley; and Dr. Robinson thinks allusion is made to the beauty of the staircases around the Temple; but neither of these would seem to answer fully to the description in the above passages. May we not identify this wonderful "ascent" with that "viaduct" which Josephus afterwards refers to as *leading from the royal palace on Zion to the Temple area*, the colossal remains of which still call forth our wonder and admiration? Such a monument of genius and power might be expected to make a deep impression on the mind of the queen of Sheba: "And when the queen of Sheba had seen the wisdom of Solomon, and the house he had built . . . and his ascent by which he went up into the house of the Lord, there was no more spirit in her." (1 Chron. ix. 3, 4.)

A difficulty has been suggested arising from the supposed late origin of the arch. It is now certain, however, that the *principle* of the arch was known and practised in Egypt long before the age of Solomon. "Many of the tombs and chambers round the pyramids are roofed by stone arches of a semicircular form, and perfect in every respect as far as the principles of the arch are concerned. Behind the Rhamesion at Thebes there are a series of arches in brick, which seem undoubtedly to belong to the same age as the building itself; and Sir G. Wilkinson mentions a tomb at Thebes, the roof of which is vaulted with bricks, and still bears the name of Amenoph I., of the 18th dynasty (B.C. 1550). . . . In his researches at

Nimroud, Layard discovered vaulted drains and chambers below the N.W. and S.E. edifices, which were consequently as old as the 8th or 9th centy. before our era. . . . The city gates at Khorsabad were spanned by arches of semicircular form, so perfect, both in construction and in the mode in which they were ornamented, as to prove that in the time of Sargon the arch was a usual and well-understood building expedient, and one consequently which we may fairly assume to have been long in use."—Ferguson's *Handbook of Architecture*, p. 252. These remarks are of great importance, as they remove the only rational ground of doubt as to the remote antiquity of this colossal fragment. We may, therefore, refer it back either to the age of Solomon, the style of whose mural architecture, as described in Scripture, corresponds with the massive foundations of the Haram; or at least to the time of his immediate successors, who, according to Josephus, built up here immense walls, "immoveable for all time."

What thrilling associations, then, do these sacred stones call up to the mind! Across the bridge, supported by them, the dwellers on Zion were wont to pass over to the "Holy Mount" to worship God in His sanctuary. Across it the kings and princes of Israel proceeded in state to pay their vows to the Lord. And when the temple was burned to the ground, and the sanctuary polluted by the "abomination of desolations," Titus took his stand probably over the very spot where these stones now spring from the ancient wall, to make a last appeal to the remnant of the Jews to save themselves from farther carnage by submission to the Roman arms. . . . I will only add that the engravings of this arch, the southern gateway, and the south-eastern and south-western angles of the Haram, in Traill's 'Josephus,' from Tipping's sketches, are as accurate as they are beautiful. To such as may not be able to enjoy the privilege of seeing with their own eyes, these engravings will
[*Syria and Palestine.*]

give the best idea of what remains of the Jewish Temple area.

Passing the remnants of the arch, we observe several courses of ancient masonry running up to the first group of buildings, which abut upon the Haram wall, completely covering it. Here stands the now well-known house of Abu S'âd, which is built partly within and partly without the Haram. It was doubtless the peculiar position of this house which caused the English engineers to make such a serious mistake in laying down the line of the western wall, representing a projection of no less than 140 ft. The careful examinations of Dr. Robinson in 1852, tested by many others since that time, prove the whole wall to be in a straight line. The arguments, therefore, based by Mr. Williams upon the supposed projections fall to the ground.

The *Place of Wailing*.—Passing round the house of Abu S'âd, and winding through some narrow, crooked lanes, which it would be vain to attempt without a guide, we reach another most interesting section of the ancient wall,—the Jews' Place of Wailing. There is here a small quadrangular paved area between low houses and the Haram, from 40 to 50 yards north of Abu S'âd's house. In the wall are 5 courses of large bevelled stones in a fine state of preservation; though the joints in the lower courses are in some places much worn, and here and there displaced, probably from the kisses of generations of mourners, and the shocks of successive earthquakes. Here the Jews have been permitted for many centuries to approach the precincts of the temple of their fathers, and bathe its hallowed stones with their tears. It is a touching scene that presents itself to the eye of the stranger in this retired spot each Friday: Jews of both sexes, of all ages, and from every quarter of the earth, are there raising up a united cry of lamentation over a desolated and dishonoured sanctuary. Old men may be seen tottering up to these massive

stones, kissing them with fond rapture, burying their faces in the joints and cavities, while tears stream down their cheeks, and accents of deepest sorrow burst from their trembling lips. Well may the poor Jews repeat the words of the Psalmist (lxxxix. 1, 4, 5), "O God, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps. We are become a reproach to our neighbours, a scorn and derision to them that are round about us. How long, Lord?, wilt thou be angry for ever? shall thy jealousy burn like fire?"

"Oh! weep for those that wept by Babel's stream,
Whose shrines are desolate, whose land a dream;
Weep for the harp of Judah's broken shell;
Mourn—where their God hath dwelt the goddess dwell!"

At the southern end of this little area is a low and comparatively modern wall, over which the adventurous explorer can easily climb. From it he descends into a little deserted court (at least it was so in '54 and in '57), and thence into a gloomy chamber in the angle between the Haram wall and the house to the south. Here, in the midst of fine Jewish masonry, is a *huge section of a gateway*. The lintel is 7 ft. in depth, and measures 16 in length to the place where it is covered by the wall of the house. This gateway is mentioned by Aly Bey, who saw it from the interior, and says "the superior portion consists of a single stone 20 ft. long." It was more recently seen by Dr. Barclay, and I noticed it in 1854, and also during the present year. There can scarcely be a doubt that this is one of the gates of the Temple area, most probably the *second* from the S., which Josephus mentions as opening into the *Suburb*. The first gate, he states, led to the king's palace by a passage over the intermediate valley—the bridge I have already described. Two more opened on the *Suburb*; and the first of these is doubtless that now before us. It is worthy of notice that this gate is

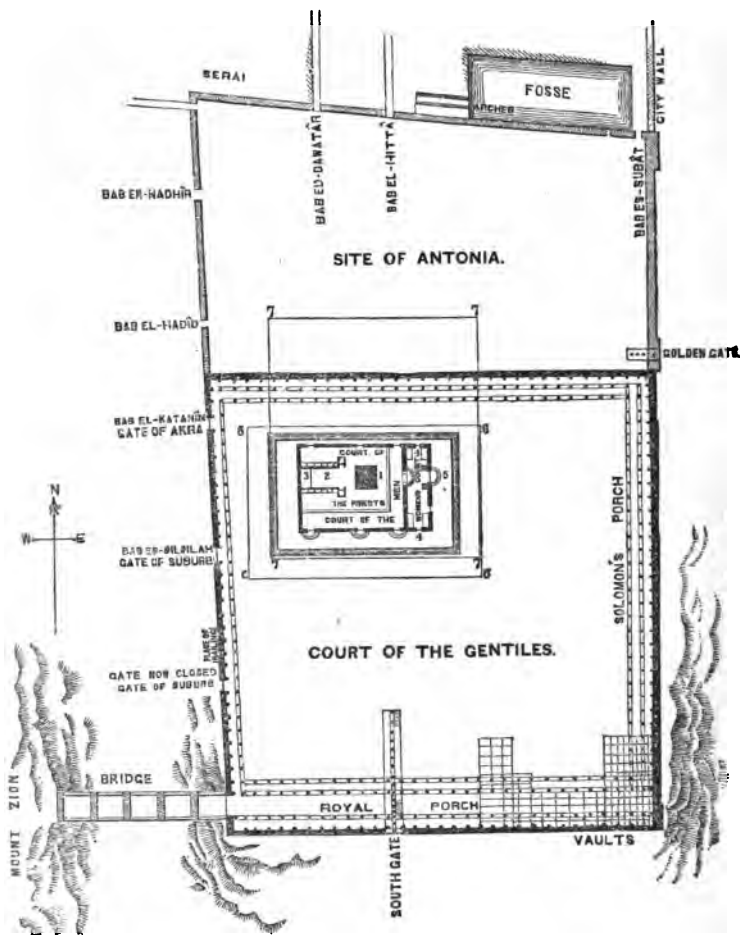
considerably S. of the point where the ancient northern wall of Zion would naturally join the W. side of the Temple; and this serves strongly to corroborate the view stated above, that the section of the city called by Josephus the *Suburb* lay, partly at least, in the valley of the Tyropœon.

To the N. of the Place of Wailing the wall of the Haram is completely covered with modern houses; but both Mr. Catherwood and Dr. Barclay, who enjoyed many opportunities of peeping into houses and courtyards inaccessible to others, state that there is far more of the original Jewish masonry in the W. than in any other of the sides; and that in some places it rises to a height of more than 30 ft.

Bab es-Silsilah, "the Gate of the Chain," is the next point where we can approach the line of the ancient wall; and it forms the principal entrance to the Haram. It is situated at the end of the Street of David, which leads through the city from the Yafa Gate, and is about 270 ft. N. of the ancient portal referred to above. This may probably be the site of the *second* gate opening from the temple area into the *Suburb*; as in such a massive wall the old gateways would naturally be preserved. The present gate is double, and is ornamented with twisted marble columns, and other Saracenic decorations. Just in front of it is a beautiful little fountain, with a wheel ornament over it, probably taken from some old church.

At the end of a covered bazaar, about 270 ft. N. of the "Gate of the Chain," is *Bab el-Katanin*, the "Gate of the Cotton Merchants." It is also purely Saracenic in its style; and from an inscription over it, appears to have been erected, or repaired, in A.H. 737. During the time of the crusades there were only two gates in the W. side of the Haram; most probably this one and the preceding. They are both opposite the platform on which the great mosque stands, and afford the most direct access to it from the great

PLAN OF THE TEMPLE AT JERUSALEM.



1. Altar of Burnt Offering.
2. Holy Place.
3. Most Holy Place.
- 4, 4. Gates of the Women.

5. Great Gate.
- 6, 6. Barrier between outer and inner Courts.
- 7, 7. Extent of modern Platform.

body of the city, and from the citadel. A tradition of considerable antiquity identifies Bab el-Katanin with the *Beautiful Gate* of the Temple, where the apostles John and Peter healed the impotent man. (Acts iii.) On this account Christians are now permitted to approach it more freely than any other gate of the Haram.

This may perhaps be the site of the gate mentioned by Josephus as leading to Akra, "where the road descended into the valley by a great number of steps, and thence up again by the ascent." (*Ant.* xv. 11, 5.) It is not far, as we shall see, from the northern limits of the Temple area. It is worthy of particular notice that this gate, the Gate of the Chain, the gate beside the Wailing Place, and the fragment of the bridge, are at nearly equal distances—probably accurate measurements might show them to be exactly so. Does not this fact tend in some degree to prove their identity with the four western gates of the Temple?

About 180 ft. farther N. is *Bab el-Hadid*, the "Iron Gate," apparently of later date than the former. Farther N. 250 ft. is *Bab en-Nadhir*, the "Gate of the Inspector;" where, tradition says, the angel Gabriel tied Mohammed's winged horse Borak, on the night of his journey to heaven. There is still another small portal at the N.W. angle. All these gates are approached by narrow lanes branching off from the street which follows the central valley from N. to S.

SITE OF THE TEMPLE DETERMINED.

Our survey of the exterior walls has shown us that the eastern, southern, and at least the lower portion of the western walls, have foundations of remote antiquity; that the western wall from Bab el-Katanin southwards, the whole of the southern wall, and eastern as far as the Golden Gateway, run in nearly unbroken lines, and ex-

hibit all the marks of having constituted from a remote period one building; that the style of architecture is precisely such as we learn from the Scriptures and Josephus was used by Solomon and his successors on the throne; that the remains of the southern gates, and of the remarkable bridge mentioned by Josephus, still exist. We are therefore led to conclude that this section of the Haram, forming nearly a square, is identical with the platform of the ancient Temple.

Both Josephus and the Talmud describe the Temple area as a square, of which each side measured, according to the former *a stadium*, according to the latter 500 cubits. The Greek stadium was about 204 yards; but the length of the Jewish cubit is very uncertain, though it is generally thought to have been 21 inches. Josephus, therefore, gives each side of the area at 612 ft.; and the writers in the Talmud at 873 ft. Is it not probable that both were mere approximates from memory? However this may be, there can be little doubt that the area, to the eye, presented the appearance of a square. Now the breadth of the Haram is, as we have seen, 926 ft., and its length to the south side of the Golden Gate 1018 ft.; if we draw a line across it, at right angles to the Golden Gate, we have a section on the S. which in all probability corresponded to the Temple area. It is not a square, but it would be called so in popular language. The northern line thus indicated, as may be seen from the accompanying plan, falls about 150 ft. N. of the great moak, and about the same distance N. of Bab el-Katanin.

We shall now examine more carefully the interior of this section, with a view to identify the site of the temple itself, or *Naos*, and of the several courts and cloisters by which it was encompassed. The general outline of the building, as described by Josephus, has already been given, and must be kept in mind. We learn farther from the Talmud that the holy house itself stood in the north-

western part of the enclosure. "The greatest space was on the S.; the next on the E.; the next on the N.; and the last on the W."—That is to say, the building was in the north-western part, but, the length of it being from W. to E., the space left next the western wall was less than that on the N. This description, which appears to agree with some incidental notices of Josephus, is most important; it is just such as the form of the site, compared with the statement of Josephus that the *Naos* was erected on the *rocky summit*, would lead us to expect.* Toward the north-western angle of the section described, beneath the dome of the great mosk, is the projecting crown of Moriah—a broad irregular mass of limestone rock; over which, as marking the site of their former Temple, the Jews were accustomed to wail during the 4th century. This rock has been also, ever since the city was captured by Omar, one of the most venerated spots of Muslem tradition and devotion. Even the Christians of the middle ages believed it to be the place over which the destroying angel stood when about to smite Jerusalem. It occupies the greater part of the space beneath the dome; it is about 60 ft. across and 5 high; in a few places are the marks of chiselling. At the S.E. side is an irregular excavated chamber, averaging about 7 ft. in height. This, Mohammedans affirm, was the praying-place of Abraham, David, Solomon, and Jesus; and they call it "the Noble Cave." Within are two small marble altars; that on the rt. hand as you descend the steps is called Makâm Suleimân, and that on the left Makâm Dâûd; a niche on the S.W. is called Makâm Ibrahim, and another at the N.W. Makâm Jibraîl. A small stone altar at the N.E. angle is dedicated to Elias. In the centre of the roof is a cylindrical aperture, through the whole thickness of the rock; and beneath it we may observe a small slab of marble, covering, it is said, a deep cavity, to which Muslems give the name *Bir el-Arudh*, "the Well of

Spirits." Some say it is the gate of Paradise, others the door of Hell. The following description given by the author of the 'Jerusalem Itinerary,' who visited the city in A.D. 333, is worthy of special notice in connexion with this rock and cave. "There are in Jerusalem two great ponds at the side of the Temple, one on the rt., and the other on the left, made by Solomon. There is there also a crypt where Solomon tortured the demons. There is there also (connected with the Temple) a corner tower of great height. There are there also immense subterranean reservoirs of water, and tanks constructed with great labour; and in the very site (*in aede ipsa*) where the Temple stood which Solomon built... are two statues of Hadrian. And not far distant from these statues is a *pierced rock*, to which the Jews come every year, and anoint it with oil, wailing and rending their garments." (*Itin. Hier.*, ed. Wess., pp. 590-2.) We thus see that early in the 4th centy. the true site of the Temple was well known to the Jews; and the mention of the *pierced rock* enables us at once, when connected with other circumstances, to identify the precise place. The "sacred rock" of the Muslems is the same which was revered by the Jews. Jerome too informs us that the statue of Hadrian had been placed on the site of the "Most Holy Place."

This singular projecting pierced rock we may thus safely assume to be the "threshing-floor of Araunah the Jebusite," where David sacrificed, and which became afterwards the site of the great altar of burnt-offering. (1 Chron. xxii. 1.) We learn from the *Middoth* (a tract of the *Mishna* which treats of the Temple) that at the south-eastern horn of the great altar was a spot in the pavement where a ring was fixed in a slab, beneath which was an opening to a cave for the purpose of cleansing the drain around the altar, and receiving the blood. So then the "Noble Cave" was just the cesspool of the altar of burnt-offering. The immense number of victims often sacrificed at one

time would evidently need some such arrangement. The altar was 32 cubits square, and thus covered nearly the whole surface of the rock.

The position of the great altar being determined, we can easily approximate to the places of the *naos* and the courts. To attempt anything more than an approximation would be useless. The measurements given in Josephus and the Middoth are confused, and sometimes contradictory; but the accompanying plan will show the relative positions of the several places. The altar of burnt-offering was in front of the *naos* eastward; and none but priests were permitted to enter the small court containing these two. Without this, and lower than it, was the court for the men; and beyond it, eastward, the women's court. These were encircled by a high wall, and stood on a platform from which steps led down, without the wall, to the outer court. This platform probably coincided pretty nearly with the southern section of that on which the great mosk now stands. The outer court, occupying by far the greater part of the whole area, was a place of common resort—a park, in fact, for the people of Jerusalem, and for strangers visiting the city. It was from it the Saviour drove the money-changers and merchants. (Matt. xxi. 12, 13.) Into it opened the four gates from the city on the W., and the double gateway from Ophel on the S., the long passage from the latter penetrating underneath the "royal porch" to the centre of the court. One striking feature of this court was that it was almost wholly, if not wholly, artificial; the platform being supported by massive exterior walls, and the space within them partly filled up with earth, and partly sustained on piers and arches.

The Vaults.—The piers and arches supporting the Haram area form extensive vaults, which were partly explored and measured by Catherwood, and more recently by Dr. Barclay. The only known entrance to them at present is at the south-eastern corner,

where a small dome is seen from a great distance overtopping the wall. Beneath it a flight of steps leads down to a square subterraneous chamber, in the middle of which, laid on the floor, is a sculptured niche, in the form of a sarcophagus, with a canopy over it: it is called the "cradle of Jesus." From it is a descent by another staircase to a spacious crypt, containing, so far as has yet been explored, 15 rows of square pillars, measuring about 5 ft. on each side, and constructed of massive bevelled stones placed singly one over the other. The intervals between the rows are usually, though not uniformly, regular; and the pillars of some of the ranges are of a larger size. In each row the pillars are connected by semicircular arches; while the vault intervening between the rows is formed by a lower arch—a segment of a circle. From the entrance at the S.E. corner, for about 120 ft. westward, the ranges extend northward about 200 ft., where they are shut up by a modern wall. For about 150 ft. farther W. the vaults are closed up in like manner at less than 100 ft. from the southern wall; and to judge from the wells and openings in the area above ground, they seem to have been walled up, that the northern portion of them might be converted into cisterns. Beyond this part, toward the W., they again extend 60 ft., where they are terminated by a wall filling up the intervals of one of the rows of columns. They thus terminate about 150 ft. east of the mosk el-Aksa. How much farther they ran westward is now unknown. I believe Dr. Barclay could find no entrance to vaults W. of those now described. There can be little doubt, however, that they extend to the western wall. The natural surface of the hill rises rapidly towards the N.; the columns on the S. are thus about 35 ft. high, while those on the N. are not more than 10. In the long passage above described as running from the southern gate, underneath the mosk el-Aksa, is a door, now walled up, opening to the eastward, which in all probability led into the vaults. In the S.W. cor-

ner of the Haram, in and around the mosks of Abu Bekr and the Mug-hâribeh, are several deep wells which may be crypts now converted into cisterns.

As to the age of these vaults, the style and massive proportions of the masonry seem to prove that they are coeval with the oldest part of the external walls. We know besides that the whole platform was constructed long antecedent to the age of Herod ; and it is difficult to see *how* these could have been erected after the construction of the platform. They may have been repaired, some of them perhaps rebuilt, by him, and some repairs may have been made at a still later period ; but the design and masonry of the piers point to a much earlier date. We have no reason to think that Herod ever touched the foundations of the Temple area, except perhaps to make a subterranean passage to it from the tower of Antonia.

But it has been strongly urged by recent writers that an objection to the Jewish origin of these vaults is found in the silence of the Jewish historian regarding them. A similar objection might be brought against many other antiquities. Still it is as well to examine Josephus with care to see whether he is altogether silent on the subject. "After the investment of the city by Titus," he writes in one place, "a tumult arose in the Temple during the feast of unleavened bread. The party of the tyrant John got possession, by stratagem, of the fane (*naos*), or holy house itself ; and in the confusion which ensued, many leaping down from the battlements took refuge in the subterranean vaults of the Temple area." (*B. J. v. 3, 1.*) In like manner, after the capture of the city, the tyrant Simon, who with others endeavoured to make his escape by subterranean passages from Zion, being foiled in the attempt, suddenly appeared from the ground in white on the place where the Temple had stood, in the vain hope of terrifying the guards. These accounts imply that there were here vaults and passages underground of considerable extent. The Roman

historian, Tacitus, also can only refer to these vaults when he speaks of *templum in modum arcis, fons perennis aquæ, cavati sub terra montes, et piscinæ cisternæque servandis imbris*. "A temple like a citadel ; a perennial fountain ; mountains hollowed out beneath ; and both tanks and cisterns for rain-water."

Another objection to the Jewish origin of these vaults is based on the statements of Procopius, and it requires notice here not only because of the apparently clear and full account of them given by this historian, but also because a large number both of scholars and architects have deemed the objection conclusive. Procopius ascribes the whole of these substructions, exterior walls, vaults, and passages, to Justinian. That emperor erected a ch., in honour of the Virgin, of great extent and splendour ; and it must be admitted that the story of its erection, as given by Procopius, would lead to the conclusion that the massive stones in the outer walls, and inner piers, were all quarried, hewn, and built up by Justinian's skilful workmen—if we could only believe it. I think, however, there is sufficient *prima facie* evidence to show that the whole narrative must be classed with those Arabic inscriptions found in such numbers in this land, which ascribe the erection of almost every monument of antiquity to some *sultan* or *emir* of the middle ages. Every man who repaired a building is, in these laudatory inscriptions, said to have erected it. Procopius wrote something in this style. Justinian probably repaired the substructions of the ancient temple-enclosure. The debased Corinthian columns, and patchwork ornament stuck on the southern gateway, are his. They are of that era. But it would be a strange anomaly to ascribe to him the massive bevelled masonry of the external walls, internal passages, and pillars. None, I think, who carefully examine them, and compare them with other monuments, will venture to do so. Procopius was a royal favourite—historiographer to the court ; and there is

every reason to believe that his work, *De Edificiis Justiniani*, was strongly seasoned with flattery.

The Cloisters of the Temple.—Along the whole southern side of the outer court extended the noble cloisters of Herod—the *Stoa Basilica*. This was one of the most remarkable of all Herod's magnificent works; and its position, stretching from valley to valley along the summit of the massive wall, must have rendered it an object of striking grandeur from almost every point of view in and around the city. It consisted of 4 rows of Corinthian columns, forming a central nave and side aisles. Each aisle was 30 ft. wide and 50 high; while the nave measured 45 ft. wide and 100 in height, thus rising into a clerestory of unusually large proportions. The shafts of the columns were monoliths of white marble; and the roofs of cedar elaborately carved. Some idea may be formed of the plan and appearance of this structure by a glance at the interior of Santa Maria Maggiore, at Rome, but the latter is less than one-third of its length. The nave of these cloisters was exactly opposite the bridge leading from Zion to the Temple area, and corresponded with it in breadth, as may be seen by a comparison of the site and breadth of the ruined bridge with the measurements of Josephus.

Along the eastern side of the Temple court extended *Solomon's Porch*, where Jesus was wont to walk (John x. 23), and where the multitude crowded round Peter and John after they had cured the lame man (Acts iii. 11). This porch, or *stoa*, consisted of a double range of cloisters, between 3 rows of columns. It was of great height, and its commanding position on the eastern brow of Moriah, over the deep valley of the Kidron, made it look still more so. There were also ranges of cloisters along the other two sides, but Josephus does not speak specially of them.

Such then was the position, and such the arrangement, of the Temple and its courts, so far as we are able to

understand the descriptions of ancient authors when compared with the site. The appearance of the whole structure must have been strikingly grand. The lofty massive wall supporting noble colonnades; the inner court rising in regular and richly ornamented terraces above the outer; the golden fane overtopping them all,—formed a group seldom surpassed, and amply justifying the glowing descriptions of the Jewish historian. The general plan resembled that of the great Temple of the Sun at Palmyra, and that of Damascus was probably similar. The temple at Bâ'albek had also a cloistered court, which was supported on substructions still more massive than those at Jerusalem.

§ 41. THE FORTRESS OF ANTONIA.

We have as yet only disposed of a section of the Haram, and the reader will naturally inquire, "Is it not all ancient?" "What building then occupied the northern section?" Josephus answers, "The fortress of Antonia" (*Ant.* xv. 11, 4). This, of course, like every other site, has been a subject of long and learned controversy, but to me the matter seems so clear and conclusive that I feel no hesitation in following Dr. Robinson. As there has been so much argument upon the question, I may give here a brief summary of the grounds upon which it is made to cover the *whole extent* of the Haram N. of that section occupied by the temple.

Nehemiah mentions a *palace*, or rather fortress, בֵּיתֵהָ, "which appertained to the Temple" (ii. 8); and in this Hebrew word *Birah* we have probably the origin of the Greek *Baris*, *Bapis*, which, Josephus tells us, was the name of the fortress subsequently called *Antonia*. It was erected, or rebuilt, by the princes of the Asmonean family, probably by Judas Maccabæus, when he restored and cleansed the Temple and built a wall round it (B.C. 164). It may have been again re-

paired and enlarged by Simon (B.C. 140); but it was Herod the Great who finally constructed it with such splendour as is described by Josephus.

According to this historian, Antonia was the fortress of the Temple, as the Temple was of the city. It stood upon the N. side of the Temple area, τῷ βορείῳ κλίματι τοῦ ἱεροῦ, νοτ τοῦ ναοῦ. "The general appearance was that of a tower, with other towers at each of the 4 corners, 3 of which were 50 cubits high, while that at the S.E. angle rose to an elevation of 70 cubits, so that from thence there was a complete view of the Temple" (B. J. v. 5, 8). It was thus a quadrangular structure, and Josephus farther informs us that within it had all the extent and arrangements of a palace; apartments of every kind, courts surrounded with porticoes, baths, and broad open spaces for encampments; "so that its various conveniences gave it the appearance of a town, and its magnificence that of a palace. Where it joined the colonnades of the Temple area, it had passages leading down to both, through which the guards descended, and disposed themselves about the cloisters in arms, at the festivals, to watch the people." It appears also to have had an *acropolis*, ἀκρόπολις ἐγγωνίας, upon a rock at the N.W. corner of the Temple, which was also called a tower (πύργος); whereas Antonia, as a whole, is never spoken of but as a *fortress* (φρούριον). The rock on which the acropolis stood was 50 cubits high, and was covered over from the base to the top with hewn stones. Antonia was detached from the hill Bezetha, which lay on its northern side, by a fosse of immense depth, excavated so as to cut off all communication, and to make the battlements more elevated.

"Along with the preceding description of Antonia, it is likewise to be borne in mind (says Dr. Robinson) that the area of Solomon's temple was originally a square, measuring a stadium on each side, or four stadia in circuit; which circuit was enlarged by Herod to six stadia, including Antonia; thus enclosing double the

former area, or two square stadia instead of one. From this account it would strictly follow that the area of Antonia also was a square measuring a stadium on each side. But as Josephus was writing at Rome, without actual measurements, and after an absence of many years from Jerusalem, the statement can be regarded only as a general estimate expressed in a popular form. It may also be remembered that, according to the measurements already given, the present Haram area is 1529 ft. in length from S. to N., by about 926 in breadth; thus having on the N. an extension of about 600 ft. more than a square. It is not necessary, however, to suppose that the Temple enclosure formed an exact mathematical square; for in an area of such extent, even if the length were much greater than the breadth, it would still in popular language be called a square."

It appears also, from many incidental notices in Josephus, that the Temple and this fortress were regarded as *one building*. When Pompey attacked the Temple on the N., the fortress was standing, and the deep fosse which separated it from Bezetha is spoken of; but the whole structure is called "the Temple." So also there was an old oracle which stated that "the city and Temple would be captured when the Temple should become four-square;" and this the Jews believed fulfilled when Antonia was taken and destroyed; and farther, Josephus in speaking of the cloisters of the Temple area says that "their entire circuit, including Antonia, measured six stadia."

All these things tend to prove that the fortress of Antonia occupied the whole northern section of the Haram; and new light is thus thrown on the very interesting remains still existing. The projecting rock at the N.W. angle, beneath the palace, is the site of the "Tower of the Corner," or citadel of Antonia. The deep trench called the "Pool of Bethesda" is a portion of that "fosse of infinite depth" which separated the fortress

from Bezetha. The massive foundations at the N.E. angle belonged to one of the corner towers of Antonia. The projection at the Golden Gate marks the site of the great tower at the S.E. of the fortress, whose height was 70 cubits, and which overlooked the whole Temple courts. The huge bevelled stones belonged to the ancient *Baris* of the Maccabees, and formed a part, perhaps, of the fortress *Birah*, of which Nehemiah speaks. The whole area, 500 ft. long by nearly 1000 broad, is not too large for the cloistered courts, baths, barracks, and royal chambers described by Josephus.

§ 42. *Subsequent history of the platform of Moriah.*—At what time, and in what way, the ancient area of the Temple and Antonia assumed the form of the present Haram is unknown. Titus left the whole a mass of scorched and smoking ruins. The acropolis of Antonia was razed to its foundations by the Romans, in order to obtain more space for the mounds erected against the Temple; and then perhaps a section of the very rock on which it was founded was cut away, as we see it at the present time. Some 50 years after the destruction of the city by Titus, the emperor Adrian rebuilt and fortified it; and erected a splendid temple to Jupiter on the site of the Jewish Temple, setting up an equestrian statue of himself on the very spot formerly known as the "Holy of Holies." This statue was still standing in the days of Jerome, late in the 4th centy. The author of the *Jerusalem Itinerary* saw it in the year A.D. 333; and Jerome himself, residing so long at Bethlehem, must have been personally familiar with all the antiquities in and around the Holy City. It is probable that Adrian levelled off the great platform as it now appears. The Golden Gate may be of this era, though Mr. Fergusson states that it *could not* have been erected prior to the time of Constantine. It bears the marks, however, of different ages; and this can only be accounted for by supposing it to have been re-

modelled and repaired long subsequent to its original construction. We have no account in ancient history of any building having been erected by Constantine, or during the 4th centy., on the Temple mount.

§ 43. *The Mosk el-Aksa.*—About the middle of the 6th centy. the emperor Justinian built a magnificent basilica in Jerusalem in honour of the Virgin. Procopius' account of its construction, and the theories founded upon it, have already been referred to. (§ 40.) His description of the site and plan of the building appears to justify us in concluding that the church of Justinian was identical with the present Mosk el-Aksa. This mosk stands close to the S. wall, and near the S.W. corner of the Haram. It has been universally regarded by Oriental Christians and Frank Catholics as a ch. of the Virgin; and all travellers, artists, and architects, with the single exception, I believe, of Mr. Fergusson, have concurred in this opinion. Procopius represents it as placed upon the loftiest hill of the city, where there was not space enough to allow of the prescribed dimensions, so that they were obliged to lay the foundations on the S.E. side, at the bottom of the hill, and build up a wall with arched vaults to support that part of the building. The stones in the foundations were of great size. They were hewn from the mountains "which rise to an extraordinary height immediately before the city," and, being skilfully dressed, were carried to their places as follows. "First, they made wagons of a size equal to the rocks, and placed a single stone on each; then forty oxen, chosen by the emperor's order for their excellence, drew the stone to the destined spot." We see at once from these remarks that the writer described wholly from report, or else he would not have represented the ch. as on the top of the *highest hill of the city*. Having heard of the massive substructions, he, either from ignorance, or for the sake of flattering his royal master, ascribed them to the emperor,

and garnished his story with the account of the wagons and oxen. The exact form of the ch. as first erected cannot now be easily made out.

This ch. escaped destruction when the city was sacked by the Persians under Chosroes II. In A. D. 636, when the khalif Omar took Jerusalem, it appears to be referred to under the name of the Church of the Resurrection. The khalif, when in search of the site of the Temple, was led to it by the patriarch Sophronius, and prayed in it—the place where he prayed is still shown. Nearly 1½ centy. later el-Mahdi, the 3rd khalif of the Abasides, found it in ruins, and ordered it to be rebuilt. The mosk was then narrow and long, but its length was diminished, and its breadth increased, by the Arab architects. On the capture of the city by the crusaders it again became a Christian temple, and was called, somewhat vaguely, *Palatium, Porticus, seu Templum Solomonis*, “the Palace, Porch, or Temple of Solomon;” and these names it retained among Franks down to the 16th centy. A part of it was assigned by Baldwin II. to a new military order, who from this circumstance took the name of *Knights Templars*. The king himself appears to have inhabited it for a time. The Templars built a wall in front of the great *Mihrâb*, and used it as a granary; but the whole was remodelled and purified by Saladin.

The mosk el-Aksa has the form of a basilica of seven aisles. It is 272 ft. long by 184 wide, over all, thus covering about 50,000 square ft., or as much space as many of our great cathedrals. It has a porch, apparently of later date. The arches of the three middle compartments are filled in with light columns, with plain cushion capitals; the central arch, though pointed, has the Norman zig-zag ornament. This porch was probably the work of the Frank kings. “The interior is supported,” says Mejr ed-Dîn, “by 45 columns, 33 of which are marble, and 12 common stone.” The columns and piers are very irregular in size and architec-

tural character; some being evidently Roman, while others are Saracenic. At the southern extremity is a beautiful dome, under which stands the gallery for the singers, and an elaborately carved pulpit made by order of Nûreddin, and placed here after his death by his successor Saladin, A. H. 564. In the S. wall, E. of the pulpit, is the great *Mihrâb*, said to be the spot where Omar prayed. On the W. side of the mosk is a large section partitioned off and appropriated to women. Mejr ed-Dîn says it was erected by the Fatimites; and it is not improbable that they, deriving their name from the daughter of the Prophet, would thus honour the gentler sex. In the S. E. angle of the building a door opens into the Mosk of Omar, a plain room 85 ft. long. Attached to the latter is another chamber called the Mosk of the Forty Prophets. Opposite to the Mosk of Omar, on the W. side, is that of Abu Bekr—200 ft. long by 55 broad. Down the centre runs a row of 8 piers supporting the vaulted roof. At right angles to the latter building stands the Mosk of the Mughâribeh, and in one of its rooms is shown the first *kibleh*, or “prayer-niche,” erected by Omar.

Just within the great door of the mosk el-Aksa, on the E., is a well called the “Well of the Leaf,” connected with which is a singular tradition. The *Prophet* said on a certain occasion, “One of my followers will enter Paradise walking, while yet alive.” It so happened that in the days of Omar some of the Faithful came to Jerusalem to pray. One of them went to this well to draw water, but while doing so his bucket fell to the bottom. He went down to get it, and, to his great surprise, found there a door opening into delicious gardens. Having walked through them for a time, he plucked a leaf from one of the trees, stuck it behind his ear, and hastened back to tell his companions. The matter was reported to the governor, who sent his servants with the stranger to see these remarkable subterranean gardens; but no door coul-

be found. Omar was written to, and he at once replied that the prophecy of Mohammed was now literally fulfilled, because a living man had walked into Paradise. To test the matter and settle all doubts, he desired them to examine the leaf, and, if it still remained green and fresh, there could be no doubt that it came from Paradise. The leaf of course had preserved its verdure, and the well is still called the "Well of the Leaf."

§ 44. *Kubbet es-Sukhrah*, or "The Dome of the Rock."—This is by far the most beautiful, and, on account of its site, the most interesting building in the Holy City. Crowning the very summit of Moriah, its graceful proportions and noble dome strike the eye from afar; but when from the brow of Olivet we look down on its cloistered courts, carpeted with verdure, dotted with arches, and colonnades, and miniature cupolas, and tall cypresses—the building itself rising proudly over all, glittering in the sunlight and reflecting every colour of the rainbow—we feel we are indeed in that gorgeous East which fancy pictured when we used to revel in the *Arabian Nights*.

The common story of the origin of this mosk is, that the khalif Omar, after taking the city, inquired where the Jewish Temple stood. After some search, he was conducted by the Patriarch to the celebrated rock *es-Sukhrah*, then covered over with filth and rubbish, in scorn of the Jews. This rock he himself helped to cleanse, and then built over it the mosk still existing. But Arab historians inform us that the khalif Abd el-Melek rebuilt the mosk, after a design of his own; that it was commenced in A.D. 686; that vast sums of money were expended on its decoration; and that the outside of the dome was covered with plates of gold! Their accounts are so confused, and their descriptions so vague, that it is difficult, if not impossible, to determine where the original mosk of Omar really stood. Some say S. of the *Sukhrah*, and identify it with the little mosk

now called by the khalif's name, on the E. side of el-Aksa. But, however that may be, there can be no reasonable doubt that the great mosk of Abd el-Melek was built over the sacred *Rock*, and was identical to a great extent with that now existing. During the temporary rule of the crusading kings, a regular chapter of canons was established in this mosk, now converted into a Christian ch., and they were endowed with all the privileges belonging to cathedrals in the West. A choir and altar were erected, within the building, over the sacred rock, which itself was covered with marble. The historians of the Crusades all speak of the Great Mosk as *Templum Domini*, and they accurately describe its form as well as that of the rock within. (Wil. Tyr. in *Gesta Dei*, p. 748.)

The *Kubbet es-Sukhrah* is octagonal, each side measuring 67 ft. The lower part of the wall is composed of various-coloured marbles, arranged in intricate patterns, such as are commonly seen in the houses of Damascus. The upper part is pierced with 56 pointed windows, filled with stained glass of a brilliancy equal to some of the finest specimens in our western cathedrals. The piers separating the windows are covered externally with glazed tiles of bright colours and intricate arabesque patterns, and the circular wall supporting the dome is similarly adorned. The walls are still further ornamented by two lines of beautifully interlaced Arabic inscriptions, encircling the whole building, forming a *literary* if not a *classical* cornice; and by shorter sentences in panels over the windows. The letters are wrought, like the other patterns, in the tiles. The dome, of a peculiarly light and graceful form, is covered with lead and surmounted by a tall gilt crescent. Four doors, facing the cardinal points, open to the interior; those on the E., N., and W. have marble enclosed porches; while that on the S., the principal one, has an open porch supported on marble columns. The interior is 148 ft. in diameter. A corridor, 13 ft.

wide, runs round it, having on its inner side 8 piers and 16 marble Corinthian columns, connected above by a horizontal architectrave, under pointed arches. The columns do not seem to occupy their original places, as some of them have neither base-moulding nor plinth. They doubtless belonged to other structures—perhaps to the Temple of Hadrian, or the colonnades of Herod. Within these is another corridor, 30 ft. wide, having on its inner side a circle of 12 larger Corinthian columns, and 4 great piers, which together support the central dome, 66 ft. in diameter. These pillars are connected by arches, over which rise the clerestory and dome. The whole interior of walls and dome is ornamented in gilt stucco in the arabesque style. The dome is of wood, and directly under it is the celebrated *rock* from which the *mosk* takes its name.

I do not think it necessary here to do more than simply refer to the singular theory of Mr. Fergusson, that this is the identical circular ch. raised over the sepulchre of our Lord by Constantine! His arguments, founded on the style of architecture, are ingenious and clever, though scarcely convincing; but his historical notices do not bear criticism. Those who desire to study the question may consult his '*Essay on the Ancient Topography of Jerusalem*,' and the reply to it in Williams's '*Holy City*,' 2nd edition.

The Mohammedan traditions connected with this *mosk* and the several parts of the Haram are very numerous; but in general so silly and devoid of interest as not to be worth recording. One writer, for instance, affirms that "all the water on earth comes from under the *Sukhrak*, which is a marvel (he adds), because, being itself without support on any side, it is supported only by Him who supports the heavens!" On the S. side of the *Rock* is shown the foot-mark of the *Prophet*—there impressed when he mounted the renowned Borak for his nocturnal journey to heaven. The rock, in acknowledg-

ment of the distinguished honour, bowed to the *Prophet*; and on the opposite side the faithful still see the finger-prints of the angels who aided the pious rock in making its obeisance!

§ 45. Principal objects of interest in the Haram.

As the sacred enclosure was opened in 1856 to travellers, on the payment of 1l. each, I think it best to give here in one connected view an account of all that is worthy of notice, before proceeding to the remaining Jewish antiquities. During the present season the Haram was again shut, but it is to be hoped the prohibition to enter it is only temporary.

Entering by the Gate of the Chain (§ 40), we have on the l. a long range of cloisters, built in the 14th centy., with square pillars and pointed arches, bounding a great part of the area on this side. The adjoining buildings are occupied as colleges of derwishes and public schools. Facing the gate is a small but richly ornamented cupola, called the Dome of Moses,—not the Lawgiver; it was built in A.H. 647. Beyond it is the wall supporting the western side of the central platform. Turning northward along the open space between the cloisters and platform, we pass several prayer-stations, and on reaching the northern end we observe a section of the massive ancient wall on the l., while before us is the scarp of rock on which the citadel of Antonia stood (§ 41). The tall minaret attached to the Serai was built in the year 1298. Turning eastward, the graceful little dome of Solomon is before us, said by Muslem tradition to mark the spot where he stood to pray after he had finished the Temple; it is nearly opposite the Gate Dawatâr. In the N.E. corner there is nothing worthy of notice. The first little building along the eastern wall is called the Throne of Solomon; next follows the Golden

Gate, projecting far into the grassy court (§ 40). From hence we cross the open space on the eastern side of the platform, ascend the "steps of Borak," pass through the beautiful Saracenic arches at the top, and stand on the marble pavement that encompasses the Great Mosk. Before us now is one of the most beautiful little cupolas in the whole Haram—*Kubbet es-Silsilah*, "the Dome of the Chain;" it was built by the khalif Abd el-Melek, some say as a model for the "Dome of the Rock." It is supported by 17 slender marble columns. Tradition affirms that the Prophet here got his first peep at the enchanting *houris* of Paradise; and this was erected as a kind of Temple of Love, in which the "faithful" might meditate on the raptures awaiting them. It sometimes gets another name not quite so encouraging—the Dome of Judgment; from the fact or belief that the judgment-seat of King David occupied the spot; and that here, too, the balance of Justice will be suspended on the last day.

Passing round to the rt. we come to the long flight of steps at the N.W. corner of the platform, to see the spot where our patron saint, George (Arabic *el-Khudr*), prayed, and perchance to take a look into the "Cave of Spirits" on the opposite side. Turning southward along the platform, the first little cupola we come to marks the place from which the Prophet began his ascent to Paradise on that famous night; and close to it on the S. is a *Masjad* where the angels gave him the necessary instructions for his journey. We may now enter the great mosk by the western door, and turn back to § 44 for a full description.

Having completed our examination, we pass out of the southern door and walk straight along the broad path to el-Aksa. On our rt., just before descending from the platform, we see the *Minbar* or "pulpit," a perfect gem of Arab architecture, built by Burhân ed-Dîn Kâdy, A.H. 798; opposite it, on the l., is a small cupola called the Dome of the Roll, to which are at-

tached many singular traditions; but, as Mejr ed-Dîn says, "Ullah only knows the truth!" On approaching the beautiful Gothic porch of el-Aksa, we pass a fine marble fountain—

"But the stream has shrunk from its marble bed,
Where the weeds and the desolate dust
are spread."

Beneath this is a very large subterraneous reservoir, into which, Dr. Barclay states, the water from the Pools of Solomon is (was) conveyed. "It is nearly 50 ft. deep, and interspersed with little islands of rock, upon which similar-shaped tapering rock-work has been raised to support the ground above. Some distance farther and within a few feet of the great door of el-Aksa is the entrance to the passage leading to the southern gateway of the ancient Temple (§ 40). For a description of el-Aksa and the adjoining mosks, see § 43.

From el-Aksa we proceed to the Mosk of Isa (Jesus) in the S.E. corner, through which we enter the extensive vaults that sustain this section of the area. A description is given above, § 40. A short distance N.W. of this little mosk Dr. Barclay observed a large section of the area paved with *tesserae in situ*, like that seen in the floor of el-Aksa. Returning again to the porch of the latter, we proceed westward by the mosk of the Mughâribeh to the ancient gate in the western wall N. of Abu Sâd's house (§ 40). We now observe that on the inside it is faced somewhat in the Roman style, and patched up in Turco-Saracenic fashion, so that the present opening is only about 18 ft. wide. Over it is a modern portal called "the Gate of the Prophet;" also "the Gate of the Mughâribeh." A range of cloisters extends from hence to Bab es-Silsileh, by which we entered the Haram.

§ 46. ANCIENT GATES OF JERUSALEM.

In regard to the gates of the ancient city there exists so much uncertainty, that it is almost in vain to attempt to ascertain their position. Nehemiah enumerates some 10 or 12, but we cannot tell how many of these belong to the exterior walls, how many to the interior, and how many to the Temple. The chief passages relating to the gates and walls are found in Neh. ii. 13-15; iii. 1-20; and xii. 31-40; "and these are occasionally illustrated by other incidental notices. It is obvious, in the account of the rebuilding of the walls by Nehemiah, that the description begins at the Sheep Gate, and proceeds first northwards, along the brow of the Kidron, and then to the l. round the city till it again terminates at the same gate. This gives the probable order in which the gates mentioned stood." They are as follows:—Sheep Gate, Fish Gate, Old Gate, Valley Gate, Dung Gate, Fountain Gate, Water Gate, Horse Gate, Gate Miphkad; also in ch. xii. we find the Prison Gate, and the Gate of Ephraim. In 2 Kings xiv. 13, the Corner Gate is mentioned; and in Jer. xxxvii. 13, the Gate of Benjamin; while Josephus speaks of the Gate Gennath, and the Gate of the Essenes. Whether these were all distinct gates is doubtful; most probably some of them were different names for one gate.

Some incidental notices, however, enable us to fix with considerable certainty the sites of a few of these gates. The Fountain Gate was doubtless near Siloam, in the lower part of the Tyropœon; and appears to be that by which king Zedekiah attempted to escape, as we read that he "fled by the way of the gate between two walls, which is by the king's gardens" (Jer. lii. 7); and these gardens were situated, as has been seen, where the Tyropœon falls into the Kidron (§ 31). The tribes of Benjamin and Ephraim lay N. of the city, and the N. gate would naturally take the name of these tribes; it probably occupied the site of the present Da-

mascus Gate. The Valley Gate was opposite the Dragon-fountain of Gihon (Neh. ii. 13), and must have stood at the N.W. corner of Zion, near the bend of the valley of Hinnom. It may have been identical with the Gate Gennath and the Water Gate of Josephus (§ 37). Next in order follows the Dung Gate (Neh. ii. 13). Josephus mentions a place called *Bethso*, which appears to correspond to the Hebrew *בֵּית צִוְנָה*. "Dung-place," and lay S. of Hippicus, along the western brow of Zion: here may have been the Dung Gate. The Gate of the Essenes was on the southern brow of Zion. The Sheep Gate tradition identifies with the modern Gate of St. Stephen; but this is impossible, for the wall enclosing the part of the city N. of the Temple was not built till nearly 500 years after the time of Nehemiah. The Horse Gate lay between the Temple and the royal palace (2 Kings xi. 16).

§ 47. SUPPLY OF WATER.

"Jerusalem lies in a rocky limestone region, throughout which fountains and wells are comparatively rare. In the city itself little if any living water is known; and in its immediate vicinity are only the 3 small fountains in the lower part of the valley of Jehoshaphat. Yet, with all these disadvantages of position, the Holy City would appear always to have had a full supply of water for its inhabitants. In the numerous sieges to which it has been exposed from the earliest ages to the present time, we nowhere read of any want of water within the city; while the besiegers have often suffered severely, and have been compelled to bring water from a great distance. During the siege by Titus, when the Jews, pressed with famine, had recourse to the most horrible expedients, and thousands daily died of hunger, there is not a hint that thirst was added to their other sufferings. Yet, wher-

Antiochus Pius had previously besieged the city, his operations were at first delayed for want of water; and Josephus regards it as the result of a Divine interposition that the Romans under Titus were not in like manner straitened." The same was the case during the siege of the city by the crusaders. Every source of information in fact to which we turn tends to confirm the truth of Strabo's words, ἐντὸς μὲν εὐδρόρον ἔκτος δὲ παντελῶς διψηρόν; "within well watered, without entirely dry." It will thus be a matter of some little interest to every visitor in the Holy City to examine the remains of ancient cisterns and aqueducts; and to see with his own eyes how a city so densely populated, so much frequented, and so singularly situated, was abundantly supplied with water; and there are few, we think, will refuse to follow when we direct our footsteps to—

Siloah's brook that flowed
Fast by the oracle of God.

Cisterns.—Jerusalem is at present chiefly supplied with water from its cisterns. Every house of any size has one or more of them, into which the winter rains are conducted by little pipes and ducts from the roofs and courtyards. Dr. Robinson mentions one house, now occupied by the Prussian consul, where there are 4, the largest measuring 30 ft. square by 20 ft. deep; and this is no uncommon instance. These private cisterns are generally vaulted chambers with only a small opening at the top, surrounded with stonework, and furnished with a curb and wheel. With proper care the water in them remains pure and sweet during the whole summer. Many of them are ancient, and we have every reason to believe that this mode of obtaining a supply of water was adopted from the earliest ages. One of these cisterns attached to the convent of the Copts, E. of the Holy Sepulchre, is worth a visit. It is a dark cave, but a small gratuity given to one of the servants will secure a supply of lights. It is of great extent, and excavated wholly in the solid rock; we descend by a long flight

of steps, also cut in the rock, with a massive balustrade. One must remain some considerable time after descending, ere his eyes become so accustomed to the dim light shed by the candles as to be able to see the form and vast extent of the vault. It is now called the *Cistern of Helena*. There is another large cistern in the Church of the Flagellation; another adjoining the wall E. of the Damascus Gate; another in the Latin convent; others among the olive-groves N. of the city—in fact, in every quarter within the circuit of the ancient walls cisterns abound.

Besides the covered cisterns in the houses and courts, there are many large open reservoirs in and around the city. I have already described the position of the *Upper Pool of Gihon* (§ 30), which is now called by the native Arabs *Birket el-Mamilla*, most probably from a ch. which formerly stood near it dedicated to St. Mamilla, in which were preserved the bodies of many martyrs slain by the Saracens. Both this reservoir and the other farther down the valley (§ 30) are manifestly of great antiquity. The prophet Isaiah was commanded of God to go forth and meet Ahaz "at the end of the conduit of the *Upper Pool*, in the highway of the Fuller's Field;" and on another occasion, at the same spot, Rabshakeh stood when he delivered the haughty message of his royal master the king of Assyria to the ministers of Hezekiah (Is. vii. 3, and xxxvi. 2). We also read of Hezekiah that he "stopped the *upper outflow* of the waters of Gihon, and brought it down to the west side of the city of David (Zion)." (2 Chron. xxxii. 30.) Connecting these notices, and remembering that nowhere else around Jerusalem is there an upper pool whose waters could be brought down to the W. of Zion, we may safely conclude that the "upper pool," or "upper outflow," is the *Birket el-Mamilla*.

The *Lower Pool*, now called *Birket es-Sultan*, "the Sultan's cistern," has already been described (§ 30). Isaiah

uses the following words in speaking of Jerusalem: "Ye gathered together the waters of the lower pool" (xxii. 9); and the relative situations of Birket el-Mamilla and Birket es-Sultan favour the conclusion that the latter is the *Lower Pool*.

The great fosse or reservoir, called by the monks "the Pool of Bethesda," has been described above, § 40.

The *Pool of Bathsheba* is a very small tank within the Yafa gate, opposite the castle. It gets its name from the tradition that king David lived in the great tower of Hippicus, and had thus an opportunity of seeing the too fair wife of the unfortunate Uriah bathing in this pool (2 Sam. xi. 2). It has long had to dispute its claim with Birket es-Sultan in the valley outside; and Maundrell is not far wrong when he remarks that the one has probably the same right to the name as the other.

The *Pool of Hezekiah* lies in the centre of a group of buildings on the W. side of Christian Street, and just behind Hauser's Hotel. Natives call it *Birket el-Hummâm*, "the Pool of the Bath." It is about 240 ft. long by 144 wide. The depth is not great. The bottom is the natural rock, levelled and covered with cement; and on the W. side a section of the rock has been cut away. It is supplied with water by a small drain from Birket el-Mamilla. From excavations made some years ago for the foundation of a new wall in the adjoining Coptic convent, it was ascertained that the reservoir originally extended 60 ft. farther N., and the stones of its boundary wall were examined by Dr. Robinson, and found to be of high antiquity. "We are told of king Hezekiah that he 'made a pool and a conduit, and brought water into the city;' and also that 'he stopped the upper watercourse of Gihon, and brought it straight down to the W. side of the city of David.' (2 Kings xx. 20; and 2 Chron. xxxii. 30.) From these words we can only infer that Hezekiah constructed a

pool within the city on its western part. To such a pool the present reservoir entirely corresponds; and it is also fed in a similar manner."

FOUNTAINS.

The *Fountain of Gihon*.—We read in 2 Chron. xxxii. 30, that Hezekiah "stopped the upper outflow of the waters of Gihon, and brought it down to the west side of the city of David;" and also, that "he took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city. So there was gathered much people together, who stopped all the fountains, and the brook that ran through the midst of the land, saying, Why should the king of Assyria come, and find much water?" (Id. xxxii. 3, 4.) In the book of Ecclesiasticus, xlvi. 19, it is also stated that "he brought in water into the midst of the city; he dug with iron into the rock." These several passages apparently refer to the same work, and the same fountain or group of fountains; and the natural conclusion from them is that there was a fountain called *Gihon* somewhere on the W. of the city, whose water originally flowed down the valley of Hinnom. Nehemiah speaks of the "Dragon-well" in the same direction, and this may probably have been another name for Gihon, or for one of the group of fountains. Hezekiah seems to have covered over the fountain by constructing subterranean chambers similar to those at the pools of Solomon; and then to have conducted the water by subterranean channels into the city. The whole work was one of great magnitude and labour, as the aqueducts and reservoirs were mostly excavated in the rock. The Pool of Hezekiah was one of these reservoirs, and perhaps the large cisterns under the Haram were also supplied from this place. Josephus mentions a gate near the tower of Hippicus through which

water was brought into the city; and also an aqueduct connected with the royal palace on Zion: there is reason to believe that he refers to the works of Hezekiah.

It is a remarkable confirmation of this view that, when the architect was sinking the foundations for the English church, which stands on the northern brow of Zion, and thus occupies part of the site of the royal palace, he discovered, more than 20 ft. beneath the surface, a vaulted chamber of fine masonry in perfect repair, resting on the rock. Within it were steps leading down to a solid mass of stone-work, covering an immense conduit partly hewn out of the solid rock, and partly built with even courses of masonry, and lined with cement an inch thick. Its direction was E. and W., and the architect traced it eastward for more than 200 ft. Apertures opened into it at intervals from above; and the bottom was so nearly level that water would always lie in it to such a depth as to enable people to draw with a bucket and line. May not this be the conduit of Hezekiah by which he brought the waters of the fountain of Gihon to the W. side of the city of David? The position of the fountain must have been somewhere in the head of the valley of Hinnom above the upper pool. By cutting a trench across the valley near the pool the aqueduct would doubtless be still discovered, and could then be followed up to the fountain-head. This would be an archaeological discovery of singular importance.

The *Fountain beneath the Haram* is unquestionably one of the most remarkable in Jerusalem. A kind of romantic interest has been thrown around it by the strange stories and traditions we find in both ancient and modern authors. The traveller and antiquarian will naturally wish to have a brief summary of all that is known about it.

In the book of Ecclesiasticus, l. 3, Simon the High-priest is said to have fortified the Temple, and to have

covered the great cistern, "whose compass was as the sea," with plates of brass. A short time afterwards Aristæus, an officer of Ptolemy Philadelphus, was sent to Jerusalem to secure for the Alexandrian Library a copy of the Jewish Law. In a letter to his brother he gives a full account of the Holy City, and among other things mentions the waters of the Temple. He says a large fountain sends forth a never-failing stream within the area, and that subterranean reservoirs of admirable workmanship extend to a distance of 5 stadia round the Temple; that they have innumerable ducts and pipes for the regulation and distribution of the waters; and that there are many secret openings to them, known only to the servants of the Holy House, through which the abundant waters rushing with violence wash away all the blood of the numerous victims sacrificed. (*Arist. de LXX. Interpretibus*. The genuineness of this letter has been questioned. It is admitted, however, on all hands, that it must have been written before the Christian era.) In the *Mishna*, too, are found numerous traditional notices of the waters of the Temple, from which we gather that they were unfailing and abundant. With these agree the words of Tacitus: "Fons perennis aquæ, cavati sub terra montes." The author of the *Jerusalem Itinerary*, writing in the 4th cent., speaks of immense reservoirs and subterranean cisterns, excavated with great labour beneath the Temple area. To these facts of history may be added the traditions of Jews, Christians, and Muslims—all of which affirm the existence of inexhaustible supplies of water beneath the Haram. And the recent researches of Dr. Barclay have gone far to confirm statements and traditions which one might have been excused for considering in a great measure fabulous. His account of the vast cistern between the Kubbet es-Sukhrâh, and el-Aksa, which he describes as a "beautiful subterranean lake," has already been given, § 45. Dr. Barclay also found a large well

in the angle formed by the mosks of Abu Bekr and the Mughâribeh; and he adds, "Judging from the large number of wells with which my chart is dotted, a very large portion of the Haram ground must be cavernous. Even in the N.W. corner, where the natural limestone rock constitutes the surface, there are several extensive tanks."

From whence however are all these tanks, wells, and cisterns supplied? This is still a mystery. I can scarcely believe that there is a living fountain within the area. The water most probably comes by a subterranean aqueduct from some concealed fountain without the walls, something like that at the Pools of Solomon (Rte. 7).

The Fountain of the Bath, called *Hummâm esh-Shef'a*, "the Bath of Healing," is thought to be connected with the waters beneath the Haram. It is on the W. side of the Haram, near Bab el-Katanin, and was partly explored by Mr. Wolcott, an American. The entrance to the fountain is by a narrow opening in the roof of a house behind the bath. Through this the adventurous explorer was let down by a rope. The shaft soon expanded to about 12 ft. square, and the depth to the surface of the water was nearly 80 ft.; the water being $4\frac{1}{2}$ ft. more. Having reached the bottom, Mr. Wolcott found on one side, above the surface of the water, an excavated chamber 15 ft. long, 10 broad, and 4 high; and on the other the passage through which the water flows into the well, at first about 10 ft. high, with $4\frac{1}{2}$ ft. of water; but soon expanding into a vault 20 ft. square. Beyond this the passage was from 2 to 3 ft. wide, and covered with stones at the height of 5 ft. The channel was crooked and irregular, and the stones covering it of various kinds—some square hewn slabs, others fragments of marble and granite columns. After extending 80 ft. it terminates at a well from which the water rises. It has been supposed, from the representations of the attendants on the bath, who visit it when the water is

low, that there is another passage at a lower level, extending under the Haram. The distance from the opening above ground to the Haram wall is 124 ft.; so that, supposing the subterranean channel to run due E. (which it does not, the direction being about S.E.), it still stops 44 ft. short of the area. Future explorations under more favourable circumstances may perhaps solve the mystery of the source of these waters.

Fountain of the Virgin.—On the W. side of the deep valley of Jehoshaphat, about 300 yds. S. of the Haram, is the picturesque Fountain of the Virgin, now called by the Arabs '*Ain um ed-Deraj*,' "the Fountain of the Mother of Stairs." The water springs up at the bottom of an artificial cave, some 25 ft. deep, excavated in the rock of Ophel. Descending by a flight of 16 steps, we reach a chamber 18 ft. long by 10 wide and 10 high—its sides built of old stones, and its roof formed of a pointed arch. Then going down 14 steps more into a roughly hewn grotto, we reach the water, which issues from under the lowest step, flows across the pebbly bottom, and disappears with a gentle murmuring sound through a low passage at the interior extremity, leading under the hill to Siloam. Here, a recent tradition informs us, the Virgin came before her purification to wash her infant's clothes. Mejr ed-Din gives a different tradition. He states that the water of this fountain was a grand test for women accused of adultery: the innocent drank harmlessly; but the guilty no sooner tasted than they died! When the Virgin Mary was accused, she submitted to the ordeal, and thus established her innocence. Hence a name it was long known by—"the Fountain of accused women." The taste of the water is peculiar, but is different at different seasons; towards the end of the summer, when low, it becomes brackish and disagreeable. One of the most remarkable circumstances, however, connected with the fountain is the *irregular flow of the water*, long known by the inhabitants,

and witnessed by Dr. Robinson. His account of it is highly interesting: "As we were preparing to measure the basin of the fountain, and explore the passage leading from it, my companion was standing on the lower step near the water, with one foot on the step, and another on a loose stone lying in the basin. All at once he perceived the water coming into his shoe; and supposing the stone had rolled, he withdrew his foot to the step; which however was also now covered with water. This instantly excited our curiosity; and we perceived the water rapidly bubbling up from under the lower step. In less than five minutes it had risen in the basin nearly or quite a foot; and we could hear it gurgling off through the interior passage. In ten minutes more it had ceased to flow; and the water in the basin was again reduced to its former level. Meanwhile a woman of Kefr Silwán came to wash at the fountain. She was accustomed to frequent the place every day; and from her we learned that the flowing of the water occurs at irregular intervals; sometimes two or three times a day, and sometimes in summer once in two or three days. She said she had seen the fountain dry, and men and flocks dependent upon it gathered around, and suffering from thirst; when all at once the water would begin to boil up from under the steps, and from the bottom in the interior part, and flow off in a copious stream."

The common legend to account for this singular phenomenon is, that a dragon lies within the fountain; when awake he stops the water; but when he sleeps it flows. It is the universal belief that the water comes down from beneath the Haram; and this may probably be the case, though it can only be proved by extensive excavation. There are several of these remitting fountains in Syria. The great fountain of 'Anjar, beside the ancient Chalcis, in the plain of Buká'a, is one; and there is another near Tripoli; and a third in the plain of Damascus.

Dr. Robinson suggests that this may

be the *Bethesda* of the New Testament, where our Lord cured the impotent man. (John v. 2-7.) The pool of Bethesda is described as being by the Sheep-Gate, which must have been near the Temple, as it was repaired by the priests in Nehemiah's time. (Neh. iii. 1, 32.) It may be well doubted whether this fountain or the Pool of Siloam farther down is the true Bethesda. There are stronger reasons, however, for supposing that the Fountain of the Virgin is identical with the *King's Pool* mentioned by Nehemiah as the place where, in his night survey of the desolated city, there was no way for the animal he rode to pass; and where, having dismounted, he went up by the brook and viewed the wall (ii. 14, 15); and it is unquestionably the pool called by Josephus Solomon's Reservoir, which he describes as situated on the E. side of Ophel, between the Fountain of Siloam and the southern side of the Temple.

Siloam.—In going from the Fountain of the Virgin to the "Pool of Siloam" we walk down the Kidron for some 300 yds., and then reach a verdant spot, sprinkled with trees and carefully cultivated. This is the site of the "King's Gardens," mentioned by Nehemiah as beside the "Pool of Siloah." (iii. 15.) The Tyropæon now opens on our right; and across its mouth is an ancient causeway, or embankment, forming a large basin above it, now cultivated. This was at one time a reservoir. On the end of the causeway stands a venerable mulberry-tree, supported by a pillar of loose stones; said to mark the spot where Manasseh caused the prophet Isaiah to be sawn asunder, and still called *Isaiah's Tree*.

Turning up to the rt., we pass the projecting cliff of Ophel, and soon stand beside *Siloah's Pool*. It is a rectangular reservoir, 53 ft. long, 18 wide, and 19 deep; in part broken away at the western end. The masonry is modern; but along the side are 6 shafts of limestone columns, of more ancient date, projecting

slightly from the wall, and probably originally intended to sustain a roof. At the upper end of the pool is an arched entrance to a ruinous staircase, by which we descend to the mouth of the conduit that comes from the Fountain of the Virgin. Dr. Robinson, having heard it currently reported in Jerusalem, that Siloam was united by a subterranean passage to the Fountain of the Virgin, determined to explore it. Entering at the staircase above mentioned, he found the passage cut through the rock, 2 ft. wide, and gradually decreasing from 15 to 3 ft. in height. At the end of 800 ft. it became so low that he could advance no farther without "crawling on all fours." Here he turned back; but coming better prepared for an aquatic excursion on another day, he entered from the Fountain of the Virgin. Here the difficulties proved still greater. "Most of the way we could indeed advance upon hands and knees; yet in several places we could only get forward by lying at full length and dragging ourselves along upon our elbows." This shows the nature of the passage, and the immense labour the excavation must have cost. He succeeded at length in working his way through. The channel winds and zig-zags, in the very heart of the rock, so much that, while the direct distance is only 1100 ft., the passage measured 1750. The discovery of this remarkable conduit explains at once why Siloam has been also regarded as a *remitting* fountain. Jerome appears to be the first who noticed this peculiarity; he is at least the first who records it. He says, "Siloam is a fountain whose waters do not flow regularly, but on certain days and hours; and issue with a great noise from caverns in the rock."

No fountain about Jerusalem has obtained such a wide celebrity as Siloah, and yet it is only 3 times mentioned in Scripture. Isaiah speaks of "the waters of Siloah that flow softly" (viii. 6); Nehemiah says Shallum built "the wall of the pool of Siloah by the king's garden" (iii. 15) — perhaps referring to the

embankment of the large reservoir above referred to; and our Saviour commanded the blind man, "Go, wash in the pool of Siloam. . . . He went his way, therefore, and washed, and came seeing." (John ix. 7.) These notices, however interesting, would leave us in doubt as to the position and identity of the fountain; but Josephus is explicit on this point, when he says that the Tyropœon extended down to Siloam. Isaiah probably refers to Siloah under the name of the *Old Pool* when he says, "Ye made also a ditch between the two walls for the water of the old pool." This *ditch* may be the large reservoir at the mouth of the Tyropœon, constructed to retain the surplus waters of Siloah. (Isaiah xxii. 11. Comp. Jer. xxxix. 4, and lii. 7; and Neh. iii. 15.)

En-Rogel, now called by the Arabs *Bir Eyub*, "the Well of Job," and by Franks "the Well of Nehemiah," is situated in the bottom of the Kidron, a little below its junction with the valley of Hinnom. It has received its Frank title from the tradition that in it was hid the sacred fire of the Temple during the Babylonish captivity, and which was recovered by Nehemiah on his return to Jerusalem. (2 Mac. i. 19-22.) It is 125 ft. deep, walled up with large hewn stones terminating in an arch above, apparently of high antiquity. There is now a small rude building over it, furnished with troughs into which the water is poured when drawn. *En-Rogel* is first mentioned by Joshua as marking the boundary between Judah and Benjamin (xv. 7, 8, and xviii. 16). It was by this well that Jonathan and Ahimaaz, David's servants, waited for instructions from Hushai during Absalom's rebellion (2 Sam. xvii. 17); and here Adonijah, David's son, assembled his friends when he aspired to be king in his father's stead. (1 Kings i. 9.)

After abundant rains the water of this well overflows, forming, with the surface water of the neighbouring hills, a little stream in the Kidron.

It is said by Mejr ed-Din that near the bottom is a horizontal cutting leading to the true source of the water.

Aqueduct from the Pools of Solomon.

—This aqueduct is not referred to in the Bible or in the writings of Josephus; but it is often mentioned in the Talmud as conveying water from *Etam* to the Temple. Josephus informs us that Pontius Pilate offended the Jews by expending the sacred treasures upon aqueducts, by which he brought water to the city from a distance of 400 furlongs; and Mr. Williams has suggested that the aqueduct alluded to is that from *Etam*. This however is mere conjecture, and the length given by Josephus is about equal to 8 times the distance of Solomon's Pools. The fountain at *Etam*, and the course of the aqueduct, have been already described in Rte. 7. The aqueduct follows the windings of the hill-sides by Bethlehem to the valley of Hinnom, which it crosses upon 9 low arches, above Birket es-Sultan. Here is an Arabic inscription informing us that the aqueduct was *built* by the Sultan el-Melek en-Nasr Mohammed of Egypt (*circa* A.D. 1300): of course he only repaired it. From hence it sweeps round the southern brow of Zion, and enters the city on the side of the hill above the Tyropœon, where it can be traced for a short distance, partly hewn in the rock, and partly supported on masonry against the side of the cliff. Mr. Wolcott entered it with a light at the point where it passes under the houses, and followed it for about 150 ft. It is carried along the low ridge which crosses the northern part of the Tyropœon in the line of David's street, and enters the Haram at the "Gate of the Chain." Just outside this gate is a large subterranean reservoir, 84 ft. long, 42 broad, and 24 deep, which was doubtless supplied by the aqueduct. Dr. Barclay states that the aqueduct terminated in the great reservoir in front of el-Aksa. (§ 45.)

When I was in Jerusalem in 1854 agents of the government were em-

ployed in repairing both Solomon's Pools and the aqueduct leading from them to the Holy City; but when I returned during the present year I found the works neglected, and the water flowing only as far as Bethlehem.

§ 48. ANCIENT TOMBS.

Every hill and valley around the Holy City is thickly studded with these memorials of man's mortality. The summits of Zion and Bezetha; the slopes of Olivet and Moriah; the rocky plateau on the N.W.; and the deep valleys of Hinnom and Jehoshaphat, are all cemeteries. The tombs of Jerusalem are far more numerous than her houses. Many of them are evidently very ancient; and a few are interesting from their historic and sacred associations. I shall now describe the most remarkable.

Tomb of David.—There is no historic fact in the word of God more plainly stated than this, that king David, and most of his successors on the throne of Israel, were buried in Zion. The fact has been disputed of course—what fact has not? And M. de Saulcy believes he has "demonstrated" that not only was David buried $\frac{1}{2}$ m. distant from Zion; but that the lid of his sarcophagus, rifled by his (M. de Saulcy's) own hands, is now actually in the Louvre! Most people, however, will prefer the testimony of Scripture to the theory of the Frenchman. The royal sepulchres were well known after the return of the Jews from Babylon, and Nehemiah incidentally describes their position. After mentioning the section of the city wall built by Shallum, extending from the pool of Siloah to the "stairs that go down from the city of David," he adds,—“After him repaired Nehemiah, the son of Azbuk, unto the place over against the sepulchres of David, and to the pool that was made, and unto the house of the mighty.”

(Neh. iii. 15, 16.) The pool here referred to is unquestionably the lower pool, *Birket es-Sultan*, in the valley of Hinnom; and the whole description shows that the royal tombs were on or near the southern brow of Zion. Josephus says that Solomon buried David with great pomp, and placed immense treasures along with his body in the tomb. These remained undisturbed till the time of Hyrcanus son of Simon Maccabæus, who, being besieged by Antiochus Pius, and wishing to give him money to raise the siege, "opened one room of David's sepulchre and took out 3000 talents." The tomb was again opened and plundered by Herod the Great, who was disappointed at not finding more money, and consequently made an attempt to penetrate as far as the bodies, "but two of his guards were killed by the flame that burst out on them," and he was obliged to give up the sacrilegious attempt. (*Ant.* xiii. 8, 4; and xvi. 7, 1.) We have a still later testimony to the preservation of these tombs in the words of the Apostle Peter regarding David: "He is both dead and buried, and his sepulchre is with us unto this day." (*Acts* ii. 29.)

From that time, however, the royal tombs are not once mentioned until the 12th centy., when Benjamin of Tudela visited the Holy City, and wrote the following singular story. I insert it here as perhaps having some foundation in fact. "On Mount Zion are the sepulchres of the house of David, and those of the kings who reigned after him. In consequence of the following circumstance this place is hardly to be recognised. 15 years ago one of the walls of the church on Zion (the *Cœnaculum*) fell down, and the patriarch commanded the priest to repair it. He ordered stones to be taken from the original wall of Zion for that purpose, and 20 workmen were hired at stated wages, who broke stones taken from the very foundation of the wall of Zion. Two labourers thus employed found a stone which covered the mouth of a cave. This they entered in search of treasures, and proceeded until they reached a

large hall, supported by pillars of marble, encrusted with gold and silver, and before which stood a table with a golden sceptre and crown. This was the sepulchre of David; to the left they saw that of Solomon in a similar state; and so on the sepulchres of the other kings buried there. They saw chests locked up, and were on the point of entering when a blast of wind like a storm issued from the mouth of the cave with such force that it threw them lifeless on the ground. They lay there until evening, when they heard a voice commanding them to go forth from the place. They immediately rushed out and communicated the strange tale to the Patriarch, who summoned a learned rabbi, and heard from him that this was indeed the tomb of the great king of Israel. The patriarch ordered the tomb to be walled up so as to hide it effectually." The narrator closes by the statement, "The above-mentioned rabbi told me all this." This extravagant legend was most probably founded on some narrow basis of truth, garnished by the lively imagination of the worthy Benjamin, or his friend the rabbi. It may bear about the same relation to truth that the characters and pictures of Benjamin Disraeli's 'Tancred' do to the realities of Eastern life.

The royal sepulchres were doubtless hewn in the rock, like other tombs of great men in that age; and if so they must still exist. If the entrance should be accidentally covered over with the débris of fallen buildings, they might remain hidden and unknown for ages; and when all the resident Christians were so piously and so fully occupied in grafting Christian traditions upon every nook and corner of the Holy City, it is not strange that the tomb of David should be forgotten. About the middle of the 15th centy. the tombs are referred to by several travellers, and one (Tucher of Nuremberg, A.D. 1479) says that the Muslims had converted the crypt, or lower story of the *Cœnaculum* (see §53), into a mosk, within which were shown the tombs of David, Solomon, and the other kings. In the following centy.

Fürer, a German traveller, professes to have visited the tombs, and gives a brief description. "On the left of the Coenaculum, under the choir, is a large vaulted cave; from it we come by a narrow passage, shut in by wooden rails, to an arch on the left, in which is a very long and lofty monument, cut entirely out of the rock, with carving admirably executed. Under this are buried David, Solomon, and the other kings of Judah." This account also partakes of the marvellous, and must be received with caution. It is a fact, however, that Jews, Christians, and Muslims, have now for more than 4 centuries agreed in regarding the Coenaculum as the spot beneath which the dust of the kings of Judah lies. Numbers of Jews may be often seen standing close to the venerable building, looking with affectionate sadness toward the spot. In 1839 Sir Moses Montefiore and his party were admitted to the mosk, which they describe as a spacious vaulted building. They were led to a trellised doorway through which they saw the tomb. The guardians of the mosk say the *real* tomb is underneath. It is impossible to determine from these confused and exaggerated reports whether the tomb of David is here or not. It is to be hoped, however, that ere long the mosk and cave may be thrown open, like the Haram, to travellers and antiquarians. Then perhaps some ancient and interesting monuments may be brought to light. Of one thing we may be assured, that the sepulchre of David cannot have been far distant from the building now said to stand over it.

Tombs in the Valley of Hinnom.—Leaving the tomb of David, and descending through ploughed fields on the southern declivity of Zion, we reach the Valley of Hinnom. (See § 30.) The whole cliffs on its southern side are honeycombed with tombs—most of them very old; small gloomy caves, with narrow doorways. A few have imperfect Hebrew inscriptions, not older than the 8th or 9th century. There are also some with Greek in-

scriptions, now mostly obliterated. One has a +, and the words THC AFIAC CIΩN; another exhibits some traces of painting on the walls and ceiling, consisting chiefly of glories round the heads of Greek saints. This is the tomb usually shown by the monks as the place where the Apostles hid themselves after the capture of the Saviour. The tombs in these cliffs are almost all plain chambers hewn in the limestone rock, without any architectural ornament, save here and there a moulding round the door. As works of art they have no interest; but we may perhaps conclude from the words of Jeremiah that this was one of the ancient Jewish cemeteries. (vii. 32, and xix. 2-12.)

About half way up the side of the hill, directly opposite the Pool of Siloam, is the reputed site of *Acelandama*, "the Field of Blood," bought with the "30 pieces of silver," the price of our Lord's betrayal. (Matt. xxvii. 7, 8; Acts i. 19.) It is a long vaulted building of massive masonry, in front of a precipice of rock, in which is apparently a natural cave. The interior is excavated to the depth of some 20 ft., thus forming an immense charnel-house. At each end is an opening, through which we have a dim view of the interior; the bottom is empty and dry, with a few half-decayed bones scattered over it. The tradition identifying it is as old as the time of Jerome; and is referred to by almost every pilgrim and traveller from that age to the present day. The charnel-house is first mentioned by Maunde-ville. The bodies of the dead were thrown loosely into it, and the soil was believed to possess the remarkable power of consuming them in the short space of 24 hrs. On this account, it is said, many shiploads of it were carried away in the year 1218 to the celebrated *Campo Santo* at Pisa. (Pococke's *Description of the East*, p. 25.) The place does not appear to have been used for burial for more than a century, though some travellers affirm they have seen bodies in it within the last 50 yrs.

Tombs in the Valley of Jehoshaphat.—From the cemetery of Hinnom we pass over to that of Jehoshaphat, where we find the humble modern Jewish tombs scattered thickly around the proud monuments of their ancestors. In the little village of Kefr Silwan are some rock sepulchres worth a visit. The people may be rude and troublesome at first; but if the traveller treats them with cool respectful indifference they will soon leave him to his researches. The scene presented to the view of the traveller when he climbs up to this strange village is one of the most remarkable and picturesque around the city. Opposite to him the summit of Moriah is crowned by the massive walls of the Haram, from which Ophel descends in broken masses of rock and terraces of olives; while at his feet is the deep, barren bed of the Kidron, expanding a little farther down, at its junction with the Tyropœon, into verdant gardens—then receiving the gloomy Tophet, whose precipitous southern bank, dotted with dark caves, projects eastward, contracting the pleasant valley into a narrow rugged ravine. And the village itself is remarkable, clinging to the rocky bank of the Kidron—its inhabitants a kind of semi-troglydites. Tombs are here excavated in the cliffs, one above another, many of them now occupied as dwellings; while to the front of others rude huts are stuck on. "The cries of infancy are heard to issue from the gloomy recesses of ancient sepulchres; and where the bodies of the nobles of Judah were consigned to their last home, with all the pomp of funeral ceremony, flocks of sheep and goats are now driven for nightly shelter." The tombs are in general better finished than those of Hinnom; and a few of them belong to another style, perhaps to another race. One, minutely described by M. de Saulcy, and situated at the N. end of the village, resembles in its architecture some of the tombs of Egypt, and still more a sepulchral monument dug out by Botta from the mound of Khorsabad. It is a monolith, partially isolated; [Syria and Palestine.]

the sides contract slightly, and are surmounted by a deep Egyptian cornice. De Saulcy's "conviction" is that this is the chapel where Solomon's Egyptian wife performed the sacred rites of her native country. (1 Kings vii. 8-12; 2 Chron. viii. 11.)

The most remarkable group of sepulchral monuments around the Holy City is that in Jehoshaphat, below the S.E. angle of the Haram. There are 4 tombs here in a range, on the l. bank of the valley, which, from their situation in the deep narrow glen and the style of their architecture, are justly calculated to arrest the attention of every traveller; the first we reach on coming up from Kefr Silwan is now generally called

The Tomb of Zacharias.—This is a cubical monolithic structure, separated from the natural rock, of which it forms a part, by a broad excavated passage. Each side measures about 17 ft., and is ornamented with 2 columns in the centre, and a quarter column adjoining a pilaster at each angle, all Ionic. They support a broad cornice, over which rises a quadrangular, equilateral pyramid. The whole monument is apparently solid. It is said to have been constructed in honour of Zechariah, who was stoned in the court of the temple in the reign of Joash (2 Chron. xxiv. 21), the same of whom our Lord speaks as slain "between the temple and the altar." (Matt. xxiii. 35.) Such is the modern theory; but the *Jerusalem Itinerary*, of the 4th centy., says it is the tomb of Isaiah; and Benjamin of Tudela, in the 12th centy., appears to describe it as the sepulchre of king Uzziah. There is not a shadow of evidence that it was ever intended for any of these, and the style of the architecture can scarcely be earlier than our era. The Jews hold it in high respect, and prayers offered up at it are said to be of un-failing efficacy. It is the great wish of every Jew to be buried as close to it as possible.

The Tomb of Absalom resembles the

preceding in some degree, and I therefore place the two together, though the 2 other tombs of the group lie between them. The lower part of this monument is a monolith, isolated like that of Zechariah, but the upper part is of masonry. The body of the monument is a cube, 22 ft. on each side; and the columns and pilasters are arranged in precisely the same way as the former. Over the columns, however, is a Doric frieze, ornamented with triglyphs and *pateræ*, and over this an Egyptian cornice; so far the material is the solid rock. The upper part consists of 2 layers of large stones terminating the cube; then a cylinder, composed of 3 more layers, ornamented with projecting cable-mouldings; and the whole terminates in a singular concave-curved pyramid, crowned by a tuft of palm-leaves. The total height above the present surface of the ground is nearly 54 ft., of which 37 are masonry. Its lower part is now buried to some depth in a mass of stones, thrown at it by Jews, who, believing it to be really the pillar of Absalom mentioned in Scripture, have been in the habit from time immemorial of showing their horror at his rebellious conduct by casting a stone and spitting as they pass by. Most of them, however, might save themselves the trouble, if they would only reflect on the words of our Lord: "He that is without sin among you, let him first cast a stone."

In the lower part is a small chamber 8 ft. square, to which we enter by a little door on the E. side, above the cornice; the ceiling is flat, with an ornamental panel, and a Greek moulding for a cornice. On the N. and W. sides of the chamber are recesses 2 ft. deep, and there is now a small hole broken through the western wall. The interior is encumbered with rubbish, so that the receptacles for the dead, if any exist, are covered.

The style of the architecture shows at once that this cannot be the *pillar* Absalom had "reared up for himself during his lifetime in the king's dale" (2 Sam. xviii. 18); and, indeed, his name is not attached to it by any

writer before the 12th centy., when Benjamin of Tudela mentions it. The author of the *Jerusalem Itinerary* calls it the monument of Hezekiah; and Adamnanus, in the 7th centy., seems to speak of it as the tomb of Jehoshaphat. The precise date of the monument it is difficult to determine. It bears a striking resemblance to some of those we have seen in Petra; and this would seem to favour the supposition of Dr. Robinson, that it is probably to be referred to the time of the Herods, who were of Idumean descent, and maintained an intercourse between Petra and Jerusalem. The strange mingling of the Greek and Egyptian styles, observable both here and in Petra, would not be inconsistent with the age of the Herods. Mr. Ferguson regards the pyramid on Absalom's tomb as a modern improvement, chiefly because it is anomalous; but there is no evidence of this on the monument itself—the work appears to be all of the same age.

Tomb of St. James.—A few paces N. of the monument of Zacharias is a large excavated chamber in the side of the cliff, having in front a porch supported by 2 columns and 2 half-columns of the Doric order, connected by an architrave, over which is a Doric frieze, with triglyphs and a cornice; the order is about 10 ft. high. The porch is 18 ft. wide by 9 deep; and on its N. side are a door and staircase leading to the rock overhead. On the E. a plain door admits to the principal sepulchral chamber, about 17 ft. by 14, from which open 3 smaller chambers, with recesses for bodies. On the S. side of the vestibule is a door leading through an excavated passage to the monument of Zechariah.

In this tomb, says tradition, the Apostle James sought refuge during the interval which elapsed between the crucifixion and resurrection of our Lord. The tradition is first found in Gregory of Tours, where it is said, that, when James saw the Saviour dead upon the cross, he vowed he would neither eat nor drink until he should

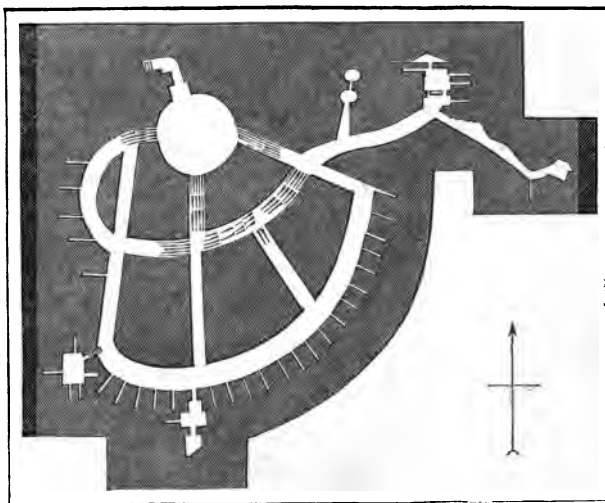
see him risen again. On the third day our Lord showed himself to the apostle, saying, "Arise and eat, for I have now risen from the dead." The story, however, does not appear to have been attached to this cave till the time of Maundeville, in the 14th centy.

The Tomb of Jehoshaphat is in the N.E. angle of the excavated area around the pillar of Absalom. The pediment alone is now visible, owing to the accumulation of rubbish. It is richly ornamented with foliage, and has a strange and striking appearance, as if rising up in all its beauty out of the heart of the mountain. The interior is inaccessible, having been filled up, it is said, by Jews, in consequence of an incident that occurred in 1842. A member of the Chaldean church, educated at Rome, visited Jerusalem, and attempted to explore this tomb. While thus engaged, he found a Hebrew MS. roll, containing the Pentateuch. The discovery pro-

duced much sensation at the time, but the Jews said it was one of those which they are in the habit of burying in the graves of their rabbis. This tomb cannot, of course, be that of King Jehoshaphat, who "was buried with his fathers in the city of David his father." (1 Kings xxii. 50.) Indeed, so late as the 7th centy., these 2 excavated sepulchres are said by Adamnanus to be those of Simeon the Just, and Joseph the husband of the Virgin Mary; and Arculf, in the year 700, was shown "the tower of Jehoshaphat, in which his tomb is seen"—evidently referring to the so-called pillar of Absalom.

Tombs of the Prophets.—Turning away from these singular monuments in the bed of the Kidron, and ascending the rocky terraced side of Olivet for about a quarter of a mile in a S.E. direction, we reach the tombs of the Prophets. They are situated on the side of the hill, between the footpath

TOMBS OF THE PROPHETS.

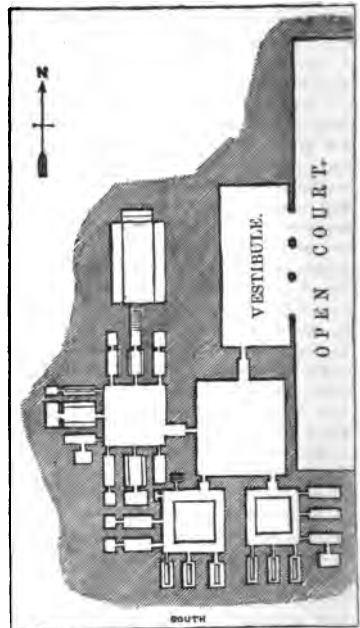


and the main road to Bethany. Their position is marked on the map, but, as the entrance is not easily discovered, it is as well to take a guide. These tombs are different in plan and style from all others yet known round the Holy City, and therefore deserve a visit. Through a long descending gallery, the first part of which is winding, we enter a circular chamber, about 24 ft. in diameter and 10 high, having a hole in its roof, through which an entrance may be also obtained. From this chamber, 2 parallel galleries, 10 ft. high and 5 wide; are carried southwards through the rock for about 60 ft.; a third diverges S.E., extending 40 ft. They are connected by 2 cross galleries in concentric curves, one at their extreme end, the other in the middle. The outer one is 115 ft. long, and has a range of 30 niches on the level of its floor, radiating outwards. Two small chambers with similar niches also open into it.

No inscriptions, sarcophagi, or remains of any kind, have ever been discovered tending to throw a single ray of light on the age or history of these mysterious mansions of the dead. I know not when or why they got their present name; but one thing is certain—they can have nothing to do with the tombs of the prophets, which Christ told the Pharisees they "built." The accompanying plan will show the intricate nature of these singular excavations better than any description.

Tomb of Helena, commonly called the Tombs of the Kings.—The position of this remarkable excavation has already been pointed out. (§ 31.) In going from the city we follow the N. road through the Damascus gate, or the branch leading into it from the Yâfa gate. As we, however, have just been visiting the Tombs of the Prophets on Olivet, we may descend and cross the Kidron at the Chapel of the Virgin, and then, striking up the steep path to the N.E. angle of the city, follow the Anathoth road to where it begins to descend into the

bed of the Kidron, and then turn to the l. round a rocky promontory of Bezetha. Here we may observe some traces of the ancient wall of Agrippa;



Tomb of Helena, commonly called the Tombs of the Kings.

and not far off, beautifully situated in a sequestered ravine, is a rock tomb in excellent preservation, which some would identify with the *Fuller's Tomb*, said by Josephus to be near the spot where the wall bent southwards. (*B. J.* v. 4, 2.) Continuing westward along the southern side of the valley, we pass numerous other tombs in the cliffs—perhaps the "royal caverns" through which the wall of Bezetha ran after passing the monument of Helena. One of them is revered by the Jews as the grave of Simeon the Just. (*Joseph., Ant.* xii. 2, 1.)

The tomb of Helena is $\frac{1}{4}$ m. N. of the Damascus gate, and about 60 yds.

to the rt. of the Nâbulus road. On reaching the spot we find a broad trench hewn in the solid rock, which here forms the level surface of the ground. The western end slopes gradually to the bottom, some 18 ft. deep. On descending, we observe on the l. a very low arched doorway, opening, through a wall of rock 7 ft. thick, into an excavated court 92 ft. long by 87 wide. Its depth is now only about 18 ft.; but the bottom is evidently encumbered with an accumulation of rubbish. The walls all round are of the native rock hewn smooth. On the western side is a vestibule, or porch, 39 ft. wide, 17 deep, and 15 high, also hewn in the rock; the open front was originally 27 ft. wide, but the sides are now much broken. It was supported by 2 columns in the middle, and apparently a semi-column at each side, but these are now entirely gone, with the exception of a fragment of one of the capitals which depends from the architrave. Along the front extend a deep frieze and cornice; the former richly ornamented with clusters of grapes, triglyphs, and pateræ, alternating over a continuous garland of fruit and foliage, which was carried down the sides. Unfortunately, this beautiful façade is almost wholly obliterated, partly by the tooth of time, but chiefly by the hand of man. It has suffered much even within the last few years.

At the southern side of the vestibule is the entrance to the tomb. The door, with its accessories, is one of the most remarkable and ingenious pieces of mechanism which have been handed down to us from antiquity. It deserves attention for its own sake, and also as affording strong corroborative evidence of the identity of the monument. The opening is very small, and considerably below the floor of the vestibule; the rock around it, too, has been broken and destroyed, but enough remains to show its plan. Originally the door could only be approached by a straight subterranean corridor, 10 ft. long, the entrance to which was by a trap-door, closely covered with a flag. The landing-

place below this trap-door was on the very brink of a well or pit, which could only be avoided by great caution. Passing this and crawling along the low corridor, the door was found to be covered with a heavy circular slab of stone running in a groove, inclining upwards to the l., and could thus only be moved from its place by means of a lever pressing from rt. to l. This would have been a simple process, had the whole slab and groove been exposed; but they were so carefully concealed by the sides of the corridor, that they seemed a piece of the solid rock; and there was besides on the l., in a little passage, another slab sliding in another groove at right angles to the former, which, being shot in, served as a bolt and made the door immovable. These complicated arrangements, combined with the strength of the materials, rendered the entrance impracticable except to the initiated. And there was in addition an inner door invented to serve as a trap to the unwary robber. It was a massive slab of stone, fitting exactly into the deeply recessed opening, and so hung upon pivots above and below that it yielded to pressure from without, but immediately fell back into its place on the pressure being removed. Should any one be so unfortunate as to enter and leave the door for an instant, his fate was sealed; for it fitted so closely into the deep recess that he had no possible means of pulling it open again. The roof of the corridor is now broken away, and the corridor itself, as well as the pit at its original entrance, nearly filled up with rubbish; but a careful examination and a little excavation lay bare the whole puzzle.

An old derwish is generally at hand to guide travellers through the interior; but it is always better to bring candles, torches, and suitable garments from the city, for the vaults are dark, damp, and dirty.

The first room we enter, after crawling through the low door, is a mere antechamber 18½ ft. by 19. Its walls, and those of all the other

apartments, consist of the natural rock hewn smooth. On the S. side are two low doors leading to other chambers, and on the W. one. The doors were once closed by stone slabs with carved panels, shutting from within, apparently on the same principle as the outer door: they are now broken, and the fragments lie scattered about. The first chamber on the S.E. measures 11 ft. by 12, and has 3 low recesses on the eastern and southern sides, running into the walls at right angles, and intended for bodies. The second room adjoining is about 13 ft. sq., and has 3 recesses on the S., and 3 on the W.; the central ones having higher openings. On the rt. hand of the entrance-door is a small door leading by a staircase and inclined plane down to an under-chamber, on each of three sides of which is a large arched niche, where sarcophagi of white marble once stood. They are now all broken; but the lid of one is still there, finely ornamented with wreaths of flowers.

The door on the W. of the ante-chamber leads into an apartment 13½ ft. square, apparently one of the most important in the whole structure. It has no less than 9 recesses—3 on the N., 3 on the S., and 3 on the W. side; the central ones being larger and of a different plan. Passing through the central recess on the N., we enter a low door, and descend by an inclined plane to another vault, with an arched recess opposite the entrance, and one on the l. Here once lay the lid of a marble sarcophagus, richly carved with wreaths and flowers. M. de Saulcy, on seeing it, immediately concluded that it was the veritable sarcophagus of king David, and consequently carried it off to the Louvre, where the curious may now see it.

Over most of the recesses for bodies are little triangular niches for sepulchral lamps; and behind the recesses are small chambers, the openings of which seem to have been covered by the stone sarcophagi. May not these have been intended to contain such articles of value as were usually

placed in tombs of persons of distinction? It would seem, also, that the two lower chambers or vaults were designed as the resting-places of the chief personages. Here alone were found richly sculptured marble sarcophagi; and the vaults themselves were more remote and more carefully concealed than the others—each in fact forming a kind of *sanctum*. The accompanying plan will serve to guide the traveller in his explorations, and enable the reader to comprehend the above details. It may be worthy of notice that each of the sepulchral chambers has a raised dais, or *dewan*, formed of the rock, round the sides, similar to those in some of the excavations at Petra.

The first question one naturally asks after completing his examination of these tombs is, By whom were they constructed, and for whom were they intended? It is a singular fact that there is not an inscribed stone or sculptured device in or around them to throw a ray of light on their history. In this respect, too, they resemble the tombs of Petra; but are widely different from those of Egypt, Palmyra, and Rome, where not only every monument and excavation, but every niche, has its record. The notices of them in history are few and far from satisfactory. It is not strange therefore, that their origin and object should be keenly disputed. Almost every writer on the Holy City, who lays any claim to learning and originality, has deemed it necessary to have a theory of his own. M. de Saulcy has not only "demonstrated them" to be the tombs of the kings of Judah; but by a signal triumph of antiquarian logic he has identified the particular niche of each monarch! Mr. Fergusson, on the opposite extreme, maintains that "their architecture is undoubtedly later than the Christian era, and the slab, which de Saulcy calls the cover of the sarcophagus of David, is *certainly more modern than the time of Constantine.*" Mr. Williams again believes them to be the "monuments of Herod," and considers their splendour and extent en-

tirely suited to the magnificent ideas of that great monarch, whose ambition it was to be the founder of a dynasty. Dr. Schultz identifies them with the "Royal Tombs" mentioned by Josephus as being in the line of Agrippa's wall. And Dr. Robinson, taking history and ancient topographical notices as his guides, shows this to be the *Tomb of Helena*. We have ample room here for selection, and most people will now think it waste of time to invent anything new. Seriously, however, I feel inclined to adopt the last theory; believing that, if the arguments in favour of it do not amount to absolute proof, they at least reach the highest degree of probability. But the reader shall judge for himself.

Helena was the widowed queen of Monobazus, king of Adiabane. Having, with her son Izates, who succeeded to the throne, become a proselyte to Judaism, she fixed her residence at Jerusalem, where, during the prevalence of the famine predicted by Agabus, in the days of Claudius Cæsar (Acts xi. 28), she relieved multitudes of the poor suffering Jews by her unbounded liberality. Having determined to end her days in the Holy City, she prepared her sepulchre during her lifetime, as was then the custom, doubtless intending that her son and his family should also be buried in the same place. It so happened that she and her son were consigned to this tomb at the same time. May not their remains have been placed in those marble sarcophagi, the fragments of which were lately to be seen in the two lower vaults?

The Tomb of Helena is thrice mentioned by Josephus—once as marked by 3 pyramids, at a distance of 3 stadia from the city; again, as opposite to the gate near which Titus first approached the city on the N.; and lastly, in the description of Agrippa's wall as given above (§ 38). The pyramids probably resembled those which surmount some of the tombs at Petra, and may have stood over the façade. They were still here in the

time of Eusebius, who mentions them as *στῆλαι διαφανείς*. Jerome describes their position with some little definiteness. He states that, as Paula approached the city from the N., the mausoleum of Helena lay on the l. The ancient northern road is still here, passing close on the W. of these tombs, and we know from other incidental notices that Paula came to the city by it. Thus then the tomb of Helena, according to Jerome and Eusebius, lay E. of the road, 3 stadia from the city, and this accords with the position of the excavations above described. The pyramids, indeed, are gone; and we could not expect them to have remained, since the rock-hewn façade is well-nigh destroyed. But there is still a stronger argument for their identity in a description given by the Greek writer Pausanias in the 2nd centy. "In speaking of the sepulchres he had seen, he mentions two as being worthy of particular admiration, viz. that of king Mausolus in Caria, and that of *Helena at Jerusalem*. This latter he describes as remarkable for its door, which was of the same rock, and was so contrived that, when the returning year brought round a particular day and hour, it then opened by means of mechanism alone, and after a short time closed again; had one tried to open it at another time, he must first have broken it with violence." It is impossible not to recognise in this exaggerated account the remarkable mechanism of the external door as above described. Doubtless the secret of its construction was carefully preserved, and many fables circulated regarding it. The present state of the doorway shows that the latter part at least of Pausanias's statement was true, and that it had to be broken ere an entrance could be secured. Though the tomb of Helena was one of the most celebrated monuments about Jerusalem during the first four centuries of our era, it was wholly overlooked from that time till near the close of the 16th centy., when it was brought into notice again under the name

which it still bears, "The Tombs of the Kings."

The Tombs of the Judges.—Continuing up the valley of Jehoshaphat for $\frac{1}{2}$ m., we strike the path leading to Neby Samwil, following which $\frac{1}{2}$ m. farther, we have some 40 paces on our rt. the Tombs of the Judges. As we approach them we observe that the rocks on each side of the road are filled with ordinary sepulchres; but the so-called Tombs of the Judges are more extensive and more elaborately finished than any of the others—in fact, they are among the most interesting sepulchral monuments around the Holy City. To examine them fully it is necessary to bring candles or torches. The entrance faces the W., and has an open vestibule, 13 ft. by 9; the sides and architrave ornamented with a plain moulding, and the latter surmounted by a curious pediment, with flowers and tracery surrounding a torch in the centre, and having also a torch at each angle. In the back wall of the vestibule is a narrow door similarly ornamented, opening into the main chamber, 20 ft. by 19, and 8 ft. high. On its N. side are two tiers of recesses; seven in the lower and six in the upper tier. On the l. of the door is one recess. The centre of the S. wall is pierced by a door opening into a room 8 ft. square, containing three recesses on each of its three sides, with an arched niche or shelf over them. In the E. wall of the main chamber is another door leading into a chamber similar to that on the S., but with two tiers of recesses. At the N.E. angle of the main chamber a flight of steps leads down to two vaults with recesses and niches. In this sepulchre there are between 60 and 70 receptacles for bodies; and there may perhaps be others still unexplored. Beautiful detailed plans and sections are given in Williams's '*Holy City*,' 2nd ed., vol. ii.

Dr. Robinson says he has been able to find no notice of these tombs earlier than the time of Cotovicus (A.D. 1598), who gives them no name. Sandys,

in 1611, calls them the Sepulchres of the Prophets. Quaresimus first describes them under their present name, and refers them to the Hebrew Judges of the Old Testament. But the name, however it originated, more probably had reference to the Judges of the Sanhedrim; and was applied in consequence of the fancied correspondence of the number of niches with the number of members composing that tribunal.

Other Tombs may be seen along the high ground N. of the above, some of which would repay the time and trouble of a thorough exploration. One of peculiar interest was discovered a few years ago by Dr. Barclay, and a sketch and plan of it are given in Bartlett's '*Jerusalem Revisited*.' It is situated about $\frac{1}{4}$ m. N.E. of the Tombs of the Judges, and is surrounded by extensive foundations and the remains of a considerable town, called by the Arabs *El-Musahny*. The ruins cover the two sides of a ravine which falls into Wady Beit Hanina from the E., and among them are some fragments of columns of an immense size. But the most interesting monument in the place is one of the large tombs. In front is an irregular area wholly excavated in the limestone rock, at one side of which is an open porch whose walls are cut in the Jewish bevelled style, to resemble masonry; and most of this cutting is in as perfect a state of preservation as if executed yesterday. A spacious round-arched door opens on a large chamber in whose sides are the usual recesses for bodies; and beyond it is another smaller chamber. This tomb is unquestionably Jewish; and from its unique style of ornament is highly interesting.

The Tomb or Monument of Herod is twice named by Josephus; first, when Titus intended to break up his camp on Scopus, and approach nearer the city, it is said that "he stationed a body of men, horse and foot, to check the sallies of the enemy, and employed the main body of his army in

levelling the intervening ground as far as the walls." He swept away the garden-walls, hedges, and fruit-trees, filled up hollows and chasms, removed eminences; "and thus the whole space from Scopus to the *Monuments of Herod*, adjacent to what is called the *Serpent's Pool*, was reduced to a level." (*B. J. v. 3, 2.*) At first sight it might appear that the ground spoken of as having been levelled was that between Scopus and the neighbouring wall on the N. of the city; and that, therefore, the monuments of Herod were somewhere near the N.E. angle. But a glance at the nature of the ground, and an examination of other incidental statements of Josephus, show plainly enough that this was not the section levelled. Immediately on the S. of Scopus runs the deep valley of Jehoshaphat, and along its southern brow, as has been seen, was built the wall of Bezetha. No general would, therefore, select such a site for his camp, or commence his approaches from such a quarter, especially while he could find open and level ground a little farther W. But from a subsequent chapter of Josephus we learn that, when the levelling process was completed and the place prepared, Titus encamped with one division opposite the N.W. corner of the city; while the other division extended itself down as far as the front of Hippicus. As the space which Titus levelled for the camp extended from Scopus on the one side to the monuments of Herod on the other, the latter must have been situated somewhere W. of Hippicus; and as the monuments are said to have been near the *Serpent's Pool*, this can be no other than the *Upper Pool*, now *Birket el-Mamilla*, which, as we have seen, *Nehemiah* calls the *Dragon Well* (ii. 13. See § 47). And Josephus's second notice of Herod's monument shows that it must have been W. of the city and near this spot (*B. J. v. 12, 2.*) A short distance S. of the upper pool may be seen some large masses of rubbish and ruins, covering a few sepulchral caves hewn in the rock.

These Dr. Schultz supposes to be the remains of the monuments of Herod; and their position answers well to the notices of Josephus.

The Grotto of Jeremiah is situated on the southern side of the rocky hill, a short distance N.E. of the *Damascus Gate*. It is a huge rude cave excavated in the rock, and appears to be a section of an old quarry. Dr. Schultz suggests that it may be the monument of *Alexander Jannæus*, described by Josephus as in front of *Antonia* (*B. J. v. 7, 3.*) Beside it is another cave, latterly used as a reservoir. A flight of steps hewn in the rock leads down to a chamber with a vaulted roof supported by a massive pillar, and from this another flight of steps descends to a much more spacious cave, vaulted in like manner. The walls and piers are covered, in both caves, with a thick coating of cement.

§ 49. OTHER ANCIENT SITES.

The Fullers' Field is mentioned in the Old Testament twice; first, where *Isaiah* is instructed to go forth to meet *Abaz* "at the end of the conduit of the upper pool in the highway of the fullers' field" (*Isa. vii. 3.*); and again, where *Rabshakeh* and his companions "stood by the conduit of the upper pool in the highway of the fullers' field" (*2 Kings xviii. 17.*) The upper pool is well known (§ 47). Near it the fullers, "cleansers of woollen garments," apparently plied their trade, and spread out the clothes to dry alongside the great road leading past the pool from the W. gate of the city to *Yâfa*. On this highway *Rabshakeh* stood when he delivered his haughty message to the servants of *Hezekiah*.

The Camp of the Assyrians is another site of some importance, being mentioned by Josephus as the place where Titus pitched his own camp within the new city, after having

broken through the 3rd or outer wall (*B. J.* v. 7, 3). Dr. Schultz identifies it with the "highway of the fullers' field," because that there Rabshakeh the Assyrian stood. It does not appear, however, that Rabshakeh addressed the people on the wall from the midst of his camp; nor is it likely he would place his camp so near the city. When Titus had fully reconnoitered Jerusalem, he pitched his camp, as has been seen, on the high ground to the N.W., opposite the great tower of Psephinos, and from that side it appears he made his principal attack, and finally carried the wall. An examination of the nature of the ground, and of the line of the 2nd wall, will show at once where a skilful general would most probably establish his head-quarters to direct the approaches against the latter wall. The rising ground N.W. of the Damascus gate seems by far the most advantageous; and here we may safely locate the "Camp of the Assyrians."

5. CHRISTIAN ANTIQUITIES.

§ 50. THE HOLY SEPULCHRE.—Could we only guarantee the genuineness of the site, no spot in Jerusalem would be more deeply interesting than the Holy Sepulchre; but fortunately, or unfortunately, it is wholly impossible to give a guarantee. The arguments in favour of it are so questionable, and those against it so strong, that no unprejudiced mind can at least feel satisfied in believing it. This is not the place for considering the subject at length, or even for an attempt to unravel the tangled mass of controversy which it has occasioned. Those who desire to see all that can be advanced in favour of its identity may read Mr. Williams's *Holy City*; and those who wish to know all the arguments against it may study the learned *Researches* of Dr. Robinson. On this, as on other points connected with the ancient topography of Jerusalem, I have formed my own opinion from

repeated personal examination of the localities and a careful study of authorities. These opinions I respectfully present to the reader and traveller, while calling their attention to the objects, and referring to authorities.

The argument for the identity of the Holy Sepulchre turns mainly on the solution of two questions—one *topographical*, the other *historical*. We know from Scripture that our Lord was crucified "without the gate" of Jerusalem (*Heb.* xiii. 12), "nigh to the city" (*John* xix. 20), at a place called *Golgotha*, "the place of a skull" (*Matt.* xxvii. 33), and apparently near or beside some public thoroughfare (*Matt.* xxvii. 39). We also know that the sepulchre in which His body was laid was "hewn out of the rock" (*Mark* xv. 46), in a garden at the place of the crucifixion (*John* xix. 41, 42). This is all we know of the position or character of the tomb from contemporaneous history; but this is enough to suggest doubts and serious difficulties to the mind of every inquiring visitor to Jerusalem, regarding the identity of the present site. The Church of the Sepulchre, within whose comprehensive area a host of sacred sites are found grouped together, is far *within* the present walls. Still, if we could prove that it lay *without* the 2nd wall of the ancient city, it *might* be genuine: though even then it would be doubtful; for it is unquestionably far within the 3rd wall, built by Agrippa only some 11 years subsequent to the crucifixion, to enclose a large suburb that had *gradually* extended beyond the 2nd wall (§ 38). The words "nigh to the city" could scarcely be interpreted *within* the suburbs. But if the views stated above (§ 37) regarding the position of Akra and the line of the 2nd wall be correct, then the Ch. of the Sepulchre falls within the ancient city.

The 2nd wall commenced at the gate Gennath, in the northern wall of Zion. This gate, as has been seen, was near Hippicus. From thence the

wall ran northward so as to include the pool of Hezekiah. Ancient foundations of bevelled stones are still seen near the Latin convent, just within the present wall, and again at the Damascus gate. It cannot, of course, be *demonstrated* that these belonged to the 2nd wall; but it is highly probable they did; and if so, then the Ch. of the Sepulchre neither includes the place of Christ's crucifixion, nor of his burial. Those who maintain the genuineness of the present sepulchre remove Akra from beside Zion to the ridge extending from the Haram to the Grotto of Jeremiah; and make the 2nd wall start from a point nearly half way between the citadel and the Haram, run N. along the covered bazaar until it just clears the E. end of the Ch. of the Sepulchre, then turn a little to the W. so as to include the ancient foundations around the Damascus gate. Granting that such a line were supported by any probable evidence, it would yet not be very easy to believe that such a singular angle as is thus made to run into the very heart of the ancient city should have been wholly free from buildings, and used as a place of ordinary sepulture, so late as the time of the Crucifixion; and that only 11 years afterwards Agrippa should have found it necessary to build a wall a *quarter of a mile* beyond it, so as to include the suburbs.

The Historical Evidence.—No one will deny that the apostles and disciples of our Lord, who dwelt in Jerusalem, knew the place where their Master was crucified, and the tomb where He was buried; but there is not a shadow of evidence in the New Testament that these places were in any way honoured. On the contrary, the whole spirit of the Gospel of Christ—the whole writings and teachings of the Apostles—tended to withdraw men from an attachment to times, places, and physical objects, and to lead them to worship a Spiritual God in spirit and in truth, wherever they could conveniently assemble. The constant

theme of Paul's preaching was the death and resurrection of our Lord; but though he laboured and wrote for some five-and-thirty years after these events occurred, and though he visited Jerusalem more than once during that time, he does not make the slightest allusion to the *scenes* of these events, or to the *instrument* of the Saviour's passion. It is pretty clearly established, too, that the Apostle John wrote his Gospel towards the close of the 1st centy., or from 60 to 70 years after the Crucifixion, and yet he only alludes to the sepulchre in general terms. It is thus sufficiently apparent that in the apostolic age no importance was attached, no honour given, to the *holy places*. In the year A.D. 70 the city was captured, burned, and all destroyed with the exception of a section of the wall of Zion. The Christians had previously fled to Pella, on the E. of the Jordan, and the time of their return is uncertain. The city was rebuilt by Adrian A.D. 132; was captured and held by the rebel Jews shortly after; was retaken about A.D. 135, strongly fortified, and adorned with stately temples by the Romans. During all this time, both under Jewish and Roman rule, the Christians only lived on sufferance; circumstances were not thus very favourable for preserving the knowledge of places to which the inspired apostles had attached no importance, or for giving them honour to which the spirit of their religion was opposed.

It is not, in fact, until the 4th centy., or about 300 years after the Crucifixion, that we find any reference in *history* to the site of the Holy Sepulchre. Eusebius informs us, in language somewhat extravagant, "that impious men, or rather the whole race of demons through the agency of impious men, had laboured to deliver over that illustrious monument of immortality (the Holy Sepulchre) to darkness and oblivion" (*Vita Constan.* iii. 26). They had covered the sepulchre, it seems, with earth brought from other places, and had erected over it a

temple of Venus. Jerome, writing towards the close of the 4th cent., is more explicit than Eusebius, as he informs us that the temple of Venus was built by Adrian; that a marble statue of the goddess was set up on the rock of the Cross, and an image of Jupiter over the place of the Resurrection. Socrates, writing 50 years later, is more explicit still, for after telling the same story he adds, "Those who followed the faith of Christ, after his death, rendered to that monument (the sepulchre) the highest honour" (*Hist. Eccl.* i. 17). Sozomon, a still later author, adds that the enemies of Christianity set up this statue of Venus in order that Christians who came to worship at the sepulchre might have the appearance of worshipping that goddess (*H. E.* ii. 1). It will at once be observed how entirely opposed these statements are to the language of the apostles and the spirit of their teaching. Even supposing we admit their accuracy, and grant that Adrian knew the true sites of Golgotha and the sepulchre, it is not easy to imagine what object the emperor could have had in thus insulting an obscure sect. His design, as history tells us, in establishing his new city of *Ælia*, was to insult the Jews, from whom the Christians were at that time clearly distinguished. There are other circumstances, however, which seem to cast greater doubt on the testimony of these historians.

Eusebius, after stating how impious men and demons had combined to deliver over the sepulchre to darkness and oblivion, informs us that the emperor Constantine, "not without a divine admonition, the Saviour himself prompting him," became desirous of performing "a glorious work" in Palestine, by beautifying and rendering sacred the place of the resurrection of our Lord (*Vit. Const.* iii. 26, seq.). He caused the sanctuary of Venus to be removed, the earth and stones to be cast aside, and the holy cave laid bare. It was then purified and adorned with splendid buildings. The emperor, in his letter to Macarius, the bishop, speaks of the discovery of

"the sign of the Saviour's most sacred passion, which had so long been hidden below the ground," as "a miracle beyond the capacity of man sufficiently to celebrate, or even to comprehend." The buildings were completed and dedicated in the 30th year of his reign, A.D. 335. On this occasion a great council of bishops was convened by his order from all the provinces of the empire, first at Tyre and then at Jerusalem. Among these was Eusebius himself, who took a prominent part in the solemnities, and delivered several public discourses in the Holy City. Such is the substance of Eusebius's account, and he was an eyewitness of the facts he records. It is somewhat remarkable, however, to find the historians who wrote in the succeeding centy. far more full in their details, and yet differing considerably from him as to the leading facts. They all state that it was *Helena*, Constantine's mother, who was directed by divine interposition to search for and discover the Holy Sepulchre, the true Cross, and the several minute localities of the Saviour's crucifixion and burial. On her arrival at Jerusalem she instituted inquiries among the inhabitants; and, after a long and difficult search, found the sepulchre, and by its side *three crosses*, with the tablet bearing the inscription! As the tablet was separated from the cross, they were unable for the moment to identify that on which the Saviour suffered, until the wisdom of Macarius suggested an infallible test. A noble lady of Jerusalem lay sick of an incurable disease; the three crosses were presented to her in succession: the two first produced no effect; but, at the approach of the third, she opened her eyes, recovered her strength, and sprang from her bed in perfect health! Such proof was of course irresistible. According to these later writers, also, it was *Helena*, and not Constantine, who caused the church to be erected and the Holy Places adorned. (*Socrates, E. H. E.* i. 17; *Sozom. H. E.* ii. 1, 2; *Theod. H. E.* i. 18.)

I have given the above summary to

put the reader in possession of the leading statements found in the earliest historians about the dedication of the Holy Places, and the founding of the Church of the Sepulchre. It will not fail to strike the student of history that the main object of all these writers evidently is to impress devout Christians with the identity of the sites fixed by Constantine or Helena; and that they are not over scrupulous as to the means they employ. Divine intimations, miraculous tests, and doubtful stories about the precise location of idol statues, are all adduced in evidence, and gradually embellished with graphic details as time advances. Eusebius's faint outline, sketched from nature on the spot, becomes a full and glowing picture under the pencil of Theodoret.

It cannot be doubted, however, that at the time specified a sepulchre was exposed to view, a cross "invented," and a ch. erected, upon the spot where the Church of the Sepulchre now stands. More than this it is somewhat bold to affirm, and somewhat difficult to believe. The sepulchre is minutely described by Eusebius as a cave hewn in the rock, which projects above the level ground. In the *Jerusalem Itinerary* (A.D. 333) it is said to be a *crypt*, a stone's throw from the "little hill of Golgotha." Cyril, Bishop of Jerusalem, writing a few years later, speaks of an outer cave which was removed when the sepulchre was dedicated. Arculf in the 8th centy. gives a very clear account of its appearance at that time. "Within (the church), on the N. side, is the tomb of our Lord hewn out of the same rock, 7 ft. in length, and rising 3 palms above the floor. This tomb is broad enough to hold one man lying on his back, and has a raised division in the stone to separate his legs. The entrance is on the S. side. Internally the stone of the rock remains in its original state, and still exhibits the marks of the workmen's tools; its colour is not uniform, but appears to be a mixture of white and red." In position and general features, the sepulchre corresponds, so far as one can see it, with

these descriptions; but as it is almost wholly covered with marble and tasteless finery, it is impossible to tell whether the natural rock remains.

Whatever opinion may be formed as to the genuineness of the sepulchre, and all the "Holy Places" round it, every traveller will wish to visit them. I shall, therefore, describe the places in detail, after giving a brief historical sketch of the building which contains them.

Historical Sketch of the Church.—

The group of buildings erected by command of Constantine was commenced in A.D. 326, and dedicated in 335. Eusebius describes these buildings, but so briefly and vaguely that he is scarcely intelligible. The "sacred cave" was first ornamented with beautiful columns and other decorations. Modern writers have supposed that the ledge of rock in the face of which, they think, the tomb was excavated was first cut away so as to leave the latter an isolated monolith; but for this supposition there is no evidence. Eusebius's words are even opposed to it, for he observes, "It was astonishing to see this rock standing out erect and alone on level land, and having but one cave within it." Had there been any extensive excavation then made around it, he could not have thus written. Around the tomb as a *sanctum* was an open paved area, with cloisters on the N., W., and S.—probably corresponding with the form and circuit of the present Rotunda. On the E. stood a great Basilica, oblong, with double aisles on each side. A vaulted apse, supported by 12 columns with silver capitals, occupied the centre of the W. end; while opposite to it on the E. was a triple doorway. The interior was ornamented with costly marbles, and the ceiling with sculptured panels richly gilt. To this church was given the name *Martyrion*, as standing on the place of our Saviour's passion; and the chapel at the sepulchre was called the *Anastasis* or "Resurrection." In front of the basilica was an open court surrounded by cloisters, opening by a

great door and portico into the market-place on the E. The only "Holy Places" identified during the period these buildings stood were the sepulchre and Golgotha. A full description, accompanied by plans, of the buildings erected by Constantine, may be seen in Professor Willis's *Essay*, in the 2nd vol. of Williams's *Holy City*. The plans and drawings are, of course, only conjectural.

The Martyrion of Constantine was wholly destroyed by the Persians in the year 614; but was rebuilt about 16 yrs. later, principally through the activity of Modestus, superior of the convent of Theodosius, who acted as agent during the captivity of the patriarch. The buildings were now erected on a different plan, partly from want of funds, and partly to accommodate the additional "Holy Places" that were gradually growing up round the sepulchre. The fullest account of these buildings is given by Arculf, who visited Jerusalem in the beginning of the 8th centy. Around the sepulchre was a spacious Rotunda, with a dome supported on 12 massive columns. This was called the *Anastasis*. Adjoining, on the N., was the quadrangular church of St. Mary. Another ch. was built over Golgotha; and the precise spot in which the cross stood was now marked by a silver cross let into the rock. In an adjoining apse were placed the identical *silver cup* which our Lord used when he instituted the Eucharist, and the sponge which the soldiers had filled with vinegar and presented to Him on the cross! These Arculf saw and devoutly kissed. On the eastern side of Golgotha stood the Basilica of Constantine, — so called then, but now known as the chapel of Helena — "located over the place where the cross of our Lord, with the other two crosses of the thieves, was found, by the gift of the Lord, after 233 yrs. Between these two churches (continues Arculf) is that celebrated spot where Abraham the patriarch erected an altar for the sacrifice of Isaac." Arculf saw some other singular relics, and among them the spear that

pierced the Saviour's side, broken in two and carefully deposited in the portico of the Martyrion. He observed also "a lofty column in the holy places to the N., which at midday at the summer solstice casts no shadow, thus proving that it stands in the centre of the world."—*Early Travels in Palestine*, pp. 2, 3.

These structures were again wantonly destroyed by the mad khalif Hâkim in the year 1010, and were not rebuilt till 1048. Saewulf, an English monk who followed the crusaders to Palestine, and visited Jerusalem about 1103, gives a long description of the groups of buildings then standing round the Holy Sepulchre; from which it appears that the Rotunda, and the churches of Golgotha and of the Cross, were only in part restored; while several other chapels were added. A whole host of new holy places are also mentioned and described. These include the prison in which our Lord was incarcerated; the column to which He was bound when scourged; the place where He was stripped by the soldiers; the spot where the purple robe was put on Him; the place where the soldiers cast lots for His raiment; the rent in the rock made by the earthquake; the place where Adam was raised from the dead; the place where the Lord's body was wrapped in the linen clothes; the spot where the Lord indicated with His own hand the centre of the world; the place where He appeared to Mary Magdalene; and the place where the Virgin stood during the crucifixion! (*Id.* pp. 37, 38.)

Such was the state of the buildings when the crusaders took Jerusalem in 1099. During their rule all was remodelled, and many new shrines added of course. The Rotunda was in part rebuilt; and a ch. with nave, aisles, and transept erected on its eastern side, on the site of Constantine's Basilica. The western façade, including the present doorway and tower, was also built, with the chapel over Golgotha. The roof of the Rotunda is said to have been constructed of cedar beams; but this is very

doubtful. There are no cedars in Syria except the little solitary grove high up on Lebanon, consisting of some 400 trees, which appear to have neither increased nor diminished greatly for several centuries. "Cedar beams" sound well, and make an impression in books of travels; but I question whether cedar has been once used for architectural purposes in this country for near 2000 yrs. The pine of Lebanon, which is still abundant, is usually mistaken for cedar. I would again refer to Mr. Willis's excellent *Essay* for a full description of the buildings erected by the crusaders, where plans and sectional drawings are also given.

The buildings round the Church of the Sepulchre remained in the state in which the crusaders left them, with the exception of some slight repairs, till the year 1808, when they were greatly damaged and partly destroyed by fire. The fire broke out in the chapel of the Armenians, in a gallery on the S. side of the Rotunda, during the night of Oct. 12th. The roof of the Rotunda fell in upon the sepulchre, but the latter, though crushed without, was uninjured within. The marble columns which supported the great dome were calcined, and the walls injured. The fire then caught the ch. on the E., destroying the roof and some marble columns at the E. end of the nave, the triforium gallery, and all the altars, images, and pictures. The cupola was rent in two, but the piers and arches supporting it remained. The Chapel of the Elevation of the Cross on Golgotha was also burnt, with some wooden buildings formerly attached to it. The tower, the western façade, the chapel of Helena, the aisle surrounding the ch., and the chapel and buildings of the Latins on the N., were all saved. It is not very easy, however, to ascertain precisely the amount of damage done, owing to the different accounts given by different sects, and the curious fact that both Greeks and Latins describe with much exultation the ravages of the fire on the Holy Places of their opponents, contrasting this with the

miraculous manner in which their own were left unscathed.

It was not without much difficulty and long negotiations that permission was obtained from the Porte to rebuild the ch. When this was obtained, and all the necessary bribes administered to the high dignitaries of the empire at Constantinople and the petty officers in Jerusalem, difficulties and disputes arose among the Christian sects themselves concerning their respective shares. At last the work was completed; and the new ch. as it now stands was consecrated in 1810. The architect was a Greek named Commenes from Mitylene.

DESCRIPTION OF THE CHURCH AND ITS VARIOUS SHRINES.

We are now prepared for a detailed description of this interesting structure—for interesting it is, whatever opinion may be formed about the genuineness of its shrines. There are few Christian men who could approach the place even supposed to be the tomb of the Saviour without feelings of deepest solemnity and awe; but there are fewer still who could bear to look without feelings of righteous indignation on a host of the most barefaced impostures clustered round the spot where the God of *Truth* once appeared in the flesh.

We reach the southern, and now the only, entrance of the Church of the Sepulchre, by a narrow, crooked, and not over-clean street, sometimes called Palmer Street. After descending a flight of rude steps we come to a small open paved court, along whose side, as we go down into it, we observe the bases of a row of columns, which probably at one time supported cloisters. On the W. side are 2 chapels, with projecting apses, built before the age of the crusades. The first is dedicated to St. James, the brother of our Lord, of whom tradition says that "he celebrated mass and was consecrated

here." The *second* was originally called the Chapel of the Trinity, and Beugnot remarks that all the women of the city were married, and all the children baptized in it. It is now named the Church of the Ointment-bearers—that is, Mary Magdalene and her companions; and is the parish ch. of the Greeks. There is another small chapel, dedicated to St. John, in a line with the above, on the basement story of the great tower. On the opposite side of the court is a range of modern buildings into which 3 doors open. That next the street admits to the Greek monastery of Abraham; the second to an Armenian ch. of St. John; and the third to the Coptic Chapel of St. Michael and All Saints, through which there is a passage to the Coptic convent.

The *façade* of the Church of the Sepulchre occupies the whole northern side of the court, standing thus at the end of the S. transept. It is a pointed Romanesque composition, dark, heavy, and yet picturesque. The lower story has a wide double doorway with detached shafts supporting richly sculptured architraves, representing in bold relief our Lord's triumphant entry into Jerusalem: over these rise carved and deeply moulded arches. The western section alone is now open, the other having been apparently walled up ever since the time of the crusades. In the upper story are two rich corresponding windows slightly pointed. The string-courses are bold and finely sculptured. On the l., projecting from the *façade*, stands the remnant of the massive campanile—once a noble tower of 5 stories, but now cut down to 3. The lower story is the Chapel of St. John; the 2nd has on each of its 3 sides a large pointed window; and the 3rd, which rises heavily above the roof of the ch., is ornamented on each face with plain pointed windows. The 4th and 5th were still standing in 1678, when they were sketched by Le Brun. On the rt. of the *façade* is a small projecting porch of the same age, with an ornamented window and

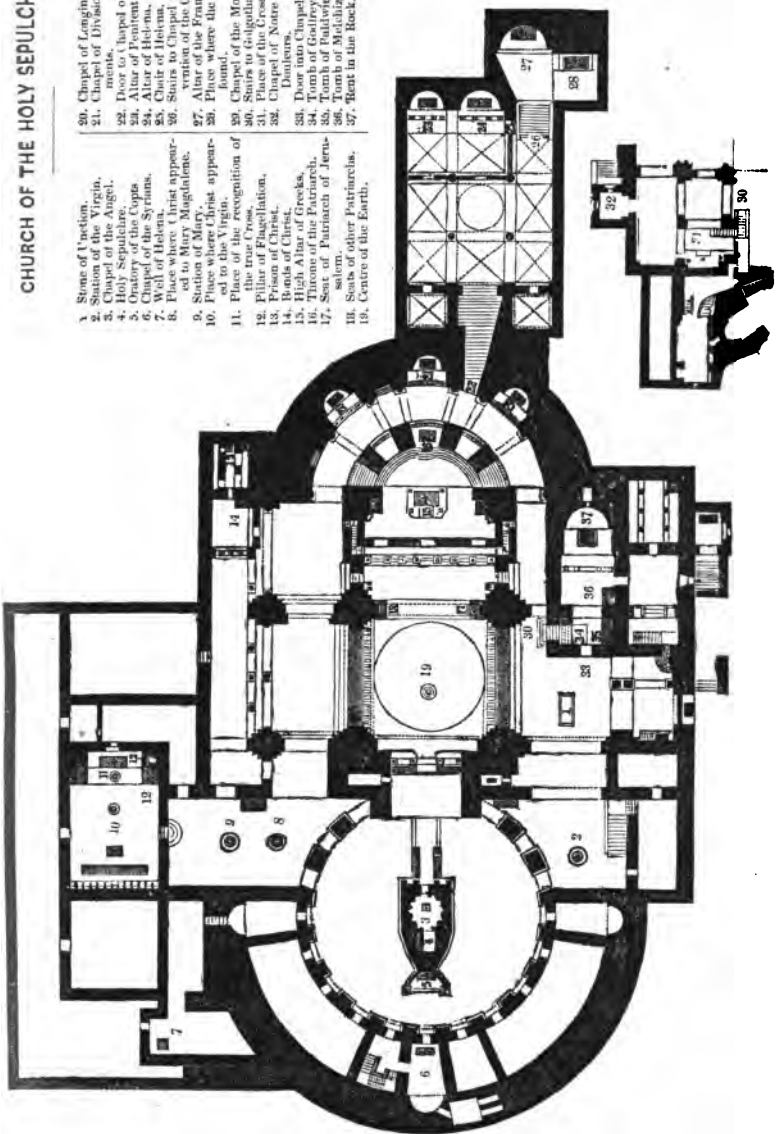
little cupola. In the basement is a chapel dedicated to St. Mary of Egypt.

The Interior.—On entering the ch. the first thing that attracts attention is a bench on the left, on which squat the Turkish guards stationed here to preserve peace among the rival sects that crowd the sacred building. This, as has been stated, is the S. transept; but from the peculiar arrangement of the chapels of Golgotha on the rt., and the filling up of the great arch admitting to the nave in front, it has now all the appearance of a vestibule. Directly in front of the door is a marble slab, like a tombstone, fixed in the pavement, and surrounded by a low railing, with several lamps suspended over it. This is the Stone of Unction (1 on the plan), upon which the Lord's body was laid for anointing when taken from the cross. The *real* stone lies below the marble, which has only been placed here to protect the relic from the pious hands of eager pilgrims. The tradition is first mentioned by Saewulf in the 12th centy., and there stood over the spot then a Chapel of the Virgin. Another stone, for which the same honour was claimed, was long preserved at Ephesus, from whence it was taken to Constantinople by the emperor Manuel, and was finally deposited in the Ch. of Pantocrater, near that monarch's sepulchre. This part of the building is common to all sects. Turning to the l. and advancing a few paces, we observe in the passage a circular stone with a railing over it (2); it marks the spot on which the Virgin Mary stood when the body of Jesus was anointed. This section belongs to the Armenians, and the stairs on the l. lead up to their quarters.

We now enter the *Rotunda*, 67 ft. in diameter, encircled by 18 massive piers, supporting a clerestory pierced with windows and surmounted by a dome having an opening at the top, like the Pantheon. A vaulted aisle runs round the western half of the Rotunda; it was formerly open,

CHURCH OF THE HOLY SEPULCHRE.

1. Stone of Unction.
2. Station of the Virgin.
3. Chapel of the Angel.
4. Holy Sepulchre.
5. Oratory of the Coptic.
6. Chapel of the Syrians.
7. Well of Helena.
8. Place where Christ appeared to Mary Magdalene.
9. Station of Mary.
10. Place where Christ appeared to the Virgin.
11. Place of the recognition of the true Cross.
12. Pillar of Flagellation.
13. Prison of Christ.
14. High Altar of Greeks.
15. Throne of the Patriarch.
16. Seat of Patriarch of Jerusalem.
17. Seats of other Patriarchs.
18. Centre of the Earth.
19. Chapel of Longinus.
20. Chapel of Division of Vestments.
21. Door to Chapel of Helena.
22. Altar of Penitent Thief.
23. Altar of Helena.
24. Choir of Helena.
25. Stairs to Chapel of the Invention of the Cross.
26. Place where the Cross was found.
27. Chapel of the Mocking.
28. Stairs to Golgotha.
29. Place of the Cross.
30. Chapel of Notre Dame des Douleurs.
31. Door into Chapel of Adam.
32. Tomb of Godfrey.
33. Tomb of Melchisedek.
34. Tent in the Rock.



and had three small apses on the N., W., and S. The apses still remain, but the aisle is divided into 7 compartments, and portioned out among the various sects. Over it are two ranges of galleries.

In the very centre of the Rotunda stands the HOLY SEPULCHRE, covered by a building 26 ft. long by 18 broad, rounded, or rather pentagonal at the W. end. It is wholly cased in yellow and white stone, ornamented with slender semicolumns and pilasters, and surmounted by a dome somewhat resembling a crown. It is a tasteless, meaningless fabric, reminding one of an overgrown cage. The entrance is on the E., where a low door opens from a small enclosed area, in which natives leave their shoes, into the first apartment (3), called the Chapel of the Angel, for here the angel sat on the stone that had been rolled away from the door of the sepulchre. In the middle of the floor, on a small pedestal, stands this stone itself, or rather a fragment of it, 18 in. square. Some affirm, however, that the *real* stone was stolen by the Armenians, and is now in the chapel of the palace of Caiaphas, outside the Zion Gate. At the western extremity of this gloomy antechamber is a low narrow door, through which a strong light is shed. Stooping low, we enter, and stand within the *Sepulchre* (4). It is a quadrangular vault, about 6 ft. by 7, with a dome roof supported on short marble pillars. The sepulchral couch occupies the whole of the rt. side as we enter; it is raised nearly 3 ft. above the floor, and is covered with a slab of white marble, cracked through the centre, and much worn at the edge by the lips of numerous pilgrims. The slab now serves as an altar, and is garnished with a profusion of tasteless, tawdry ornaments, grim-looking pictures, and a bas-relief of the Resurrection. Over it 42 lamps of gold and silver burn continually, shedding a brilliant light; while fragrant perfumes and sweet incense fill the air. Here I have often lingered—solemnized, almost awe-stricken—looking

at pilgrim after pilgrim, in endless succession, crawling in on bended knees, bowing lips and forehead and cheeks to the cold marble, bathing it with tears, and sobbing until the very heart seemed breaking—then dragging himself away, still in the attitude of devotion, until the threshold is again crossed. The vault is said to be hewn in the living rock; but not a vestige of it is now seen; the floor, tomb, walls—all are marble; while the upper part is so blackened by the smoke of lamps and incense that it is impossible to see what it is composed of. The rock *may* be there; but if so—

Oh! if the lichen now were free to twine
O'er the dark entrance of that rock-hewn cell,
Say, should we miss the gold-encrusted shrine,
Or incense fumes' intoxicating spell?
Would not the whispering breeze, as evening
fell,
Make deeper music in the palm-trees' shade
Than choral prayer or chanted ritual's swell?
Can the proud shafts of Helena's colonnade
Match thy time-honour'd stems, Gethsemane's
holy glade?

The Rotunda and its adjuncts.—Leaving this holy shrine and turning westward, we observe behind the sepulchre, clinging to its wall, the humble oratory of the poor friendless Copts (5). Proceeding to the western side of the Rotunda, we enter a little gloomy chapel of the Syrians in the aisle, and extending into a semicircular apse, from the S. side of which a low door opens into a small irregular rock-hewn grotto. Getting candles from an attendant, we enter, and observe on the opposite side two recesses, something like those for bodies in the Tombs of the Judges, but much smaller and ruder. In the floor are two other grave-like pits, about 3 ft. long. These—some say those in the floor, others those in the wall—are the tombs of Joseph of Arimathea and Nicodemus. Considerable importance has of late been attached to them, as tending to prove that there *were* ancient tombs at this place, and that therefore it must have been without the city. Now, granting that these tombs *are* ancient, and that there may have been

another near them, this does not advance the argument in favour of the Holy Sepulchre in the least; for we know from Scripture that it was no uncommon thing for men to have their tombs within the walls of cities, and even in their own houses. And besides, we have no clue to the date of these excavations—they may be of any age, from Melchizedek to king Baldwin.

Returning to the Rotunda and crossing to its northern side, we observe a passage leading through a section of the aisle to the northern apse, and through this to a kind of rough courtyard, in which is a large subterranean cistern called the Well of Helena (7). The baptistery of the old ch. was just outside the apse; on its site are some offices and apartments for servants.

Returning again to the Rotunda, and turning sharply round a pier to the l., we enter the Frank section of the building. There is here an open space forming a kind of vestibule to the chapel beyond. In advancing we pass first a round marble stone let into the pavement (8), where Christ appeared to Mary Magdalene in the likeness of a gardener. A few feet farther, another stone, like a star, shows the spot where Mary stood (9). On the northern side of the vestibule we ascend a few steps, and enter

The Chapel of the Apparition, so called because here, tradition affirms, our Lord appeared to Mary his mother after the Resurrection. This chapel is first mentioned by Saewulf in 1102, and must have been erected in the preceding centy., probably to give a local habitation to the newly invented sites. Fabri says it stands on the site of a house in which the Virgin took refuge after the Crucifixion. It has been in possession of the Franciscans since 1257, but they were not fully established in their title to it until Robert king of Sicily obtained permission of the Mohammedan authorities in 1342. The chapel is quadrangular, 28 ft. by 21, with a deep recess at the E. end containing the high

altar. Near the centre of the floor the spot is shown where our Lord appeared to His mother after the resurrection (10); and between this and the altar is a marble slab marking the place where the crosses were laid after their discovery by Helena, and where the *true* cross was identified by a miracle (11). On the S. side of the altar is a niche, now covered over (12), containing a fragment of a porphyry column, called the column of the Flagellation, being a piece of that to which the Saviour was bound when scourged by order of Pilate. A rival column is preserved at Rome in the Ch. of St. Praxede; but I cannot take upon me to say which is the real one—probably they have about equal claims. The story is told that, the original column on Zion having been sacrilegiously broken by the Muslems, the pieces were collected in 1556, and distributed among the Catholic sovereigns of Europe, one fragment being preserved and placed in a niche where it now stands. This is perhaps the reason why the niche is so carefully covered up, that such a precious relic may be kept safe. A round hole is left in the covering, through which a long stick, like a broom-handle, is thrust by the pilgrim till it touches the column, and then drawn out and rapturously kissed. In another covered niche, on the northern side of the altar, was once preserved a still more sacred relic—nothing less than a piece of the *true* cross, discovered by a certain father Bonifacius, while the sepulchre was undergoing repair, in the 16th centy. But it was stolen long ago by the Armenians—so at least the Latins affirm.

In this little chapel is still performed the interesting ceremony of investing such as are deemed worthy with the order of St. John of Jerusalem. Although this no longer confers the same high social distinction it once did, yet its associations are among the most lofty and heroic of any order in Christendom. It is required that the aspirant be of the Catholic faith and of noble birth; though the latter rule is sometimes relaxed, or at least

a too strict inquiry is not always instituted into family records. "Kneeling before the superior of the Latin convent, he answers the various questions proposed, joins in the prayer of consecration, and is girt with the sword and spurs of the heroic Godfrey; that trenchant blade wielded by the Christian hero in many a well-fought field, and with which he is said to have cloven to the middle a Saracen of gigantic stature—relics that cannot be handled even now without some glow of feeling."

Returning to the vestibule, we enter a long corridor on the l. running eastward, parallel to the aisle of the Greek ch. It is of an earlier date than the latter, and may have formed part of a cloister surrounding an open court before the ch. was built. At the eastern end, two steps down, is a low dark chamber, 19 ft. by 17, partly hewn in the rock. The vaulted roof rests on rude piers, and at the E. end is an altar with a dim lamp. This is styled by a tradition as old as the 12th centy. the "prison of our Lord" (13), where He was confined previous to his crucifixion. It looks like an old reservoir. On the rt. side of the door without is an altar, beneath which is a stone with two holes in it (14), dignified by the title of the "Bonds of Christ."

The Greek Church.—Crossing the northern aisle from the *prison*, we enter the Greek ch. by a side door. It is the nave of the great building; but is now divided from the aisles by high wooden partitions, richly carved and gilt, to save the *orthodox* from all unholy contact with heretics and schismatics. This nave is curiously arranged. On the W. it opens by a noble pointed arch, now filled up with a modern screen, into the Rotunda, and directly facing the entrance to the Holy Sepulchre. Within this arch is the central lantern supported by 4 massive piers about 40 ft. apart, and 52 high to the spring of the arches. At the eastern end the nave terminates, behind a richly-gilt screen, in a semicircle of piers, beyond which the aisle runs uninterrupted. The whole

length is 98 ft. and the breadth 40. The style of architecture was originally Romanesque, corresponding to the southern façade; but having been much injured by the great fire in 1808, it was reconstructed more in accordance with Greek taste. The arches and piers of the lantern still preserve their former character, and will be regarded with interest as memorials of the crusades. To understand the singular form and arrangements of this ch., it must be remembered that when built by the crusaders it was intended for a choir only, and adapted to the Latin service. A convent of Augustinian canons was then placed in possession of the whole; but when the crusaders were expelled by Saladin, the Greeks got possession and have ever since retained it. Accordingly it is now fitted in their manner with a huge wooden screen cutting off the semicircular apse and half the presbytery. The high altar (15) stands in the centre of the apse, with the patriarch's throne (16) behind it. The choral seats still remain on each side, between the massive piers. Beside the S.E. pier of the lantern is placed the *seat* of the patriarch of Jerusalem (17); and at the opposite one are chairs for such of the other patriarchs as may be present (18). Beneath the centre of the lantern is a circle of marble pavement, on which stands a short marble column (19), said by a tradition as old as the 8th centy. to mark the *centre of the earth*. Since then it has attained to even higher *nominal* rank, for Saewulf assures us that "our Lord Himself signified with His own hand that this spot is the middle of the world, according to the words of the Psalmist, 'For God is my king of old, making salvation in the midst of the earth.'" (!) Fabri tells an amusing story of a companion of his who, perhaps being a little sceptical, determined to prove the point; and accordingly paid a large sum for permission to ascend the cupola, and thus observe whether or no the sun gave him a shadow at noon! A still later tradition affirms that it was from this distinguished spot the clay was

taken out of which Adam was modelled! The whole ch. is lavishly and gaudily decked with carving, gilding, lamps, chandeliers, and ostrich-eggs hanging in clumps from the roof; while numbers of grim pictures cover the piers and altar-screen,

The *Aisle*, as I have stated, and as may be seen on the plan, encircles the ch., communicating on each side with the transepts and Rotunda, and forming the usual procession-path of Romanesque buildings; it now affords a free passage for rival sects to the various stations, chapels, and altars.

Returning to this aisle by the door opposite the prison, we resume our walk eastward. We soon come to a little apse on the left (20), with an altar in it dedicated to St. Longinus the centurion, who, according to the spurious Gospel of Nicodemus, pierced the side of our Saviour. In this place was once preserved a relic of wondrous rarity—no less than the actual *title* which Pilate affixed to the cross. It has been removed to Rome, where it may be seen by the faithful in the ch. of *Santa Croce in Gerusalemme*. A few paces farther, at the extreme E. end of the building, is another apse-chapel (21), called the "Chapel of the Division of the Vestments;" being built over the very spot where the soldiers divided among them the raiment of Christ. A few feet southward is a door leading to the

Chapel of Helena.—Entering the narrow door, we descend a long staircase of 29 steps, partly hewn in the rock, and enter what is in the present day the most striking and picturesque building connected with the Church of the Sepulchre. It is 16 ft. below the level of the Rotunda, and measures 51 ft. by 43, being divided into nave and aisles by two columns on each side, supporting a groined roof. In the centre of the roof is a cupola, having a low tambour pierced by four windows, the only lights of the chapel. The architecture is massive, rude, and crypt-

like; the columns are dwarf, with huge capitals of early Byzantine character; the pavement is broken and rugged, and the whole place damp and gloomy, being built on the site of an old cistern. The arrangements are those of a Greek church. At the eastern end of the northern aisle is an apse with an altar (23), dedicated to St. Dimas, the *Penitent Thief*. At the end of the nave is another altar (24), dedicated to St. Helena, and on its S. side in a break of the wall stands a patriarchal chair of marble (25), said to be that in which Helena sat while superintending the search for the true cross in the vault below. Near the eastern end of the S. aisle is a staircase hewn in the rock, leading down by 12 steps to

The Chapel of the Invention of the Cross.—This is an irregularly-shaped vault about 20 ft. across, wholly excavated in the rock. Here were dug up, as tradition affirms, the three crosses, the crown of thorns, the nails, the inscription, &c., under the inspection of the pious Helena, who sat in the chair overhead, superintending and encouraging this "search of faith."

In a recess on the S. side (28) an altar and crucifix now stand on the identical spot where the *True Cross* lay dishonoured and unknown for three centuries. This rude chapel is one of special sanctity in the estimation of monks and pilgrims; and many of the latter may be heard to sob and groan as they enter—and what wonder! when their spiritual guides point to the dripping walls and roof to show them how the *very rocks still weep in memory of the events that here occurred!* The vault was evidently an old cistern; perhaps connected with the great cistern of Helena (described above § 47) which adjoins it on the N. The Chapel of the *Invention of the Cross*—appropriately named—belongs to the Latins, and that of Helena to the Armenians; but the several sects are permitted to visit them in turn. They both lie directly under the Coptic convent, the centre of whose court is the

seen the cupola of the Chapel of Helena.

Golgotha and its Chapel.—Ascending again to the great aisle, we have on our left, immediately on leaving the staircase, a small apse-chapel (29), called the *Chapel of the Mocking*. Here beneath the altar is a fragment of a column of gray marble, on which the Jews made our Saviour sit "while they crowned Him with thorns, smote Him on the face after blindfolding Him, and said to Him in barbarous derision, 'Prophecy who it is that smote thee.'" Saewulf is the first who mentions this tradition.

Advancing up the aisle to the place where it joins the S. transept, we observe on the left a flight of 18 steps (30) leading up to the *Chapel of Golgotha*. Golgotha is a Hebrew word signifying "a skull;" and it was at a place called by this name the Saviour was crucified. The Latin synonyme is *Calvaria*, from whence is the English "Calvary." It is never called a mount or hill in Scripture. There was a singular tradition, as early as the time of Origen, that the body of Adam was buried in Golgotha; but there is no evidence that the Golgotha referred to by Origen was the rock now included under that name within the Church of the Sepulchre. The author of the 'Jerusalem Itinerary' is the first who mentions the latter Golgotha; calling it a "little hill," *monticulus*. Cyril, who was elected bishop of Jerusalem in A.D. 351, frequently speaks of it as enclosed within a building. The chapels of Golgotha stand on a rock elevated about 15 ft. above the floor of the aisle, and as they have chambers under them they are shown on a separate plan.

Ascending the steps above referred to, we enter a low vaulted chamber with a marble floor: this is the *Chapel of the Elevation of the Cross*, and belongs to the Greeks. At the semi-circular end is a platform 10 ft. by aisle ruled about 18 in. above the

floor; in its centre stands the altar, and under it a hole in the marble slab communicating with a similar one in the natural rock below. Here we are told the Saviour's cross was fixed (31). Near it on the rt. is another opening in the marble to lay bare the rent in the rock occasioned by the earthquake which occurred at the time of the Crucifixion. The holes for the crosses of the two thieves are there too on the rt. and left—the *good thief*, it is affirmed, having been on the rt. hand of our Lord. Adjoining this chapel on the S. is the *Latin Chapel of the Crucifixion*, so called because it stands on the spot where Christ was nailed to the cross. This seems rather a clumsy tradition, and I suppose was got up to rival that of the Greeks. The Latin Chapel is in fact an upper chamber, not standing on the rock at all, but upon a crypt, now used as a vestry, and in no way venerated! Quaresimus suggests a solution of this anomaly. The ground beneath the chapel was removed by Helena and conveyed to Rome, so that the chapel still occupies the *true position in space* where the event it commemorates occurred! In the S. wall is a barred window, looking into a small exterior chapel (formerly the *porch*) dedicated to *Notre Dame des Douleurs*; and marking the place, in *space* of course, where the Virgin Mary stood during the crucifixion. In peeping through the window into this gay little chapel, we observe some fine marble shafts on each side, forming part of the old, deeply-recessed, Gothic door.

At the W. end of the Latin chapel a flight of stairs leads down to the transept, terminating just within the great door. Descending by these, and turning sharp to the rt., we enter the *Chapel of Adam*—a low, crypt-like, gloomy, diminutive chamber, lying under the western end of the Chapel of the Elevation of the Cross. At the farther end, towards the E., is an apse, or niche, hewn in the rock. On passing the door we have on our left the spot where once stood the tomb

of the chivalrous Godfrey, the first Latin king of Jerusalem. It was (alas! it is not now) a roof-shaped cone of fine porphyry, with vertical gable-ends and ornamental edges—supported on four dwarf twisted columns, resting on a plinth of marble. On the sloping surface was the following inscription:—

Hic jacet inclytus
Dux Godfridus de Bullion
Qui totam istam Terram
Acquisivit Cultui Christiano:
Cujus Anima regnat cum Christo. Amen.

The tomb of Baldwin, his brother and successor on the throne, stood opposite on the rt. hand of the door. Both were defaced by the fierce Charizimians in 1244; and subsequently by the fanatical Greeks, because they commemorated Latin princes. When the church was restored in 1810 they were wholly destroyed. These sites are in a kind of diminutive vestibule,—passing which we are shown the *Tomb of Melchizedek!* Advancing to the apse in the far end, we again see through a little grating, by the light of a glimmering lamp, the rent in the rock made by the earthquake at the time of the Crucifixion.

Such is the Church of the Sepulchre, with its eventful history, its thrilling associations, and its absurd traditions, all thrown together in hopeless confusion. It seems to be the common centre of devotion, superstition, and imposture. It is the centre, too, of all

“that romance
Of many-colour'd life which Fortune pours
Round the crusaders, till on distant shores
Their labours end; or they return to lie,
The vow perform'd, in cross-legg'd effigy,
Devoutly stretch'd upon their chancel floors.”

§ 51. THE HOLY FIRE.

A description of the Church of the Sepulchre could hardly be considered complete without some account of the

scenes enacted at the time of the wondrous miracle (*imposture?*) of the Holy Fire. On the Easter-eve of each returning year it is affirmed that a miraculous flame descends from heaven into the Holy Sepulchre, kindling all the lamps and candles there, as it did of yore Elijah's sacrifice on Carmel. The Greek patriarch or his representative alone enters the tomb at the prescribed time; and the fire soon appearing is given out to the expectant and excited multitude through a hole in the northern wall. The origin of this extraordinary scene is involved in mystery. Eusebius tells a singular legend of the transubstantiation of water into oil for the use of the lamps on Easter Eve in Jerusalem; but in the 9th centy. it began to be believed that an angel came “and lighted the lamps which hung over the sepulchre.” It is singular, too, and worthy of notice, that at a few of the Muslem saints' tombs a supernatural fire is said to blaze on every Friday, superseding all necessity for lamps.

“Originally all the churches partook in the ceremony of the Holy Fire, but one by one they have fallen away. The Roman Catholics, after their expulsion from the ch. by the Greeks, denounced it as an imposture, and have never since resumed it. Next the grave Armenians deserted, or only with great reluctance acquiesced in, what they too regarded as a fraud. And lastly, unless they are greatly misrepresented, the enlightened members of the Greek Church itself, including, it is said, no less a person than the late emperor Nicholas, would gladly discontinue the ceremony, could they but venture on such a shock as this step would give to the devotion and faith of the thousands who yearly come from far and near, over land and sea, for this sole object.”

For the benefit of such as may not have an opportunity of witnessing the scene, and also as a programme for the spectator, I shall here transcribe the graphic description given by Mr. Stanley. Those who wish to be present ought to make application

the day previous to the consul, who can generally secure a few places in the Latin gallery; and these places must be taken possession of at a very early hour on the morning of the eventful day, though the orgies are not over till noon or after it.

“The Chapel of the Sepulchre rises from a dense mass of pilgrims, who sit or stand wedged round it; whilst round them, and between another equally dense mass, which goes round the walls of the ch. itself, a lane is formed by two lines, or rather two circles, of Turkish soldiers stationed to keep order. For the spectacle which is about to take place, nothing can be better suited than the form of the Rotunda, giving galleries above for the spectators, and an open space below for the pilgrims and their festival. For the first 2 hrs. everything is tranquil. Nothing indicates what is coming, except that two or three pilgrims who have got close to the aperture keep their hands fixed in it with a clench never relaxed. It is about noon that this circular lane is suddenly broken through by a tangled group rushing violently round till they are caught by one of the Turkish soldiers. It seems to be the belief of the Arab Greeks, that, unless they run round the sepulchre a certain number of times, the fire will not come. Possibly, also, there is some strange reminiscence of the funeral games and races round the tomb of an ancient chief. Accordingly, the night before, and from this time forward for 2 hrs., a succession of gambols takes place, which an Englishman can only compare to a mixture of prisoner's base, football, and leap-frog, round and round the Holy Sepulchre. First, he sees these tangled masses of 20, 30, 50 men, starting in a run, catching hold of each other, lifting one of themselves on their shoulders, sometimes on their heads, and rushing on with him till he leaps off, and some one else succeeds; some of them dressed in sheepskins, some almost naked, one usually preceding the rest as a fogleman, clapping his hands, to which they respond

in like manner, adding also wild howls, of which the chief burden is ‘This is the tomb of Jesus Christ—God save the Sultan—Jesus Christ has redeemed us!’ What begins in the lesser groups soon grows in magnitude and extent, till at last the whole of the circle between the troops is continually occupied by a race, a whirl, a torrent of these wild figures, like the witches' sabbath in ‘Faust,’ wheeling round the sepulchre. Gradually the frenzy subsides or is checked, the course is cleared, and out of the Greek Church on the E. of the Rotunda a long procession with embroidered banners, supplying in their ritual the want of images, begins to defile round the Sepulchre.

“From this moment the excitement, which has been before confined to the runners and dancers, becomes universal. Hedged in by soldiers, the two huge masses of pilgrims still remain in their places, all joining, however, in a wild succession of yells, through which are caught from time to time, strangely, almost affectingly, mingled, the chants of the procession, the solemn chants of the Church of Basil and Chrysostom, mingled with the yells of savages. Thrice the procession passes round; at the third time the two lines of Turkish soldiers join and fall in behind. One great movement sways the multitude from side to side. The crisis of the day is now approaching. The presence of the Turks is believed to prevent the descent of fire, and at this point it is that they are driven, or consent to be driven, out of the church. In a moment the confusion as of a battle and a victory pervades the ch. In every direction the raging mob bursts in upon the troops, who pour out of the ch. at the S.E. corner. The procession is broken through, the banners stagger and waver. They stagger, and waver, and fall, amidst the flight of priests, bishops, and standard-bearers hither and thither before the tremendous rush. In one small but compact band the Bishop of Petra (who is on this occasion the Bishop of ‘the Fire,’ the representa-

tive of the patriarch) is hurried to the Chapel of the Sepulchre, and the door is closed behind him. The whole ch. is now one heaving sea of heads. One vacant spot alone is left—a narrow lane from the aperture on the N. side of the chapel to the wall of the ch. By the aperture itself stands a priest to catch the fire; on each side of the lane hundreds of bare arms are stretched out like the branches of a leafless forest—like the branches of a forest quivering in some violent tempest. . . .

“At last the moment comes. A bright flame as of burning wood appears inside the hole—the light, as every educated Greek knows and acknowledges, kindled by the bishop within—the light, as every pilgrim believes, of the descent of God Himself upon the Holy Tomb. Any distinct feature or incident is lost in the universal whirl of excitement which envelops the ch. as slowly, gradually, the fire spreads from hand to hand, from taper to taper, through that vast multitude—till at last the whole edifice, from gallery to gallery and through the area below, is one wide blaze of thousands of burning candles. It is now that, according to some accounts, the bishop or patriarch is carried out of the chapel, in triumph, on the shoulders of the people, in a fainting state, ‘to give the impression that he is overcome by the glory of the Almighty, from whose immediate presence he is believed to come.’ It is now that the great rush to escape from the rolling smoke and suffocating heat, and to carry the lighted tapers into the streets and houses of Jerusalem, through the one entrance to the ch., leads at times to the violent pressure which in 1834 cost the lives of hundreds. For a short time the pilgrims run to and fro, rubbing their faces and breasts against the fire to attest its supposed harmlessness. But the wild enthusiasm terminates from the moment that the fire is communicated; and perhaps not the least extraordinary part of the spectacle is the rapid and total subsidence of a frenzy so intense—the contrast of the furious

agitation of the morning with the profound repose of the evening, when the ch. is once again filled—through the area of the Rotunda, the chapels of Copt and Syrian, the subterranean Church of Helena, the great nave of Constantine’s basilica, the stairs and platform of Calvary itself, with the many chambers above—every part, except the one chapel of the Latin Church, filled and overlaid by one mass of pilgrims, wrapt in deep sleep and waiting for the midnight service.

“Such is the Greek Easter—the greatest moral argument against the identity of the spot which it professes to honour—stripped, indeed, of some of its most revolting features, yet still, considering the place, the time, and the intention of the professed miracle, probably the most offensive imposture to be found in the world.”

The fostering of fanaticism, superstition, and imposture is not the only evil result of the Holy Fire. Scarcely a year passes in which some accident does not occur at the exhibition—an unfortunate woman is crushed to death, or an old man is trampled over by the crowd; or oftener still one or two are stabbed in the quarrels of rival sects. In the year 1834 a fearful tragedy occurred, a detailed account of which is given in Curzon’s *Monasteries of the Levant*. His description of his own escape and the conclusion of the horrid scene may not be uninteresting:—

“The guards outside, frightened at the rush from within, thought that the Christians wished to attack them, and the confusion soon grew into a battle. The soldiers with their bayonets killed numbers of fainting wretches, and the walls were spattered with blood and brains of men who had been felled, like oxen, with the butt-ends of the soldiers’ muskets. Every one struggled to defend himself, and in the mêlée all who fell were immediately trampled to death by the rest. So desperate and savage did the fight become, that even the panic-struck and frightened pilgrims appeared at last to have been more intent upon the destruction of each other than desirous to save themselves.

“For my part, as soon as I had perceived the danger I had cried out to my companions to turn back, which they had done; but I myself was carried on by the press till I came near the door, where all were fighting for their lives. Here, seeing certain destruction before me, I made every endeavour to get back. An officer of the Pasha's, equally alarmed with myself, was also trying to return; he caught hold of my cloak, and pulled me down on the body of an old man who was breathing out his last sigh. As the officer was pressing me to the ground, we wrestled together among the dying and the dead with the energy of despair. I struggled with this man till I pulled him down, and happily got again upon my legs—(I afterwards found that he never rose again)—and scrambling over a pile of corpses, I made my way back into the body of the ch. . . . The dead were lying in heaps, even upon the Stone of Uncion; and I saw full 400 wretched people, dead and living, heaped promiscuously one upon another, in some places above 5 ft. high.”

§ 52. THE HOSPITAL OF ST. JOHN.

On the opposite side of the narrow street that runs eastward past the Church of the Sepulchre, and about 30 yards beyond the court of the latter, there is a picturesque Gothic gateway. It is somewhat remarkable, too, in the style of its architecture, for, while the external façade has a pointed arch, that of the deeply-recessed gate itself is round. The upper part was once filled in with rich historical and emblematical sculptures in bas-relief: some of them still remain; and among them we notice the *Lamb*, the emblem of the noble order of St. John of Jerusalem, of whose stately palace this was the entrance. But, alas! how fallen and degraded! It is now the cesspool of a neighbouring tannery, and apparently the public dunghill of the whole

quarter. Many an enthusiastic antiquary has turned away from it in disgust; but I recommend a hurried examination, even though it be found necessary to barricade the olfactory organ with a handkerchief. Picking our steps through the foul gateway, and fouler yard within, where numerous children may be seen at play, seemingly unconscious of the rank compound of villanous smells, we reach a staircase leading up to a little court surrounded by a cloister. On the S. side are three large rooms, one of them apparently the shell of a chapel. On the opposite side within the cloisters are still one or two Gothic windows, with their stone mullions and graceful tracery; but they are now almost hidden behind heaps of filth. Of the great church nothing but the apse remains, standing near the foot of the stairs. The rest of the palace and the spacious hospital once filled that green field which now spreads round to the W. and N. It may soon be occupied with buildings again if the common report be true that the Sultan has given it a *bakhshish* to the French emperor.

In the 11th centy. the merchants of *Amalfi*, now an obscure town on the coast of Italy near Naples, purchased permission of the Muslem lords of Syria to establish near the Holy Sepulchre a place of refuge for pilgrims visiting Jerusalem. Two hospitals were founded—one for females, dedicated to the holy Mary Magdalene; the other for males, dedicated to *St. John*, the almsgiving patriarch of Alexandria. These two formed the cradle of the celebrated order of St. John of Jerusalem. Godfrey, after the conquest of Jerusalem, was entertained by Gerard, a wealthy merchant of Amalfi, who had devoted himself and his property to the service of poor pilgrims. The devotion of this man induced many of the young nobles who surrounded the king to enrol themselves among the Hospitaliers. Godfrey and his successors on the throne endowed them with ample possessions both in Palestine

and Europe. The order was gradually established, and at last, owing to the persuasion of their chief, adopted a religious profession, taking vows of poverty, chastity, and obedience; and assumed a regular habit consisting of a black robe with a white cross on the left breast. The pope highly approved of the new order, exempted them from the payment of tithes, and declared them independent, so far as their mutual organization was concerned, of all ecclesiastical or civil power. Their wealth and influence increased so rapidly that they were soon able to found hospitals in most of the maritime cities of Europe, where pilgrims were entertained and forwarded on their journey. When the Latin kingdom of Jerusalem began to feel the pressure of a host of infidel foes, the Knights of St. John resolved again to assume their arms. The body, therefore, changed its constitution, and was divided into three classes: the first, of noble birth, were destined to the military service; the second were priests and almoners; the third were servants. As their number increased, they were farther divided into seven languages, namely, Provence, Auvergne, France, Italy, Aragon, Germany, and England. The government was an oligarchy of which the Grand Master was chief. For a time the lives of the Knights of St. John were as spotless as their shields; but piety and humility soon gave way to the charms of wealth and power. Their valour, however, never suffered an eclipse—they were found in the van of every battle, and the rear of every retreat. When the Frank kingdom was annihilated, and Acre fell (A.D. 1291), these warrior knights fought to the last; and when the city was in flames a shattered remnant, covered with wounds, retired on board a vessel and sailed for Cyprus. They subsequently established themselves at Rhodes, and erected those massive fortifications, still viewed by all Europeans with so much admiration. There the traveller who comes to this land by way of Stamboul or Smyrna may still see a

noble old street—a *rara avis* in Turkey—lined with the palaces, and decorated by the armorial bearings, of the knights; and a few months ago there stood at the head of it an old church dedicated to their patron saint, its floor tessellated by many an inscribed stone bearing names immortalized in history—now, alas! it is a blackened heap of ruins. Driven from Rhodes by the overwhelming forces of Turkey, the knights settled at Malta; and what Englishman is not familiar with the proud cathedral, the stately palaces, and the vast fortifications they there founded? To him who has read the stirring history of the Knights of St. John, the crumbling ruin opposite the Church of the Sepulchre will not be the least interesting among the monuments of Jerusalem.

We learn from Saewulf and others that this site was once occupied by a noble group of buildings, as indeed the remains still testify. Two churches are spoken of: one dedicated to the Virgin Mary, called *de Latina* because the services were in that tongue; this is doubtless the church whose apse is still standing. The other was dedicated to Mary Magdalene, called also St. Mary the Less. It was attached to a Benedictine nunnery, and stood on the opposite side of Palmer-street, near the Convent of the Copts. The site is occupied by a tannery; and if we cannot conveniently see it, we at least have the benefit of *smelling* it as we pass along. There is considerable confusion in the account given by both ancient and modern writers of these two churches and their convents. Some say they were both dedicated to the Virgin, but both William of Tyre and Jacob de Vitry mention distinctly a convent or nunnery of St. Mary Magdalene, which I believe is the same called by others St. Mary the Less. (See *Gesta Dei per Francos*, pp. 934, 1082.)

The Hospital of St. John extended southward and westward over the green field; beneath which are arched vaults and passages still remaining. On a portion of the site opposite the

court of the Church of the Sepulchre is the small Greek Convent of Gethsemane. Beside it stands a tall minaret, connected with which is an interesting tale of Muslem magnanimity—all the more remarkable because of its rarity. As the story explains the somewhat anomalous position of the minaret, the traveller will probably wish to hear it. When Jerusalem capitulated to the Muslims under Omar, one of the terms was, that the Christians should retain their churches. After the khalif entered the city it so happened that he was conversing with the Patriarch in the Church of the Sepulchre when the stated hour of prayer came. Omar asked to be shown a place where he might perform his devotions. He was told to pray in the Church, but he refused, and selected a spot at some little distance from it. He afterwards told the astonished prelate his reasons for this strange act. "If I had prayed in any of these churches," he said, "the Muslims would undoubtedly have seized upon it the moment I left your city on my way homeward; and notwithstanding all you might allege to the contrary, they would say, 'This is where Omar prayed, and we will pray here too;' and thus they would have turned you out of your church, contrary both to my intentions and your expectations. But because my praying even here may occasion difficulties and disturbances, I shall do what I can to prevent them." So, calling for pen and paper, he wrote an express command that Muslims should only pray on that spot one at a time. The present minaret is said to stand on the place where the khalif prayed, though it does not seem to have been built till about the middle of the 15th centy. In 1459 it was ruined by an earthquake and rebuilt six years afterwards.

Mejr ed-Din informs us that Saladin took up his quarters in the deserted hospital of St. John, when superintending the repairs of the fortifications to resist the threatened attack of the English forces under Richard Cœur de Lion.

§ 53. THE CŒNACULUM.

The Cœnaculum has already been referred to in connexion with the Tomb of David (§ 48). It stands on the southern brow of Zion, without the walls, and its tall minaret is the first object the eye of the traveller rests on when approaching Jerusalem from the S. In the group of buildings over the vault said to contain the Tomb of David is a large upper-room, 50 ft. long by 30 wide. At its E. end is a little niche in which the Christians are permitted at stated times to celebrate mass; and on the S. is a larger one, serving for the *Mihrâb* of the Muslims. The room is manifestly ancient, and may perhaps be the same (the *site* is unquestionably the same) referred to by Cyril Bishop of Jerusalem, in the middle of the 4th centy., as the ch. in which the Apostles were assembled on the day of Pentecost, when they received the gift of the Holy Spirit (Acts ii.). Epiphanius, toward the close of the same centy., states that this building, with a few others near it, escaped destruction when the city was desolated by Titus. Arculf visited it about the year 700, but it had received many new honours during the interval, for his amanuensis informs us that he (Arculf) "saw on mount Zion a square ch., which included the site of our Lord's Supper; the place where the Holy Ghost descended upon the Apostles; the marble column to which our Lord was bound when he was scourged; the spot where the Virgin Mary died; and the place of the Martyrdom of St. Stephen."—A pretty fair catalogue of traditions to get a local habitation within the four walls of one small building; and I doubt whether there is another of a similar extent in all Palestine to match it. The tradition of the "Column of Scourging" was older than the days of Arculf, for in the *Jerusalem Itinerary* it is mentioned in connexion with the house

of Caiaphas on Zion; and Jerome describes it as sustaining the portico of a ch., and still stained with the Saviour's blood. Arculf is the first, however, who locates here the Virgin's house, the scene of Stephen's martyrdom, and the "upper room" where the Lord's Supper was instituted. From the last it derives the name by which it has been known for many centuries, the *Cœnaculum*. The historians of the crusades regarded this, not as the site of Stephen's martyrdom, but the place where he was buried. Sæwulf in the 12th centy. thus refers to other events which had also been discovered in the interval to have occurred here: "Here the Apostles were concealed with closed doors when Jesus stood in the midst of them and said 'Peace be unto you;' and He again appeared there when Thomas put his finger into His side and into the place of the nails. There He supped with His disciples before the passion, and washed their feet; and the marble is still preserved there on which He supped. There the relics of St. Stephen, Nicodemus, Gamaliel, and Abido, were honourably deposited by St. John the Patriarch, after they were found!" Verily the traditions of the Holy City are as changeable as the hues of the chameleon that crawls along its walls, and as prolific as the teeth of the fabled dragon.

The group of buildings adjoining the *Cœnaculum* was erected as a convent for the Franciscans by Sancia queen of Robert of Sicily; and this order had its chief seat here from A.D. 1313 to 1561. In 1547 Belon, the well-known French traveller, lodged in the convent, and states that the monks had in his day regained possession of the *Cœnaculum*, which had been seized by the Muslems. They were, however, finally expelled from the locality only 14 years later, under the following remarkable but characteristic circumstances. A Constantinople Jew of wealth and influence visited Jerusalem, and begged permission to pray at the tomb of David. The Latins indignantly re-

fused. The Jew threatened revenge, and on his return to Constantinople rebuked the grand vizir for his indifference to the tomb of one of the great Prophets of Islam, in permitting it to remain in the hands of the infidel Nazarenes. His representations, aided by bribes, had the desired effect; and the Franciscans were driven from their convent. They are still permitted to visit the *Cœnaculum* at stated times; and here the Latin monks continue to practise the washing of pilgrims' feet on Maundy Thursday, in commemoration of that incident in Scripture history, which they believe to have been enacted in this chamber. (John xiii. 5.) The site of the Virgin's residence, where she is said to have spent the last years of her life, is now shown a little to the N. of the *Cœnaculum*.

§ 54. THE PALACE OF CAIAPHAS.

Before leaving Zion we may pay a passing visit to another site, around which a little cluster of traditions has collected. Between the *Cœnaculum* and the Zion gate is a building surrounded by a very high wall, which has been dignified by the title of the Palace or Town House of the High-priest Caiaphas. It is first mentioned in connexion with Zion by writers of the 4th centy.; but it does not appear whether they refer to the house itself or only its *site*. Benjamin of Tudela says that in his day there was no building on Zion but one Christian church, which must have been the *Cœnaculum*; yet scarcely 2 centuries later a chapel stood on the site of the present house, the erection of which was ascribed to Helena! It appears to have been erected by the Armenians, in whose hands it has ever since remained. The curious will here be shown, under the altar of the church, the very stone that once closed our Lord's sepulchre, which, we have already seen, the Armenians are accused of having obtained in no very honest way (§ 50). Here, too, is ex-

hibited the prison in which Christ was confined—there is another in the Church of the Sepulchre; the precise spot where Peter stood when he denied his Master; and even the stone on which the cock was roosting when he crew! The building is now a convent, and it forms the cemetery of the Armenian patriarchs.

About 100 yards E. of the convent is a cave in the hill-side where Peter is said to have hid himself after he had denied his Master.

§ 55. THE SITE OF THE MARTYRDOM AND CHURCH OF ST. STEPHEN.

I have already shown how some early writers connected the tomb of the first martyr with the Cenaculum; and how Arculf even states that here was exhibited the scene of his martyrdom. This is probably only a mistake on the part of the good bishop. Zion, it appears, was only a temporary resting-place for the bones of Stephen, as they were soon conveyed to a fit shrine erected over the spot where he was stoned. I shall now give, for the entertainment and instruction of my reader, the earlier and the later traditions about the *true* site of the martyrdom, because the subject is interesting in itself, and affords, besides, a good example of a not uncommon phenomenon in this land—the *migration* of Holy Places.

We learn nothing from Scripture as to the place where Stephen was stoned except that it was without the city. (Acts vii. 58.) No notice was taken, so far as appears from history, of the spot where he fell, or of the body of the martyr, till after the lapse of 3½ centuries. Then, however, revelation was made in a dream to a certain Lucian, priest of a village called Caphar-Gamala, that Stephen had been stoned before the north gate of Jerusalem; that his body had been left a day and a night exposed, but neither beast nor bird had touched it; that Gamaliel, Paul's old

master (Acts v. 34; xxii. 3), being at heart a Christian, caused it to be deposited in his own tomb at Caphar-Gamala, where it now lay, with the bodies of Nicodemus, Gamaliel himself, and his son. This wondrous revelation was thrice repeated; and the good priest, being thus convinced of its truth, communicated the facts to the bishop of Jerusalem. The tomb was opened and the bodies discovered. On exposing the sarcophagus containing the relics of the martyr the earth quaked, a fragrant odour filled the air, and several sick persons were healed! The bones were conveyed temporarily to Zion; the scene of the martyrdom was sought and found; and a magnificent church was erected on the spot by the empress Eudocia, wife of Theodosius the younger, where the bones of Stephen were finally deposited. The church was dedicated in the year A.D. 460; and a convent was subsequently attached to it. Such are the leading facts regarding the death and burial of Stephen as related by Lucian, and attested by Augustin and other writers of the 5th centy.

The ch. we are informed stood on the N. side of the city, at the distance of a stadium (200 yds.) from the gate called St. Stephen's; which, we learn from Arculf and others, occupied the site of the Damascus gate. And at the distance of about 250 yds. from this gate, on the l. of the N. road, may still be seen a levelled rocky area, oblong in form, which probably marks the site of the ch. Few people will think it worth while to inquire whether the vision of Lucian was genuine, or whether the true site of the martyrdom was known. It is enough for us that the story was universally believed, and the shrine universally honoured by native Christians and foreign pilgrims for nearly 1000 yrs. Rudolph of Suchem is the last writer who refers to it, A.D. 1350; but in his day both ch. and convent were gone. Up to that time the Damascus gate was known among all Christian writers as the Gate of St. Stephen.

It is a remarkable fact, however,

that from the middle of the 15th centy. to the present time all writers and travellers apply the name *St. Stephen* to the gate on the E. side of the city, and to it alone! During the intervening centy. — the 14th — the scene of the martyrdom had migrated from the N. to the E. It is now pointed out on the rt. side of the path which winds down the steep bank from *St. Stephen's Gate* to the bridge over the *Kidron*; where also has been discovered the exact spot on which *Paul* stood when guarding the clothes of those who committed the crime!

§ 56. CHURCHES OF ST. MARY AND ST. ANNE.

The Church of St. Mary, one of the most magnificent ever erected in the city, appears to have been projected, if not actually commenced, by the patriarch *Elias*, and was completed by the emperor *Justinian* in the 6th centy. I have already stated that it stood within the *Haram*, and is now represented by the *mosk el-Aksa*. A description and history are given above in connexion with that *mosk*, § 43.

The Church of St. Anne, the *Virgin's* mother, stands on the slope of the hill, amid heaps of rubbish and tottering houses, about 100 yds. N.W. of *St. Stephen's Gate*. It was partly remodelled by the *Turks*, and is so far a nondescript mass of tasteless masonry; but there is enough left of the old Gothic façade, and graceful lancet windows, to carry us back to crusading times. *Saewulf* is the first who mentions it (A.D. 1102). "From the temple of the Lord," he writes, "you go to the Church of *St. Anne*, the mother of the blessed *Mary*, where she lived with her husband, and was delivered of her daughter *Mary*." *William of Tyre* speaks of it as the "House of *Anna*," where 3 or 4 poor women had consecrated themselves to a holy life. It was soon afterwards inhabited by an abbess and *Benedictine* nuns;

and in it *Baldwin I.* compelled his *Armenian* wife to take the veil, at the same time richly endowing it. New *Holy Places* appear to have come to light within its walls, and old ones became more definitely located, as ages rolled on: for we learn that in the 14th centy. not only was the very grotto shown where the *Virgin* was born, but under the ch. in a deep vault was the tomb of *Joachim* her father. The bones of *St. Anne* had been laid there too, but the empress *Helena* removed them to *Constantinople*. There, also, in front of the ch., was a great tree which began to grow the very night the *Virgin* was born!

When the crusaders were driven out of *Jerusalem* by the *Muslems*, *Saladin* converted the nunnery into a college, and made his secretary and biographer *Bohadin* its first principal. After lying desolate and ruinous for some 2 centuries, it was restored by the pasha in 1842; and it has lately been handed over by the *Sultan* as a *bakhshish* to the *French* emperor.

§ 57. TOMB AND CHAPEL OF THE VIRGIN.

Every one who passes out of *St. Stephen's Gate*, and descends the steep path to the *Kidron*, will have his attention arrested, as he crosses the bridge and approaches *Gethsemane*, by the picturesque façade of a low building, standing on the north side of a sunk court in the very bottom of the valley. This is the *Chapel* and traditional *Tomb* of the *Virgin*. Few structures around the *Holy City* can vie with it in its venerable aspect and romantic site. Grey and worn by the lapse of time; deeply set among the rocky roots of *Olivet*; surrounded by patriarchal olive-trees—it claims attention independent of, even in spite of, tradition. Its history is comparatively recent, being first mentioned by *Arculf* in the beginning of the 8th centy. It is true *John of Damascus*, writing a few years later, professes to

give an extract from a letter of the 5th centy. referring to it; but the authenticity of the document is more than doubtful. The early notices of this tomb derive additional interest from the fact that they tend to mark the period when the beautiful myth of the "Assumption of the Virgin" was elaborated into a positive dogma of the churches of the East and West. Neither Arculf the French bishop, nor John the Damascus presbyter and afterwards saint, could have received the doctrine of the *Assumption*, as they speak distinctly of the Virgin's *body*. It is remarkable, too, that the tradition of this tomb, and the doctrine of the Assumption, are alike opposed to a decree of the third General Council, held at Ephesus, A.D. 341, in which it is asserted that the Blessed Virgin and the Apostle John were buried in that city, and in the very ch. in which the council was then assembled. But notwithstanding the decree of a general council, the statements of a bishop, and the affirmations of a saint, the churches of Rome and the East have for centuries received the doctrine of the Assumption, and honoured this spot as the scene of that event!

After crossing the bridge toward Olivet, we have on the l. a short flight of steps, leading down into the paved court in front of the chapel. The façade is now before us, consisting of two pointed Gothic arches, one within the other; the outer resting on short pillars and culminating at the top of the building; the other similarly supported, but more deeply recessed. Within the latter is a spacious doorway with a square architrave, and another arch over it. The whole façade is thus strange, meaningless, and yet picturesque.

Immediately on entering the door, which is generally open early in the morning and on festivals, we descend a broad, straight staircase of some 60 steps, to the gloomy chapel, which seems to be wholly excavated in the rock. On the rt. hand in descending are shown the tombs of Joachim and Anna, the parents of the Virgin. We have already seen that both these

personages had other tombs—the former beneath the Church of St. Anne, and the latter at Constantinople. But as a shrewd monk one day said to me, "Why may not a man have two or three tombs as well as two or three houses?" On the l. of the stairs is the last resting-place of Joseph, the husband of Mary. At the extremity of the Grotto, on the eastern side, is a small dark chapel containing an altar, and the sacred tomb, now empty of course, where the Virgin was once laid. It is profusely decked with pictures and flowers, while from the vaulted roof depend numerous silver lamps and strings of ostrich-eggs. The chapel is now the joint property of the Greeks and Armenians.

About 100 paces from the chapel, and not far from the garden of Gethsemane, is the spot where, it is maintained, the wonders of the *Assumption* took place; and at no great distance is a rock still bearing the mark of the girdle the Virgin let fall to convince St. Thomas, who, the monks inform us, was troubled with a fit of his old scepticism on this occasion.

§ 58. GETHSEMANE.

The greatest interest of the Kidron is connected with the closing scene of our Saviour's life in the Garden of Gethsemane. On the night of His betrayal, after a long conversation with his followers in that "upper room" in the city where the *Supper* was instituted, He went forth with them over the brook Kidron, to a garden where he oftentimes resorted with His disciples (John xviii. 1). Just beyond the bridge which crosses the dry bed of the "brook" below St. Stephen's Gate, and between the paths that lead up the Mount of Olives, is a little square enclosure encompassed by a high white wall. This is the reputed Gethsemane. Admission is easily obtained, for a *consideration*, from the old Latin monk who keeps it. Within are 8

venerable olives, their decayed trunks supported by stones, and their sparse branches still flourishing. One would have wished that the site had not been selected so close to the branching paths, a place which must always have been public; and that the spot where our Lord prayed had been farther up the valley in a more retired situation, where there are trees of at least equal antiquity. However, there can be little harm in giving full play here to those feelings which Gethsemane is calculated to call forth, and we may read with new and thrilling interest those affecting passages of Scripture giving the details of that wondrous drama: Matt. xxvi. 30-56; Mark xiv. 26-52; Luke xxii. 39-53; John xviii. 1-14. Here, or not far distant, the Son of God endured that "agony and bloody sweat" which was connected with the redemption of the world; here, in deep submission to the Father's will, but in full consciousness of the fearful trial, He prayed, "O my Father, if this cup may not pass away from me except I drink it, Thy will be done!" Near this Judas betrayed him with a kiss, and the other disciples forsook him and fled; and up that winding path He was led, bound as a malefactor, to judgment.

Unfortunately the same depraved taste which has so thickly studded Jerusalem with questionable *holy places*, has also robbed Gethsemane of its sweetest charms. The monk-cicerone, instead of leaving the pilgrim to solitude and contemplation in the simple garden where Jesus was wont to retire, hurries him off to the rocky bank where the apostles fell asleep when our Lord left them to pray, and points out the impressions of their bodies still remaining on the hard stone, though it must be confessed it requires an eye of faith to identify them. Then he leads him to the "Grotto of the Agony"—a cave of some depth, in which Jesus is said to have prayed. Wonderful is the monkish partiality for grottoes! "On the very spot of the Agony (says Geramb) is an altar, and above it a picture re-

presenting our Lord supported by the angel who came to strengthen him. Here we also find the following inscription:—"Hic factus est sudor ejus sicut guttæ sanguinis decurrentis in terram." Next, the place where Judas betrayed his master with a kiss is pointed out; and the whole concludes by the reverend guide presenting a little flower, plucked from a trim bed, as a signal that the time has come for the *bakhshish*.

The garden belongs to the Latins; and the Greeks, enraged at the monopoly, have actually got up and enclosed an opposition one of their own beside the Virgin's tomb. They do not often exhibit it as yet to Franks, because, as I was told, they wish to wait a few years till the trees grow. One would have imagined that the very name of Gethsemane would have been sufficient to check every thought of deception, and to inspire every man, claiming the name of *Christian*, with love to God and good will to his fellows.

§ 59. *The Church of the Ascension* has already been referred to in connexion with the Mount of Olives (§ 32). The tradition connecting this spot with the ascension of our Lord is one of the oldest Christians can boast of around the Holy City, and yet it is opposed to Scripture, where we read—"And He led them out AS FAR AS TO BETHANY, and He lifted up his hands and blessed them. And it came to pass, while He blessed them, He was parted from them and carried up into heaven" (Luke xxiv. 50, 51). Eusebius, writing 10 years or more before Helena's visit to Jerusalem, tells us of the multitudes of Christians who came to the city from all parts of the earth to see the fulfilment of prophecy in its desolations, and to pay their adorations on the summit of the Mount of Olives, where Jesus, "having revealed to his disciples the mysteries concerning the end," ascended into heaven. And in another place he alludes to a cave attached to this site, as the real spot where the Saviour

initiated the apostles into the secret mysteries of their religion, and from which he ascended. (Euseb. Vit. Const. iii. 41. See also Demonst. Evang. vi. 18.) At present there is no cave visible within or beside the site of the church. Mr. Stanley writes that "the cave to which Eusebius refers must almost certainly be the same as that singular catacomb, a short distance below the third summit of Olivet, commonly called the Tombs of the Prophets." But this is inadmissible, at least if we take Eusebius as our authority, unless we remove here also the traditional scene of the Ascension, the site of Helena's church, and the very top of the mount itself. (Euseb. *ut supra*.)

The church built by Helena has long since disappeared, though it appears to have been standing in Maundeville's day. The present chapel is modern—a small octagonal structure within a paved court, connected with a mosk, and under the guardianship of a derwish. In the chapel is still shown the rock imprinted with the Saviour's footsteps—a simple natural cavity, bearing no more resemblance to a human foot than to anything else. Arculf is the first who mentions this geological vestige (A.D. 700); then, however, there were two impressions, but now there is only one. The story goes that the Muslems, envious, of course, that infidels should possess such a treasure, *stole one of them*, and removed it to the great mosk. This feat was nearly equal to that of the man who stole his neighbour's keyhole.

A little to the S. of this building was once shown, and possibly is still, the place where an angel gave the Virgin three days' warning before her death. Somewhat farther is the grotto of St. Pelagia, a famous courtesan of Antioch, who, being converted to Christianity, passed many of her days here in penance. Below this are the remains of an old chapel, where Jesus is said to have taught his disciples the Lord's Prayer; and, descending still in the same direction, we come to a kind of reservoir, which has been dignified by the name

of "the place where the apostles composed the Creed!"

§ 60. *Via Dolorosa*.—The narrow lane which zigzags through the city, from the governor's house to the Church of the Sepulchre, has, within the last few centuries, been called the *Via Dolorosa*; and into it have been carefully collected the scenes of all the events, historical and legendary, connected with the Crucifixion. One cannot help wondering how the good old monks could manifest such childish simplicity in their pious inventions. A schoolboy in England would naturally ask how the present lane, with its sharp turns and numerous windings, happens so exactly to correspond with the ancient one; or how arches, and walls, and staircases, and particular stones, and whole houses, could remain intact, and be identified, after the total destruction of the city by the Romans, and the lapse of so many centuries. And yet so it is. Not a word is heard of the *Via Dolorosa*, and its *eight stations*, from either monk or priest, traveller or pilgrim, previous to the 14th centy. Still there is something touching, even impressive, in this gloomy street, with its arched passages, its patches of sunshine and shade, and its honoured stones, around which little groups of pilgrims are so often seen. There is something deeply interesting in it also to the artist and the historian; for here are the originals, if we may so call them, of some of the most celebrated works of European art, and here is the fountain-head of some of the most famous of European superstitions. "No thoughtful traveller," Mr. Stanley well remarks, "can see, without at least a passing emotion, the various points in the *Via Dolorosa*, which have been repeated again and again in pictures and in Calvaries, amidst the blaze of gorgeous colours, and on the sides of romantic hills in France and Italy; the spot where Veronica is said to have received the sacred cloth for which Lucca, Turin, and Rome contend; the threshold where is believed to have stood the

Scala Santa worn by the ceaseless toil of Roman pilgrims in front of St. John Lateran."

With these remarks in mind we shall walk along the Via Dolorosa, starting from the E. It commences—that is, the traditional part of it—with the palace of Pilate, now the governor's house or *Serai*. Here, on the l., are 2 old arches in the wall, now built up, where the *Scala Santa*, or staircase leading to the Judgment Hall, stood until removed by Constantine to the Basilica of St. John Lateran. On the opposite side of the street is the *Church of the Flagellation*, so called from the tradition that on its site Christ was scourged. Others call it the "Church of the Crowning with Thorns;" and both names are probably equally applicable. A few paces westward the street is spanned by the *Ecce Homo Arch*, which a lively imagination might date back to the Roman age. Here Pilate is said to have brought forth our Lord and presented Him to the people, saying, "Behold the Man!" We now descend an easy slope, and turn sharply to the l. into the street coming from the Damsacus gate—passing on our way the spot where the Saviour, fainting under the cross, leaned against the wall of a house and left on it the impression of His shoulder; and then the spot where, meeting the Virgin, He said *Salve Mater!* In the bottom of the valley is pointed out the *House of Dives*, and a stone in front of it on which Lazarus sat. Turning another sharp corner to the rt., and ascending the hill, we have on the l. the place of Christ's second fall under the cross; and then the *House of St. Veronica*, from which that illustrious woman came forth and presented the Saviour with a handkerchief to wipe His bleeding brows. The ascent from hence to the Church of the Sepulchre is considerable, and the street has a strange picturesque aspect. The pavement is rugged, the walls on each side prison-like, pierced here and there with low door and grated window; while a succession of archways shroud portions of it in gloom, even when the intervals

are lighted up by the bright sun of noonday. A more appropriate name could scarcely be invented, for this section at least, than the Via Dolorosa. Here, too, are other *stations*, including the spot, marked by the fragment of a column, where the soldiers compelled Simon to carry the cross; and the place where Christ said to the women who followed Him weeping—"Daughters of Jerusalem, weep not for me." Some will call these stations absurdities, others may give them even a worse name; but such as desire to see the simple faith with which they are believed and revered by Latin pilgrims—men of education and enlightenment—need only consult the work of the Abbé Geramb.

Just at the western termination of the Via Dolorosa tradition places the *Porta Judiciaria*, the site of which is supposed to be marked by a single upright shaft at the angle of the street and the bazaar. I know not on what ground, historical or architectural, this column can be connected with a gate at all; the *tradition*, however, has probably equal claims to credit with the others along the street.

§ 61. CONVENTS.

The names of the several convents in and around the city have already been given in connexion with the Christian sects (§ 13-16); but I shall here refer more minutely to a few of the principal ones.

The *Greek Convent of Constantine* stands on the W. side of the Church of the Sepulchre, with which an arched passage over Christian-street connects it. It is a large straggling building, presenting nothing of interest either in a historical or archæological point of view. It is the official residence of the Greek patriarch, and is inhabited by about 100 monks, of all grades. The library is unusually large and clean; it contains about 2000 printed volumes in various languages, and about 500

Greek and Arabic MSS. on paper—all theological works. There are, besides, about 100 Greek MSS. on vellum. One of the 8 MSS. of the Gospels which the library contains has the index and the beginning of each gospel written in gold letters on purple vellum, and has also some curious illuminations. There is a manuscript of the *whole Bible*—a large folio in excellent preservation. But its greatest treasure is a copy of the Book of Job, in folio, written in large letters, surrounded with scholia in a smaller hand, and almost every page contains one or more miniatures of Job and his friends: its date is about the 12th centy.

The Latin Convent of St. Salvador stands on very high ground near the N.W. angle of the city. It formerly belonged to the Georgians, but was bought and enlarged by the Latins about A.D. 1561, when they were driven out of their convent at the Cœnaculum. The ch. is dedicated to St. John the Divine, and is frequented by such of the native inhabitants and foreign residents as conform to the Latin ritual. The *Casa Nuova* is the hostelry of the convent, in which pilgrims of all nations, without respect to faith, are permitted to sojourn for a fortnight. They are supplied with cells not always *untenanted*, with tolerable bread and wretched wine; and for these accommodations travellers are required to give as a *voluntary offering* far more than would keep them at a comfortable hotel, if such a thing could be found.

The Armenian Convent is the largest in the city, and its buildings the most commodious and comfortable—it is, in fact, the most decidedly aristocratic establishment in Syria. It formerly belonged to the Georgians, who founded it in the 11th centy.; the ch. occupies the traditional site of St. James's martyrdom. The Georgians, being unable to meet the expenses of the convent, and the taxes levied by the Turks, sold it to the Armenians early in the 15th centy., on condition of its being restored to its original

owners, as soon as they found themselves in a condition to maintain it. On this account the Greek Church, from their intercommunion with the Georgians, still maintain that they have a claim upon the buildings.

The Church of St. James is, with the exception of that of the Sepulchre, the largest in the city. In the richness of its decorations and sacred vestments it is unequalled; but everything is tawdry and in the worst style of Oriental barbarism. One of the greatest treasures they boast of is the chair of the apostle James, which is preserved in the ch. and duly exhibited to the faithful.

During my stay at Jerusalem in 1854 I visited this convent at the invitation of the Armenian patriarch, a man of dignified deportment and considerable information. I was first conducted to the presence of that dignitary, whom I found in the new reception-room, the windows of which may be seen over the archway from the street below. It is a noble saloon for Jerusalem, somewhat in the modern Italian style. I was afterwards led through the various courts and corridors of the vast building, where accommodations are found for nearly 3000 pilgrims. A seminary or college for the education of the clergy has lately been established in it. The course of instruction is to extend over seven years, and the students are afterwards permitted to choose their own field of labour. Their number is restricted to 20. There is also a good printing-press in the convent. The gardens occupy the whole space between the building and the city wall on the W. They have no pretensions to beauty, order, or even high cultivation; and it is no great compliment to call them the best in the city.

The Syrian Convent of St. Mark is situated in a narrow street not far from the English hospital, and is one of the oldest in Jerusalem. It is respected by all the Christian sects as the *home* of St. Mark; and it has, as a matter of course, a full complement of traditions and relics. Among the latter are the

font in which the blessed Virgin was baptized, and the door at which St. Peter knocked after the angel had delivered him from prison. (Acts xii. 1-15.) When I visited it during the present year (1857) it was inhabited by a priest and deacon, whose whole flock amounted to *three people*. They were all—priest, deacon, and flock—from the village of Suded near Hums.

The Convent of the Cross is the only other establishment of this kind deserving of particular notice. It is situated in a shallow stony wady, about $1\frac{1}{2}$ m. W. of the city. It was originally the property of the Georgians, and is said to have been founded in the 5th centy. by Tatian their king. It derives its name from the "Holy Cross," the wood of which is believed to have grown on the spot. Others, however, say that the name is applied to it, because Heraclius the patriarch, on returning with the true cross from his captivity in Persia, first elevated that sacred relic at this spot on approaching Jerusalem. It is now the property of the Greeks.

The convent is a large rectangular building with massive walls, and a low portal guarded by a heavy iron door. Such strength was, and still is, needed to defend the inmates from hostile Arabs who are always prowling about the half-desolate country, ready to pounce upon solitary wanderer, unguarded caravan, or open convent. Only a few years ago some of these lawless wretches effected an entrance during the night, and murdered the superior in his bed. After lying long half-ruinous, and almost wholly deserted, the convent has recently been thoroughly repaired by the Greeks, and many extensive additions made to it, so as to fit it for a complete collegiate establishment. Russian gold has done wonders with the old walls and gloomy corridors; while it has built spacious halls, and chambers, and refectories, that would not disgrace an English university. The building is now one of the neatest and finest around the city. The old ch. is well worth a visit; it is about 70 ft. long, and is divided into

nave and aisles by 4 massive square piers supporting pointed arches and a groined roof. There is a small cupola over the altar-screen. The whole walls are covered with faded frescoes, and some beautiful pieces of mosaic pavement still remain beneath the dome. The altar-screen is curiously painted in compartments intended to illustrate the complete history of the wood of the cross, from the time it was planted by Abraham and Noah (1) till the Crucifixion. Behind this, in an apse, is the sanctum, in the centre of which, beneath the altar, is a little circular hole, bordered with silver, marking the very spot on which the tree of the cross grew.

In the modern part of the building is a new chapel with some tolerable carving, in the altar-screen of which the Russian eagle forms the most conspicuous subject. Indeed, the double head and grasping talons of that well-known bird meet one at every turn—not a wall, nor a turret, nor a hall where it does not spread out its protecting wings. Were the gold of Russia always as usefully expended as it is here, people would have little to complain of. Forty boys and young men are now boarded, lodged, and educated in this establishment; while at the same time no vows are imposed upon them, and no promises exacted with regard to the future. They are at liberty to choose their own professions. The course of instruction extends over a period of seven years, and embraces the Arabic language, modern Greek, a little French and Italian, with arithmetic, geography, and drawing. There are 5 resident masters and a chaplain. The classrooms, the dormitories, the refectory, and even the kitchen, are fitted up with a neatness, and kept with an order and cleanliness, that would rival any similar establishment in Europe. And the very grounds round the convent, recently purchased, rough and stony though they are, are beginning to exhibit the marks of industry and civilization.

§ 62. BOOKS ON JERUSALEM.

After the *Bible* and *Josephus*, the student may consult Robinson's '*Biblical Researches*,' 2nd edit.; Williams's '*Holy City*,' 2nd edit., containing a vast mass of undigested information on the history, topography, antiquities, and traditions; Dr. Tobler's '*Golgotha*' (1851), '*Die Siloah-quelle und der Oelberg*' (1852), '*Denkblätter aus Jerusalem*' (1853), and '*Topographie von Jerusalem*' (1854); Bartlett's '*Walks about Jerusalem*,' and '*Jerusalem Revisited*,' especially valuable

for their beautiful engravings. Some curious and interesting remarks on the architecture may be seen in Fergusson's '*Essay on the Ancient Topography of Jerusalem*.' The best Arab work is Mejr ed-Din's '*History of Jerusalem*,' translated into French by Von Hammer in '*Fundgruben des Orients*.' Mejr ed-Din wrote towards the close of the 15th centy. Detailed measurements and descriptions of the Temple and its courts, according to the views of the Jewish rabbis, are given in the '*Middoth*,' a tract of the '*Mishna*;' on this also may be consulted Reland's little work '*De Locis Sacris*.'

SECTION III.

SOUTHERN PALESTINE.

PRELIMINARY REMARKS.

1. *Physical Geography*.—2. *Political Geography*.—3. *The Inhabitants*.—
4. *Mode of Travel*.

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1. *Physical Geography*.—The natural boundaries of Southern Palestine are deep and definite on the E. and W. The very name of the West (*Jam*) was to the Israelite of old "the Sea." On the E. is the Dead Sea, and that deep valley (*'Arabah*) which extends N. and S. from it. On the S. both plain and mountains melt away into the great desert of *Tih* ("Wandering"). Along the western shore lies the broad plain of Philistia—one of the richest sections of Palestine, and perhaps scarcely surpassed by any country in the world. It is historically interesting, too, for it is the country of Goliath, and of the hereditary enemies of the Israelites; it is the scene of Samson's struggles and tragic death; and it contains the ruins of the five royal cities of the Philistines. On the E. of this undulating plain rise up gradually the mountains of Judæa. Their features are not those of a regular mountain-chain like Lebanon; but rather a vast cluster of rounded rocky hills, sloping down into dry tortuous watercourses. They are scantily clothed by grayish and brown shrubs, intermixed with aromatic plants and gay flowers; and they are broken by concentric rings of white rocks, and huge piles of white stones, which give them a desolate and forbidding aspect. Here and there we meet with deep picturesque glens where the winter-torrent beds are bordered with belts of olives, and the steep banks above glisten with the foliage of the prickly oak. Such are the western declivities and broad summits of the Judæan hills; but

the eastern slopes are wilder, grander, and far more desolate. From the top of Olivet, or the Frank Mountain, the eye ranges over a wilderness of white broken hills, seamed with ravines winding away down to the deep chasm of the Dead Sea—without a tree, or a shrub, or a green grass tuft, to relieve the bleak monotony.

A superficial observer from some western land of sunshine and showers may wonder at, and write of, the barrenness of Southern Palestine; and with semi-sceptical surprise ask, "Is this indeed that land of promise which flowed with milk and honey?" I would remind such an one of the power of a Syrian sun, of the character of an eastern clime, and of the effects of centuries of neglect and desolation. The destruction of the woods which once covered the mountains, and the loss of the vegetation consequent on the want of tillage, have unquestionably exposed the whole country to a greater degree of drought than in early times; and then again the utter neglect of the terraces that supported the soil on the hill-sides has given full play to the winter rains, leaving tracts of naked rock where belts of corn once flourished, and vines spread out their long branches. To see what the hills of Judæa might be under proper care and culture, one has only to look at the western slopes of Lebanon. And there is another proof of the ancient fertility and great resources of the country which no accurate observer can overlook; and that is, the vast number of ruined towns and villages which everywhere stud the landscape. In Judæa we may now wander for miles and miles without seeing a vestige of present habitation, save the little goat-pen on the hill-side, and the groups of flocks round the fountains; but there is scarcely a hill-top that is not crowned with ruins, and there is scarcely a little fountain where fragments of walls and scattered heaps of stones do not indicate the sites of former dwellings. The light Saracenic arch, the stately Roman column, and the massive Jewish substruction, lead us up by a regular architectural chronology to the rude "cairns" of the mountain regions, and the rounded *Tells* of the plains—the vestiges of primitive Canaanitish cities. Above all other countries in the world this may be called the "land of ruins." God's Word is fulfilled—"The word of the Lord is against you: O Canaan, the land of the Philistines, I will even destroy thee, and there shall be no inhabitant." (Zeph. ii. 5.)

2. The *Political Divisions* of this section of Palestine have changed with its history. Originally the Amalekites, or Bedawy tribes, occupied the plain on the southern frontier (Num. xiii. 29; 1 Sam. xv. 1-17, and xxvii. 8). They were the descendants of Esau, deriving their name from his grandson *Amalek* (Gen. xxxvi. 12). They are now represented by the Tiyâhah Arabs, if not lineally, at least in character and mode of life. The Hittites, Abraham's old friends, clustered round Hebron (Gen. xxiii.). The Amorites were their neighbours, dwelling amid the rocks of Engedi (Gen. xiv. 7, and 2 Chron. xx. 2), and afterwards spreading over the country on both sides of the Jordan (Deut. i. 4). The Jebusites were strongly established upon the hill of Zion (Jud. i. 21). These three tribes were all descendants of Canaan. The Philistines, of Egyptian extraction, inhabited the plain of the sea-coast from Joppa to the borders of Egypt.

When the "Land of Promise" was divided by lot among the Israelites, the tribe of Dan got the plain of Philistia from Joppa on the N. nearly to Ascalon on the S. Simeon's territory extended from thence to the wilderness of Tih, reaching as far eastward as Beersheba; but these two tribes were never able fully to conquer their allotted provinces. On the E. of Simeon and Dan, securely located amid mountain fastnesses, was the powerful tribe of Judah; while Benjamin was settled in that section of the hill country extending from Jerusalem to Bethel, and from Bethhoron to the Jordan (Josh. xv.; xviii. 11-28; xix. 1-9, 40-48). When the kingdom of Israel was divided under

Rehoboam, Southern Palestine remained subject to the house of David; and in later times it became the province and toparchy of *Judæa*.

3. The *inhabitants* of Southern Palestine may be divided into two classes,—the *Bedawin*, or wandering tribes, who dwell in tents, and the *Fellahin*, who reside in villages. The principal tribes of the former are the *Tiyáhah*, who hover along the southern frontier, encamping around the wells of Beersheba, and upon the banks of Wady esh-Sheri'ah; and often running up for pasture or plunder among the hills of Judæa, or along the rich plain of Philistia. Next come the *Jehálin*, who claim the country from Beersheba to the Dead Sea, and as far N. as Engedi: the usual head-quarters of their famous sheikh is at or near Maon. The *T'aámirah* are a larger tribe, and feed their flocks among the wild mountains and deep glens extending from Bethlehem and Tekoah to the shores of the Dead Sea. All these Bedawin are to some little extent cultivators of the soil, though they maintain the well-known antipathy of their race to settled habitations. Their flocks and herds constitute their chief means of support, with, of course, an occasional *raid* among their enemies. Their dress is simple and primitive—a gay *Keftiyeh* bound with its fillet of hair, a flowing *Abba*, and a scanty under garment of coarse calico fastened round the waist by a broad leathern belt garnished with a range of cartridges in brass tubes; add to this a long gun slung over the shoulder, a knife to match stuck in the belt, and a heavy-headed club in the hand, and you have a picture of the Bedawiy of Southern Palestine. Their country can only be safely traversed with an escort of themselves.

The *Fellahin*, or cultivators of the soil, are scarcely less wild and lawless than the Bedawin; but having permanent habitations, the government have a better chance of punishing any glaring violations of the law. They are a rough, athletic, and turbulent race—mostly armed with gun and dirk, and inclined to make significant allusion to this very prominent fact in their incessant demands for *bakhshish*. Their allegiance sits lightly on them, and their ideas of *meum* and *tuum* are wholly regulated by power or expediency. The traveller ought to treat them with cool dignity, alike without blustering and without fear.

Generally speaking, the whole country W. of the road leading from Hebron by Jerusalem to Nábulus is safe and may be travelled without any escort; though if one intends to pass through unfrequented places it may be as well to have a horseman (*Kheirály*) from the Governor to act both as guide and guard. To the E. of this road the Bedawin have their home in the wilderness of Judæa. The traveller, therefore, if he desire to traverse it to any extent, must journey under the guardianship of some responsible sheikh. Safety does not depend so much on the number as on the quality of the escort. In specifying the several routes, I shall state where a guard is necessary, and from whom it may or must be taken.

4. *Mode of Travel*.—All the excursions around the Holy City, as well as the journeys through Palestine, must be made on horseback, or in a chair or palanquin (*Taht* as the Arabs call it) slung upon mules. The roads are mere tracks worn in rock or soil by the feet of animals, as tortuous as erratic mules and donkeys can make them, and extremely innocent either of repairs or engineering. Among the mountains they are always rough, generally rugged, and sometimes even dangerous—now winding along a deep torrent-bed, now zigzagging up a steep hill-side, and now skirting a precipice on a narrow ledge of smooth rock. The traveller will thus see the necessity of securing a strong, sure-footed, and easy-paced animal; for upon his steed will in a great measure depend the ease and comfort of his journey, and in some degree, too, the safety of his limbs. It is as well *not* to leave these minor matters wholly to

the dragoman, who is generally better at inventing an excuse than providing a smart horse or a tolerable saddle. My advice is, Try the equipage, whatever it may be, before starting, and insist upon a change if it do not prove sound; and when the time for starting comes take special care that the *same* animals, saddles, bridles, &c., are forthcoming.

The charge for horses is from 20 to 30 piastres a day, including their food and the whole expenses of those who attend them. The most convenient arrangement on the whole is to agree with a dragoman for the supply of every necessary—horses, baggage-mules, tents, food; everything in fact except wine. The usual terms for the past season, 1857, were, as stated above, 30s. a day; but for a party of three or four 25s. ought to be sufficient.

ROUTE 8.

EXCURSION TO BETHANY.

Every one who can by any possibility walk 3 m. should make this excursion on foot. Half the pleasure is lost if it be hurried over. Every step is "holy ground," trodden by prophets and apostles, and *ONE* greater than them all. We thus often feel constrained to sit down, and calmly contemplate scenes unsurpassed on earth for sacred interest.

Three paths lead from the city to Bethany. The first winds up the slight depression in the western side of Olivet, touches the northern end of the village on the summit, and then winds down the eastern declivity. The second branches off from the former *above* Gethsemane, skirts the southern side of the village, and joins the former again above Bethany. The third strikes to the right *below* Gethsemane, passes round the southern shoulder of the hill, and is the main road to Jericho. We shall go by the first, and return by the third; for thus we get the best views of the scenery, and the most striking illustrations of Scripture narratives—we go out with David in his flight from Absalom, and return with the Saviour in his triumphal entry.

Passing out of St. Stephen's Gate, we descend the winding path to the bottom of the Kidron, cross the bridge, and leaving the Tomb of the Virgin on the l., and Gethsemane on the rt., strike up the ancient road to the top of Olivet. The guide may probably point out some flat rocks beside "the

Garden," now honoured and kissed by numerous pilgrims, because tradition tells them that here the three disciples slept while their Master prayed. Farther up we observe steps and cuttings in the limestone rock, proving the antiquity of the path. Here we are unquestionably in the footsteps of David, who, when he fled from Absalom, "went over the brook Kidron, toward the way of the wilderness. . . . And went up by the ascent of Olivet, and wept as he went up, and had his head covered; and he went barefoot; and all the people that was with him covered every man his head, and they went up, weeping as they went up." (2 Sam. xv. 23, 30.) On reaching the summit, beside the modern village, we must be near, perhaps upon, the very spot where the king had been wont to "worship God," and where he now met Hushai the Archite. (Id. xv. 32.) As we sit here on some projecting rock, with the city before us, and the Bible in our hands, we can see with the mind's eye the weeping monarch, and his weeping train, meeting the old counsellor, "with his coat rent, and earth upon his head, and persuading him to go back to the city to defeat the counsel of Ahithophel." (Id. xv. 34.)

Passing the summit, the wide panorama eastward suddenly opens up before us: first the eye catches the long, regular, massive wall of the Moab mountains; then the deep, mysterious valley of the Jordan, with patches of the Dead Sea, like molten lead, gleaming in its bottom; and lastly the naked white hills that shelve downward from our feet till

they drop suddenly into the valley far below. (For the view from the top of Olivet see Sect. III. § 32.) Here again we can almost mark the precise place—a few yards below the modern wely—where David, when “a little past the top of the hill,” met Ziba, the wily servant of Mephibosheth, “with a couple of asses saddled, and upon them two hundred loaves of bread, and an hundred bunches of raisins, and an hundred of summer fruits, and a bottle of wine.” (Id. xvi. 1.) Going farther down the rugged slope among terraced fields, we cannot be far from Bahurim, from whence Shimei, a relative of Saul, “came forth, and cursed still as he came;” and threw stones and dust at the fallen monarch. (Id. xvi. 5-8.) Here the “way of the wilderness” continues straight down the mountain, but we turn to the rt. through terraced fields and fig-orchards, and soon join the more frequented path which comes down from the S. side of the village. Passing now a low rocky ridge which screens Bethany from the top of Olivet, we have the little lonely mountain hamlet in a nook at our feet; and we are suddenly reminded of a greater than King David, and of a greater event than any in the history of that monarch—the Saviour led out His disciples “as far as to Bethany, and He lifted up His hands and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into Heaven.” (Luke xxiv. 50, 51.) Here then, among the retired uplands immediately overhanging the village, far removed from the stir of the city, took place the last interview between Christ and His disciples. Here His feet last touched the earth, ere the cloud received Him out of their sight. Here too His disciples heard those remarkable and cheering words of the angels: “This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.” (Acts i. 11.)

Bethany, now called el-'Aziriyeh;

from el-'Azir, the Arabic form of Lazarus, is a poor village of some 20 houses, situated in a shallow wady on the eastern slope of Olivet, and surrounded by broken rocky ground, once carefully terraced, and still containing some few orchards of fig-trees. Its distance from Jerusalem is about $1\frac{1}{2}$ m., corresponding pretty exactly to the 15 furlongs of the Evangelist John. (xi. 18.) The view from it is dreary and desolate, commanding the region through which the road to Jericho runs. The houses are of stone, massive and rude; evidently constructed of old materials, among which we see the Jewish bevel. Over them on the S., on the top of a scarped rock, rises a heavy fragment of ancient masonry, built of bevelled stones; but its original object cannot be determined—it looks more like a fort than a house.

This then is the little hamlet which derives an undying interest from having been made the home of our Saviour during his visits to Jerusalem, and from having been the scene of some of the most affecting incidents of His life. What Capernaum was in Galilee, Bethany was in Judæa. Here He was wont to retire in the quiet evening after each day of thankless but unceasing toil in the city. (Matt. xxi. 17.) Here dwelt the sisters Mary and Martha, with Lazarus their brother. On the farther side of that deep valley, away among those distant blue mountains, Christ was abiding when the sisters sent to inform Him that Lazarus was sick. Down that long dreary descent they often looked with anxious gaze in expectation of His coming. On that old road, without the village, Martha met Him, with the despairing, almost reproachful words, “Lord, if thou hadst been here, my brother had not died.” Here He raised Lazarus from his tomb, and presented him alive to his weeping sisters. (John xi. 1-46.) Here too was the house of Simon the leper, in which the grateful Mary anointed Jesus with precious ointment, and wiped His feet with her hair. (Matt. xxvi. 6-9.) The precise sites of these

events are, of course, pointed out—the house of Simon, that of Mary and Martha, and the tomb of Lazarus. The latter is a deep vault, partly excavated in the rock, and partly lined with masonry. The entrance is low, and opens on a long, winding, half-ruinous staircase, leading down to a small chamber; and from this a few steps more lead down to another smaller vault, in which the body of Lazarus is supposed to have lain. The situation of the tomb, in the centre of the village, scarcely agrees with the Gospel narrative, and the masonry of the interior has no appearance of antiquity. But the real tomb could not have been far distant, and in such a place as this few will think of traditional sites when the unvarying features of nature—the rocks, the glens, and the “everlasting hills”—are before them. Some may inquire for the site of *Bethphage*; but of it no trace has as yet been certainly discovered. It appears to me, from the way in which the two names are used in the Gospels, that they were probably applied to *different quarters of the same village*—the one called *Bethphage*, “House of figs,” from the fig-orchards adjoining it; the other *Bethany*, “House of dates,” from its palm-trees. (Comp. Mark xi. 1; Luke xix. 29.)

From Bethany the Saviour set out on the morning of His triumphal entry into Jerusalem; and we are now prepared to leave this little village, and trace His footsteps. There can be no question as to the route—on such an occasion none other would be taken but the main road round the southern shoulder of Olivet. Mr. Stanley's description of this wondrous event is so graphic that I here transcribe it:—“Two vast streams of people met that day. The one poured out from the city (John xii. 12); and as they came through the gardens whose clusters of palm-trees rose on the south-eastern corner of Olivet, they cut down the long branches, as was their wont at the Feast of Tabernacles, and moved upwards towards Bethany, with loud shouts of welcome. From Bethany

streamed forth the crowds who had assembled there on the previous night, and who came testifying to the great event at the sepulchre of Lazarus. In going toward Jerusalem the road soon loses sight of Bethany. It is now a rough, but still broad and well-defined mountain track, winding over loose rock and stones, and here and there deeply excavated; a steep declivity below on the l.; the sloping shoulder of Olivet above it on the rt.; fig-trees below and above, growing out of the rocky soil. Along the road the multitudes threw down the branches which they cut as they went along, or spread out a rude matting formed of the palm-branches they had already cut as they came out. The larger portion—those perhaps who escorted him from Bethany—unwrapped their loose cloaks from their shoulders, and stretched them along the rough path, to form a momentary carpet as He approached (Matt. xxi. 8). The two streams met. Half of the vast mass, turning round, preceded; the other half followed (Mark xi. 9). Gradually the long procession swept round the little valley that furrows the hill, and over the ridge on its western side, where first begins the descent of the Mount of Olives towards Jerusalem. At this point the first view is caught of the south-eastern (western) corner of the city. The temple and the more northern portions are hid by the slope of Olivet on the rt.; what is seen is only Mount Zion, now for the most part a rough field, crowned with the mosk of David and the angle of the western walls, but then covered with houses to its base, surmounted by the Castle of Herod, on the supposed site of the palace of David, from which that portion of Jerusalem, emphatically the ‘City of David,’ derived its name. It was at this precise point, ‘as he drew near, at the descent of the Mount of Olives’—(may it not have been from the sight thus opening upon them?)—that the shout of triumph burst forth from the multitude, ‘Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord’ (Matt. xxi. 9). There

was a pause as the shout rang through the long defile; and, as the Pharisees, who stood by in the crowd complained, He pointed to the stones which, strewn beneath their feet, would immediately cry out, if 'these were to hold their peace.'

"Again the procession advanced. The road descends a slight declivity, and the glimpse of the city is again withdrawn behind the intervening ridge of Olivet. A few moments, and the path mounts again; it climbs a rugged ascent, it reaches a ledge of smooth rock, and in an instant the whole city bursts into view. As now the dome of the mosk el-Aksa rises like a ghost from the earth before the traveller stands on the ledge, so then must have risen the Temple-tower; as now the vast enclosure of the Mussulman sanctuary, so then must have spread the Temple courts; as now the gray town on its broken hills, so then the magnificent city, with its background—long since vanished away—of gardens and suburbs on the western plateau behind. Immediately below was the valley of the Kidron, here seen in its greatest depths as it joins the valley of Hinnom, and thus giving full effect to the great peculiarity of Jerusalem, seen only on its eastern side—its situation as of a city rising out of a deep abyss. It is hardly possible to doubt that this rise and turn of the road—this rocky ledge—was the exact point where the multitude paused again, and 'He, when He beheld the city, wept over it.'"

We now descend the hill-side diagonally by the steep shelving path, having on the l. a vast multitude of Jewish tombs paving the declivity; and away beyond them, down in the bottom of the valley, the tapering point of Absalom's pillar; and over against us the summit of Moriah crowned by the long massive wall of the Haram. Near the foot of the descent we skirt the wall of Gethsemane, then cross the Kidron, and ascend the steep path to St. Stephen's Gate.

There is just one other point in the account of our Lord's triumphal entry

which requires illustration. Before He had started, or when He was on the point of starting from Bethany, He said to two of His disciples, "Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her; loose them and bring them unto me. And if any man say aught unto you, ye shall say the Lord hath need of them." (Matt. xxi. 2, 3.) Where was this village? Some would identify it with Abu Dis, a poor hamlet on a rocky height about 1 m. to the S. of Bethany. But there is another old site nearly in the line of the Saviour's route, which I think has a better claim than Abu Dis. About $\frac{1}{4}$ m. from Bethany, on the road to Jerusalem, we come to the brow of a deep glen, which runs down from the very summit of Olivet into the Kidron; from this point we obtain our first glance at the top of Zion. The road here turns to the rt., descends diagonally to the bottom of the glen, and then, turning to the l., ascends again in the same way till it surmounts the ridge on the western side. Upon the projecting point of this ridge, some 200 yds. below the road, are scarped rocks, cisterns, and old stones, marking the site of an ancient village. The situation answers well to the description given to the disciples, "the village over against you;" and being close to the road, the inhabitants would already have seen the multitudes flocking out from the city to meet Jesus, and the owner of the ass and colt would understand at once the disciples' words, "The Lord hath need of them." (Matt. xxi. 3.)

ROUTE 9.

EXCURSION TO JERICHO, THE JORDAN,
THE DEAD SEA, MAR SÂBA, AND
BETHLEHEM.

	R. M.
Jerusalem to Jericho	5 30
The Jordan	2 0
The Dead Sea	1 0
Mar Sâba	4 30
Bethlehem	3 0
Jerusalem	2 0
Total	18 0

This excursion will occupy 3 days, and the best way of arranging it, both for convenience and profit, is to encamp the first night at Jericho, taking care to visit the objects of interest near it in the evening; start the second morning *very early* for the Jordan and Dead Sea, and spend the second night at Mar Sâba. An early ride the third morning brings us to Bethlehem, and active people may even take in the Frank mountain without much extra labour, leaving still sufficient time to see the lions of Bethlehem before returning to Jerusalem. The order may also be reversed, preserving the same stages. Tents are, of course, required at Jericho, but they may be sent back to the city from thence; or perhaps, for the sake of the beds and provender, it may be as well to forward them to the convent of Mar Sâba. The traveller who intends to enter this desert convent will require to procure an order from the Greek patriarch, or his agent at Jerusalem, without which no one is admitted within the walls. Ladies will remember, too, that the sex is under a ban in this holy spot, and can on no pretence whatever gain admission.

To make this excursion an escort is absolutely necessary, as without it the adventurous traveller will unquestionably "fall among thieves" ere he reaches the Jordan; and will be likely to need the services of some "good Samaritan." A few years ago an arrangement was made by (I believe) the English consul with the sheikh of

Abu Dis, a small village near Bethany, to furnish an escort, and guarantee the safety of the traveller's person and property, at the rate of 100 piastres a-head. But lately the government have taken the matter in their own hands, engaging to furnish an escort, *without any guarantee* however, for half the above sum. This arrangement is by no means satisfactory. When the pasha undertakes the escorting of travellers, he should be responsible for all losses; and he ought to guard them at so much for *each party* instead of *each person*. When 15 or 20 travellers go together, as is often the case, it is pure imposition to be obliged to pay 8*l.* or 10*l.* for the services of a couple of horsemen, who may or may not be able to protect them.

All arrangements being made, and the escort already flourishing their old matchlocks, or long lances, we mount and follow them. Again we wind round Olivet, and, passing Bethany, enter the "wilderness of Judæa." The road soon becomes dreary enough, running among white desolate hills, and white rugged valleys, without a tree or shrub, or even a green grass-tuft. It would be almost insupportable were it not for the associations, and a certain spice of danger just sufficient to keep up the attention. Here and there the gleam of a matchlock catches the eye behind some projecting rock, or a tufted spear is seen winding suspiciously round the shoulder of a hill: but these are the only signs of present occupation; except, indeed, by some chance we fall in with a flock of goats.

On leaving Bethany we cross a low rocky ridge, and then dive down into a bleak glen, at the bottom of which, a mile or so from the village, is the little fountain called 'Ain el-Haud—perhaps the *Enshemesh* of Josh. xv. 7—which gives its name to the valley. A Saracenic arch covers the stone trough into which the water flows, and a few ruins around perhaps mark the site of an old *khan*. Down this glen the road winds for an hour or more, and then, leaving it to the rt., passes through a broken country of chalky

hills till it reaches an extensive ruined caravansary, situated on the top of a bleak ridge. Some broken walls and fragments of arches remain standing; but they are scarcely sufficient to afford us shade while we rest a few minutes to draw water from the deep well. This is considered the most dangerous part of the road, and somewhere near it Sir Frederic Henniker was stripped, wounded, and left for dead, by the Bedawin in 1820. He was probably thinking of the parable of the Samaritan when the assassin stroke laid him low. I venture to state that no one will advance much beyond this place without at least feeling how admirably fitted the region is for deeds of violence and blood; especially if he gets a sight of some of the half-naked Arabs who are generally found skulking amid the ruins, or perching on the rocks around.

On passing the ruin we enter a region still wilder than that we have left behind. Dr. Olin says of it that "the mountains seem to have been loosened from their foundations, and rent to pieces by some terrible convulsion, and then left to be scathed by the burning rays of the sun." They do indeed look as if fire had passed over them. The road, which exhibits here and there traces of an engineering skill and a solid pavement that point back to Roman times, winds down a succession of shelving banks and little wadys, until it brings us out on the very brink of one of the most sublime ravines in Palestine—*Wady el-Kelt*. It is on the l. of the path, and is occasionally separated from it by narrow ridges of flinty rock; but by riding over these we gain some splendid views. The glen is not less than 400 to 500 ft. deep, just wide enough below to give a passage to a little streamlet like a silver thread, and afford space for its narrow fringes of oleander. The sides are almost sheer precipices of naked rock, occasionally pierced by grottoes apparently inaccessible to anything except the eagles that now hover round them; and yet history tells us that all these uncomfortable dens were once occu-

pied by hermits. One is shown where an anchorite is said to have lived, the cravings of whose castigated body were satisfied with four raisins a-day! A few ruins of chapels, like watch-towers, are seen along the rugged heights beyond.

The great plain of the Jordan now opens up suddenly before the eye, with the green banks of the river sunk down in a kind of fissure in the middle of it, and the bright sea with its cliff-bound coast away on the rt. From the depths of the wild ravine on our l. issues a thread of verdure, gradually spreading out as it advances, until it mingles, at the distance of a mile or more from the base of the mountains, with the thickets that encompass the village of Rîha. This ravine, now called *el-Kelt*, is supposed to be the "brook *Cherith*, that is before Jordan," where the prophet Elijah was fed by ravens while the famine raged in Palestine (1 Kings xvii. 1-7). It is unquestionably the *Valley of Achor*, in which the Israelites stoned Achan for theft (Josh. vii.); and which was on the northern border of Judah (id. xv. 7). The pass down which we have come is the "going up to Adummim," mentioned by Joshua, in his description of the boundary, as lying on "the south side of the river"—that is the *Cherith* or *Kelt*. (Id.) Away considerably to the N. of Wady el-Kelt the vegetation and foliage stretch along the plain to the base of the mountains. They are nourished by two living fountains; "one now as always called *Dûk* (1 Mac. xvi. 14, 15); the other and larger, as well as more celebrated, now called the spring 'of the Sultan,' once 'of Elisha,'—which pour out, at the foot of the great limestone range, rills that trickle through glades of tangled forest shrub, which, but for their rank luxuriance and oriental vegetation, almost recall the scenery of an English park. It is these streams, with their accompanying richness, that procured for Jericho, during the various stages of its existence, its long prosperity and grandeur."

The descent into the plain is rapid

and rough, and would in spots be dangerous, were it not for the stone fences that have in places been built along the brink of the cliff. Here as elsewhere on this dreary road one is continually reminded of our Lord's beautiful parable of the "good Samaritan" (Luke x. 30-37), every particular of which is adapted to the scene, and even to the circumstances, in our own day. The "going down" is descriptive of the physical features; the falling among thieves, and getting "stripped" and "wounded," is just what one might expect, and not a few experience, from the Bedawin now; the "chance" which brought three stray travellers past the spot shows that the road was solitary then as it is still; and the way-side inn may have occupied the site of the ruined khan on the mountain-side.

The heat is great, and the reflection from the white cliffs and white soil makes it greater, as we descend through the wilderness of Judæa. But on reaching the plain the air is like the blast of a furnace; and we are painfully reminded that we are 1300 ft. and more below the level of the sea. Though as yet early in spring, the grass and weeds are crisp and scorched, and crackle beneath our horses' feet; while the quivering haze that looms over the burning plain gives a dreamy indistinctness to the trees and verdure in the distance. The path to Riha, where we are to pitch our tents for the night, follows the direction of Wady el-Kelt, crossing over to the N. side, and passing two aqueducts with pointed arches—the first coming from 'Ain Dûk, and the second from 'Ain es-Sultân. The modern village is about 2½ m. from the base of the mountains. Before proceeding to it, however, we shall explore

The site of ancient JERICHO.—About ¼ m. from the foot of the pass, a short distance S. of the road to Riha, is an immense reservoir, 657 ft. long, by 490 wide; and around it, especially on the western side, are extensive ruins, consisting of low mounds of rubbish,

and foundations of buildings. Turning northward we perceive similar remains extending at intervals to the banks of the Kelt, and even along its N. side. Forging the little stream, and advancing still northwards, we enter in some 15 min. a cultivated section of the plain, interspersed with clumps of the thorny nubk and other bushes. Riding 15 min. more through luxuriant corn-fields, we reach the fine fountain of 'Ain es-Sultân, bursting forth from the base of a high mound. The water is slightly tepid, though sweet; it was once received into a large semicircular reservoir, from whence it was conveyed in ducts over the adjoining plain. The principal stream now runs S.E. to Riha. The mounds, as well as the whole section of the plain around them, are covered with the débris of former buildings, fragments of pottery, and heaps of rough stones, now almost hidden by the rank vegetation. There cannot be a doubt that this is the fountain whose waters were healed by the prophet Elisha, and the surrounding ruins are, therefore, those of ancient Jericho. (2 Kings ii. 19-22.) From the *Jerusalem Itinerary* we learn that the Jericho of the 4th centy. was situated at the base of the mountain range, 1½ m. (Roman) from the fountain; and that the more ancient city had stood by the fountain itself. This corresponds exactly with what we have seen. The ruins on the banks of the Kelt mark the site of the Jericho of Herod and the New Testament; while those here around the fountain are the only remnants of the Jericho of the prophets.

Ascending the mound over the fountain, and seating ourselves on one of the old stones, we are prepared to glance at Jericho's eventful history, and recall its thrilling associations. We have before us the great plain on which the weary Israelites looked down, after their wilderness journey, from the brow of yonder mountain ridge away on the E. (Num. xxxiii. 47, 48.) We have at our feet the only remains of the city to which Joshua sent the spies from the plains of Moab, on the other side of the Jordan; and

there behind us is the mountain where, on the advice of Rahab, they hid themselves three days, to escape pursuit. (Josh. ii.) Around this city too, after the spies returned, the Israelites marched mysteriously during seven days; and on the seventh day, after the seventh circuit, "the priests blew with the trumpets. . . And the people shouted with a great shout," and "the wall fell down flat, so that the people went up into the city . . . and took the city." (Josh. vi.) Jericho was then wholly destroyed, and a singular curse pronounced on whoever should rebuild it—"Cursed be the man before the Lord that riseth up and buildeth this city Jericho; he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it." (Id. vi. 26.) And after an interval of some five centuries it was rebuilt, and the curse executed—"In his (Ahab's) days did Hiel the Bethelite build Jericho; he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub." (1 Kings xvi. 34.) A school of prophets gathered round the spot almost immediately. Elijah and Elisha came down to it from Bethel—an easy day's journey—by a path through those wild mountains on the N.W. From Jericho the two went on, over the plain, to the banks of the Jordan; the "sons of the prophets" followed them in the distance, and at length took their stand "in sight afar off"—probably on one of the upper terraces of the rt. bank—to see the departure of their great master. And yonder, on the plain beyond the river, "Elijah went up by a whirlwind into heaven." But his mantle fell on Elisha, who on his return divided the waters of the river, healed the fountain that gushes out from the base of the mound at our feet, and went up the mountain pass to Bethel, where in a forest, now gone, lurked the "two she-bears" that "tare the forty and two" wicked children. (2 Kings ii.)

After the captivity the inhabitants of Jericho returned from Babylon, but little is known of the city until the

[*Syria and Palestine.*]

time when its palm-groves and balsam-gardens were given by Antony to Cleopatra. From her Herod the Great bought them, made this one of his royal cities, and adorned it with a hippodrome and many stately buildings; and here, too, that monster of iniquity died. The site of this new city was, as we have seen, $1\frac{1}{2}$ m. to the S., on the banks of the Kelt. It was *new* Jericho our Lord visited on his way to Jerusalem—lodging with Zacchæus, who had climbed the sycamore-tree to see Him; and healing the poor blind man. (Luke xviii. 35-43, and xix. 1-10.) Its subsequent history is soon told. It became the head of a toparchy under the Romans, but was deserted soon after the Mohammedan conquest.

The mountain of Quarantania is a fine object from this point, rising abruptly from the verdant plain, white and naked; its summit crowned by a little chapel, and its rugged side dotted with the dark openings of numerous caves and grottoes, all tenanted when hermits were fashionable. Milton's noble lines would almost seem to have been penned on the spot—

"It was a mountain at whose verdant feet
A spacious plain, outstretched in circuit wide,
Lay pleasant; from his side two rivers flowed,
The one winding, the other straight, and left
between
Fair champaign with less rivers intervened,
Then meeting joined their tribute to the sea;
Fertile of corn the globe, of oil, and wine;
With herds the pastures thronged, with flocks
the hills;
Huge cities and high-towered, that well might
seem
The seats of mightiest monarchs, and so large
The prospect was, that here and there was
room
For barren desert, fountainless and dry.
To this high mountain, too, the tempter
brought
Our Saviour, and new train of words began."

Should time and inclination permit, the traveller may go as far as 'Ain Dâk, the other great fountain to which this plain owes much of its verdure. It is an hour distant to the N.W.; and the road to it skirts the base of Quarantania. At 10 min. are sugar-mills, now deserted, on the declivity of a low bare ridge that runs N. by E.

from the mountain. At 5 min. more we reach the top of this ridge, and observe the aqueduct coming along the foot of the mountain from 'Ain Dūk, originally constructed to supply the mills and irrigate the plain. We have now before us a table-land filling up the recess in the mountain range N. of Quarantania—part of it verdant, being watered by a fountain away in the distance N. by W., called 'Ain el-'Aujeh, beside which we observe a conical mound with ruins near it on the plain. About 5 m. farther N. is the site of Phasaëlus, a city built by Herod the Great in the *Aulon* or Ghor N. of Jericho; and the name is still preserved in 'Ain el-Fusâil, a small fountain in a wady of the same name. Away in the plain to the eastward we can see another long aqueduct, which probably conveyed water from el-'Aujeh.

About 45 min. more along the base of the mountain, in the line of the aqueduct, brings us to the group of fountains called Dūk, bursting out on the southern bank of Wady en-Nawâimeh. Here are 2 copious springs and several smaller ones. Their natural channel is the wady; but the waters of the highest and largest, flowing from beneath a large dôm-tree, are conveyed by an aqueduct to the old sugar-mills. Just above the fountains are a few traces of heavy foundations which in all probability mark the site of the ancient Castle of *Doch*, in which Simon Maccabæus was treacherously murdered by his son Ptolemy (1 Mac. xvi. 14, 15). Dūk is also mentioned in the histories of the Crusades as a castle of the Knights Templars between Jericho and Bethel.

A road from Jericho to Bethel passes this fountain and ascends the mountains in the line of Wady Nawâimeh; the distance is about 6 hrs., and the ascent steep and difficult. The easiest, and evidently the ancient road between these 2 cities, winds up the pass between Quarantania and Wady Kelt, and then runs through a dreary wilderness. It is quite practicable

for baggage-animals; and the distance is about the same as from Jericho to Jerusalem. It was doubtless by this latter route the Israelites "went up" to besiege Ai (Josh. viii.), which lay a little to the E. of Bethel (Rte. 10); and it was this route, too, which Samuel took from Gilgal to Gibeah, to aid Saul against the Philistines (1 Sam. xiii. 15); by it Elijah and Elisha went down from Bethel to Jericho, as already stated.

Returning again to 'Ain es-Sultân, or "the Fountain of Elisha" as it is sometimes called, we proceed S.E. to our encampment at Riha, about 35 min. distant. The path leads through fine fields of grain, with clumps and hedges of nubk (or dôm—the lot-tree, *zizyphus lotus* of botanists) among them; and some distance on the l. is a large grove, or rather forest, of the same tree. Foundations and heaps of ruins are here and there met with along the path; and about 15 min. from the village we cross a paved Roman road, which we can trace over the plain towards the foot of the mountains at Wady Kelt. It was probably connected with the ancient roads to Jerusalem and Bethel.

Riha, or *Eriha* as it is sometimes written, is the only modern representative of either the city or name of Jericho; and a more filthy and miserable village could not be found in all Palestine. Its few inhabitants, too, are not only poor, but profligate, retaining some of the vices for which the cities of Sodom were rendered notorious 4000 years ago. The houses are formed of rude stone walls, built up loosely of ancient materials; their flat roofs covered with brush and gravel, and their little yards—dens of filth and fleas—enclosed by hedges of the dry thorny boughs of the nubk. A similar but stronger fence surrounds the whole village, forming a rude barrier against the *raids* of the Bedawin. The place and its people bear more resemblance to the valley of the Nile than Palestine. Beside the village stands the tower, dignified by the title of "the House of Zacchæus." It

is a half-ruinous square building, about 30 ft. on each side and 40 high, now occupied by the Turkish garrison, consisting of a subaltern with the title of *Agha*, and some half-dozen irregulars. The view from the top is commanding, and well repays a visit, though it involves the penalty of drinking coffee with the seedy governor.

The Valley of the Jordan is here seen in its broadest part. Its general aspect is that of a long plain, shut in on the E. and W. by bold, barren ridges, and having down its centre, from N. to S., a deep, dark, winding glen or *crevasse*. Northward the ridges gradually approach each other until they seem to meet on the distant horizon; southward the Dead Sea is like a continuation of the plain, the ranges along each side extending away in a series of bold promontories which dip into the bosom of the lake. The mountain of Quarantania projects slightly from the line of the western ridge, having curved recesses on the N. and S. The elevation of this ridge above the plain varies from 1000 to 2000 ft. The eastern ridge is lower and less precipitous where it borders the plain, but farther back it rises to a much greater elevation. The total breadth of the valley is about 10 m.; at each side are gentle undulations, but the middle is perfectly flat, with the exception, of course, of the narrow glen through which the Jordan flows. This vast plain, with its rich soil and abundant waters, is now almost wholly desert; mostly covered with a thin, smooth, nitrous crust, through which the feet sink as in ashes. The section round Rîha is totally different, affording a fine example of how water can convert a wilderness into a paradise. The 2 fountains of Dûk and es-Sultân on the N.W., and another at Hajla on the S.E., aided by the "brook Cherith," afford large supplies of water, which, being widely distributed by ancient aqueducts, cover the plain with the richest verdure; but long neglect and a tropical sun have changed the whole

into a vast forest of thorny shrubs, intermingled with willows and overgrown weeds. On the W. side of Rîha is an impenetrable thicket of nubk. Farther from the watercourses the trees and bushes are more thinly scattered, standing singly or in clumps, and resembling in places an English orchard. Seen from a distance on the plain, the whole has the appearance of an unbroken forest, and bears some remote resemblance to the far-famed *Ghûtah* of Damascus.

Such is the present aspect of the plain of Jericho, celebrated for its fertility in every age. Josephus calls it the most fertile tract of Judæa—a "divine region;" and in speaking of the fountain of Elisha, he says it watered a country 70 *stadia* long by 20 broad, covered with luxuriant gardens and palm-groves. In Scripture Jericho is called the "City of Palm-trees" (Deut. xxxiv. 3); and Josephus represents these trees as of unusual size and beauty, growing even along the banks of the Jordan. Now not a palm is to be seen; for even that solitary tree, for many years mentioned by travellers as the "last of the forest"—the only remnant of Jericho's ancient pride—has disappeared. The gardens also produced honey and opobalsam, the cypros-tree or el-Henna, and Myrobalanum; as well as an abundant supply of the more common fruits. Of all these rich productions, which gave Jericho such celebrity of old, not one remains. The precious balsam was transferred by Cleopatra to the gardens of Heliopolis in Egypt; but neither there nor here is it any longer known. The myrobalanum may probably be identical with the Zukkûm of the Arabs—a thorny tree growing wild, though not plentiful, and bearing a green nut, which, being pressed, like the olive, yields an oil—the modern balsam of Jericho—highly prized by Arabs and pilgrims as a remedy for wounds.

During the rule of the crusading kings the sugar-cane was largely cultivated in the plain of Jericho; and to that age are probably to be attributed the long aqueducts, all with pointed

arches, now seen in every direction. The place then partially regained its ancient fertility and celebrity, and was considered the garden of Palestine. The Latin kings gave it to the Church of the Holy Sepulchre; but it was afterwards transferred to the convent of nuns erected by Queen Melisanda at Bethany. Its annual revenue is said to have been 5000 pieces of gold—about 5000*l.*—an immense sum in those days. To the same period the present tower belongs, and was perhaps erected for the protection of the fields and gardens against incursions of Bedawin. It is first mentioned by a writer in the 13th cent., and 2 centuries later it began to be called the "House of Zacchæus."

THE SITE OF GILGAL.—Joshua tells us that the first encampment of the Israelites on the W. side of the Jordan was at "*Gilgal*, in the east border of Jericho;" and the 12 stones which the priests took up out of the bed of the river "did Joshua pitch in Gilgal" (Josh. iv. 19, 20). This Gilgal, we learn from Josephus (*Ant.* v. 1, 4), was 10 *stadia* from Jericho and 50 from the Jordan. Now, whether we regard the Jewish historian as referring to the more ancient site at 'Ain es-Sultân, or the more modern on the banks of the Kelt, the distance corresponds with that of the village of Riha. At or near this village, then, Gilgal must have stood. In Riha there is not a vestige of ancient ruins, though the stones of the modern houses appear to have been taken from older buildings. The construction of these houses, of the tower, and the aqueducts, may account for the disappearance of the ancient city; and there are, besides, a few heaps of rubbish, half-covered by weeds and bushes, in the surrounding fields.

It is doubtful whether the name Gilgal was at first applied to a city or to an open place suitable for a large encampment. However this may be, there can be no doubt that here the Israelites first pitched their tents within the "Land of Promise" (Josh. iv. 19); and here they rested for

some time, "having rolled away the reproach of Egypt from off them" (id. v. 9). Here too they observed their first Passover in Canaan (id. v. 10). And it was on this spot Joshua saw the man "standing over against him," who declared that he had come "as captain of the host of the Lord" (v. 13, 14). Here the Tabernacle was set up, and here it remained during the long wars in the interior of Palestine until it found a resting-place at Shiloh (Josh. xviii. 1). Gilgal became in later times one of the *assize* towns of Samuel (1 Sam. vii. 16); and here the people were wont to assemble to offer up sacrifice (id. x. 8). Here Saul was made king, and here he committed the act on account of which the kingdom was taken from him and his posterity (id. xi. 15; xiii. 13, 14; xv.). It was here also the tribe of Judah assembled to welcome back David from exile (2 Sam. xix. 15); and here occurred several of those remarkable events in which the prophet Elisha was the main actor—the healing of the poisoned pot (2 Kings iv. 38-41); the cure of Naaman the Syrian (id. v.); and the punishment of Gehazi. Gilgal appears to have been early abandoned, for there is no trace of it after the exile, nor does Josephus refer to it as existing in his day. The *site* was still shown in the time of Eusebius; and Arculf states that it was occupied at the period of his visit by a large church; he, however, locates it 5 m. from Jericho, so that probably the founders of the church had not been very particular as to the topography.

Jericho to the Jordan.—The distance from Jericho to the banks of the Jordan is about 1½ h. The bathing-place of the Latin pilgrims is nearly due E., beside the ruined convent of St. John, now called *Kusr el-Yahûd*, "the Jews' Castle." That of the Greeks is lower down, and is the one usually visited by travellers. We shall make a slight *détour*, so as to take in an ancient site, and as the road is good we can make up for it by a canter across the plain.

Beth-hoglah, now 'Ain Hajla.—Setting out from Riha in a S.E. direction, and passing over fruitful but neglected fields, we reach in 20 min. some foundations of hewn stones, and we observe, $\frac{1}{2}$ m. to the S., a low mound, also covered with ruins. These are probably the remains of convents, which we know formerly stood in the plain; perhaps one of them may be that mentioned by Arculf as occupying the site of Gilgal. In 40 min. more we reach Kusr Hajla, another old convent in better preservation. It takes its name from 'Ain Hajla, a large fountain, a mile to the N.E., to which we now turn, as it marks the site of *Beth-hoglah*—a place on the boundary line between Judah and Benjamin. The line commenced near the mouth of the Jordan, and, passing *Beth-hoglah*, went up through the mountains to En-Shemesh, and thence to En-Rogel, in the valley of Hinnom (Josh. xv. 5, 6). 'Ain Hajla is surrounded by a wall of solid masonry, and sends forth a stream which irrigates even yet, neglected as it is, a large section of the plain. From hence we gallop across the smooth plain to the Jordan, encountering as we approach the river low thorny shrubs, growing singly and in patches. Both the river and its glen are hid from view until we actually stand upon the high bank, and then we suddenly look down into a deep valley—its sides sprinkled with bushes, which become thicker and thicker, until in the centre they form one dense unbroken line of foliage. Still the river does not appear. We spur our horses along the narrow tortuous paths that here wind through the shrubbery, and at last draw up on a clear spot, all trampled and broken, where we see the Jordan rushing along at our feet—suddenly appearing from the thicket above, and as suddenly disappearing into it below, not more than 100 yards of it being visible.

THE JORDAN flows through a tortuous glen, varying from 200 to 600 yds. in breadth, and from 50 to 80 ft.

in depth below the surrounding plain. The sides of the glen are abrupt and broken, composed of marl and clay, intermixed with some strata of limestone. The bottom is smooth, and sprinkled here and there with shrubs, which become thicker toward the centre. The banks of the river are fringed with broad belts of tamarisk, oleander, and willow, among which reeds and underwood spring up so as to form impenetrable jungles—secure dens for the wild-boar and the leopard, and occasionally for the Bedawy robber. The river flows between deep banks of clay, and in size and appearance is not unlike the Tiber at Rome, though more rapid. Its breadth is here from 80 to 100 ft.; in several places, however, higher up, it spreads out to 150 ft. or more, and the depth is often from 10 to 12.

In describing the passage of the Israelites it is said in Scripture that the "Jordan overfloweth all his banks all the time of harvest;" but the meaning of the Hebrew simply is that the river "was filled up to all its banks"—that is, *its proper channel was then full*. "Thus understood," Dr. Robinson rightly observes, "the Biblical account corresponds entirely to what we find to be the case at the present day. The Israelites crossed the Jordan 4 days before the Passover (Easter). Then, as now, the harvest occurred during April and early in May, the barley preceding the wheat harvest by 2 or 3 weeks. Then, as now, there was a slight annual rise of the river which caused it to flow at this season with full banks, and sometimes to spread its waters even over the immediate banks of its channel, where they are lowest, so as in some places to fill the low tract covered with trees and vegetation along its side." The precise spot where the Israelites crossed it is now impossible to determine. No argument can be grounded on the state of the present alluvial banks; for every one knows how apt such banks are to change their form, and even their place. The waters which came down the valley, we are informed, "stood and

rose up in a heap," while those toward the sea "flowed off," so that the vast multitude most probably crossed the dry channel in a broad line, extending over several miles. All we know definitely as to the place is, that they passed over "right against Jericho." The traveller, as he sits beneath the willows on the Jordan's banks, will read with new interest the account of this wonderful event as recorded in Joshua iii. and iv. The Israelites came down from the heights of Moab around Pisgah, probably by the pass of Wady Hesbân (see Rte. 19), and encamped in the wide plain at the base of the mountains, near a city called *Shittim*, named, doubtless, from the acacia groves in its neighbourhood (Num. xxxiii. 48, 49). *Shittim* must have stood near the mouth of Wady Hesbân. From thence they removed to the Jordan, "and lodged there, before they passed over" (Josh. iii. 1), at a place "right against," that is east of Jericho (iii. 16). The next day the priests advanced with the ark on their shoulders till their feet touched the water along the shelving bank. Nearly a mile (2000 cubits) behind them stood the people—Reuben, Gad, and Manasseh in the van, fully armed (iv. 12, 13). The moment the priests dipped their feet in the water, the river-bed became dry as far up on the right as "Adam, the city which is beside Zaretan," some 30 m. distant (comp. 1 Kings vii. 46). The waters which came down from the Sea of Galilee "stood and rose up," while those below "flowed off" into the Dead Sea. A long section of the river-bed—farther than the eye could reach on each side—was thus left dry. In the midst of the dry bed the priests bearing the ark remained, until the whole people had passed over, and 12 stones had been set up to mark the spot, and 12 others had been taken out of the river-bed to serve as a memorial of the miracle in after times.

Near, perhaps at, this very same spot, Elijah divided the waters, passed over the dry bed, and was taken up to heaven from that plain on the other side; and Elisha as he came back "took

the mantle of Elijah that fell from him, and smote the waters, saying, "Where is the Lord God of Elijah?" and thus a third time the Jordan was divided (2 Kings ii.).

But another event of still more thrilling interest has been long fixed near this spot—the *Baptism of our Saviour*. There are few who visit the Jordan but would like to believe that the site is really at the place where tradition has fixed it; and though there is no direct evidence as to the precise locality, we may safely assume that it could not have been far distant. All we know is that "John came preaching in the wilderness of Judæa," and Jesus came "from Galilee to Jordan, unto John, to be baptized of him" (Matt. iii. 1, 13). It would seem from this that the baptism took place toward the mouth of the river, on the confines of Judæa. Immediately afterwards Jesus was "led up of the Spirit into the wilderness, to be tempted of the devil." The *leading up* is descriptive of the features of the country; and we are almost compelled to conclude that "the wilderness" is the same to which John is represented as having come preaching, immediately before the baptism. John the Evangelist, in referring to the events which occurred subsequent to the temptation, says, "These things were done in Bethabara (or, as the best MSS. have it, *Bethany*) beyond Jordan, where John was baptizing" (i. 28, 29). Some have concluded from this, that the baptism of Jesus took place in Bethabara; and they try to identify *Bethabara*, "the House of Passage," with a ford of the river near Succoth, where Jacob crossed from Mahanaim, where the Midianites endeavoured to escape in their flight from Gideon, and where Jephtha slew the Ephraimites (Gen. xxxiii. 17; Jud. vii. 24; xii. 5, 6). This ford is some 30 m. N. of Jericho. It should be borne in mind, however, that the reading *Bethabara* is very hypothetical, and was adopted by Origen, chiefly because he knew a Bethabara and did not know a Bethany beyond Jordan; and farther, it is far from certain that the scene of the baptism was here at

all. On the whole I am inclined to believe that Christ was baptized on the confines of the wilderness of Judæa, and near the spot where the river was thrice miraculously divided. But wherever the true scene may be, none can doubt that it was in the waters of the Jordan the Son of God was baptized; and this fact will attach to that river a sacred interest, such as never has been, and never can be, possessed by any other in the world.

One of the most singular ceremonies observed by the Christian churches in Palestine is that of the bathing of the pilgrims in the Jordan, year after year, at Easter. On the Monday of Passion week several thousand half-frantic pilgrims rush down the wild pass from Jerusalem to Jericho, and bivouac on the site of the ancient Gilgal. The desolate plain is thus suddenly filled with life; and the stray traveller who witnesses the scene will be strikingly reminded of the multitudes that thronged, 18 centuries ago, to the "baptism of John." Every Christian state of Europe and Asia has its representative there; and there, too, is seen, picturesquely grouped, every variety of costume. At their head marches the Turkish governor of Jerusalem, or his deputy, with an armed escort, to guard against the bandits, who, since the days of the "Good Samaritan," have infested this desert road. Some hours before dawn on the following morning a host of little *tom-toms* suddenly give forth their discordant but stirring roll, and a thousand torches suddenly flash amid the thickets of the plain. Over the desert presses the crowd in silence. A ruddy glow along the eastern horizon brings out into bold relief the summits of the Moab mountains, and gives a hint of the sun's approach; and the pilgrims, as they descend the steep bank from the upper terrace, now see, in the pale morning light, the dark line of foliage that hides the sacred stream. An opening in the fringed border is soon after discovered, and the motley throng hastily dismount, and, as Mr. Stanley graphically describes it, "set to work to perform their bath; most on the

open space, some farther up amongst the thickets, some plunging in naked, most, however, with white dresses, which they bring with them, and which, having been so used, are kept for their winding-sheets. Most of the bathers keep within the shelter of the bank, where the water is about 4 ft. in depth, though with a bottom of very deep mud. The Coptic pilgrims are curiously distinguished from the rest by the boldness with which they dart into the main current, striking the water after their fashion alternately with their 2 arms, and playing with the eddies, which hurry them down and across, as if they were in the cataracts of their own Nile. . . . A primitive domestic character pervades in a singular form the whole transaction. The families which have come on their single mule or camel now bathe together, with the utmost gravity; the father receiving from the mother the infant, which has been brought to receive the one immersion which will suffice for the rest of its life, and thus, by a curious economy of resources, save it from the expense and danger of a future pilgrimage in after years. In about 2 hrs. the shores are cleared; with the same quiet they remount their camels and horses; and before the noonday heat has set in, are again encamped on the upper plain of Jericho. . . . Once more they may be seen. At the dead of night the drum again awakes them for their homeward march. The torches again go before; behind follows the vast multitude, mounted, passing in profound silence over that silent plain—so silent that, but for the tinkling of the drum, its departure would hardly be perceptible. The troops stay on the ground to the end, to guard the rear; and when the last roll of the drum announces that the last soldier is gone, the whole plain returns again to its perfect solitude."

From the Jordan to the Dead Sea.—The Jordan, a short distance below the pilgrims' bathing-place, sweeps round to the W., and then to the S.E. and S. again; widening gradually as it advances, and becoming more slug-

gish. Towards the mouth of the river the banks are low and muddy. At the mouth the width is 180 yds., and the depth only 3 ft.; but there is no ford, owing to the soft and slimy nature of the banks and bed. The embouchure is considerably inclined to the north-eastern angle of the Dead Sea, and immediately in front of it are 3 small mud islands from 6 to 8 ft. high, apparently subject to overflow.

In going from the Jordan to the Dead Sea it is better to strike across the plain in a south-western course, as we thus escape the soft banks of the delta, and save a considerable détour. Immediately on gaining the upper bank or terrace we enter a flat, smooth plain, covered with a white sulphureous crust, and without almost a single vestige of vegetation. Here we feel the oppressive atmosphere of this desolate region in all its intensity. The air becomes close and hazy as the sun ascends, giving a wavy motion to the parched soil, and a strange indistinctness of outline to distant objects. After an hour's weary ride over a trackless desert we suddenly reach the shore of that mysterious sea, with its unwholesome swamps, and slimy margin, and ridges of *drift* of broken canes, and willow-twigs, and poplar-trunks; all lying among the salt incrustations. The scene is solemn in its dreary desolation; the retiring mountains on either side being entirely naked, of a dull gray hue, streaked with purple shadows, hot and parched to the last degree. A little peninsula (an island when the water is high) with a long narrow neck is before us; riding out to it we find it entirely covered with ruins, apparently of great antiquity, consisting of large unhewn stones lying in confused heaps, and here and there arranged as foundations. Here too is a quantity of drift timber. The inquisitive traveller will now test the buoyancy of the water by a bath, and its saltness and incomparable bitterness by a mouthful; while he is occupied in scrubbing the slimy incrustation from his body, and trying to eradicate

the nauseous taste from his mouth, we may indulge in a glance at the scenery and history of the Dead Sea.

THE DEAD SEA is, whether considered physically or historically, the most remarkable sheet of water in the world. It lies in the lowest part of that deep ravine which extends from the base of Hermon to the gulf of 'Akabah. A section of the ravine, more than 140 m. in length, is below the level of the sea, and the depression of the surface of the Dead Sea amounts to no less than 1312 ft. A single glance at the features of this region is sufficient to show that the cavity of the Dead Sea was coeval in its conformation with the Jordan valley on the N., and the 'Arabah on the S. The breadth of the whole valley is pretty uniform, only contracting a little to the S. of the Lake of Tiberias, and expanding somewhat at Jericho; the mountains on each side thus run in nearly parallel lines from Hermon to 'Akabah. The Dead Sea, therefore, occupies a section of the great valley, which only differs from the rest in being deeper and covered with water. On the E. and W. it is shut in by lofty cliffs of bare white or gray limestone, dipping in many places into its bosom without leaving even a footpath along the shore. Its length is 40 m., and its greatest breadth $8\frac{1}{2}$, narrowing to 5 at the northern extremity. Near its S.E. angle, opposite the ravine of Kerak, is a broad low promontory, with a long point or cape stretching more than 5 m. northward up the centre of the sea. And it is worthy of special notice that the whole section of the sea, N. of this promontory, is of great depth, varying from 40 to 218 fathoms; and in some places the soundings show upwards of 118 fathoms within a few yards of the eastern cliffs. The southern section, on the other hand, is quite shallow; never more than from 2 to 3 fathoms, and generally only about as many feet.

Lying in this deep caldron, encompassed by bare white cliffs, and exposed during the long Syrian summer

to the unclouded beams of a burning sun, nothing could be expected on the shores of the Dead Sea but sterility and death-like solitude; and nothing else does the traveller find, save where, here and there, a brackish fountain, or mountain streamlet, creates a little thicket of willow, tamarisk, and oleander. Around these, however, birds sing sweetly as in more genial climes, and the Arab pitches his tent like his brethren on the high eastern plateau, and a luxuriant harvest rewards the labours of the husbandman—all showing that the stories so long current about the deadly exhalations from the poisonous waters are wholly fabulous. It is true that the tropical heat of the climate causes immense evaporation, which often renders the atmosphere heavy and dark, and the marshes of the Ghôr give rise in summer to intermittent fevers, so that the proper inhabitants, including those of Jericho, are a feeble and sickly race; but this has no necessary connexion with the Dead Sea or the character of its waters. The marshes of Iskanderûn, on the shore of the Mediterranean, are much more unhealthy than any part of the Ghôr.

The geological structure of the shores of the Dead Sea has never yet been thoroughly examined. The most careful survey hitherto published is that of Dr. Anderson of the American Expedition, and may be seen in the *Official Report* presented to the United States Government. The whole range of cliffs along the western shore is limestone, similar to that in the neighbouring Judæan hills; it only varies in its shades of colour, being mostly white, but occasionally changing to a yellow and even a reddish hue. Along their base are several brackish and tepid springs; and at the N.W. angle of the sea are salt marshes, covered with a whitish nitrous crust, amid which pieces of *pure sulphur* are often met with. S. of 'Ain Jidy are similar marshes, with salt-pits, in which sulphur, asphalt, and even pumicestone abound; these chiefly occur at the little bay called *Birket el-Khulil*. At the S.W. corner are the remarkable

salt-hills of *Usdum*, already alluded to (Rte. 4), which are the principal causes of the extreme saltiness of the water. On the S.E., beyond the marshy ground of the Ghôr, are sandstone mountains, a continuation of the Edom range; these give place to limestone in the valley of *Kerak*, but northward the sandstone again appears in thick strata below the limestone mountains of Moab. The promontory, or peninsula, *el-Lisân* "the Tongue," as the Arabs call it, is a post-tertiary deposit of carbonate of lime and sandstone disintegrated, intermixed with sulphur and gypsum. At the mouth of Wady Zurka Ma'in are the celebrated warm springs of Callirrhoe, to which Herod the Great went in the vain hope of being cured of his loathsome disease. Here, between lofty perpendicular cliffs of red sandstone, a copious stream of sweet warm water flows into the lake. N. of this the cliffs bordering on the shore are composed of sandstone, over which limestone lies in places; and dykes and seams of old trap-rock also frequently occur. Here too, near the N.E. angle, we observe considerable quantities of *post-tertiary lava*; *pumice-stone* so light and porous that its specific gravity is less than that of the waters on which it easily floats; and likewise *volcanic slag* of various kinds.

It will thus be seen that, though the mountain ranges on each side of the Dead Sea are wholly, or almost wholly, composed of stratified rock, yet igneous rock is not entirely wanting; and this, with the warm springs, the sulphur, pumice-stone, and volcanic slag, proves the presence of volcanic agencies in the valley at no very remote period. Few travellers visit Jerusalem who do not carry away with them, in the form of inscribed book, or cup, or "holy cross," a portion of the black bituminous stone found in large quantities along the shores of the sea. Josephus tells us that the sea in many places sends up masses of *asphaltum*, which float on the surface; and the same phenomenon is still occasionally witnessed, *especially after earthquakes*. Dr. Robinson was informed by the

Arabs that after the earthquake of 1834 a large quantity of asphaltum was cast upon the shore near the S.E. corner; after the earthquake of 1837, also, an immense mass was discovered floating on the surface, and was driven aground on the W. side, not far from Usdum. These facts are all of the greatest importance when viewed in connexion with the historic notice in the Bible. The extreme saltness and pungent bitterness of its water are also remarkable characteristics of this sea; and are doubtless owing to the nature of the soil, which abounds with salt-springs, pits, and marshes; and especially to the huge ridge of fossil salt, called Jebel Usdum, at its southern end (see Rte. 4). Some idea may be formed of the character of the Dead Sea water from the fact, that, while the saline particles in the ocean amount to only 4 per cent., the former contains $26\frac{1}{2}$ per cent., and its specific gravity is, therefore, about *one-fifth* greater than that of the ocean. It is, in fact, impossible for the human body to sink in it. A bath in it is pleasant and refreshing, if care be taken to keep the water out of the mouth and eyes; the only strange effect produced is a slight greasiness of the skin, which remains for a day or so.

Historical Notices of the Dead Sea.

—Nearly 4000 years ago, when the herdsmen of Abraham and Lot disputed, and it was deemed best to separate, Lot looked down from the heights of Bethel, "and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the Garden of the Lord, like the land of Egypt, as thou comest unto Zoar." (Gen. xiii. 10.) This description is filled out in detail by subsequent allusions. The region is represented as a "deep valley" (*Emek*—Gen. xiv. 3, 8, 10), distinguished from the surrounding desert by its "fertile fields" (*Siddim*—*id.*). How entirely different this is from the present aspect of the country, a single glance at the desolate slimy shores, and the salt-encrusted plains behind, and the bleak

cliffs above, is sufficient to show. There must, however, have been a lake here at that time as well as now, to receive the waters of the Jordan, and of the smaller streams and fountains that still exist along the margin of the valley; but it is evident that the lake must have been *much smaller* than the present one, leaving a broad margin round it of fertile and verdant plains, "well watered everywhere like the land of Egypt," especially *on the southern side*, "as thou comest unto Zoar." Upon these plains Gentile and Jewish records combine in placing the earliest seat of Phœnician civilization. "The Tyrians," says Justin, "first dwelt by the Syrian lake before they removed to Sidon." Sodom, Gomorrah, Admah, and Zeboim are mentioned as the first cities of the Canaanites; and when Lot went down from Bethel the "cities of the plain" formed a nucleus of civilized life before any city, except Hebron and perhaps Jerusalem, had sprung up in Central Palestine. Their inhabitants were both licentious and cowardly; and like their degenerate representatives of the present day, they were content for a long time to pay *black mail* to the hardy tribes of the eastern desert. When they refused the customary tribute, they were attacked, beaten, and plundered; and they were indebted for the recapture of wives, children, and goods to the courage and enterprise of Abraham and his 318 armed retainers.—(Gen. xiv.)

Now comes a most important epoch in the physical history of the "vale of Siddim." In the Scripture narrative of the battle of the 5 Kings, "pits of bitumen" are spoken of, into which many fell in their flight. The name *Sodom*, too ("burning"), if it be not derived from the subsequent catastrophe, shows that the marks of fire had already passed over the doomed valley. Abraham, then dwelling at the Oak of Mamre (Rte. 7), by Hebron, received the visit of the angels, and accompanied them towards Sodom. After his urgent appeal on behalf of the cities, he returned to his

tents; but early the next morning he went to the same spot, "and looked toward Sodom and Gomorrah, and toward all the land of the plain, and behold, and lo, the smoke of the country went up as the smoke of a furnace." (Gen. xix. 28.) Lot, driven forth from Sodom at the first dawning of the morning, reached the "little city" of Zoar, as "the sun was risen upon the earth" (id. xix. 15, 23); and Zoar, as we have seen (Rte. 4), was situated on the eastern shore of the sea, near the broad promontory of *Lisân*. These facts prove that the doomed cities and their well-watered plain were towards the southern end of the lake, for otherwise Abraham could not have seen them from any point at an easy distance from Hebron, and Lot could not have gained Zoar in the short interval between dawn and sunrise. This southern section, too, as we have seen, is very shallow.

The precise manner in which the Lord overthrew the cities is not clearly indicated, but it would seem that fire had caught the inflammable bitumen around them, so as to consume them, and render the whole plain like a furnace. May it not be that the houses were constructed of calcareous bitumen, and cemented, like the Tower of Babel, by pure asphalt? thus they would be in the highest degree inflammable. The fire was probably the result of volcanic action, thrown up from some crater, and "rained down" again upon the plain. Earthquakes usually accompany volcanic action, and these even yet throw up huge masses of asphalt from the bottom of this section of the lake. Such masses ejected from the earth at that time would add fuel to the fearful flame, and make the conflagration sweep over the whole plain. It would be no uncommon effect of such causes, either so to heave up the bottom of the ancient lake as to make its waters cover the scorched vale of Sodom; or so to depress the vale itself that they would naturally overflow it. These views are no mere fanciful theories or hypotheses; but,

while in accordance with Scripture narrative, they also rest on a solid basis of well-authenticated historic details, and careful topographical notices, combined with the results of scientific research.

The Dead Sea to Mar Sába.—The direct road from the little peninsula at the north-western corner of the Dead Sea to Mar Sába can be ridden in about $4\frac{1}{2}$ hrs. It first leads for 1 h. across the plain, passing to the right of a jungle of canes and thorn-bushes, nourished by a brackish fountain called 'Ain Jehâir, and winding among a succession of deep furrows and pits, wrought by winter torrents in the white chalk strata, not inaptly compared by Maundrell to a collection of gigantic lime-kilns. Then it mounts, for another hour, the steep and rugged pass of Nukb el-Kuneiterah, where the geologist may pick up fine specimens of calcareous bitumen. But, before entering again the "Wilderness of Judæa," the biblical antiquary may, perhaps, like to take a distant glance at M. de Saulcy's Gomorrah. It is situated on the lower slope of the mountain, about $1\frac{1}{2}$ h. south of the path, and not far from the bold headland called Ras el-Feshkhah, which here terminates the view along the western shore. The nature of the ruins (?) is not such as would arrest the attention of travellers less enthusiastic than the learned Frenchman, and even he will not take upon him to determine whether some of them were originally temples or goat-pens! Still he maintains that he has discovered the long-lost Gomorrah; though he frankly confesses that the grave Abbé, his companion, laughed in his face when he showed him the remains.

The pass of Kuneiterah leads up the southern side of a deep wady of the same name, having here and there the steep mountain-side on the l., and the yawning ravine, into which a breath would almost hurl us, on the rt. As we ascend, the Jordan valley opens up far northward, with the long dark line of verdure winding

through its centre, marking the channel of the sacred river. The Dead Sea, too, is now bright and sparkling beneath an unclouded sun, and beyond it are the mountains of Moab, rising from its bosom. The chasm of Zurka furrows them on the S.E., and Wady Hesban, in which the ruins of *Heshbon* still lie, is distinctly seen winding down to the plain, just over the northern corner of the sea. On reaching the top of the pass we get a single peep at a Muslem wely, called *Nebî Musa*, perched on the summit of a hill, about 2 m. to the rt. Here a Mohammedan tradition has buried the prophet Moses, and hundreds of pilgrims visit the shrine every year. One of the most remarkable passages in De Saulcy's remarkable book is his attempt to transfer Pisgah to this spot. The name of *Pisgah* will cause every traveller to turn round, and closely examine the ridge of Moab, in the hope of being able to fix his eyes on some conspicuous summit that might answer to that hill from which the Hebrew lawgiver gained his panoramic view of Palestine. But it is in vain—the mountains of Moab are there like a huge wall, and the plain of Moab, where the people encamped, is there, too, at their base, beyond the river, but no one peak can be distinguished which we could identify with Pisgah. (For Pisgah see below, Rte. 19.)

The road now runs across a dreary white plateau, and up a steep grey mountain, till we reach, in another hour, near the summit, a rock-hewn reservoir, half filled with water, which tastes better than it looks. Another $\frac{1}{2}$ hour brings us to the top of the ridge, where we obtain a most commanding view over the country behind, and the "Wilderness of Engedi" to the southward, rugged, dreary, and bare, affording occasional glimpses at the Dead Sea, through the breaks in the distant cliffs. Descending again over some naked grey ridges, and through some naked grey ravines, we reach in 1 h. from the reservoir the northern side of the Kidron. The wady is here broad, and

the sides, though steep, are not precipitous; but just below the point where we cross it, it turns sharply to the south between perpendicular cliffs from 200 to 300 feet high, which look as if an earthquake had separated them. The road is carried up the rt. bank, and then along the very brink of the chasm, partly on a natural ledge of rock, and partly on an artificial cutting. As we advance the ravine becomes deeper and deeper on the l., and the mountains overhead wilder and grander, while here and there the dark openings of caves and grottoes in the sides of the cliffs show that we are entering the haunts of the old anchorites. Assuredly the men had a taste for solitude who scooped out their prison-homes in the rocky ramparts of this awful ravine. At last, after winding along for about a mile, the massive walls and towers of the convent itself burst upon our view, clinging to the rt. side of the ravine, and covering it from top to bottom.

CONVENT OF MARSÂBA.—In the wild grandeur of its situation Mar Sâba is the most extraordinary building in Palestine. Just at the place where it stands, a small side ravine tumbles down into the Kidron, and the buildings cover both sides of the former, and the projecting cliff between the two, the irregular masses of walls, towers, chambers, and chapels, here perched upon narrow rock terraces, and there clinging to the sides of precipices. The ch., an edifice with enormous buttresses, a large dome and small clock-turret, occupies the very point of the rock, and the other buildings are so dispersed along the whole side from the summit to the bottom of the ravine, that it is almost impossible to tell how much is masonry, and how much nature. Within, the same difficulty is felt, for everywhere advantage has been taken of natural caves, and artificial ones hewn out in bygone ages by the pious industry of monks; and in front of these simple façades have been built,

or miniature cells constructed, while steep flights of stairs, and long narrow galleries, forming a labyrinth which none but the inhabitants can thread, connect the whole. The *tout ensemble* is picturesque and singularly wild, especially when we view it in the pale moonlight, when the projecting cliffs and towers are tinged with the silver light, while the intervening spaces and the deep chasm below are shrouded in gloom. Never did the taste of anchorite select a spot better adapted for gloomy devotion and useless solitude than the glen of Mar Saba.

After skirting the cliff by the excavated path, we descend by a broad paved staircase to a little platform. In front is the massive wall, pierced by a small portal, with an iron door strong enough for the Bank of England. Here a parley must be held with the garrison, who take a peep at us from a loophole overhead. The letter of introduction is delivered, read, and, if found in order, the exact number specified in it obtain admission. I have already said that, like the hermit's cell of Irish story, no female foot is ever permitted to cross the threshold. The monks are too holy to be hospitable, as Miss Martineau wickedly remarks. There is, indeed, an airy tower without the walls, on the very summit of the cliff, which ladies may occupy, if they prefer it to a tent pitched in the little glen above the portal. It is two stories high, with a heavy grated door some 20 feet up its side. Here the adventurous Madame Pfeiffer, of "Round the World" celebrity, spent a night in utter solitude; and I question if, in all her wanderings, she ever looked out upon a scene of sterner desolation than that then before her.

St. Sabas, the founder of the convent, is said to have been born in the year A.D. 439. He was a man of extraordinary sanctity; and assuredly no stronger proof could be given of the high veneration in which he was held than the fact, if fact it be, that he drew thousands of followers after

him to this dreary region. Some writers affirm that as many as 14,000 swarmed in this glen and its neighbourhood during the saint's life. Sabas was a native of Cappadocia, but at a very early age he devoted himself to conventual life and went to Palestine. After visiting many parts of the country in search of a home, he withdrew to this spot about the year 483, and began to form a religious community; he soon afterwards founded the convent which still bears his name. He subsequently received from the Patriarch of Jerusalem the appointment of archimandrite, or abbot of all the anchorites of Palestine. In the controversy raised about the Monophysite heresy, which so troubled the Church during the early part of the 6th centy., he took a leading part; and on one occasion, with a little army of monks, he marched to Jerusalem, drove the emissaries of the heretical patriarch of Antioch from the city, though accompanied by Imperial troops, and pronounced anathemas against him, and all those of his communion, in the presence of the magistrate and officers sent by the emperor. The fame of the ardent piety and indefatigable zeal of Sabas was only surpassed by that of his miracles, many of which are recorded by his admirer and biographer, Cyril. Among the most useful of them was the creation of a fountain for the use of his followers, which may still be seen in a narrow cave in the bottom of the glen below the convent walls. The venerable saint died peaceably in his favourite retreat, in A.D. 532, at the advanced age of 94 years. The subsequent history of the convent is, like that of most of this land, stained with blood. It was plundered by the Persians in the 7th centy., and 44 of the monks murdered. It passed through all the vicissitudes of the other Holy Places during the fierce struggles between the Crescent and the Cross; and the wild Bedawin still hover round its walls, ready to pounce, at any unguarded moment, upon its hoarded treasures. It is said to be one of the richest convents in Pales-

tine, and this is not a very safe reputation in such a country; but its strong walls, and still stronger position, aided by the rigorous precautions of the monks in never permitting a Bedawy to cross the threshold, have long kept it safe from the wild desert hordes. There is a little tribe scattered among the surrounding glens, too, who receive the title of *Ghufir*, or "protectors," like some of the Tawarah Arabs of Mount Sinai; they get presents in food and clothing from the monks, and enjoy the monopoly of conveying them and their supplies from Jerusalem.

Among the remarkable sights of the convent, exhibited, of course, to every traveller who desires to see them, are—the Tomb of St. Sabas in a small neat chapel; another chapel, fitted up with stalls, and containing the charnel-house, wherein are the piled-up-bones of martyred saints innumerable; the cells once occupied by *John of Damascus*, Cyril the biographer of Sabas, Euthymius, and others of less note; and last, but not least, the original grot, the germ of the whole establishment, in which Sabas spent many years of his life. It is only distinguished from others around it by greater rudeness, and less appearance of adaptation to the wants of a human being. There is a curious tradition attached to it, which the reverend cicerone will not fail to relate. The cave, it seems, was originally a lion's den, and was in actual occupation of the monarch of the wilderness when St. Sabas first visited the place with the pious design of founding a religious house. The saint was satisfied that the grotto would serve as head-quarters, and he politely hinted to its master that it would be necessary for him to evacuate the premises. The animal quietly took the hint, and left his lair to its higher destiny! Another curiosity is shown in the convent—a palm-tree, still flourishing, said to have been planted by St. Sabas.

Mar Sâba is the property of the Greek Church, and the poor monks, in addition to their solitude, live under

a very severe rule, never eating flesh, and mortifying all feelings of Christian compassion, as the angry Miss Martineau again observes, by never admitting any woman within their gates, under any stress of weather or other accident. Visitors will perhaps be able to see for themselves that the monks do not abstain so rigorously from strong drinks as they do from strong meats. Their weary lives are often soled by little glasses of *raki*, and enlivened, too, by watching and feeding a flock of gay, cheerful birds—something like the English *blackbird*, but with yellow wings,—which flutter among the orange-trees, and nestle in the surrounding cliffs, occasionally filling the glen with their sweet notes. There was, and probably is still, a good library here, containing some rare manuscripts of ancient date. These are particularly mentioned by a traveller of the last century, who says that he used to go very often to the convent, and stay a week examining the biographies of hermits and fathers of the Church, together with their works. He mentions especially the life and writings of St. John of Damascus. The library was visited by the Hon. Mr. Curzon about 20 yrs. ago; but during my short stay at the convent a few months ago I was unable to obtain access to it.

MAR SÂBA TO JERUSALEM.—This is an easy ride of 2½ hrs., mostly up the deep glen of the Kidron. The ordinary road leaves the glen for a short time, and crosses a ridge, from which a wild and wide view is gained of the surrounding country.

MAR SÂBA TO BETHLEHEM.—By making an early start from the convent and crossing the mountain to Bethlehem, the traveller will have sufficient time to visit all the places of interest there, and to return to Jerusalem in the evening. Thus a day may be saved. The road leads for ½ hr. back again along the S. bank of the Kidron, and then turning to the l. passes a low ridge, and crosses a succession of naked plateaus. On ap-

proaching Bethlehem, the little village of Beit Sahûr is seen on the l.; and the conical peak of the Frank mountain also forms a prominent feature a few miles southward. The whole distance is easily accomplished in 3 hrs.

BETHLEHEM.—In sacred interest this village, though it be "little among the thousands of Judah," is only second to Jerusalem itself. Few will climb the terraced acclivities that lead up to it from the Mâr Sâba road, or pass along the winding path that approaches it from the Holy City, without calling to mind that wondrous event which has given its name to our era. But independent of all associations its appearance is striking. It is situated on a narrow ridge which projects eastward from the central mountain range, and breaks down in abrupt terraced slopes to deep valleys on the N., E., and S. The terraces—admirably kept, and covered with rows of luxuriant olives, intermixed with the fig and the vine—sweep in graceful curves round the ridge, regular as stairs. On the eastern brow, separated from the village by a kind of esplanade, stands the great convent, grim and grey as an old baronial castle. It is an enormous irregular pile of buildings, consisting of the *Church of the Nativity*, with the 3 convents, Latin, Greek, and Armenian, abutting respectively on its north-eastern, south-eastern, and south-western sides. Externally there is nothing to call attention save the size, the strength, and the commanding site. It looks down upon those fields, the scene of Ruth's romantic story (Ruth ii.); and over that wilderness where David, her great-grandson, kept his father's sheep (1 Sam. xvi. 11); and where the shepherds were probably abiding with their flocks by night when the "glory of the Lord shone round about them," and an angel proclaimed "the good tidings of great joy." (Luke ii. 8-18.)

Historical Notices.—No one has ever doubted that the present *Beit Lahm*,

"House of Flesh," is identical with the ancient *Bethlehem*, "House of Bread." It was generally called in former days Bethlehem Judah, to distinguish it from another Bethlehem in Zebulun (Josh. xix. 15); and it was likewise called *Ephratah*, "the fruitful," though that name does not now seem quite so applicable (Micah v. 2). The place is first mentioned in connexion with the touching narrative of Rachel's death; Jacob buried his beloved wife "in the way to Ephrath, which is Bethlehem." (Gen. xxxv. 19.) The next interesting event recorded in the history of the village is when Ruth the Moabitess returned with her mother-in-law Naomi, and gleaned barley in the fields of her husband's kinsman Boaz (Ruth ii.). It was to the house of Jesse the Bethlehemite Samuel came, according to the command of the Lord, with his horn of oil, to anoint David, then keeping his father's sheep in the neighbouring desert, king over Israel; and after the reign of this monarch it was sometimes called, by way of distinction, "The city of David." (1 Sam. xvi.; Luke ii. 11.) Bethlehem was for a time in the hands of the Philistines when David and his men were in the cave of Adullam; and it was then he strangely longed for "the water of the well of Bethlehem, which is by the gate;" and 3 of his "mighty men" immediately broke through the host of the enemy, perilling their lives to gratify the whim of their chief. (2 Sam. xxiii. 14-16.) But that which gave to this little village the first rank among the holiest spots on earth was the birth of David's greater Son. Here the Saviour was born in a stable and cradled in a manger; here He was seen by the shepherds who had just heard in the adjoining fields hosts of angels celebrating the praises of the new-born King; here the eastern magi worshipped Him, and presented their costly gifts. What a mighty influence for good has gone forth from this spot over the human family! What feelings of holy awe and heartfelt gratitude is a sight of it calculated to produce! These are the same hills

and vales and rocks and fields which were lighted up on that eventful night by the glory of God that shone around the shepherds; and which gave back in their echoes the triumphant song of the heavenly host, "Glory to God in the highest, and on earth peace, goodwill toward men." (Luke ii.) But when heaven and earth rejoiced, the mothers of Bethlehem were made to mourn; and as we sit on the convent top, or on some rock near it, reading the tale of woe, we almost fancy we hear that fearful wail which rent the air, and rung through the surrounding glens, when Herod suddenly "sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under." (Matt. ii. 16.)

Neither history nor tradition has ever lost sight of Bethlehem. In almost every centy. since New Testament times it has been visited by writers and travellers. Helena built here a splendid church; and Jerome afterwards took up his abode in a grotto of the convent that sprung up round it; Paula, too, the Roman devotee, founded other convents, and spent the last days of her life beside her early friend. The crusaders, on their approach to Jerusalem, first took possession of Bethlehem, on the entreaty of its Christian inhabitants. In the year 1110 it was made by Baldwin I. an episcopal see; but although this act was confirmed by Pope Pascal II., and the title long retained in the Latin Church, yet the actual occupancy of the see was of short continuance.

The present inhabitants are said to number about 3000, and are all Christians. There was formerly a Mohammedan quarter, but after a rebellion of the people in 1834 it was entirely destroyed by order of Ibrahim Pasha. The people are peasants, living by the cultivation of their fields and terraced gardens; and a few of them spend their spare time in carving beads, crucifixes, models of the Holy Sepulchre, &c., in olive-wood and mother-of-pearl, for the numerous pilgrims and travellers. They are nevertheless a restless race, given to quarrel-

ling and sedition. After the rebellion of 1834 they were disarmed by the Egyptian government. The way in which this is effected in Syria is quite characteristic of Eastern rule. Every town and village is required to give up to the soldiers, not, as one would naturally suppose, what arms they actually possess, but a certain specified number of muskets and other weapons, whether they possess them or not. Many are thus compelled to search for and purchase arms at an enormous price to avoid the prison or the conscription; while not a few, on the other hand, buy up wretched old matchlocks, and hand them over to the government officers in lieu of their own effective arms. When this process was going on at Bethlehem an interesting incident occurred which serves remarkably to illustrate an ancient Bible custom. Some of the inhabitants were already in prison, and all were in the deepest distress—being unable to furnish the required number of arms—when Mr. Farren, English Consul at Damascus, then on a visit to Jerusalem, rode out to Solomon's Pools in company with the late Mr. Nicolayson. On his return, as he approached Bethlehem, hundreds of people, male and female, met him, imploring the aid or mediation of England; and all at once, by a simultaneous movement, *they spread their garments in the way before the horses.* The Consul was affected to tears, but the stern rule of the Egyptian despot did not admit of interference. (See Matt. xxi. 8.)

The ladies of Bethlehem are celebrated for their beauty, which has something of a European cast, in whatever way it may be accounted for; and Geramb says they are also celebrated for their virtue, but others have cast serious doubts on this statement. However this may be, a thrilling tale is told of the fearful vengeance once taken by a dishonoured family upon an erring daughter, which, as it serves to illustrate a very ancient popular law not yet altogether abolished, I shall here relate. (See Lev. xx. 10; John viii. 3-5.) Some years ago a Mohammedan of Bethlehem was ac-

identally found in one of the neighbouring grottoes, and unfortunately the young widow of a Catholic Bethlehemite, celebrated for her beauty, was found there too. Those who discovered them at once spread the news through the village, and the Mohammedan took to flight. The young woman, alarmed at the uproar, had just time to seek refuge in the Latin convent ere her relatives came upon her; but having discovered her retreat, they rushed to the spot. The door was locked, but though of iron it soon yielded to their fury. The excited crowd pressed in, and the unhappy victim was now face to face with those bent on sacrificing her. In vain the monks formed a rampart round her with their bodies; in vain they extended their supplicating hands towards the infuriated crowd; in vain they besought them, in the name of the merciful Saviour, who was born but a few paces off, not to spill the blood of an unfortunate fellow creature whose guilt was not proved; in vain some of them threw themselves at the feet of the multitude, while others strove to repel them by force. The monks were driven aside, and the young woman dragged to the area in front of the convent. Here a scene was enacted, the very thought of which causes one to shudder with horror. Surrounded by her executioners, the hapless creature cried aloud for mercy; she entreated to be heard for a few moments; she assured them she could prove her innocence. Her father, her brothers, her relatives were all there; but none would listen to her tale. She appealed to their sense of justice, to fraternal affection, to paternal love; but all was in vain, and she sank fainting to the ground. She awoke again to consciousness; but it was only when the death-stroke was given; she opened her eyes; but it was only to see her brothers, in imitation of the terrible example of her father, steeping their hands in her blood, and holding them up to the people to show that they had washed away the stain from their name! The still palpitating corpse was cut to pieces by the mob, and left

exposed during the remainder of the day.

THE CHURCH OF THE NATIVITY.—The grotto of the Nativity at Bethlehem appears to have been honoured as early as the 2nd centy., and is probably the most ancient of those *holy caves* which are now scattered so plentifully over Palestine. The splendid Basilica was erected by the Empress Helena in the year A.D. 327, and is, therefore, the oldest monument of Christian architecture in the world. It is about 120 ft. long by 110 broad. It is divided into central nave and 4 side aisles by ranges of Corinthian columns, which support horizontal architraves. The columns are of marble, and were probably taken from some more ancient building, perhaps the porches of the Temple at Jerusalem. This is the only part of the structure of any architectural or antiquarian interest; and yet the pavement is broken, the roof rude and neglected, and the whole seems as if it would ere long crumble to ruin. The mosaics that once adorned the walls are almost entirely gone. The reason of this neglect is, that the Basilica is now common property, used by all the sects alike, and consequently a scene of continued rivalry and contention. The arrangement of the choir is peculiar, owing to the crypt beneath it being the great object of attraction. It is separated from the nave by a wall, and is divided into two chapels, one belonging to the Greeks, the other to the Armenians. From each of these a winding staircase leads down to the Grotto of the Nativity. On the N. side of the choir is the Latin Church of St. Catherine, a narrow vaulted building, with a recess on each side like transepts. Its walls are ornamented with several grim old pictures; and over the altar-screen is an ornament of silver, with silver-gilt figures, a present from the king of Naples. From this church there is likewise a passage, by a winding flight of stairs, to the sacred grottoes; and as most travellers visit them under the guidance of the Latin monks, we shall descend by this way.

On the S. side of the church, not far from the door, we first descend a very narrow staircase hewn in the rock, lighted by a little glimmering lamp placed in a niche on the rt. hand before a picture of the Virgin. This staircase leads to a low vault of considerable size, on entering which we turn suddenly to the rt. into a long narrow passage. Proceeding a few steps, we have on the rt. the altar and tomb of St. Eusebius—not the historian, however, whatever the monks may say. Passing this, we soon enter a small oblong chamber, extending N. and S. at right angles to the passage. Taking first the S. end, we have on the E. side the altars and tombs of SS. Paula and Eustachia (her daughter); with a rude picture of the two saints over it. Opposite this, on the W., is the tomb of St. Jerome, having over it a portrait of the great Father resting on a lion. From the N. end of the chamber we ascend by three steps to another square vault, some 20 ft. on each side and 9 high, surrounded by a kind of stone sofa or dais. This is the study of Jerome—now a chapel with an altar on its eastern side, and an old painting above it representing the saint writing, and the lion at his feet. "Here it was," says Geramb, "that the illustrious recluse passed a great portion of his life; here it was that he fancied he heard the peals of that awful trumpet, which shall one day summon all mankind to judgment, incessantly ringing in his ears; here it was that with a stone he struck his body, bowed by the weight of years and austerities, and, with loud cries, besought mercy of the Lord; and here too it was that he produced those laborious works which have justly earned him the title of the Father of the Church." This is a spot which the Biblical scholar and the ecclesiastical historian will regard with peculiar interest, for there can be no reasonable doubt that for many years it formed the home and the study of that remarkable man whose name it bears.

Returning to the grotto or chapel we first entered, we observe on its eastern side, behind a massive column, an

altar, said to mark the spot where 20,000 children murdered by Herod's order were buried, now called, for this reason, *the Altar of the Innocents*. A rude painting over it represents the massacre. The sceptical traveller may feel inclined to ask the reverend cicerone where room was found for such a multitude of bodies.

Adjoining the Chapel of the Innocents on the S. is a long narrow vault, to which we ascend by 5 steps: this is called the *Chapel of Joseph*, being the place where the husband of Mary is said to have retired at the moment of the Nativity. From this we enter a crooked, narrow passage, some 26 ft. long, and on reaching the end of it we find a door on the l. opening into the W. end of

The Chapel of the Nativity, a low vault, apparently hewn in the rock, 38 ft. long by 11 wide. At the E. end is a small semicircular apse—the *sanctum* of the whole building. On approaching it we find a marble slab fixed in the pavement, with a silver star in the centre, round which are the words—

HIC DE VIRGINE MARIA JESUS
CHRISTUS NATUS EST.

"Here Jesus Christ was born of the Virgin Mary." "To the *believer*," Geramb truly observes, "the word *here* has a charm, an attraction, a captivation, which cannot be either felt or comprehended but on the spot." This is unquestionable; but it requires a larger dispensation of *faith* than falls to the lot of most people to make one believe that this gorgeous grotto, redolent of gold, and silver, and silk, and marble, and filled with incense fumes, is the STABLE in which the Saviour was born. Round the star are suspended 16 silver lamps, continually kept burning, and behind them, along the sides of the apse, are little gilt pictures of stiff saints, with necks all awry, after the orthodox Greek style. Over the star is a plain altar without picture or ornament. It is common to all the sects, and each must dress it

up, of course, when about to celebrate mass, with the requisite trappings.

In the angles of the grotto beside the apse are two staircases, that on the S. leading up to the Greek Chapel, and that on the N. to the Armenian; both in the choir of the Basilica. Just in the angle formed by the flight of stairs on the S., and the side of the grotto, is the small chapel of the *Præsepium* or "Manger," sunk about 2 ft. On the W. side is the place of the manger, now represented by a marble trough. The real *Præsepium*, as the Latins tell us, was long ago carried away to Rome, and is deposited in Santa Maria Maggiore, where his holiness the Pope exhibits it to the faithful every Christmas-day. Over the place is a good painting by Maello, of date 1781, representing the Virgin and Child, with the Shepherds and another female. The frame is of silver, and a silver wire screen is placed before it; while 5 silver lamps continually light it up. On the opposite side of the grotto is the station of the wise men, marked by an altar having a good painting, apparently by the same artist.

These various grottoes are minutely measured off by rule and line, and distributed piecemeal among the rival sects that swarm around the building. Many a keen and bitter contest there has been for a few inches of a wall, or the fraction of an altar; and more than once the question of the opening and shutting of one of the doors has well-nigh involved Europe in war! What millions of money, what thousands of useless and toilsome pilgrimages, what oceans of blood, might have been spared to Christendom, if Christians had only learned the spirit of one short sentence uttered by their Divine Master! (John iv. 21-26.)

About $\frac{1}{4}$ m. N. of Bethlehem, E. of the Jerusalem road, is the traditional well of David, for whose water he longed when in the cave of Adullam: "Oh that one would give me to drink of the water of the well of Bethlehem, that is at the gate." (1 Chron. xi. 15-19.) It is a deep wide cistern, wholly

hewn in the rock, with 2 or 3 narrow openings, and is evidently ancient, though too far from the village to correspond to the words of the Bible, "at the gate." Round it, among the terraced vineyards, are some old foundations, and little paved areas, marking the position of former buildings.

A mile or so E. of the convent, in an enclosed section of a little plain, is shown the spot—a grotto of course—where the shepherds watched their flocks by night when the angels appeared to them (Luke ii. 8); and not far distant is the village in which, it is said, the shepherds resided.

But one of the most wonderful places round Bethlehem is the *Milk Grotto*, in the side of the ridge below the convent. Tradition relates that the Virgin and Child hid themselves here from the fury of Herod for some time before their flight to Egypt. The grotto is excavated in the chalky rock, which derives its whiteness, say the monks, from some drops of the Virgin's milk which accidentally fell upon it. Many are the pilgrimages made to this spot, and the reason is, the virtue attributed to the stone of miraculously increasing woman's milk. The stone is soft, and bits are broken off, and conveyed to every province of Europe, Asia, and Africa, in which Christian superstition has established its dominion, to be administered to such as need its wondrous efficacy. Even the Abbé Geramb bears testimony to its virtues. "I shall make no remark," he states, "on the virtue of these stones or on its causes. I merely affirm, as an ascertained fact, that a great number of persons obtain from it the effect they anticipate."

A pleasant ride of $1\frac{1}{2}$ hr. brings us back to the Holy City. (See Rte. 7.)

ROUTE 10.

EXCURSION TO ANATHOTH, MICHMASIH,
BETHEL, BETH-HORON, AND MIZPAH.

	H. M.
Jerusalem to 'Anâta, <i>Anathoth</i>	1 15
Jeb'a, <i>Geba</i>	1 20
Mukhmâs, <i>Michmasih</i>	0 50
Site of <i>Âi</i>	1 0
Rummôn, <i>Rimmon</i>	1 20
Tayibeh, <i>Ophrah</i>	0 40
Beitîn, <i>Bethel</i>	1 30
Beitîn, <i>Bethel</i>	0 50
Bîreh, <i>Beeroth</i>	0 45
Ram Allah	0 20
Beit Uniah	0 35
Beit 'Ur, <i>Beth-horon</i>	1 30
El-Jîb, <i>Gibeon</i>	2 15
Neby Samwil, <i>Mizpah</i>	0 30
Jerusalem	1 45
Total	12 55

This excursion is one of singular interest to the student of Bible history. It takes him to the birthplace of Jeremiah; to the scene of Jonathan's romantic adventure with the Philistines; to the spot where Jacob dreamt of the "ladder" that "reached to heaven," and which he called the "House of God;" to the battle-field of Gibeon, where the sun and moon stood still until Joshua had completely destroyed the allied kings; and to the great gathering-place of the Israelites at Mizpah. During the whole tour we are amid the mountains and passes of Benjamin, and we see at almost every step some spot famous in sacred history. Benjamin was the frontier tribe, occupying the debateable ground between the rival families (and afterwards kingdoms) of Judah and Ephraim. Alternately it appears to have followed the fortunes of each. Its situation gave it an importance altogether disproportioned to the smallness of the tribe. Its position, too, was singularly advantageous for predatory warfare. Concentrated in their mountain fastnesses,

the Benjamites could easily make a descent on the rich plains of Philistia on the one side, and of the Jordan on the other; while the wild and rugged character of the defiles made access to their cities and villages almost impossible. The tribe was proud of having given Israel its first king; and Saul of Tarsus, a far greater than Saul the son of Kish, was conscious of a glow of satisfaction when referring to his descent from the "stock of Israel, and the tribe of Benjamin." (Phil. iii. 5.)

The excursion will occupy 2 full days, and the best arrangement is to send tents and necessary baggage from Jerusalem direct to Bîreh, where everything may be ready for the tourist on his arrival in the evening from Bethel. This gives ample time to examine the country, and all objects of interest *en route*. The road is generally safe, though at Mukhmâs and Jeb'a the peasants are sometimes a little surly in their demands for *bakshish*; and the wild ravine between them offers some admirable *points d'attaque* for bandits. A guard, however, is seldom necessary; but it is better to employ guides from village to village, as they are able to give information about names and paths of which the ordinary dragoman, and even the Jerusalem cicerone, will be found entirely ignorant.

The road to Anathoth strikes out from the N.E. corner of the city, passes for a short distance along the bank of the Kidron, then crosses the valley diagonally, and ascends Scopus. From the top of this ridge we gain a fine view of the city behind us, and our first glance at the dreary eastern declivities of Benjamin in front. The eye follows the long white slopes, and irregular grey valleys, as they break down into the chasm of the Jordan, and is then carried up again to the level summit of the mountain range that runs along the whole eastern horizon. A considerable section of our route is now in view, and we can distinguish, far away on the N., the conical hill on which stands the village of Tayibeh, the ancient *Ophrah*, or *Ephraim* (Josh. xviii. 23; 2 Chron. xiii.

19). Down in a valley on the rt., about 1 m. distant, is the little hamlet of 'Isāwīyeh, which some suppose to be the true Bethany.

Descending from Scopus, our path winds through rocky glens, along rocky acclivities, and over rocky ridges—all bare, and barren, and white. A few black goats here and there dot the slopes, and the bright barrel of the shepherd's old musket glitters amid the cliffs, as he runs down upon the strangers, calculating his chances of *bakshish*. Troops of donkeys, too, are sometimes met pattering along the tortuous path, their bells awakening the echoes of the desert. Now the western traveller will see the primitive mode of transporting building-stones to Jerusalem, where the limestone of the 'Anāta quarries is greatly prized. Each donkey carries, slung over its back, a couple of hewn stones; blocks of a larger size, when needed, are poised on the pack-saddles of camels. What a change from those days of prosperity and power, when Solomon laid the foundations of his palace and temple with "costly stones, even great stones; stones of 10 cubits, and stones of 8 cubits"! (1 Kings vii. 10.)

Anathoth, now called 'Anāta, is a village of some 15 or 20 houses, situated on a broad open ridge, and surrounded by a few half-tilled fields, with fig and olive trees thinly scattered over them. Fallen and wretched as it is, it is not without some traces of former strength and importance. Portions of a wall may be seen, built of large hewn stones, and the foundations of some of the houses are of similar ancient workmanship; while here and there one meets with a fragment of a column, and a spacious cistern hewn in the rock. The view from it is commanding, embracing the eastern declivities of Benjamin, the Jordan valley, a section of the Dead Sea, and the long range of Gilead and Moab beyond. Looking over the rugged ridge to the westward, we can just see the top of Tuleil el-Fūl, where *Gibeah* of Saul once stood. (See Rte. 21.)

Among the towns that were allotted

to the Levites more than 3000 years ago, we find the name *Anathoth*, in the land of Benjamin (Josh. xxi. 18); and there cannot be a question that this is it on whose site we now stand. But this humble hamlet has a prouder title to distinction than could be derived from mere antiquity; it was the birth-place of one of the greatest prophets and sweetest writers who ever blessed the earth with his presence. JEREMIAH was "the son of Hilkiah, of the priests that were in Anathoth, in the land of Benjamin" (Jer. i. 1). He was probably of the family of that Abiathar who followed David in his wanderings, was joint high-priest with Zadok during the reign of that monarch, and was finally exiled by Solomon to "his fields" at Anathoth, on account of a rebellious attempt to raise Adonijah to the throne (1 Sam. xxii. 20-23; 1 Kings ii. 26, 35). Here the word of the Lord first came to Jeremiah, and here he lived till the persecution of his family and kindred forced him to flee to Jerusalem. Jerome speaks of Anathoth as situated 3 m. N. of Jerusalem, and as called in his day after the name of its prophet; but ecclesiastical tradition—which one might be safe in considering, so far as Palestine topography is concerned, axiomatically wrong—has selected for Anathoth another site at the village of Kuryet el-'Enab, 3 hrs. W. of the Holy City.

It may be well to take a guide from this village, for, though Jeb'a, the next stage, is in sight, the path to it may be easily missed; and, besides, a native will be able to tell the names of villages in view, and to give other local information, which always makes an excursion both more pleasant and profitable.

Descending from Anathoth into a deep, bleak valley, we see on a rugged hill to the rt. a few ruins called 'Almīt, the ancient *Alemeth*, or *Almon*, a priests' city of Benjamin (1 Chron. vi. 60; Josh. xxi. 18). From hence we ascend to the little modern village of Hizmeh, placed like Anathoth on the top of a broad ridge, and having a few fields, thinly sprinkled with figs and olives,

and thickly with white blocks of limestone. The uniformity of colour strikes the traveller in this region, and gives a desolate aspect to the whole scene, that becomes painful as one advances. Everything is of a dull grayish-white—stones, soil, houses, and even the very shrubs; while the trees, few and far between, and generally ensconced in little valleys, afford scarcely any variety. It requires no little quickness of vision to detect a village from any considerable distance, even though the situation may be prominent enough.

From Hizmeh the path winds down the steep shelving bank into Wady Fārah, here wide and tame, though farther eastward one of the wildest in the country, affording a fine study for the geologist who wishes to examine the limestone strata of the Judæan mountains, as well as for the artist who would see nature in her sternest forms; but both artist and geologist will require to be on their guard, for the inhabitants of Fārah are as wild as its cliffs. A few years ago a gentleman came out here from Jerusalem to sketch, but he had not long settled himself on a projecting crag when the sharp ring of a musket sounded in his ear as a bullet glanced off the rock beside him.

Not far from the path in the bottom of the valley are a few large rectangular heaps of rough stones, rudely piled together, but dignified by the name *Kubūr el-'Amālikah*, "the Tombs of the Amalekites." There is nothing about them to suggest the idea of sepulchral monuments, or even of great antiquity. From hence we wind up a long slope, bristling with jagged rocks, and in about 40 min. from Hizmeh we reach Jeb'a.

Jeb'a, the ancient "Geba of Benjamin," is a small village, amid whose half-ruined houses we observe some hewn stones which point to other and more prosperous days. A fragment of a square tower nearly solid, and a little building like a church, stand among

the rest, but these are the only remains of the ancient Geba. The situation is still more commanding than that of Anathoth. From the crest of the ridge beside the ruins the eye follows the ravines that run down on each side until they open out on the plain of Jericho; and the transparent atmosphere makes the green strip, that marks the course of the Jordan away below, appear only a few miles distant, though in reality 18 or 20. From this spot, too, we can study to advantage one or two of the most interesting passages in the Bible. Before us, on the N., is the scene of Jonathan's adventure against the Philistine host. "Saul, and Jonathan his son, and the people that were present with them, abode in Geba of Benjamin" (incorrectly rendered *Gibeah* in the English version); "but the Philistines encamped in Michmash"—that village amid the rocks on the other side of the ravine, little more than a mile distant. The "spoilers" went out from the Philistines' camp in 3 companies. One band "turned into the way that leadeth to Ophrah"—situated on yon lofty tell on the northern horizon, now called Taiyibeh. Another band "turned the way to Beth-horon," passing up that rocky ascent toward the W. The third struck eastward down the path to the "valley of Zeboim," or plain of Jordan. All were in full view of the Israelites; and now, as one reads the graphic story on the spot, he almost imagines that he sees the predatory bands starting from Mukhmās, and radiating along the heights to their several destinations. (1 Sam. xiii. 15-18.)

But the enemy are soon after seen to remove their camp from the village to the "Pass of Michmash" (id. xiii. 23), that is, $\frac{1}{2}$ m. or so S.E. to the brow of the cliff overhanging the ravine which separates Michmash from Geba. Saul's head-quarters are also removed from Geba to the pomegranate-tree at Migron, "in the uttermost part of Gibeah" (id. xiv. 2); thus at once retreating from the Philistines, who seemed determined to force the "pass," and getting nearer the high-priest who was in Gibeah (id. xiv. 3). The posi-

tion of *Migron*, "the Precipice," is not known, but it was probably somewhere on the bank of Wady Fārah. The two armies were only separated, as it seems, by the ravine then called the "Passage of Michmash," and now Wady Suweinit. Jonathan and his armour-bearer resolve to make a secret expedition against the enemy; they descend into the valley; they clamber up the northern bank "on their hands and on their feet;" they suddenly appear to the Philistines over the brow of the cliff, as if they came forth out of the holes where they had hid themselves; they boldly advance and attack the camp, and, aided by a sudden panic, and by the simultaneous terror of the shock of an earthquake, they succeed in dispersing the whole host. Saul's watchmen at once observe the confusion. While the king consults the high-priest, the tumult increases. The Israelites take courage and rush upon the spoilers of their land. The Philistines are completely routed, and driven westward through the mountains to Ajalon. (1 Sam. xiv.) From that day till the fatal battle of Gilboa, in which Saul and Jonathan fell, Israel was freed from the inroads of the Philistines.

Another passage of God's Word ought to be read on this spot. In the description of Sennacherib's advance upon Jerusalem, contained in the 10th chap. of Isaiah, every step of his approach is so graphically portrayed that we can from this point follow him with our eyes. It is probably not given by the prophet as a narrative of a real event, but rather as an allegorical warning, yet it is not on this account the less graphic. The army is supposed to leave the great northern road near Bethel, and to turn off eastward to Ai. Advancing to Michmash, the baggage is left there; and the troops, thus disencumbered, cross the ravine and pass the night at Geba. Ramah, situated only half an hour westward, though hid by an intervening ridge, "is afraid." Gibeah of Saul, placed on the top of yon conspicuous hill, "is fled," for the dreaded foe is in sight. In the morning the army continues its

march southward. The sites of Galilim and Laish are now unknown; but Anathoth is in the direct line of march—"O poor Anathoth!" The evening finds them at Nob, within sight of the Holy City; and from thence the foe "shakes his hand against the daughter of Zion."

It is thus that modern research proves the minute accuracy of Old Testament topography; and it is thus, also, that, while we wander through Bible lands, Bible history is enacted over again before the mind's eye.

Immediately on leaving Jeb'a we descend by a rugged, zigzag track, apparently intended only for goats, into Wady es-Suweinit—here tolerably wide, though deep and rocky. A few hundred yards to the rt. it contracts to a narrow ravine, shut in by high, almost perpendicular cliffs, above which the ground on each side is tolerably level. This is doubtless the scene of Jonathan's adventure. "And between the passages by which Jonathan sought to go over into the Philistines' garrison, there was a sharp rock (or cliff) on the one side, and a sharp rock on the other side; and the name of the one was Bozez ('Shining'), and the name of the other Seneh ('Thorn'). The fore front of the one was situated northward over against Michmash, and the other southward over against Geba." It was up that northern cliff Jonathan climbed on his hands and feet, and it was when he and his armour-bearer raised their heads over the jagged summit that the Philistines said, "Behold the Hebrews come forth out of the holes where they had hid themselves." (1 Sam. xiv.)

MICHMASH, now Mukhmās.—A toilsome ride up the steep northern bank of the wady brings us to Mukhmās, a small wretched hamlet, situated on a shelving ridge between two shallow wadys that run southward into the Suweinit. The country around it has a most forbidding aspect. Huge gray rocks raise up their naked crowns, completely hiding every little patch

of soil; and the grey huts of the village, and the gray ruins that encompass them, can scarcely be distinguished from the gray rocks. The abundance of massive foundations, with here and there broken columns among them, and of large rock-hewn cisterns and magazines, show that Michmash was a larger and stronger place than either Anathoth or Geba. The town is first mentioned in connexion with the history of Saul, it and Bethel having been garrisoned by him with 2000 men during his war with the Philistines. (1 Sam. xiii. 2.) When Jonathan drove the enemy from Geba, they assembled in such force that the Israelites were obliged to abandon Michmash (id. xiii. 5) and hide themselves in caves and thickets, in rocks and high places, with which this country abounds. How the Philistines were afterwards driven out of it has already been stated. The place was inhabited after the captivity (Neh. xi. 31), and here, amid the mountain fastnesses, Jonathan Maccabæus, the second of the Asmonean dynasty, resided during the stormy period of his reign. (1 Mac. ix. 73.) In Eusebius's time it was still a large village; his description of its position, 9 m. N. of Jerusalem, near Ramah, agrees exactly with the present Mukhmâs.

On leaving Mukhmâs our road crosses a rocky uneven swell, dotted with the dark openings of cisterns and caves; and then descends westward to a ravine, a branch of Wady Suweinf, coming down from Deir Duwân. Another ravine, called Wady el-Medfeh, falls in from the W.; and between the two is a long high ridge, extending backward to the plateau E. of Bethel. At its base are some quarries and excavated sepulchres, and on its summit, towards the W., are ruins of considerable extent; these I visited during the present year (1857), and felt persuaded that they were the remains of the ancient

Ai.—The situation of the ruins agrees with the description given in

the Bible. (Josh. viii.) On the S. side of the ridge is Wady el-Medfeh; on the N. is another wady, running parallel to it eastward into the glen that crosses at right angles from Deir Duwân. On the W., or rather N.W., between it and Bethel, is a depression or little valley among the rocky heights, well fitted for covering an ambuscade. The ruins are scattered along the narrow rocky summit of the ridge for $\frac{1}{2}$ m. or more, and consist of heaps of large old stones and heavy foundations, intermixed with many covered cisterns and a few open reservoirs hewn in the rock. Here and there, too, quantities of Mosaic tesserae may be picked up amid the ruins. The large village of Deir Duwân is about $\frac{1}{2}$ hr. to the N., and a smaller one called Burka is about the same distance S.

Ai is among the most ancient sites in Palestine. The second camping-ground of Abraham, after entering Canaan, was on "a mountain on the east of Bethel having Bethel on the west and Hai (or Ai) on the east." (Gen. xii. 8.) The city is chiefly celebrated on account of the story of its capture and destruction by Joshua. (Josh. viii.) Jericho had been taken; and the next important point was to gain a footing amid the mountain strongholds. Spies were sent to examine the defences of Ai. Their report was favourable. 2000 or 3000 men would suffice for the expedition; and it would thus be unnecessary for a large army to march up through the wild mountain passes. 3000 were sent, but they were driven back from the gates, and some 30 were slain in the flight. (Josh. vii. 1-5.) In the second attempt, after the Israelites had been reassured by the execution of Achan in the valley of Achor, the assault was conducted on different principles. An ambush was placed at night in the valley to the W., while the main body took up their position beyond the glen on the N. In the morning the latter crossed the valley to assault the city; but pretending a panic, they suddenly retreated again. The stratagem was

completely successful. The whole male population rushed out in pursuit of the fugitives; the gates were left open, and the place was at the mercy of the ambuscade. Joshua, from some commanding height towards the N., gave the preconcerted signal; the "liers in wait" rushed in amid helpless women and children, and the smoke of the burning town soon showed the success of the enterprise. On this spot the 8th chapter of Joshua will be read with new interest. A heap of blackened ruins on the site, and a huge cairn piled up at its gate over the body of its last king, remained long afterwards as the sole memorials of Ai. But the town was rebuilt before the time of Isaiah, who mentions it in connexion with his beautiful description of Sennacherib's advance on Jerusalem, above referred to. (Isa. x. 28.) As late as the 4th century of our era the ancient name clung to the site, though the town had long previously become a ruin.

From the ruins of Ai to Beitin, the ancient Bethel, is $\frac{3}{4}$ hr.'s ride. The road passes over a ridge, on the top of which is a level plateau, stony, but still fertile when compared with the rocky wilderness around. It was on this spot—between "Bethel and Ai"—Abraham encamped, built an altar, and "called upon the name of the Lord." (Gen. xii. 8.) And to this place he, and Lot his nephew, returned after their visit to Egypt; and here, on account of the strife between their herdsmen, and because their flocks were so numerous that they could not dwell together, they resolved to separate. From one of the neighbouring heights Lot looked down upon the plain of Jordan, and chose it for his habitation. (Gen. xiii.) The country is almost as thinly peopled now as it was then; and the black tents of the Arabs may often be seen pitched on the spot where Abraham's tent stood 4000 years ago. The patriarch looked forward in faith, confiding in God's promise, to the time when his seed, numerous "as the stars of heaven," should possess the land in

[*Syria and Palestine.*]

which he was a stranger. We look back through long centuries to the time when these promises were fulfilled—when David's warlike achievements, and Solomon's wealth and wisdom, were the wonders of the world; and we remember that, as God promised to give this land to Abraham's seed, and fulfilled His promise, so He threatened to drive them out of it, and has fulfilled His threat.

Towards the southern side of this little plateau, not far from the road, are the prostrate ruins of a large ch., and on its western side, opposite Bethel, is another ruin called *Burj Beitin*, "the Tower of Beitin"—once a square fort, including a ch.

Rimmon and Ophrah.—The traveller who has time at command may make a détour from the ruins of Ai to visit the sites of Rimmon and Ophrah, which will require at least *three hours'* additional riding. The white peak of Rummôn, and the dark cone of Taiyibeh, have been in view on the N. from every elevated point in our route. A short $\frac{1}{2}$ hr. brings us to Deir Duwân, a large flourishing village, situated in a stony but well-cultivated basin, where the fig and olive grow luxuriantly. From hence to Rummôn is scarcely $1\frac{1}{2}$ m., but it takes a full hour to reach it. Between the two lies a ravine, Wady el-Mutyâh, several hundred feet deep, crossed by a steep, difficult, and in places even dangerous path; but the view from the top of the "Rock Rimmon" will amply repay a little extra fatigue. The hill on which it stands is steep and naked, the white limestone everywhere projecting; and the houses look like huge steps along its sides. From the top we look down into the ravine, which here assumes the name el-'Asas, and farther eastward es-Sik, and finally Nâ'imeh, under which title it falls into the Jordan valley a little N. of Jericho. The village has an antiquated look, though there are few remains of antiquity besides a large rock-hewn tank.

On this rock the 600 Benjamites, the only survivors of that powerful tribe,

took refuge from the just wrath of their brethren; and here they lived for four long months, till at last the Israelites "repented for Benjamin their brother." The particulars of their romantic story, as related in the 20th and 21st chapters of Judges, will be read upon this "Rock Rimmon" with great interest.

The road from hence to Taiyibeh lies across a kind of open plateau furrowed by shallow wadys running eastward. The rocks are not quite so numerous as before, and the patches of gray soil are somewhat larger. In 40 min. the *tell* is reached, and in a few minutes more we clamber up the conical peak on which the village stands. On the top are the ruins of an ancient tower, from which we look down into little fertile vales on the W. and N., dotted with groves of olives and fig-trees. The whole eastern declivities of Benjamin are here before us, naked and desolate as if the curse was upon them. Away below is the long, deep valley of the Jordan; beyond it are the mountains of Moab and Gilead. On the N.E. a cleft is observed in the range, marking the course of Wady Zurka, the ancient Jabbok, the boundary between the kingdoms of Og and Sihon. And yonder, too, N. of it, is the ravine of Ajlûn, in which a clear eye will easily distinguish the old fortress of Rubud, perched on a lofty crag, far up among the hills. Some 10 m. S.E. of it are the ruins of Gerasa, but not visible from this place.

This ancient site appears to correspond with the position of *Ophrah*, a city of Benjamin, to which one band of the Philistine spoilers went from Michmash. (1 Sam. xiii. 17; and Josh. xviii. 23.) It stood, according to Jerome, 5 m. E. from Bethel, which accords exactly with this place. It is also highly probable that the city *Ephraim*, which Abijah king of Judah took from Jeroboam (2 Chron. xiii. 19), was the same as *Ophrah*—the names are radically identical. With

this too we may identify the city *Ephraim* of the New Testament, which was "near to the wilderness," and to which Our Lord withdrew with His disciples after the raising of Lazarus. (John xi. 54.) Josephus mentions Ephraim as one of the towns taken by Vespasian.

Taiyibeh is a Christian village, and the region round it exhibits the marks of more careful cultivation than is usually seen in places exclusively inhabited by Muslims. Close by it on the S.E. are the ruins of a small ch. dedicated to St. George, which may perhaps be as old as the time of the crusaders.

A smart ride of 1½ hr. from Taiyibeh brings us back to Beitûn.

BETHEL, now called *Beitûn*, stands on the shelving point of a low rocky ridge between two converging valleys, which unite below it, and run off southward into Wady Suweinit. The site is surrounded by higher ground on every side except the S., and yet it is so high that from the upper part of it the dome of the Great Mosk in Jerusalem can be seen. The ruins of the ancient city cover the whole surface of the ridge, and are 3 or 4 acres in extent. They consist of foundations, fragments of walls, and large rude heaps of stones. On the highest point are the remains of a square tower; and towards the S. are the walls of a Greek ch., standing within the foundations of a much older edifice built of large stones. Amid the ruins are about a score of low huts, rudely formed out of ancient materials. In the western valley is a huge cistern 314 ft. long by 217, constructed of massive stones. The southern side is entire, but the others are more or less ruinous. The bottom is now a beautiful grass-plot, watered by two little crystal fountains, from which the cattle of Abraham often drank in former days, and at which the maidens of Sarah were doubtless wont to fill their pitchers, just as the Arab maidens from the village do still.

The description of Jerome, joined to the similarity of the modern and ancient names, leaves no room for doubt that this is the *Bethel* of Scripture. He places it 12 Rom. m. N. of Jerusalem, on the rt. of the road to Shechem. The name Bethel sounds in our ears like a household word. Near it Abraham pitched his tent, attracted by its water and its pastures. Here Jacob, when running away from his brother Esau, slept, as many an Arab sleeps now, on the bare ground, with a stone for his pillow. Here he dreamt that well-known dream of the ladder that reached from earth to heaven, on which the angels of God ascended and descended; and here he heard those promises which cheered him through all the trials of his after life: "In thee and in thy SEED shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee, in all places whither thou goest." On waking, though he saw around him the rocky hill-sides, and above him the starry sky, yet trembling and astonished he was forced to cry, "How dreadful is this place; this is none other than the House of God!" Such was the origin of the name *Beth-El*, "the House of God;" before that time it had been called *Luz*. The traveller should read as he sits amid the ruins, or by the little fountain of Bethel, the 28th chap. of Genesis.

To Bethel Jacob returned after an interval of some 30 years, and here received a second time the name *Israel*. (Gen. xxxv. 6, 10.) Here he buried Deborah, Rachel's nurse, under an oak-tree. (Id. xxxv. 8.) Here, too, he set up a pillar of stone in the place where God first talked with him, and poured a drink offering and oil thereon. (Id. 14.) From that rude beginning grew the sanctuary of Bethel. First rose Jacob's altar; then the town became the seat of the assemblies in the days of the Judges (1 Sam. vii. 16); and, finally, when it seemed on the point of being superseded for ever by the new sanctuary at Jerusalem, it assumed a fresh, though evil, celebrity as the Holy Place of the northern kingdom.

Anciently a royal city of the Canaanites (Josh. xii. 16), it was assigned to Benjamin, and stood close to the border of that tribe and Ephraim. (Id. xviii. 22.) It was captured, however, and occupied by the Ephraimites. (Jud. i. 22-26.) On the division of the kingdom of Israel, Bethel became doubly important; first as a sanctuary, and then as a border fortress; the key, in fact, of both kingdoms. Jeroboam here built a temple after the Egyptian model, to rival in its splendour that at Jerusalem. Here burnt offerings and meat-offerings were offered up to the Golden Calf; and feast-days and assemblies were held at the idol shrine, within sight of the Lord's dwelling-place on Moriah. Here on one great festival, when Jeroboam stood in his temple in the midst of assembled Israel, a prophet from Judah suddenly advanced to his side and boldly predicted the vengeance of the Lord against the idolatrous rites. "O altar, altar, thus saith the Lord: Behold a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burned upon thee." And he added, "This is the sign which the Lord hath spoken: Behold, the altar shall be rent, and the ashes that are upon it shall be poured out."

The enraged monarch, thus insulted in the midst of his people, attempted to seize the prophet on the spot; but his hand was dried up so that he could not pull it in again to him. And no sooner had he given the command "Lay hold on him," than the altar was rent by his side, and the ashes were poured out! (1 Kings xiii. 1-5.)

Though the sanctuary was thus cursed, its ancient name attracted to it many holy men, who gathered round Elijah when he passed through Bethel on the day he was taken up to heaven. (2 Kings ii. 3.) But the iniquity of the place soon became so glaring that the name *Bethel*, "House of God," was changed into *Beth-aven*, "House of Idols." (Hos. x. 5, 8.) And the time soon came round for the fulfilment of the fearful prediction of the

prophet of Judah. Josiah, filled with holy zeal, visited Bethel. The altar and high-place of Jeroboam he brake down and stamped small to powder; the grove that had grown up on the hill around them for the worship of Astarte he burned to the ground; and as he turned to leave the spot, he saw the sepulchres in the side of the hill to the W.—the same perhaps we now observe on the road to Bireh—and he took the bones out of them and burned them upon the altar and polluted it. One tomb alone was spared, that in which the bones of the aged prophet of Bethel, and his brother and victim the “man of God from Judah,” reposed side by side. (2 Kings xxiii. 15-20.) It was a sad story, that of the prophet from Judah; and it will be read at this place with new interest. (1 Kings xiii.)

After the captivity the Benjamites again occupied Bethel (Ezr. ii. 28); and in the time of the Maccabees it was fortified for the king of Syria. Though not named in the New Testament, it was still a place of importance, and was afterwards captured by Vespasian on his march to Jerusalem. In the 4th centy. of our era Bethel had dwindled down to a small village; but it must subsequently have revived, for the remains of churches and houses still existing cannot be much older than the time of the Crusades. The shapeless ruins scattered over the hill are not without their importance even yet—they are silent witnesses of the truth of Scripture. The prophet Amos said 25 centuries ago, “Seek not Bethel, nor enter into Gilgal; for Gilgal shall surely go into captivity, and Bethel shall come to nought.” (v. 5.)

On leaving Bethel we ascend a bleak rising ground on the W., and soon strike one branch of the great northern road. We then pass down through a little glen, whose rocky sides are dotted with tombs, into a broad cultivated valley. In some 20 min. there is a little fountain on the l. called 'Ain el-'Akabah, gushing out at the foot of a cliff; and shortly after we notice a

large cave close on the right, serving as a reservoir, and apparently supplied by a spring within. A ride of 20 min. more up the valley brings us to Bireh.

Beeroth, now called *Bireh*, is a large village containing some 700 or 800 Muslims, and 3 or 4 Christian families. It is situated on the crest of a prominent rocky ridge, and is thus seen from a distance both N. and S. Many hewn stones and solid substructions testify to the antiquity of the site; but the only building of importance now remaining is a fine old Gothic church in the centre of the village. The walls, the eastern apse, and the sacristy are still standing. The traveller from the W. will look upon this gray ruin with something of a home interest, for it will remind him alike of the chivalry and devotion of his fathers. It was built by the Knights Templars, who owned the village during the time of the Latin kings of Jerusalem. There is also a large khan, perhaps originally a hospice, on the southern side of the village; and in the rocky slopes round about are extensive quarries and a few rock-tombs. A few hundred yds. southward, at the foot of the ridge, is an old domed mosk, built over a fine fountain, and a grass-plot beside it, making a beautiful camping-ground. Here in the mornings and evenings the Arab maidens may be seen filling their pitchers, and carrying them away on head or shoulder as in ancient days. Just below the fountain are the remains of 2 large ancient cisterns finely constructed of hewn stones; they are now converted into little fields.

Beeroth was one of the 4 cities of the crafty Gibeonites, whose curious story the name will at once recall. We shall read it as we sit beneath the shade of the old mosk, fanned by the cool breeze that plays round the flowing waters. (Josh. ix.) After the capture of Ai the Gibeonites determined to attempt by stratagem what valour could not win. “They took old sacks upon their asses, and wine-bottles, old, and rent, and bound up; and old clouted shoes upon their feet, and old garments upon them;” and old bread

dry and mouldy. Thus equipped, the self-styled ambassadors went down the pass to the Israelitish camp on the plain of Jericho. "Who are ye, and whence come ye?" demanded Joshua. "From a very far country are thy servants come," replied the Gibeonites. "Peradventure ye dwell among us," said the doubting Israelites. "Look at us and judge," was the immediate answer. "Our bread we took hot from our houses on the day we left them; but now see, it is dry and mouldy. These wine-bottles were then new; now they are rent and patched. Our shoes and garments are worn out, too, with the very long journey." Joshua was deceived, and so were his elders. He made a covenant with them, which, notwithstanding their lies, was strictly kept; but the Gibeonites became hewers of wood and drawers of water to the Israelites. The other cities included in the league were Gibeon (now el-Jib), Kerjath-jearim (now Kuryet el-'Enab), and Chephirah (now Kefir). The crusaders considered Bireh to be the site of Michmash.

From Bireh we must make an early start, for it is a long round to Bethoron and Jerusalem, 7 hrs. at least; and, besides, the ancient sites in the interval must not be hurried over. Our path, a mere goat-track winding among stony fields, strikes westward over a low broad ridge which forms the watershed between the Jordan and the Mediterranean. In some 20 min. we reach the large Christian village of *Râm Allah*, occupying a commanding position, from which we get a fine view westward down the mountainsides of Ephraim and Benjamin, and over the broad plain beyond to the Mediterranean. We can distinguish the white sand-hills along the coast S. of Yafa; and a sharp eye may even detect the tower of Ramleh amid the olive-groves. There is a thrifty look in the terraced vineyards, and fig-orchards that surround Ram Allah, and in the neat new ch. that stands beside it. The houses, too, are substantially built and comparatively clean; so that

one is compelled—contrasting these things with the squalor and neglect so manifest in Muslem villages—to admit that Christianity, even in its lowest stage, has a wonderful civilizing influence on man. The information collected here by Dr. Robinson concerning the exactions of the government is most interesting, as showing how energetically the Turks labour to crush industry. The whole village is the property of the Great Mosq, to which it pays annually 350 *muds* (700 bushels nearly) of grain. Besides this it pays to the government, for every olive-tree, from the day it is planted, 1½ piastre; for every donkey 10 piastres; for every ox, 75 piastres; and for every acre of fig-orchard or vineyard 30 piastres! Every male inhabitant pays besides annually 65 piastres *firdah* or capitation-tax; and being Christians, they pay the *kharâj*, from 30 to 60 piastres a man. What country could flourish with such a tax upon industry? A single month in Turkey, or in any province of it, would supply Dickens with abuses enough to cram his novels during the rest of his life. A single peep into the iniquities of any of the government departments here would make him ashamed of such a *creation* as the "Circumlocution Office;" and if he could persuade a solitary Turkish Pasha to sit for his *moral* portrait, we would never hear again of such respectable characters as *Lord Decimus* or *Mr. Tite Barnacle*.

The country visibly improves after passing *Râm Allah*; and when contrasted with the naked wilderness eastward, the scenery may be called fine. Rocks are not quite so plentiful; cornfields and olive-groves become more frequent; a fertile vale on the l. affords us a peep into the green plain round Gibeon; while away on the rt. the higher hills are partially clothed with shrubbery. *Beit Unia* (25 min. from Ram Allah) is now before us, perched on the top of a hill, and almost encircled with olives. It looks gay and picturesque in the distance, but it does not improve on nearer acquaintance. The rickety

houses seem as if they would tumble down about our ears as we squeeze through the narrow, filthy lanes; and one almost trembles for the safety of the white-turbaned sheikhs who squat lazily on the crazy roofs, stretching their necks over their pipes to get a look at the strangers. The large hewn stones in the walls, and the excavations in and around the village, show this to be an ancient site, but its name and story are unknown.

On passing through Beit Unia we suddenly find ourselves on the brink of a deep and wild glen called Wady el-Hammâm, but why so called it is hard to tell, seeing there is neither *bath* nor water in it. Down to the bottom we go by a break-neck path, bobbing from rock to rock, one's head usually in close proximity to his horse's tail. After getting down, the path zigzags, now along a torrent-bed filled with unusually large stones, now up and down each precipitous bank in succession, as if in search of some impassable spot where it might rest from its toil. But the splendour of the scenery soon begins to draw attention from the difficulties of the way; and, leaving the horse to guide himself, the eye instinctively glances at each new feature the winding ravine exhibits. The banks rise up several hundred ft. over head—here in long steep acclivities, thickly clothed with dwarf-oak, hawthorn, and a variety of other shrubs, intermingled with aromatic herbs and gay wild flowers (it was in spring I visited it); there in gigantic natural terraces, formed by long belts of naked cliffs, in which the limestone strata are laid regular as masonry. Occasionally the glen expands a little, leaving room for a clump of olive-trees; but it is usually so narrow that the winter torrent must have difficulty in forcing its way through.

In about $\frac{1}{2}$ hr. from Beit Unia we begin to observe extensive ruins—on the l. covering the point of a shelving ridge, where a wady falls in from the S.E.; and on the rt. extending along the steep bank for $\frac{1}{2}$ m. or more. They consist of fragments of large walls,

built of massive stones roughly hewn, and evidently of high antiquity. A little fountain flows out from the bottom of the ravine below them: the name of the ruins is *Beit Sirah*, but their history is unknown.

The glen here bends a little to the rt., and the path turns up the l. bank, and winds along it amid rocks and shrubbery, not rising much, but, as the wady descends rapidly, we are soon far above its bed. We now see on the top of a high hill to the N. a domed wely called *Abu Zeitin*, "the Father of Olives;" and in a few min. more Beit 'Ur comes in view straight before us, and almost on a level with our path. It is an hour's ride from the ruins of Beit Sirah.

Beth-horon the Upper, Beit 'Ur el-Fôka, is situated on the summit of a conical tell on the point of a long ridge which extends westward, with a gentle descent, from Beit Unia. On the N., at a little distance, is the deep ravine along which we have come, and on the S. is another equally deep; while in front the ridge breaks down abruptly into a narrow valley formed by the junction of the two. This valley, now called Merj Ibn 'Omeir, runs out westward through the low spurs of the hills till it joins the plain of the coast. The view gained from the terrace of the sheikh's house, to which every traveller should ascend, even at the risk of fleas and a *bakhshish*, is of vast extent and singular interest. It embraces the western declivities of the mountains of Ephraim on the N., and those of Benjamin and a part of Judah on the S.; it takes in as much as the eye can see of the plains of Sharon and Philistia, and of the boundless sea beyond. The prominent towns are Ramleh, in the plain, with its orchards and lofty tower; and Lydda, now Ludd, a little more to the rt. On the N.W., among the hills, is an old castle, called *Ras Kerker*, probably the *Calcælia* of the crusaders, to which the renegade Ivelin marched after burning Ramleh. Looking down the rocky declivity at our feet, we observe among the rocks,

on a low hill beyond the ravine, the little village of Beit 'Ur et-Tahta, corresponding to the "*Nether*," as that on which we stand does to the "*Upper Bethhoron*," of Scripture. On the S. of Merj Ibn 'Omeir is a long low ridge, and on its side a villager will point out to us the little hamlet of Yálo, the modern representative of the ancient *Ajalon*. Among the hills E. of it, but not visible from this point, is another place, whose name, *Kefir*, suggests *Chephirah*, one of the four cities of the Gibeonites (Josh. ix. 17). Turning eastward we have before us a stony ridge, spotted with low bushes: behind it lie Gibeon and Mizpeh, and up it winds the old Roman road leading by the former to Jerusalem.

Beit 'Ur is a small village, but it has an antiquated aspect owing to the numbers of large old stones built up in the walls of its houses, and also to its situation, perched like a castle on the summit and steep sides of the tell. At the foot of the hill on the E. side is an ancient reservoir. There is little cultivation round it, and indeed the steep rocky declivities afford little space for it.

Beth-horon is chiefly celebrated in connexion with the Israelites' great victory over the Amorites, and we may here study with advantage the details of that remarkable battle and pursuit, as related in the 10th chap. of Joshua. The league had scarcely been completed into which the Gibeonites had entrapped Joshua, when he was called upon to defend his new friends. A powerful alliance was formed against them by 5 princes, the King of Jerusalem being at their head, and the united forces encamped before Gibeon, because "Gibeon was a great city, as one of the royal cities, and all the men thereof were mighty." Messengers were immediately despatched to Joshua, who still remained at Gilgal, in the valley of the Jordan. On hearing the news he made a forced march by night up the glens, guided by the pale light of an old moon; and ere the sun rose over the mountains of Moab the Israelites defiled into the open ground round the

hill of Gibeon. Their sudden appearance, immediately followed by their fierce attack, overwhelmed the Amorites. They were driven back in confusion across the plain. Joshua pursued them "along the way that goeth up to Bethhoron." This was the first stage of the flight—up the gentle slope that leads out of the plain of Gibeon to the rocky heights east of Bethhoron. Here they had outstripped their pursuers; but when they were in "*the going down of Bethhoron*,"—when they were rushing down the stony declivities from the heights to the village in which we stand, and from the village to the valley away below us,—"the Lord cast down great stones from heaven upon them unto Azekah, and they died; they were more which died with hailstones than they whom the children of Israel slew with the sword." The Israelitish chief, leading on his troops, wearied in body with the long night march, but undaunted in spirit, crossed the ridge, too, and gained some prominent peak not far above us, from which he saw the vale of Ajalon (now the Merj Ibn 'Omeir) expanding from the ravines away below him, and unfolding itself into the great plain. Below him are the Amorites in wild confusion, clambering down rock and precipice; around him are his "people of war;" behind him are the heights which just cover Gibeon. But high above those heights stood the sun "in the midst of heaven;" and in front, over the western vale of Ajalon, was the faint figure of the crescent moon visible above the hailstorm which was fast driving up from the sea in the valleys below. "Then spake Joshua to the Lord, . . . and said in the sight of all Israel, 'Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon!' And the sun stood still and the moon stayed until the people had avenged themselves upon their enemies." The Amorites were evidently making for their cities, Jarmuth, Lachish, and Eglon, far away on the plain to the south; and though a greater part of the day still remained, yet night might come on

ere the Israelites could overtake them, and thus favour their escape—thence Joshua's remarkable prayer and command. The Amorites fled down that valley beneath us, and then along the great plain close to the base of the mountains. Jarmuth was the nearest city, and toward it the five kings ran, turning up the beautiful valley of Elah (now Wady es-Sumt). But Joshua was close upon them ere they could ascend the hill to Jarmuth, and they hid themselves in a cave at Makkedah in the side of the valley (see Rte. 14). The Israelites shut up the cave and continued their pursuit until "they had made an end of slaying" their enemies. From Bethhoron to Jarmuth by this route is about 25 miles, a distance that could not have been accomplished by the wearied armies in less than 7 or 8 hours. The Israelites encamped for the night at Makkedah, and there Joshua hanged the five kings. The subsequent marches and conquests of Joshua, as related in this chapter, are referred to in Rte. 14.

It was at this place, too, "the going up of Bethhoron," that Judas Maccabæus met the Syrian army with his little band of warriors, and drove them back with great slaughter into the plain below (1 Mac. iii. 18-24). And over this pass was carried the Roman road from Cæsarea to Jerusalem, the traces of which are still visible. Up it Cestius advanced at the first approach of the Roman armies to the capital of Judæa, and down it he and his whole force were driven in disorder by the insurgent Jews. Thus the same spot was the scene of one of the first and one of the last great victories that crowned the Jewish arms.

Both the Bethhorons belonged to the tribe of Ephraim (Josh. xxi. 22); and the *Nether* stood on the border. The northern boundary of Benjamin ran from Bethel southward to *Ataroth* (perhaps identical with the ruins of 'Atâra, a little to the S.W. of Bireh); thence westward, probably by Beit Unia and along the ridge S. of Wady el-Hammâm to Bethhoron-the-Nether; and then S. again to Kirjath-jearim

(Josh. xvi. 1-3; comp. xviii. 12-15). Bethhoron-the-Upper was rebuilt and fortified by Solomon, doubtless on account of its commanding position, and because it was the key of the principal pass from the sea-coast to Jerusalem (2 Chron. viii. 5).

On leaving Beit 'Ur for El-Jib (Gibeon) we follow the line of the Roman road up the side of the ridge. At this place it is somewhat difficult to trace it, owing to the rugged nature of the ground, and the immense quantities of loose fragments of limestone that cover the surface. Below the village, however, between it and Beit 'Ur et-Tahta, it is very distinct—in some places hewn in the solid rock, and in others carried down steep declivities by long flights of stairs. On reaching the western summit of the ridge, too (about 25 min. above Beit 'Ur); we come upon sections of the road nearly perfect, and we can easily trace it for 2 m. or more along the broad undulating plateau. The ravine of Suleimân is some distance on the rt., through which the camel-road ascends from Ramleh, and beyond it are dark hills crowned by 2 or 3 small villages. In 1½ hr. we reach the eastern summit of the ridge, where el-Jib in the midst of a fertile plain, and Neby Samwil on the top of a hill to the rt., at once burst upon the view. We can also just see the houses of Bethhoron behind us, over the western brow of the ridge. From this point there is a gentle descent into the plain that encircles el-Jib; and this is unquestionably the "way that goeth up to Bethhoron," along which Joshua first pursued the Amorites, as above mentioned. Half an hr.'s smart ride now brings us to el-Jib, the ancient

GIBEON.—This village stands on the top of a little isolated hill, composed of horizontal layers of limestone—here and there forming regular steps, in some places steep and difficult of access, and everywhere capable of being strongly fortified. Round it is spread out one of the finest and richest plains

in central Palestine, meadow-like in its smoothness and verdure, dotted near the village with vineyards and olive-groves, and sending out branches, like the rays of a starfish, among the rocky acclivities that encircle it. The houses of el-Jib are scattered irregularly over the broad summit of the hill, whose sides, where not too steep, are covered with trees and terraced vineyards. They are almost all, in whole or in part, ancient, but in a sadly dilapidated state. One massive building still stands among them, and was probably a kind of citadel. The lower rooms are vaulted, the arches being semicircular, and of admirable workmanship. On the eastern side of the hill, at the foot of a low cliff, is a fine fountain, springing up in a cave excavated in the rock so as to form a large subterranean reservoir. Not far below it, among the venerable olive-trees, are the remains of an open reservoir, similar to the large one at Hebron.

Such is the site, and such are the remains, of the ancient *Gibeon*, celebrated in the Old Testament as "a great city, as one of the royal cities" (Josh. x. 2), to whose jurisdiction belonged the towns of Beeroth, Chephirah, and Kirjath-jearim. (Id. ix. 17.) Here was planned the clever and romantic expedition which beguiled the Israelites into a league with the Gibeonites. (See above, under *Beeroth*.) One can fancy, as he sits beneath an olive-tree, or beside the fountain, and reads the story (Josh. ix.), that he sees the wily people collecting old tattered raiment and clouted shoes, patching up rent wine-skins, culling out musty bread, lading their purposely jaded animals, and then setting out, in the presence of their assembled brethren, across the plain eastward, fully rigged for deception. One can fancy, too, their joyous return, and the mortification of the Israelites, when they came to their cities and found that the ambassadors "from a *very far country*" actually dwelt in the heart of their land.

On this little plain the five kings of the Amorites soon afterwards as-

sembled their forces to punish the Gibeonites; and over that broad stony ridge on the east the Israelites suddenly rushed upon them with the first beams of the morning sun. Gibeon fell to the lot of Benjamin, and became a Levitical city, when its old inhabitants were made "hewers of wood and drawers of water." (Josh. xxi. 17, and ix. 27.) After the destruction of Nob by command of Saul (1 Sam. xxii.), the tabernacle seems to have been brought to this place; and here, on this little hill, the great altar of burnt offering was erected, and remained until it found a permanent place in the Temple. It was at the "Pool of Gibeon," doubtless the reservoir still seen on the eastern slope of the hill, that Abner and Joab met at the head of the armies of Israel and Judah. Before them was enacted that bloody tragedy, when, on the challenge of Abner, 12 men of Judah fought with 12 of Benjamin, and the whole 24 were slain, for "they caught every one his fellow by the head, and thrust his sword in his fellow's side, so that they fell down together." And on the plain adjoining immediately took place the battle which terminated in the total defeat of Abner, and the death of the fleet Asahel (2 Sam. ii.). Here, too, at the "stone which is in Gibeon," David's nephew, Amasa, was treacherously murdered by his cousin Joab (id. xx.).

But Gibeon is chiefly interesting as the place where Solomon offered up his thousand burnt offerings, and where the Lord appeared to him in a dream and gave him the desire of his heart—"wisdom and understanding;" adding also "riches and honour" (1 Kings iii. 4-15).

Neby Samwil, MIZPEH.—The hill on which the village and mosk of Neby Samwil now stand is not only the most conspicuous object round el-Jib, but also in the whole surrounding country. It rises abruptly to a height of 500 or 600 feet above the little plain of Gibeon; and its sides, though here and there broken by cliffs,

almost everywhere cultivated in terraces, along which the fig and the vine grow luxuriantly. Crossing the narrow belt of green plain that separates it from el-Jib, we clamber up by a steep winding path, and in $\frac{1}{2}$ hr. reach the summit. This is the culminating point of the whole mountain region round the Holy City; and from it we gain a wider view than from any other peak in southern Palestine. It is crowned by a large neglected mosque, at whose eastern side a little hamlet clusters. The houses, about 12 in number, are either ancient or composed of ancient materials. Their walls are in places formed of the living rock hewn into shape; and some of the little courts are excavated to the depth of several feet. There is thus an air of departed greatness and high antiquity about the place, which, added to its commanding situation, gives it an inexpressible charm. No excursion in the neighbourhood of Jerusalem will more fully repay the traveller than that to Neby Samwil.

Passing through the empty mosque, once a Latin ch. of the crusaders' age, we clamber up by broken staircases and winding passages to its flat roof, and then still farther to the top of the minaret. Now central Palestine is spread out round us like an embossed map. On the north, at our feet, is Gibeon (el-Jib), encircled by its plain; away beyond it are Ataroth ('Atâra) and Beeroth, and farther still on the horizon the dark peak of Ophrah (Tayyibeh). To the right of the latter is the rock Rimmon (Rummôn), and more to the eastward the conical tell crowned by the village er-Râm, the "Ramah of Benjamin." Farther still to the right we see the bare top of Tuleil el-Fûl, on which "Gibeah of Saul" once stood. The Jordan valley is too deep to be visible, but the mountains of Moab and Gilead are there, a long blue line on the horizon. At our feet, on the S.E., is the glen of Wady Hanîna; and over the bleak grey ridge beyond it are the domes and minarets of Jerusalem, looking as if sunk in a valley. Farther still, just to the right, is the regular cone of the

Frank Mountain, and Bethlehem on a projecting ridge near it. Southward the eye ranges over the summits of the Judæan hills, as far as the environs of Hebron. On the W., at the base of the mountains, is the plain of Philistia, on which we can distinguish Ramleh, Lydda, and even Joppa, washed by the waves of the Mediterranean.

A site so commanding could not have been overlooked in the early ages of this country's history, when every peak had its city or fortress. There is considerable difference of opinion, however, as to its ancient name. A tradition as early as the 6th centy. makes Neby Samwil the Ramah, or Ramathaim-Zophim, of the Old Testament, the birth-place, residence, and burial-place of the prophet Samuel. But a comparison of the statements made in Scripture with the topography of the country shows this tradition to be incorrect. When Saul was in search of his father's asses he visited Samuel at Ramah. On his departure for Gibeah, his native city, the prophet anointed him king, and described his way home as leading "by Rachel's sepulchre in the border of Benjamin" (1 Sam. x. 2). Now Gibeah was situated on Tuleil el-Fûl, only $2\frac{1}{2}$ m. E. from this spot (Rte. 21), and Rachel's sepulchre is well known to be nearly 7 m. S. Hence every step Saul would have taken from Neby Samwil towards Rachel's sepulchre would have led him farther away from Gibeah. Dr. Robinson has brought forward some arguments to show that this is most probably the Mizpeh of Scripture, which, though questioned by later travellers, appear to me almost, if not altogether, conclusive. The name *Mizpeh*, signifying "a place of look-out" or "watch-tower," is peculiarly applicable to this peak, and the position agrees with the order in which the towns of Benjamin are enumerated. "Gibeon, and Ramah, and Beeroth, and Mizpeh, and Ophireh," form the north-western group (Josh. xviii. 25, 26). Mizpeh was fortified by Asa king of Judah, apparently to protect his northern frontier;

and the stones employed in its battlements were carried from Ramah (of Benjamin), which the king of Israel had attempted to build (1 Kings xv. 22). Eusebius places it near Kirjath-jearim (Kuryet el-'Enab). We thus see that Mizpeh occupied a commanding site at or near the northern border of the kingdom of Judah, between Ramah and Kirjath-jearim. Neby Samwîl agrees with all these specifications; and we may, therefore, safely conclude that it is the site of Mizpeh.

It was here, then, on this conspicuous hill, the whole people of Israel assembled, and made a solemn vow never to return to their homes until they had punished the inhabitants of Gibeah for the abominable crime committed in that city (Jud. xx.). Here they assembled again at the call of Samuel to fight against the Philistines; and when they had gained a signal victory, "Samuel took a stone and set it between Mizpeh and Shen, and called the name of it *Ebenezer*, saying, 'Hitherto hath the Lord helped us'" (1 Sam. vii. 6-12). And here they assembled, also, to elect their first king; and when Saul was chosen, the loyal exclamation resounded, for the first time, through the ranks of Israel, "*God save the king!*" (id. x. 17-24). During the Captivity the Chaldæan governor resided at Mizpeh, and here he was assassinated by the Jews (2 Kings xxv. 25). The crusaders believed Neby Samwîl to be the site of Shiloh, and erected a convent and church on the spot—most probably the same the remains of which are now seen. It was here, too, that Richard of England, having advanced from his camp at Ajalon, stood in sight of Jerusalem; but, burying his face in his armour, uttered the chivalrous exclamation—"Ah, Lord God! I pray that I may never see thy Holy City, if I may not rescue it from the hands of thine enemies!"

The road from Neby Samwîl to Jerusalem winds down the hill-side, passing some old cisterns hewn in the rock, into the deep glen of Beit Hanina; so called from a village which may be seen on a stony ridge about a

mile to the l. On the rt., about the same distance, is Beit Iska; and opposite it on the south side of the Wady is Lifta, a small village with a few olive-groves round it. Wady Beit Hanina is narrow and stony, with steep sides; but it is here and there planted with vineyards and fig-orchards. At the point where we cross it are the traces of a Roman road running towards Jerusalem, and somewhere near this spot tradition has fixed the scene of David's conflict with Goliath, making this, of course, the valley of Elah. We shall afterwards see, however, that the true scene of the battle is far distant. (Rte. 14.) Ascending the south bank in the line of the old road, we pass the Tombs of the Judges, and soon reach Jerusalem.

ROUTE 11.

EXCURSION TO SOLOMON'S POOLS, ETHAM, KHUREITÛN, AND THE FRANK MOUNTAIN.

	H.	M.
Jerusalem to <i>Solomon's Pools</i> .	2	30
Urtâs, <i>Etham</i>	0	20
Khureitûn (cave of)	1	30
Jebel Fureidis, <i>Frank Mount</i>	0	30
Bethlehem	1	15
Jerusalem	1	30
<hr/>		
Fast riding without baggage, }	7	35
Total		

This excursion is interesting as affording some commanding and near views of the "Wilderness of Judæa," where David kept his father's sheep ere the troubles of royalty embittered his life. We see, too, some of those "der-

and caves of the mountains," amid which he afterwards lurked when Saul sought to kill him. It will be as well before setting out, or at least on reaching Urtâs, to secure a guide from the Ta'âmirah Arabs—not so much for the sake of any protection; he will be able to secure, as for the information he can give of the several places in view during the excursion. It is just as well to remember, also, that both Khureifân and the Frank Mountain are far within the Ta'âmirah territory, and that their ideas of moveable property are not always in accordance with our notions of strict legality. The excursion is made on horseback, without any baggage except eatables and a water-skin; and as it will occupy a *long day*, including sight-seeing, an early start is absolutely necessary so as to get back to the city before sunset, when the gates are closed.

Such as have come with us from Hebron have already visited the Pools of Solomon, and need not return over the same ground, but may proceed direct to Urtâs, turning to the left off the Hebron road, nearly opposite the village of Beit Jâla. This saves a useless détour of some $\frac{1}{2}$ hr. Those, however, who have come from the N. or W. to the Holy City, will find an account of the road and pools in Rte. 7; and having examined these remains of ancient wealth and enterprise, they will ride down the ravine along the side of the old aqueduct, and meet us in the gardens of Urtâs, 1 m. below the pools.

The village of Urtâs is situated in a narrow glen, with high shelving banks of limestone, naked and broken. The bed of the glen—not above 50 or 60 yds. wide—is now a blooming garden, well stocked with fruit-trees, and plats of luxuriant vegetables and esculent plants, which show that the industry of the West has here been grafted on the fertility of the East. This great improvement has been chiefly effected by the labours of Mr. Meshullam, a Christian Israelite, who tills a portion of the soil of his fatherland. The

native village is little better than a mass of ruins; and the inhabitants look as if they had shared in the calamity. They are a kind of semi-troglodytes, living half in caves, half in sheds,—for houses they cannot be called. But there are some remains that point to more prosperous ages. The massive foundations of a tower; a low wall of hewn stone; rocks excavated and scarpèd; and old tomb-like grottoes, may be seen in the glen and along the precipitous bank.

This is unquestionably the site of the *Etham* or *Etam* built by Rehoboam along with Bethlehem and Tekoa. (2 Chron. xi. 6.) According to Josephus and the Rabbins it was decorated by Solomon with gardens and streams of water, and water was conveyed from it in an aqueduct to Jerusalem. (*Ant.* viii. 7.) It may be doubted whether this is that *Etam* to whose rock Samson retired after revenging the savage cruelty of the Philistines in burning his wife and her family. There is nothing in the story itself to indicate the locality of *Etam*; but it is not likely that Samson, after making such havoc among the Philistines, would take refuge in any place near their borders; he would naturally flee into the strongest defiles of his own country, such as those round this valley. The language of Scripture would apply well to this wild glen: "Samson *went down* into the cleft of the cliff *Etam*." The Philistines "went up" and invaded Judah. The people of Judah asked them, "Why are ye come up against us?" They replied, "To bind Samson are we come up." Then 3000 men of Judah "*went down*," and brought him up from the cleft, bound with 2 new cords. The Philistines had invaded Judah on the W., and were encamped around Lehi. When Samson was brought to Lehi, bound hand and foot, the Philistines raised a shout of triumph; but it was premature, for "the Spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax that was burned with fire. And he found a moist jawbone of an ass, and put forth his hand and took it, and

slew a thousand men therewith." (Jud. xv.) The site of *Lehi* is not known, though a curious tradition has located it at or near Beit Jibrin, the ancient Eleutheropolis.

Our way to *Khureitûn* leads down *Wady Urtâs*. The verdant orchards and green fields are soon left behind: and the stream, too, that flows from the fountain amid the ruins of *Etham* is ere long absorbed by the thirsty gravelly soil. Rocky banks rise steeply from the narrow, dry bed, and assume wilder and sterner forms every step we advance. In about 1 hr. a glen and road from *Bethlehem* fall in on the l. We soon after turn up a dreary side-ravine to the rt., and then crossing a shoulder of the mountain descend to the ruins of *Khureitûn*.

The Ruins and Cave of Khureitûn (Adullam?).—*Wady Urtâs*, at the point where we leave it, sweeps round to the northward, and then turns suddenly southward round the shoulder of the mountain we have crossed. Here, however, its features are completely changed. It resembles a huge fissure an earthquake has left in the mountain ridge; and reminds us of the chasm at *Mâr Saba*. The bottom is narrow, and encumbered with massive fragments of fallen rock; the sides are precipitous and jagged, scarcely affording footing to the wild goats; they rise up 400 or 500 ft., and are then rounded off into bleak plateaus. In a cleft near the top of the rt. bank stand the ruins of *Khureitûn*, consisting of the remains of a square tower, and some foundations composed of large hewn stones. On the same side of the ravine, about 100 yds. lower down, is the great *Cave*. The door is in the face of a cliff, and the only approach is along a narrow ledge, across which a fragment of rock has fallen, almost completely barring the passage. Clambering over this, at the risk of limb, if not of life, we reach the low door. On entering, we squeeze through a narrow low passage into a kind of antechamber—a small irregular

grotto, where it may be as well to leave all unnecessary raiment, for farther in the cave is both hot and dusty. From hence we advance along a winding gallery for some 30 ft. to the great chamber, which may be called the *salon*. It is 120 ft. long, and varies from 30 to 45 in breadth, with a high arched roof of the natural rock. The dimensions of this noble room can only be seen by lighting some 2 or 3 dozen candles (a store of which should be laid in at *Jerusalem*), and attaching them to the walls on each side. The effect is fine—almost grand. The sharp projections of the sides, and the irregular arches and pendants of the roof, faintly seen in the dim light, remind one of an old Gothic hall. Numbers of narrow passages branch off from it in every direction; but all of them soon terminate with the exception of one. Along this we proceed for 30 or 40 yds., lights in hand, and then reach the side of a kind of pit or vault, into which we must drop to a depth of about 10 ft. Passing through this, we enter another passage, low, narrow, and dusty, along which we first walk, then creep on all fours, and finally crawl like serpents, where neither walking nor creeping is longer practicable. About 70 yds. are passed by these various modes of locomotion, and we then enter another large chamber, which appears to be the end of the cave; though the Arabs confidently affirm that it reaches to *Tekoa*; some even say to *Hebron*, but they usually append the qualifying phrase, *Ullah by'arif*. Here may be seen on the white limestone walls the names of the few explorers who have ventured so far through dust and bats; and among the rest that of a young lady, the daughter of a gallant Irish General. I would scarcely recommend ladies, however, to attempt such an exploit. It is bad enough for men, and scarcely repays the toil and inconvenience of wriggling through the dust. The great attraction of the cave is the *hall*, in which and the adjoining recesses there is ample room for several hundred men.

This cavern has been regarded by a monastic tradition, reaching back to

the era of the crusades, as the "cave of Adullam," in which David took refuge after his romantic adventure at Gath (1 Sam. xxii. 1). In a country which abounds in caves it is somewhat rash to select one without any very definite data, and assert it to be that referred to in Scripture. There cannot be a doubt, however, that this cave, so far as its natural features are concerned, would answer well to the narrative. It has been argued against its *locality*, that there was a town called Adullam in the plain near the borders of Philistia (Josh. xv. 35); but still we are not sure that the *cave of Adullam* was near or at the *town of Adullam*; and, indeed, it is not very likely that David, after he had escaped from Gath almost by a miracle, would take up his abode so near the Philistines, and in the plain, too, where his little band of freebooters would be constantly exposed to the attacks of superior numbers. There are other circumstances tending to favour the conclusion that the cave of Adullam was at least somewhere in this mountain region. The wilderness of Judah was David's favourite haunt whenever danger threatened. While keeping his father's sheep he had become acquainted with its wildest glens and most secure "*holds*." His minute knowledge of the defiles and passes would give him the advantage over every pursuer, and it would seem from the narrative that the cave was not very far from Bethlehem, for, when his brethren and all his father's house heard that he was there, "they *went down* thither to him." And then "every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them; and there were with him about 400 men." (1 Sam. xxii. 1, 2.) There has been many a rebel chief, within our own day, in Syria, who, so far as the character and habits of his followers are concerned, bore a close resemblance to David. Another incident occurred when David was in Adullam which favours the supposition that it was near Bethlehem. He

longed for "the water of the well of Bethlehem, which is by the gate;" just as many an exiled Arab longs now for the water of his native village. But Bethlehem was garrisoned by the Philistines, and the wish of David, to all appearance, it was impossible to gratify. Three of his "mighty men," however, broke through the lines of the enemy, drew water from the well, and brought it in triumph to their chief. If David was within an hour or so of Bethlehem, his wish to obtain some of its water was natural, and the expedition of the 3 men was only remarkable for devotion and courage; but if he was a long day's journey off, on the borders of the plain of Philistia, the wish would by no means seem to accord with David's usual prudence. (2 Sam. xxiii. 13-17; 1 Chron. xi. 15-19.) From the cave of Adullam David took his parents across the Jordan, and placed them in safety with his kinsmen the people of Moab. (1 Sam. xxii. 3-4.)

On a subsequent occasion David took refuge in the wilderness of Engedi, and Saul with 3000 followers went to seek him "among the rocks of the wild goats." David had then also taken up his quarters in a cave, not at, but on the way to, Engedi. Into it Saul in passing chanced to go; and the romantic incidents that then occurred may at least be studied with something like a feeling of reality at the mouth of this cavern, looking down upon scenery such as nature seems to have intended for the home of the outlaw. (1 Sam. xxiv.)

Jebel Fureidis, the Frank Mountain, Herodium.—Retracing our steps from the ruins of Khureitûn, we cross Wady Urtâs, and, ascending for some 20 min. the side of the bare white ridge, reach the base of the Frank Mountain. The whole surrounding country, though now completely barren, bears the marks of former cultivation. The hill-sides are terraced; and on the plateaus along the summits the loose stones have been gathered into heaps; but centuries of neglect have made the whole a wilderness. This singular

hill is now known among all the natives by the name of *Jebel Fureidis*, "Little Paradise hill"—though it is not easy to find out what possible connexion such a place can have with Paradise. It is a truncated cone about 400 ft. high, rising abruptly from the crest of a rounded ridge. The sides are steep and regular, and appear to have been smoothed off by the hand of man. A path, not very well defined, leads diagonally to the summit, which is a circle some 750 ft. in circumference, surrounded by a ruinous wall of large hewn stones, with 4 heavy round towers at the cardinal points. The middle of this enclosure is hollow, and appears to have been excavated. The ruins are Roman, and were never repaired by the Saracens; in fact there is no appearance of the place having been occupied since the early centuries of our era. At the north-western base of the hill are many old foundations and heaps of stones and rubbish, marking the site of some ancient town. A large tract has here been levelled into a kind of terrace, in the midst of which is a reservoir about 200 ft. square, having a singular mound, like an island, in its centre. Traces of an aqueduct, too, are seen coming from the N.

Such are the remains now visible on and beside the Frank Mountain, and every visitor will doubtless ask, "What is their name and their story?" The name "Frank Mountain" is known only to the Franks, and is not older than the 15th centy. It was founded on a tradition then manufactured, that this hill was held by the crusaders for 40 yrs. after the fall of Jerusalem. History is silent on the point; the place bears no traces of Frank occupation, and the position is scarcely one which the crusaders would have thought it worth while to hold after all else was lost.

It is highly probable, as has been stated by Dr. Robinson, "that this spot is the site of the fortress and city of *Herodium*, erected by Herod the Great. According to Josephus, that place was situated about 60 stadia from Jerusalem, and not far from

Tekoa. Here on a hill of moderate height, having the form of a female breast, and which he raised still higher, or at least fashioned by artificial means, Herod erected a fortress, having in it royal apartments, of great strength and splendour. At the foot of the mountain he built other palaces for himself and his friends; and caused water to be brought thither from a distance. The whole plain or plateau around was also covered with buildings forming a large city, of which the hill and fortress constituted the acropolis." One of the toparchies of Palestine afterwards took its name from the town. But Herodium is chiefly interesting as being the place to which the body of Herod was brought for burial, from Jericho, where he died. Here then the passing traveller, and wild Bedawy, tread on the dust of the Idumean tyrant who saturated the soil of Palestine with the blood of his victims; and as they stand upon his unmarked, unhonoured tomb, they see before them that Bethlehem which the cruel mandate of the king once filled with the lamentations of bereaved mothers.

Some have supposed that this is the *Beth-haccerem* ("the House of the Vineyard") referred to by Jeremiah (vi. 1) as a well-known beacon station; but there is nothing to justify this supposition except the mere fact of the hill's prominence. It is the only eminence in the whole wilderness of Judah which stands out conspicuously.

The Frank Mountain commands one of the best and most extensive views of that wilderness through which David wandered like one of its own native partridges, and with his little band preserved his life and freedom in spite of the mad attempts of Saul to kill him. The wilderness is as waste, and as wild, and as strong in its natural defences now as it was then: it is probably barer, for there is not a tree nor a shrub to be seen. The men too, who inhabit those black tents that here and there dot the white hill-sides and gray valleys, inherit much of the spirit of him who

*demand*ed a present of the churlish Nabal. The guide will point out the ruins of *Tekoa*, the birthplace of Amos, crowning a ridge some 2 m. distant on the S.W.; and from thence the eye wanders down through barren hills, and barren ravines, to where the breaks in the cliffs of Engedi reveal patches of the Dead Sea; and then up again to the great wall of the Moab mountains—the uniform background to every eastern view from among the Judæan hills.

Our road to Bethlehem leads us through the little village of Beit Ta'mr, situated on a projecting ridge amid white bare rocks. Its most striking features are ruined houses and armed men. It seems to be occupied by a few families of the Ta'âmirah, who are too poor to possess the luxury of a tent. Next we dive down into a rugged glen, named after the same tribe; and from it ascend through terraced vineyards to Bethlehem, and gallop back in the cool of the evening to Jerusalem. (For Bethlehem see Rte. 9.)

This excursion forms an agreeable morning's ride, and may be *done* on good horses in 6 h., including stoppages. Starting from the Yafa Gate, we cross the low stony ridge to the "Convent of the Cross," a full description of which is given above under Jerusalem. (§ 61.) We hence proceed down a shallow, bleak wady, which the Greeks are fast filling with vines and mulberries, and in $\frac{1}{2}$ h. reach the entrance of *Wady el-Werd*, "the Valley of Roses"—so called from its extensive rose-gardens, cultivated to make rose-water, which is much used for *sherbets*. The bottom of the glen is covered with rose-bushes for 1 m. or more; and to these succeed olive-groves and vineyards, and then little patches of corn-fields. The whole has a thrifty look; but the sides of the glen and the hills around want features. On entering *Wady el-Werd* we see the little village of *Mâlihah* up on the rt.; and in 20 min. more we reach 'Ain Yâlo, a small fountain with a heap of ruins in front of it—perhaps an old chapel. We are now upon the ancient road to Gaza, down which the Ethiopian eunuch drove in his chariot, thinking of all he had seen and heard at the Holy City. The road must have been better than it is now.

'Ain Hanîyeh, Philip's Fountain (?).—The glen becomes wilder and deeper as we advance; and the limestone strata on each side assume the form of regular terraces, on which here and there are little strips of grain. In 25 min. we reach 'Ain Hanîyeh, a picturesque fountain gushing out from a semicircular apse, on the side of the road, ornamented with pilasters. In front of it are some heaps of hewn stones, with a large fragment of a column; while a little to the N. are four or five small shafts in a field, standing all alone. A late tradition makes this the fountain where Philip baptized the Ethiopian eunuch, and accordingly the Latin monks look on it as sacred; but another tradition as early as the time of Eusebius makes the fountain of Beth-Sûr, on the road

ROUTE 12.

EXCURSION TO THE VALLEY OF ROSES,
PHILIP'S FOUNTAIN, AND BITTÎR.

	H.	M.
Jerusalem to Convent of the Cross	0	20
'Ain Yâlo	0	55
'Ain Hanîyeh, Philip's Fountain	0	25
Bittîr	0	40
Total ..	2	20

RETURN.

Via Wady Bittîr and Beit Jâla	3	0
Via 'Ain Kârim, St. John's ..	2	30

to Hebron (Rte. 7), the scene of that event, while the words of Scripture would seem to imply that it took place on the plain of Philistia, somewhere near Gaza: "The angel of the Lord spake unto Philip, saying, 'Arise, and go toward the south, unto the way that goeth down from Jerusalem to Gaza, which is desert.'" And after the baptism Philip "was found at Azotus" or Ashdod, on the plain near the seacoast. (Acts viii. 26-40.)

Bittir, Bether (?).—Soon after leaving 'Ain Hanīyeh we come in sight of Bittir, a small village perched on a rocky terrace on the southern side of a ravine of the same name, which comes in from the E. and runs off westward, Wady el-Werd falling into it just opposite the village. The situation of Bittir is commanding and wild; and on riding up to it through groves of olives we find the people as wild-looking as the scenery. They are scantily clothed, but profusely armed: guns, pistols, and huge daggers grace the shoulders and belts of men, and even boys who seem scarcely able to carry them; while the scowling looks and rude manners give one the impression that small provocation would tempt them to use their weapons. The houses have a crazy, shattered look; and seem principally composed of ancient materials. On passing through the village we observe some curious excavations round the fountain; and a tablet in the face of a rock bears an illegible Greek inscription. About $\frac{1}{2}$ m. to the westward is a singular conical hill called *Khirbet el-Yehūd*, "the Jewish ruins," in part artificial. An old road, now dreadfully out of repair, leads up to it. Ascending by this, we reach first a low neck of rock connecting the hill with the main ridge; and crossing it, we clamber up the steep slope to the summit of the hill itself. It was a position of great strength in former days. The rocky sides all round it have been scarped; the narrow neck has been cut through, thus completely isolating it; and the whole summit, about 6 acres in extent,

though cultivated, in terraces and patches, is encumbered with immense heaps of stones, and here and there are seen the remains of buildings and of the exterior walls.

The name, and the strength of the position, would seem to identify this site with the ancient city of *Bether*, where the Jews, under the celebrated leader *Bar-Cochba*, "Son of a Star," made their last stand against the Romans in the time of the emperor *Hadrian* (A.D. 135). Our only information as to the situation of that city is the incidental remark of *Eusebius* that it was not far from Jerusalem; but whether N., S., E., or W. does not appear. The descriptions in Jewish writers both of the city and siege are as usual greatly exaggerated. It contained, they say, 400 synagogues; in each 400 teachers; and in the smallest 400 scholars. The siege lasted $3\frac{1}{2}$ years; and on the capture of the city 800,000 persons were slain; the horses waded up to their bridles in blood; and the rivers of blood along the street were so strong as to carry away stones of 4 pounds weight! Thousands of Jews, besides, were taken captive, and sold as slaves under the oak of Mamre. (Rte. 7.)

In returning to Jerusalem we may either ride up Wady Bittir and over the hill to Beit Jāla, and thence by Rachel's Tomb—about 3 h.; or we may go by the little village of Wel-ejeh, on the N., to 'Ain Kārim, and Jerusalem—about $2\frac{1}{2}$ h. fast riding.

'*Ain Kārim* is a flourishing village, situated on the l. bank of Wady Beit Hanīna. In the midst of it, on a kind of platform, stands the Franciscan Convent of St. John in the Desert. The church is large and handsome, and includes the site of the house of Zacharias, where St. John Baptist was born. It is in a kind of grotto, like all the other holy places; and is profusely ornamented with marble, bas-reliefs, and paintings. In the centre of the pavement is a slab with the inscription—

HIC PRÆCURSOR DOMINI NATUS EST.

About 1 m. distant is the place known to the Latins by the name of the *Visitation*. It is situated on the slope of a hill, where Zacharias had a country house. Tradition says that the Virgin Mary on her visit first went to Elizabeth's village residence, but, not finding her there, proceeded to that in the country, where accordingly took place the interview related in Luke i. 39-55. The spot is marked by the ruins of a chapel, said to have been built by Helena. About 1 m. farther is the grotto of St. John, containing a little fountain, beside which the place is shown where he was accustomed to rest!

'Ain Kârim is doubtless the *Karem* in the interpolated verse of the Septuagint. (Josh. xv. 59.) It is also referred to by Jerome. Eleven names of towns are there mentioned as belonging to the tribe of Judah which are not found in the Hebrew; and among them is *Bæther*.

This is an excursion particularly interesting to the geologist. It will afford him an opportunity of studying the formation of the whole western shore of this wondrous lake, from the salt mountains of Usdum to the alluvial plain of Jericho. It is scarcely too much to say that no spot in the world is more deserving of the careful examination of scientific men; and yet scarcely any spot within reach of civilization has been more neglected. With the exception of the superficial and hurried survey of Dr. Anderson, given in Lieutenant Lynch's 'Official Report' to the United States Government, no strictly geological tour has ever been attempted in this region. It would surely be a matter of no little scientific interest to ascertain fully what traces of *recent* volcanic action exist along the Dead Sea coast, and whether these seem sufficient to warrant the supposition already advanced (Rte. 9), that the overthrow of the "Cities of the Plain," and the enlargement of the lake, were accompanied or accomplished by an earthquake. And it would be scarcely less interesting if the researches of some accomplished geologist should throw light upon the origin or cause of the remarkable depression of the whole Jordan valley, and inform the world whether, as I suppose, it is coeval in its physical history with the formation of the mountain ranges of Palestine. A careful examination of the cliffs and ravines on the borders of the sea and valley; of the altitudes of the former; of the character of the latter—whether deeply furrowed and running far up into the mountains, or comparatively shallow and *breaking down suddenly into the great chasm in a series of abrupt precipices*;—all these things would be important accessions to geological science.

But independent of geology this tour has many attractions. It affords a full view of the most remarkable lake in the world, and of the scene of the most signal display of divine wrath in the world's history. It has attractions for the lover of natural scenery, who would contemplate na-

ROUTE 13.

EXCURSION ALONG THE WESTERN SHORE OF THE DEAD SEA.

	H.	M.
Jerusalem to Tekû'a, <i>Tekoa</i> ..	4	0
Bereikât, <i>Berachah</i>	0	45
Khulil, <i>HEBRON</i>	4	0
Kurmul, <i>Carmel</i>	2	40
Jebel Usdum	11	0
<i>Masada</i> (Sebbeh)	5	10
'Ain Jidy, <i>Engedi</i>	4	50
'Ain Terâbeh	6	0
'Ain el-Feshkhah	4	20
Mar Sâba	4	30
Jerusalem	2	30
Total ..	49	45

ture in its wildest and sternest forms ; it has attractions for the student of Jewish history, for we scale the "rocks of the wild goats" among which David wandered at Engedi, and the still loftier cliff of Masada, where was enacted the last fearful scene of the great Jewish tragedy ; and it has attractions, too, for the adventurous traveller who would encounter the Bedawîn in their wilderness homes, and who would share their toils, their privations, and something of their dangers.

The whole tour if well arranged and conducted need only occupy *six days*. The road however is bad, accidents to baggage-animals may occur, and some points may require close inspection, so that it may be as well to allow a margin of two or three days more. An escort is indispensable, for the Bedawîn permit no stranger to traverse their territory who has not first secured by a *subsidy* the protection of their chiefs. The escort may be obtained at the camp of the Jehâln, generally stationed 2 or 3 h. S.E. of Hebron, in the neighbourhood of Kûrmûl or Ma'in. It is better to go there directly, and to make the agreement on the spot with the noted Def'a Allah, better known as *Abu Dahûk*,—the original source of so many of De Saulcy's discoveries, and chief sheikh of the Jehâln. The amount to be paid will depend on the number of the party, the temper the sheikh happens to be in, and the *character* of the dragoman. From 500 to 1000 piastres ought to be enough, though, of course, four or five times that sum will be demanded. It should be expressly understood that the amount agreed upon, whatever it may be, covers *all expenses* for guards and guides along the whole coast of the Dead Sea, and up to Jerusalem ; and to secure this, let *at least one half* of the money be retained until the completion of the tour. The traveller ought first to ascertain through the consul at Jerusalem whether the Jehâln have power to conduct him along the whole proposed route ; and if any difficulty afterwards arises between them and

other tribes, he must leave the Bedawîn to settle it among themselves, and simply insist on the fulfilment of his contract. . . . This journey ought not to be undertaken after the 1st of May, or before the middle of October, except the season be unusually cool.

The first stage is Hebron, and such as have not yet visited that place will take the direct road described in Rte. 7. I may also here observe that those who make this long excursion may visit at the same time the *Jordan* and *Jericho*, and thus accomplish all aimed at in Rte. 9. For the sake of travellers who have already traversed the ordinary Hebron road in their way from the desert, we shall now go by Tekoa.

We proceed first to Bethlehem (see Rtes. 7 and 9), and thence take the rough path across Wadys Ta'amirah and Urtâs (Rte. 11) to

Tekû'a, the ancient TEKOA.—The ruins of this old city are situated on the broad rounded summit of a ridge, and cover a space of 4 or 5 acres. They consist chiefly of the foundations of houses constructed of large hewn stones, some of them bevelled in the Jewish style. At the N.E. are the remains of a square tower, occupying a very commanding position ; and near the middle of the site are the ruins of a Greek church, with several broken columns and a baptismal font of rose-coloured limestone. There are also many cisterns excavated in the rock, and not far off is a spring of water—a notable feature in this thirsty region. The high situation of Tekoa affords a wide view over the wilderness of Judæa. Close on the N. is the ravine of Urtâs, and its continuation Khureitân, cutting deeply through the hills down to the Dead Sea ; on the S. is another ravine, equally deep and wild, called Wady Jehâr ; and through the openings they make in the distant cliffs we obtain glimpses of the sea itself.

Here then we have all that remains—shapeless, deserted ruins—of the

Tekoa of the Old Testament, from whence Joab called the "wise woman" to plead with David on behalf of Absalom. (2 Sam. xiv. 1-20.) It was subsequently rebuilt or fortified by Rehoboam along with Bethlehem and Etam. (2 Chron. xi. 6.) But Tekoa is chiefly interesting as the home of the prophet Amos. Among the mountains and glens now round us Amos kept his sheep, and gathered wild fruit, until the Lord called him to a nobler office—to preach to sinful Israel judgment and mercy. Amos has written, "I was no prophet, neither was I a prophet's son; but I was an herdman (of Tekoa), and a gatherer of wild figs: and the Lord took me as I followed the flock, and the Lord said unto me, 'Go, prophesy unto my people Israel.'" (Amos i. 1, vii. 14, 15.) The identity of the site is sufficiently established by the name, and the statement of Jerome that it was situated 6 m. from Bethlehem towards the S. In the beginning of the 6th centy. the saintly Sabas, the founder of the convent that still bears his name, established here a new convent, which, soon after his death, became the scene of fierce contentions between the Monophysites and the Orthodox. In the time of the crusades Tekoa was inhabited by a large Christian population, who afforded considerable assistance to the Franks during the first siege of Jerusalem; and the place was afterwards assigned by king Fulco to the canons of the Church of the Holy Sepulchre. In the year 1138 the village was sacked by a party of Turks from beyond the Jordan; but the inhabitants had mostly taken refuge in the great cave of Khureitîn. (Rte. 11.) Since that time Tekoa has been uninhabited.

The direct road from Tekoa to Hebron takes about 3½ h. smart riding. The scenery of some of the glens is exceedingly fine, but there is nothing of any antiquarian or historic interest. We may, therefore, turn westward across the table-land, and a hilly region, for 2 m., to the ruins of *Bereikû*, situated on the western side

of a valley of the same name, which falls into Wady Jehâr farther eastward. The ruins cover a small eminence and are 3 or 4 acres in extent. They are almost all completely prostrate, but they bear the marks of great antiquity. On the S. side are the remains of a strong building of large bevelled stones; and among the ruins are some 8 or 10 cisterns hewn in the rock. The valley beneath is broad and open.

There can scarcely be a doubt that this is the "Valley of Berachah," the scene of one of the most remarkable incidents in Jewish history. In the days of king Jehoshaphat the Moabites, Ammonites, and other tribes from beyond the Jordan assembled their forces at Engedi to attack Jerusalem. All Israel trembled; but Jehoshaphat prayed to that God who had delivered his people in former days. His prayer was heard and answered. He was ordered to lead his forces out against the enemy; and was encouraged by these remarkable words, "Ye shall not need to fight in this battle; set yourselves, stand ye still, and see the salvation of the Lord." The Israelites marched, strong in faith, to the "wilderness of Tekoa." When they reached "the watch-tower in the wilderness," doubtless situated on some of these neighbouring eminences, "they looked upon the multitude of their enemies, and behold they were dead bodies fallen to the earth." God had stirred up strife among them; so that the Moabites and Ammonites first slaughtered the other allies, and then in true Arab style turned against each other. Not a man escaped. Jehoshaphat, according to the custom of the times—a custom too closely followed by Bedawîn now—plundered and stripped the slain. Three days were occupied in gathering the vast spoils; "and on the fourth day they assembled themselves in the valley of *Berachah* ('Blessing'); for there they blessed the Lord; therefore the name of the same place was called, 'the Valley of Berachah' unto this day." And the name still clings to it in our day—a standing testimony

to the truth of Scripture, and a living memorial of the goodness and power of God. (2 Chron. xx. 1-30.)

About $\frac{1}{4}$ h. S.W. of Bureikât we strike the great road from Jerusalem to Hebron. (See Rte. 7.)

HEBRON is described in Rte. 6.

The next stage is Kürmül—about 2 h. 40 min. on horses—near which is the camp of the Jehâlîn; the fountain of Kurmul being the only living water in their territory. After spending the first night at Hebron it is well to make an early start for the camp, in order if possible to conclude a bargain with the chief before the following morning. These bargain-makings with the Bedawîn are tedious operations, and sadly try the patience of the traveller. It is in vain to think of concluding them in $\frac{1}{2}$ h.: coffee must be drunk; pipes smoked; feints of departure made; and 50 *ultimatums* declared with tremendous energy. By tact and firmness a bargain may be concluded in an afternoon and night.

The country round Kürmül, and the road thence to Jebel Usdum, are described in Rte. 4.

The next stage is a long one; from Kürmül to Wady Zuweireh being nearly 11 h. for horses. There is water near the place where we emerge from the ravine of Zuweireh on the shore of the lake, and here it may be as well to encamp. The spot chosen by Dr. Robinson is excellent for this purpose—it was a narrow wild side glen, called Nejd, about 20 min. from the mouth of Wady Zuweireh, where no wandering robbers could see the camp fires. The range of salt hills, called *Jebel Usdum*, extends away on the rt. from the mouth of the wady, leaving between their base and the sea a narrow strip of plain, covered with shrubs of the acacia and tamarisk. At the northern base of this ridge M. de Saulcy made one of his most wonderful discoveries, thanks to the antiquarian lore of Abu Dahûk, the Jehâlîn sheikh. Here in fact he found the remains of the long-lost SODOM, which most people before his

time believed to be buried beneath the waves of the Dead Sea. The traveller will doubtless wish to take a glance at them, just to satisfy his own eyes. He will see the high cliffs of the salt hills, and the large boulders that have fallen down from them; and the rocky beds of the little water-courses; but anything like ruins he will search for in vain—they only exist in the fertile imagination of the Frenchman!

In Wady Zuweireh M. de Saulcy thinks he has identified the Zoar of Scripture; that "little" city to which Lot fled from Sodom; but the Hebrew and Arabic names *Zuweireh* and *Zoar* have no analogy, however they may resemble each other in English. For the site of Zoar see Rte. 4.

Our path now lies along the coast northward, between the cliffs and the sea. About 1 m. from the mouth of Wady Zuweireh we observe a lofty ragged peak on the left, which both De Saulcy and Van de Velde represent as an extinct crater. Neither of these gentlemen, however, is very clear or definite in his description. The latter, who approached it along the top of the cliffs, says, "Perpendicular walls of rock, yellow, gray, and white, a medley of soft chalk or calcareous earth *with all sorts of volcanic substances intermingled* (!), are heaped up, one above another, all round the abyss." The former, who saw it from the coast, observes, "We discover, 500 yards off, the vertical steep of an immense crater, encumbered with huge heaps of sand." One is inclined to doubt whether there be a crater here at all; but, still, it is worthy of the attention of the geologist.

$\frac{1}{2}$ h. farther, near a ravine called Nejd, De Saulcy speaks of a "lava-stream;" though none of these phenomena were noticed by Dr. Anderson. In 40 min. more we reach the opening of a deep and wild ravine called Wady Mubughghik, the "Emberrehg" of De Saulcy. The cliffs are here more than 1000 ft. high; and

the ravines that open into the valley are deeply cut into them, their sides being almost perpendicular. A few yards up the wady bearing this euphonous name, on the S. bank, is a fountain of good water. It is a wildly romantic spot, verdant with reeds and romatics, and shut in by high cliffs. Were it not for the myriads of musquitoes, and other insects and reptiles that swarm about it, it might make an agreeable camping-ground; but the hardy traveller who pitches here, if he would sleep any, had better speedily set up his "Levinge." The ruins of a little square tower on the top of a hillock, and of an aqueduct near it, may still be traced. De Saulcy identifies these as the remains of the ancient *Thamara*; "evident signs of which primitive appellation" he discovers in the present name Mubughghik—a veritable philological triumph!

½ hr. N. of these ruins there is, according to De Saulcy, another "bed of lava, coming from the west, and resembling a hollow filled with melted iron, formed of concentric layers." I may here observe that Dr. Anderson makes no mention whatever of this fact. He describes the cliffs along the whole western coast of the sea as of limestone, "changing only in the comparatively unimportant particular of colour," varying from red to bluish gray. The débris, too, along the beach, he observes, consists of "lime shale," with here and there a few bits of bitumen, sulphur, and porous black pumice—the latter carried down by the water from the igneous district on the N.E. coast. (For a connected summary of the geological features of the Dead Sea, see above, Rte. 9.) I refer to these discordant notices in this place, to draw the attention of scientific travellers to the subject. From hence to Sebbeh is 3 hrs. 10 min. The road lies near the shore, along the strip of comparatively level ground between it and the cliffs. It is here and there intersected by ravines, but presents no serious difficulty to those accustomed to the paths of Palestine.

MASADA, now called *Sebbeh*, is situated on a rock from 1200 to 1500 ft. in height, separated from the adjoining range of mountains by deep ravines on the N. and S., and only attached to them on the W. by a narrow neck about two-thirds of its height. It projects considerably beyond the line of cliffs, which it also overtops, so that its boldness and grandeur are enhanced by its being in a great measure insulated. On the sea-side it rises in some places perpendicularly to the height of 600 or 700 ft.; and in others, where the ascent is more gradual, access to the summit is cut off by belts of naked cliff from 20 to 100 ft. high. The top is slightly pyramidal, and looks as if it had been scarped to render it more inaccessible. The rock is separated from the sea by a delta of sand and detritus upwards of 2 m. wide. The ruins which crown it were seen by Dr. Robinson from the cliffs of Engedi, and afterwards identified by him with the ancient *Masada*. The story of this desert fortress will be best told amid the ruins on its summit, where the scene of every act in the tragedy is before our eyes.

The ascent of Sebbeh can be made in about ¼ h. from the beach. The path, narrow and winding, runs up the face of the cliff beyond the ravine on the N. side. We thus reach the top of the ridge to the W. of the rock; and then, descending a little, we cross the narrow neck. The pyramidal summit is still high above us, and both hands and feet must be occasionally used ere we gain its brow. But once there, we feel amply repaid for the toil. The chasms on each side; the precipice in front; the purple-tinted peaks and cliffs around; the Dead Sea unfolding itself before us from the mouth of the Jordan to the salt-hills of Usdum; the mountain range of Moab rising in broken masses from the very bosom of the sea on the E., and running away along the horizon rt. and l. like a gigantic wall—these make up a picture of stern grandeur unequalled perhaps in the world. There is no beauty in it; but there is a wild magnificence more impressive than beauty. It seems to

bear on every feature the impress of Heaven's vengeance.

A portion of the summit of the rock on the N.W. is nearly level; and, including the broken ground on the S. side, the whole platform available for building purposes measures about 1000 yds. by 400. The entrance to this platform is just below the western edge, through a gateway with a pointed arch. The remains of the ancient fortress now existing are neither extensive nor remarkable. They have something of a modern look, too, which disappoints us. The masonry, except in one or two parts of the exterior defences, is rough, and even rude—the stones being loosely put together, and the interstices filled in with little fragments. This fact, combined with the pointed arches, almost forces one to the conclusion that the present remains are not older than the crusades; but history makes no mention of any occupation since the Roman age. There are 4 buildings still in part standing—2 just N. of the entrance on the W. side of the platform; another towards the middle; and a fourth at the northern end. The first has some pretensions to architectural effect; the entrance gateway formed part of it; and we observe on the stones of the arch rude cuttings—perhaps masons' marks—resembling Greek letters, and one not unlike the sign of the planet Venus \circ . The ruin towards the middle of the platform reminds one of a ch., the principal chamber having a semicircular apse at its eastern end. The interior walls are covered with a very hard plaster, so studded with fragments of smooth pottery as to resemble rude mosaic. It had once a mosaic pavement. At the northern extremity of the area, some 50 ft. below the summit, is a curious round tower with double walls of great strength, but now inaccessible. On a kind of terrace still lower down is a large quadrangular ruin. The projecting ledge on which these outworks stand may probably be the "white promontory" to which Josephus refers. The remains of a strong wall can still be traced round the whole summit. The most ancient parts of the fortress seem to be those

on the N.; though the whole is now in such a state of utter ruin that it is impossible to trace fully even the outlines of the various buildings. There are 3 large cisterns for rain-water, all hewn in the rock; one on the N. is about 40 ft. square by 20 deep; another at the S.W. is the largest, being 100 ft. long, 40 broad, and 50 deep, still covered with white cement; the remaining one to the E. of the latter is smaller. The only other remains worthy of our attention are those of a wall encircling the rock. Every part of it can be traced by the eye from the summit, away on the beach far below, and along the cliffs and hill-sides around. Connected with this wall are the old camps formed long centuries ago by the besieging armies, and still apparently as complete as if they had been abandoned yesterday. The principal ones are on the N.W. and S.W. sides.

We are now prepared for the story of this strange desert fortress. We may read it as we sit amid its ruins, where not a shrub, nor a blade of grass, nor a solitary creeping plant can be seen. The *Fortress of Masada* was first built by Jonathan Maccabæus in the 2nd centy. B.C. Herod the Great afterwards added so much to the extent and strength of the ramparts as to render the place impregnable—intending it as a refuge for himself in case of danger. The description given of it by Josephus is accurate and full. It was situated on a rock overhanging the Dead Sea, encompassed by valleys of almost unfathomable depth, and only accessible by two rock-hewn paths—one on the W., which is now alone practicable, and the other on the E. side carried up from the shore by zigzags cut in the precipice. The summit was a plain, surrounded by a wall 7 stadia in circuit. Besides the fortifications and cisterns, Herod built on the N. and W. sides a palace and baths, adorned with columns and porticoes. The interior was left free for cultivation, so that the garrison might be able in some measure to raise their own food. The jealous and timid

monarch laid up in the fortress immense stores of arms and provisions.

Not long before the siege of Jerusalem by Titus the *Sicarii* got possession of Masada and its treasures by stratagem. The *Sicarii* ("Robbers," "Freebooters," something like the Spanish *Guerrilla* bands during the Peninsular war) were Jews, who, loving their country and their freedom, if not wisely, at least too well, devoted their lives to the revenging of their wrongs upon the Romans, at all times, and by all possible means. As evils accumulated on their unfortunate country they became reckless as they were daring, so that the separating line between friend and foe was not very distinctly marked. The whole country was laid under contribution and trembled at their name. After the destruction of Jerusalem, the fortresses of Masada, Herodium, and Machærus, all in the hands of the *Sicarii*, were the only places that held out against the Romans. The two latter soon surrendered to the general Lucilius Bassus; and his successor Flavius Silva at length laid siege to Masada. The fortress was then commanded by Eleazer, a skilful and intrepid soldier. The Romans first encircled the whole cliff by a wall, so as to prevent all possibility of escape from within, or succour from without. Encampments were fixed at the most convenient points. Their positions are still distinctly marked on the plain at the base of the rock, and on the tops of the ridges towards the N.W. and S.W. The siege operations were commenced with the characteristic skill and perseverance of the Romans. The attack was directed against the western side, where alone the fortress was assailable; and Silva established his own quarters near the point where the isthmus of rock joins the ridge. A heavy tower on the eastern side of the isthmus, which defended the pass, was first taken. Behind it, on the N., may be observed a projecting ledge; here the Romans raised by immense labour a mound of earth and stones, and then constructed on the top of it an iron-cased tower, which completely commanded the ad-

joining walls of the fortress. The Jews were thus driven off the ramparts on the western side; and battering rams played upon the walls. But before a practicable breach could be made, the besieged had formed an inner defence of wooden beams and earth, upon which engines could make no impression. But a more powerful agent was employed. Silva ordered his soldiers to hurl against this new wall a number of lighted torches. It soon caught fire. An adverse wind, however, blew the flames in the face of the besiegers, threatening with instant destruction all their military engines. Retreating in confusion, the Romans began to despair—when, just at that moment, "as if by Divine interposition," says the Jewish historian, the wind changed, and blew strong in an opposite direction. The new wall was soon a mass of ruins, and the fortress open to a direct assault. Rejoicing in their success, the Romans retired for the night to their camp, resolved to storm the place on the following day. Every precaution was taken to prevent a single soldier of the garrison from effecting his escape. But such vigilance was unnecessary.

The little garrison now consisted of only 967 persons, including women and children. They had exhausted every resource in the forlorn hope of baffling the Romans. Their last defence was before their eyes a smouldering heap of ruins. A high wall and a vigilant army encircled the rock on which they stood. From the enemy nothing could be expected but death for the men, outrage for the women, and slavery for the children. Driven to despair, Eleazer assembled the bravest of his band, and thus in substance addressed them:—"We have long since resolved, my comrades, never to serve the Romans, never to serve any but God. The time has come to act as we have resolved. We were the first to oppose the enemies of our country—we are the last to resist them. But the time for resistance is gone. If to-morrow's sun rise upon us we are all lost. We shall then no longer have the power

to die honourably and free. God himself has declared against us—he has abandoned our nation. Had we not been accursed of Heaven, would He have permitted the destruction of our Holy City? We, the last of our race, are crushed by His anger. This impregnable fortress—what protection has it afforded us? These warlike stores, these arms—what have we been able to achieve by them? The flame that threatened our enemies, God turned on ourselves. If we have guilt to expiate, let not the Romans have the satisfaction of being the instruments of Divine wrath—let us be ourselves the instruments. Our wives will thus escape outrage, our children will thus escape slavery; we shall thus preserve our freedom and win a glorious sepulture."

But nature and affection were more powerful than the eloquence of Eleazer. The hearts of the stern soldiers recoiled from the thought of slaying those dearer to them than life. Eleazer, however, followed up his stirring speech with one still more stirring. Inspired with the determination to gain his object, he adopted a more elevated strain, mixing the bitterest invectives with the loftiest hopes. "Most grievously was I deceived," he said, "in thinking I was aiding brave men in their struggles for freedom—men determined to live with honour or to die. Ye are, it seems, no better than the common herd in courage or fortitude—afraid even of the death which would deliver you from the greatest of calamities. The precepts given us by Heaven, and confirmed by the noble sentiments of our forefathers, teach us that life, and not death, is a misfortune. Death gives liberty to the soul. Death frees it at once from all the ills that afflict it on earth, and introduces it to its proper sphere of eternal communion with God. Contrast this bliss of Heaven with the horrors history shows us the Romans have in store for us, for our wives, for our children, if we survive till to-morrow's dawn. Call to mind the cruelties perpetrated on our brethren in Cæsarea, in Scythopolis, in Damascus, and in Jerusa-

[*Syria and Palestine.*]

lem. Our hands are yet free to grasp the sword. To-morrow they will be bound, and we shall be compelled to listen in helpless misery to the imploring cry of wives and children. Let us die, then, together, as freemen ought to die!"

These thrilling words drove the whole garrison to frenzy. They convulsively embraced their wives and children—for a moment lavished on them every form, every term of endearment, and then plunged their swords into their hearts. This scene of carnage finished, they heaped up all the treasures of the fortress in one enormous pile and burned them to ashes. Ten of their number were next chosen by lot to kill the rest. The victims calmly laid themselves down, each beside his fallen wife and children, and, clasping their corpses in his arms, presented his throat to the executioner. The remaining ten now drew lots for one who, after killing his companions, should destroy himself. The nine were slain, and he who stood singly and last, having inspected the prostrate multitude to see that not one-breathed, fired the palace, drove his sword through his body, and fell dead beside his family!

Thus perished 960 persons on the rock on which we now stand. Even after the lapse of 18 centuries we can scarcely look on the scene of such a fearful tragedy without a thrill of horror. The deluded garrison believed that all should thus perish together; but they were deceived—there remained still a few to tell the awful tale. An elderly woman, and another of superior education (a relative of Eleazer), with 5 children, had concealed themselves in the vaults, and thus escaped. The Romans, ignorant of what had occurred, were under arms by break of day, and immediately advanced to the attack. They anticipated a fierce resistance, and prepared for a still fiercer onset. But on reaching the summit no enemy appeared—no sound was heard save the crackling of the flames amid the palace-walls. They raised a shout, and the women hearing the noise came out from their

retreat and told them the sad tale. They would not believe it; but the women and children pointed wildly to the burning palace. A passage was soon opened to the interior, and there all that remained to the conquerors were the bleeding corpses of the garrison. The provisions had been left untouched, to show the Romans that the garrison had not yielded to famine, but that they had preferred death to submission. (Joseph., *Bel. Jud.* vii. 8, 9.)

After this tragedy the name of Masada entirely disappeared from history, and the first to identify its site, and revive its story again, was Dr. Robinson.

On leaving the base of the great rock of Sebbeh, our northward path leads over the undulating plain towards the shore. In less than 2 hrs. we reach Wady Seyâl, into which we descend by a series of terraces formed by the action of the winter torrents. The strata of the delta can here be studied to advantage, being sharply cut through by the deep glen. They consist chiefly of a chalky detritus, intermixed with beds of gypsum and layers of salt and salt-clay. N. of Wady Seyâl the plain becomes much narrower. In $1\frac{1}{2}$ hr. more the road crosses Wady Khuberah; and, with the delta formed by this ravine, the plain of Masada, as we may call it, terminates. The sea now approaches close to the mountains, and at the angle thus formed is a large natural depression, near the shore, called *Birket el-Khulil*, "The Pool of Khulil," or "Abraham." It is a kind of salt marsh, flooded during the time of high sea in spring. Soon after the fall of the water a crust of impure salt forms upon the surface and is collected by the Arabs. At all seasons the whole region round the pool, and northward for 2 m. or more, emits a strong, disagreeable smell of sulphuretted hydrogen. Pieces of sulphur and bitumen are seen along the shore; and, on the whole, this "pool of Abraham" may be regarded as a modern representative of the slime-pits of Sodom (Gen. xiv.

10). Between this place and 'Ain Jidy the cliffs along the shore vary from 1200 to 1500 ft. in height, thus about averaging the level of the Mediterranean. They are divided at midway by Wady 'Araijeh, a wild chasm which cleaves the mountain range almost to its base. Within it is a fountain which sends forth a copious stream, but it is lost in the thirsty soil ere it reaches the lake.

ENGEDI, in Arabic 'Ain Jidy—both names having the same meaning, "the Fountain of the Kid." On approaching this ancient site from the S. we pass a ravine called Wady el-Ghâr, and immediately enter a rich plain about $\frac{1}{2}$ m. square; sloping very gently from the declivity of the mountains on the l. to the shore on the rt.; and shut in on the N. by the cliffs of Wady Sudeir, which are among the highest along the whole western coast. About 1 m. up the mountain side, and at an elevation of some 400 ft. above the plain, is the fountain of 'Ain Jidy, from which the place gets its name. The water is pure and sweet, though the temperature is as high as 81° Fah. It bursts from the limestone rock, and rushes down the steep descent, fretted with many a rock and crag, but garlanded with verdant belts of acacia, mimosa, and lotus. On reaching the plain the brook runs across it in nearly a straight line to the sea, between thickets of cane. During the greater part of the year, however, it is absorbed ere it reaches the shore. The banks are now cultivated to some extent by the Arabs Rashâideh, who generally encamp in the neighbourhood. The soil is exceedingly fertile, and in this climate, with culture and irrigation, it might be made to produce almost anything—even the rarest fruits of tropical climes. Traces of the ancient city exist here and there upon the plain, and lower declivity of the mountain, on the S. side of the brook. They are rude and uninteresting, consisting merely of foundations and shapeless heaps of unhewn stones. The most convenient place

for encamping is by the stream at the foot of the pass, as here we can examine at leisure the remains and site of Engedi, and the shore of the Dead Sea below. Our way in going northward will lead us past the fountain itself, as the high hill N. of the little plain projects into the sea, cutting off all means of progress along the shore.

Such then is the site, and such are the ruins, of the city of Engedi. Its original name was Hazazon-Tamar, "Pruning of the Palm," doubtless because it was celebrated from a very early period for its palm-trees. It was immediately after an assault upon the "Amorites that dwelt in Hazazon-Tamar" that the five Mesopotamian kings were attacked by the rulers of Sodom and the other cities of the plain. (Gen. xiv. 7. Comp. 2 Chron. xx. 2.) Under its adopted name Engedi it is mentioned as a city of Judah, and gives a distinctive title to that part of the desert to which David withdrew for fear of Saul. It is more than probable that the fountain was always called Engedi; and that the ancient town built on the little plain below it came in time to take its name. Saul was told that David was in the "wilderness of Engedi;" and he took "three thousand men and went to seek David and his men upon the rocks of the *wild goats*." (Josh. xv. 62; 1 Sam. xxiv. 1-4.) These animals still inhabit the cliffs above and around the fountain; the Arabs call them *Beden*. At a later period Engedi was the gathering-place of the bands of Moabites and Amorites who went up against Jerusalem, and afterwards fell, as we have seen, in the valley of Berachah. (2 Chron. xx. 2.) It is remarkable, as tending to show the permanence of everything in the East, that this is the usual route taken at the present day by such predatory bands of Arabs from Moab as make incursions into Southern Palestine. They sweep round the S. end of the Dead Sea, then up the comparatively easy road along its western shore to 'Ain Jidy, and thence toward Hebron, Tekoa, Bethlehem, or Jerusalem, as

the prospects of plunder seem most inviting.

The vineyards of Engedi are celebrated by Solomon: "My beloved is unto me as a cluster of camphor in the vineyards of Engedi" (Cant. i. 14); and the palm-groves and balsam by Josephus and Pliny. But the vineyards no longer clothe the mountain side, and neither palm-tree nor balsam is seen on the plain. In the 4th centy. of our era there was still a large village here; not long afterwards, however, it appears to have been abandoned, for there is no reference to it in history, nor are there any traces of recent habitation.

On the plain of Engedi the traveller will be able to illustrate for himself a remarkable passage of Josephus relative to the fruit called *apples of Sodom*. After speaking of the conflagration of the plain, and the remaining marks of the fire from heaven, he adds, "There are still to be seen ashes reproduced in fruits; which resemble eatable fruits in colour, but, on being plucked with the hands, are dissolved into smoke and ashes." (B. J. iv. 8, 4.) Here beside the rivulet a tree still grows with a singular kind of fruit. Its Arab name is *Osher*, and botanists call it *Asclepias gigantea*. The stem is 6 or 8 in. in diameter, and the height of the tree is from 10 to 15 ft. It has a grayish cork-like bark, and long oval leaves, which when broken off discharge a milky fluid. The fruit resembles a large smooth apple, hangs in clusters of two or three, and has a fresh, blooming appearance; when ripe it is of a rich yellow colour, sufficiently tempting to the thirsty traveller. But on being pressed or struck it explodes like a puff-ball, leaving nothing in the hand except the shreds of the thin rind and a few dry fibres. It is chiefly filled with air. In the centre a slender pod runs through it from the stem, and is connected by delicate filaments with the rind. The pod contains a small quantity of fine silk with seeds. The Arabs collect the silk and twist it into matches for their guns; preferring it to the com-

mon match, because it burns freely without sulphur.

From Engedi to 'Ain Feshkhah is the most difficult and laborious stage in the whole journey. The road is about the worst in Syria, and reminds one in places of the pass of Nukb Hawy near Mount Sinai. It first winds up the mountain-side to the fountain of 'Ain Jidy (20 min.), and thence to the summit of the ridge over it (51 min. more). Here we obtain one of those commanding views of the Dead Sea, and the stern scenery round it, which give this tour one of its greatest charms. The pyramidal rock of Sebbeh stands out boldly on the S.; and away far beyond it, blue-tinted by the distance, is the salt range of Usdum. The peninsula of Lisân is there, too, on the E. side, low and white. Beyond it are the ravines that furrow the Moab mountains, with their purple shadows; and high up in one of them the eye catches the town of Kerak, perched on its rock. The river Môjib, the ancient Arnon, falls into the sea just opposite us, dividing the gray cliffs to their bases. The northern section of the sea and the Jordan valley are hid behind the high, bold promontory of el-Mersed, not far distant from the place where we stand.

From the top of this pass a road leads to the ruins of Tekoa, a day's journey distant; and a branch from it passes on to Bethlehem and Jerusalem. This road we now follow for about $\frac{1}{2}$ m., and then, turning to the rt., cross the shallow bed of Wady es-Sudeir, which a little farther down becomes a fearful chasm. On its S. bank we notice the humble tombs of some Dawâ'ireh Arabs, who were killed here through mistake by soldiers from Hebron. This tribe inhabits the valley of the Jordan; and all its members being Derwishes—that is "saints" in Arabic, though in English we would translate it "vagrants"—are greatly respected by the Bedawîn and villagers throughout the whole region. At the time refer-

red to they were mistaken for another tribe, and murdered in innocence, at least so far as that particular occasion was concerned.

Crossing the long naked ridge which terminates at the promontory of el-Mersed, we traverse a rolling tableland called el-Husâsah. The whole region is bleak and desert—a few half-withered shrubs appear here and there, but nothing approaching to vegetation or verdure can be seen. Rain-water is occasionally found in little rock basins among the cliffs, and in natural pools in the valleys; but fountains are unknown. The Rashâideh Arabs generally encamp on this plateau.

About 4 h. from the pass of 'Ain Jidy we reach the brink of Wady Derejeh, "the Valley of the Staircase," whose name gives a hint of its character, and would be still more expressive if the word *kharbâneh*, "ruined," were added as an expletive. It is a ravine, 100 ft. or more in depth, with rugged banks. The descent is difficult and dangerous, and the ascent on the other side is no better. Wady Derejeh is a continuation of that of Khureitôn, in which is the cave described Rte. 11. The next wady we come to is Ta'Amirah, so called from the Arab tribe whose territory extends along it; it commences at Bethlehem. About $\frac{1}{2}$ h. beyond it a road branches to the rt. leading down the steep pass of Nukb Terâbeh to a fountain of the same name on the shore of the sea. Those who wish to examine minutely the geological features of the cliffs, and the detritus at their base, may descend here and proceed along the coast to 'Ain Ghuweir, $1\frac{1}{2}$ h. distant; where, beside the fountain of warm but sweet water, good camping-ground will be found, which it will be as well to make use of for the night. From thence the path still follows the margin of the lake (1 h. 40 min.) to the mouth of Wady en-Nâr, where it again ascends to cross the promontory of Ras el-Feshkhah. Such, however, as have no peculiar geological calling, and no particular affection for heat and musquitoes, and no high ambition to venture life and limb on difficult passes;

but who would enjoy pure air, commanding views, and ease of body—will do better to follow the path along the summit of the cliffs. No fountain, it is true, here gladdens us with the murmur of its waters, or spreads out its little grass-plot for our tent, or offers tempting pasturage for our animals; but neither do the roar of frogs, and the hum of insects, or the sharp sting of mosquitoes, banish sleep from our eyes. We ought to push forward as far, at least, as the cliff above 'Ain Ghuweir, ere we give the word to halt for the night—thus making a journey of 7 h. from Engedi. By that time our lively Arabs will have discovered some obscure pool of rain-water, sufficient to supply all our wants.

I have already said that this path is a favourite of the Bedawy plunderers from Moab and Edom. By it they can penetrate far to the N. without exciting the attention of troublesome villagers and garrisoned towns farther W. Some 50 years ago, Dr. Robinson tells us, a strong party of Hejâya from near Petra swept along it, and, suddenly falling upon the flocks of Deir Duwân, drove them off southward. The Ta'âmirah, being in league with the villagers, hastily mustered their forces, and attacked the plunderers at Wady Derejeh; but the latter proved the strongest, and routed the Ta'âmirah with considerable slaughter for an Arab fight. One poor fellow, being beset on all sides, threw himself from the top of one of the cliffs into the valley below, and, though much hurt, effected his escape. Ever since there has been a blood feud between the Ta'âmirah and the Hejâya. The traveller and reader will thus see that for nearly 4000 years the character and habits of the people of this land have remained as unchangeable as the physical features. 37 centuries ago a plundering expedition from Mesopotamia carried off the goods and herds of Lot, and of the cities of the plain; and retreated northward along, or close to, this path, with their booty. Abraham pursued them and recovered the spoil. Only $\frac{1}{2}$ centy. ago a similar expedition on a smaller scale swept

away the flocks of Deir Duwân. The Ta'âmirah pursued, but were less fortunate. And this is not a solitary instance. Not a year passes without its forays and reprisals. The roving tribes around Petra and Kerak are just as troublesome to the settled inhabitants of southern Palestine now, as the Moabites, Ammonites, and Edomites were to the Jews of old.

A fatiguing ride of about 2 h. 25 min. from the cliff over 'Ain Ghuweir brings us to Wady en-Nâr, the continuation of the Kidron. Its name, "Valley of Fire," is descriptive of its aspect, for so bare and scorched is it that it looks as if it had participated in the doom of Sodom. It is a deep, narrow chasm, with perpendicular walls of limestone; which would be impracticable to human foot if nature had not shattered them. Scrambling down and up again, dragging after us our stumbling, quivering animals, we soon strike the path on the N. bank, which leads up on the left to the convent of Mâr Sâba. The road to it traverses a dreary waste, close to Wady en-Nâr, and the distance is 4 h. From the convent to Jerusalem is only $2\frac{1}{2}$ h. more; so that the whole ride from 'Ain Ghuweir to Jerusalem will occupy about 8 h. 40 min. For a description of the Convent see Rte. 9.

I have already stated that we may economically include in this excursion the points of interest described in Rte. 9, namely the northern extremity of the Dead Sea, the Jordan, and the sites of Gilgal and Jericho. To take in these we now climb the promontory of Ras el-Feshkhah; 15 min. brings us to the summit, 1000 ft. or more above the sea, which washes the cliff at our feet. The view is most commanding, embracing the whole northern section of the lake, and a large portion of the Jordan valley. Nearly opposite to us is the ravine of Zurka M'ain, cutting through the Moab mountains. At its mouth are the warm springs of Callirrhoe. The rock of Ras el-Feshkhah is dolomite, or magnesian limestone, of a close firm texture, and a delicate gray

colour. The sides and base are covered with a coating of conglomerate of large and small fragments from the upper cliffs, not very thick, but so closely joined to the rock as to lead at first to the impression that the whole interior of the mountain is a solid bed of this material. Bituminous limestone also occurs here and there.

A difficult, and even dangerous descent, of 40 min. brings us to the fountain of 'Ain el-Feshkha. The water is clear and sparkling, but the taste abominable, and the temperature 80° Fahr. Near it on the N. are the foundations of a little square tower and a few other buildings. The view of these remains wonderfully excited M. de Saulcy; and on seeing them he concluded in a moment that he had discovered the site of the long-lost GOMORRAH. The place is now of some interest; but only because of the temporary halo thrown around it by the bold theories of the French expedition, and the hosts of needless refutations they called forth both in France and England. The traveller will, doubtless, wish to see what the learned antiquary so positively affirms to be the ruins of Gomorrah; I shall therefore quote his own words, so that each visitor may satisfy himself upon the subject.

"We do not set out (from 'Ain el-Feshkha) before $\frac{1}{2}$ past 8, and then proceed N.N.E., leaving the Kharbat el-Yahoud (the ruins of the little tower) on our rt. 25 yds. off to our l. the steep cliffs of the Jebel Feshkha begin to arise, whilst the sea is 200 yds. to our rt., bordered by a dense thicket of gigantic reeds. By 8 hrs. 25 min. the foot of the mountains is concealed by a hill covered with fragments of ruins, and our road itself passes over similar vestiges, which only a practised eye can distinguish. By 8:30 we notice, about 50 yds. off on our l., a circular cavity resembling a crater, having in front 2 high mounds of sand, which might very easily be taken for volcanic ashes. Ruins are apparent everywhere, and the Arabs give them the name of

Kharbat Feshkha. By 8:35 we intersect a boundary ditch, 5 yds. wide, evidently constructed by human labour. . . . Almost immediately after having crossed the ditch ruins appear again in much greater quantities, and these are unquestionably the skeleton of a large city, of which the vestiges we described on the opposite side of the ditch formed perhaps a suburb. We have now in sight, 30 yds. off on our rt., a ditch lined with stones, which we follow in a parallel direction to a considerable extent. . . . By 8:40 we are 500 yds. from the water's edge, and between our road and the mountain we descry the piled-up remains of a ruined tower. . . 6 min. later we arrive opposite the northern extremity of a long wall; in all probability merely the continuation of the ditch lined with stones, of which we have already encountered 2 considerable portions. . . .

"I have said the ruins through which we are proceeding are not easily distinguished, and that it is very probable a hundred successive travellers might pass them by without the slightest idea of their existence. This remark is so feasible, that, on my first warning the Abbé Michon of their presence, he laughed in my face, as much as to tell me I was dreaming. Luckily the boundary ditch which we had to cross, and the walls that appeared next, enabled me to make him recognise, with his own touch, what I called ruins, and which, as he maintained, were merely heaps of stones, thrown there by chance through a freak of nature."

We need not follow the clear-sighted antiquary farther. He is unquestionably the first who has had the good fortune, as he says himself, to discover ruins in this spot. Whether those who follow him will be able to see all he has discovered, or whether they will imitate the example of his companion and friend the Abbé, will greatly depend on the liveliness of their imagination. I will only add that there is not a shadow of evidence tending to fix the site of Gomorrah here, even were it shown that ruins did exist. The whole of the notices in sacred history

prove that the four cities of the plain were near each other, and that they were situated towards the southern extremity of the lake. But according to M. de Sauley's arrangement, Sodom and Zoar are quite close to each other beside Jebel Usdum; Admah is 7 or 8 m. above them high up on the mountains; and Gomorrah is here, nearly 40 m. northward!

From 'Ain el-Feshkiah the baggage-animals may be sent direct to Riha, nearly due N., while we follow a track inclining eastward along the shore. The road is level and good; only here and there a little spongy where a brackish spring oozes up through the soil. In 2 hrs. we reach the north-western angle of the Dead Sea, where some little streams fall into it amid thickets of cane and tamarisks. 1 h. more brings us to the Jordan, from whence we reach Jericho in 2 hrs. For a full description of this region, and the road to Jerusalem, see Rte. 9.

The whole distance from Jerusalem to Gaza is about 16 hrs. ordinary travel, and may thus be easily *done* in 2 days, or even less, when the only object in view is *to do it*. The last half especially we may pass at a round canter, as it is a plain. The ancient road, existing from the time of the Hebrew monarchy, when "a chariot came up and went out of Egypt for 600 shekels of silver," passes through Beit Jibrin (Eleutheropolis), 8 hrs. from Jerusalem. To such as go direct this interesting village, with its wonderful caves and massive ruins, will form the first stage. Caravans to Gaza now usually follow the Yâfa road to the borders of the great plain, and then go southward by Ekron. I purpose, however, to deviate from both this and the former, in order to visit some places celebrated in Scripture history, and to obtain a more extensive view of the border land between Philistia and Judah—the scene of Samson's struggles. The old road to Gaza is now called, like all the other leading roads through Syria, *es-Sultâny*, or, in free English, "the Queen's highway;" but lest any hapless traveller, deceived by such a specious designation, should attempt to make it out for himself, relying on finger-posts and other such conveniences at puzzling forks, I hereby recommend the employment of a trustworthy guide for every step. In fact, the royal highway is so far degenerated as not to be distinguishable from the goat-paths that branch off from it every here and there; only the latter are generally smoother.

Another way to Gaza is by Hebron, from which Eleutheropolis is only 6 hrs. distant. The section between Jerusalem and Hebron is described in Rte. 7; and that between Hebron and Eleutheropolis I shall farther notice in connexion with the latter city.

Leaving the Holy City, and skirting the northern side of the plain of Rephaim, we strike down Wady el-Werd, past Philip's fountain, and soon afterwards the site of Bether is high up on our l., as we turn into Wady Bittir. (See Rte. 12.) The road now winds

ROUTE 14.

JERUSALEM TO ELEUTHEROPOLIS AND GAZA.

	H.	M.
Jerusalem to Beit Nettif	5	50
Shuweikah, <i>Socoh</i>	0	35
Tell Zakariya, <i>Azekah</i>	1	0
Tell es-Sâfleh, GATH	1	20
Beit Jibrin, <i>Eleutheropolis</i>	2	0
Site of <i>Mareshah</i> .		

(Hebron to Beit Jibrin, 6 h.)

Ajlûn, <i>Eglon</i>	3	30
Um Lâkiâ, <i>Lachish</i>	0	45
Umeir	0	45
Ghuzzeh, GAZA	3	0
Total	18	45

through deep glens, and skirts the sides of rounded hills, as it works its way toward the plain. Occasionally we get glorious views down long ravines, of which the bright sea forms the background, melting away into the horizon. The heights on every side are crowned with gray ruins and half-deserted villages, whose venerable names carry us back to the days of the old prophets. Among the most conspicuous of these is Jedûr, situated on the crest of a high ridge to the southward—in which we recognise the *Gedor* of the mountains of Judah. (1 Chron. xii. 7.) Jeb'ah, on its conical hill in Wady Musurr, is also visible in the same direction, but much nearer. This is the *Gibeah* of Josh. xv. 57. On this route the peculiar features of the "hill-country of Judæa" are seen to the greatest advantage. Here are the rounded hills encircled by rings of gray limestone—natural terraces which once supported the little belts of corn, the rows of figs and olives, and the ranges of vines, in those prosperous ages when Palestine was "a land of corn and wine, of oil-olive and honey." (2 Kings xviii. 32.) Now industry is unknown, and nature has resumed her sway. The corn-fields, the vineyards, the fig and olive groves—all are gone, except little groups round the inhabited villages; left as if to prove what the country might be. During spring hill and vale are covered with thin grass and aromatic shrubs, mixed with a profusion of wild flowers that give a brilliant colouring to the landscape; but in autumn the rocky hills swell out in empty, unattractive barrenness.

In about 4 hrs. we reach a little village called 'Allâr el-Fôka, "the Upper 'Allâr," situated on the side of a ridge looking down upon a glen that runs off to the N.W. Below it is 'Allâr es-Sifla (the lower), with a large, old, ruined church, solidly built. On the top of a high hill about $\frac{1}{2}$ h. N. by W. is the large ancient village of Beit 'Atâb, the capital of the district. It commands an extensive view towards the S. and W. From it can be seen in a deep valley the ruins of 'Ain esh-Sheems, the an-

cient *Bethshemesh*, 5 m. W.; and also Sûr'ah, standing conspicuously on the crest of a ridge 2 m. N. of the latter; in which we recognise the *Zorah* of Scripture, the birthplace of Samson.

In 20 min. more we come to a ruined khan, with the remains of a little modern hamlet beside it. From hence the Sultân runs down a glen called Wady el-Khân into the great Wady Musurr, 2 m. below: and crossing the latter, it goes on in a direct line to Beit Jibrîn, less than 4 hrs. distant. Following the Sultân for a few minutes, we turn to the rt. along the ridge, and in $1\frac{1}{2}$ h. reach Beit Nettîf, situated on a rocky crest. The view from this village is extensive and in the highest degree interesting. The mountains of Judah are seen melting gradually down into a belt of dark-brown hills, and then into the broad plain of Philistia. Away on the N. is Wady Surâr, a continuation of Beit Hanîna, opening out from among the hills; and here, close on the S., is Wady Sumt, a continuation of Musurr. Beyond the latter, on the W. and S., is the hill country, in distinction from the higher mountain range behind. "It is the middle region between the mountains and the plain, stretching far to the N. and S., except where interrupted by a ridge beyond the Surâr. This region is for the most part a beautiful open country, consisting of low hills, usually rocky, separated by broad arable valleys, mostly sown with grain, as are also many of the swelling hills. The whole tract is full of villages and deserted sites and ruins, and many olive-groves appear around the former." From Beit Nettîf a great number of villages and ruins are in view; among which not less than ten bear ancient names. The traveller will do well to select an intelligent man from the crowd of white-turbaned elders and lazy-looking youngsters that gather round him; and to get him to point out the positions of such Scripture localities as are visible. On the N. he will thus be shown Zanû'a, the *Zanoah* of Josh. xv. 34; Sûr'ah and 'Ain esh-

Shems, already referred to as the ancient *Zorah* and *Bethshemesh*; Tibneh, behind the hill farther to the l., in which we recognise the *Timnath* of Dan, the city of Samson's wife, to which he *went down* from *Zorah*; Yarmûk, about 1 m. W., identical with the *Jarmuth* of the plain of Judah (Josh. xv. 35); the green truncated cone away beyond it, called Tell *Zakariya*, is the site of the *Caphar Zacharia* mentioned by Sozomon in the region of Eleutheropolis, and probably also of the still more ancient *Azekah* (Josh. xv. 35); Shuweikeh in the vale below us on the S.W., is unquestionably the *Shochoh* where the Philistines assembled to fight against Judah; and Wady es-Sumt, beside it, is the valley of *Elah*, where David slew Goliath. (1 Sam. xvii. 1, 2.) Among the mountains on the E. are still seen *Gibeah* and *Gedor*, above referred to.

We may pitch our tents here and contemplate at leisure every feature of this interesting country—fixing upon the mind scenes hallowed by the patriotic devotion of Samson and David. A most interesting day's excursion may also be made from this village through the country of Samson's boyhood and the scene of most of his exploits. The following itinerary may serve as a guide; while a full description, with historical notices, will be found in Rte. 17. *Jarmuth* 20 min.; *Bethshemesh* 1 h.; *Zorah* about 1 h.; Tibneh, *Timnath*, about 1½ h.; from the latter place we may turn up Wady es-Sumt, following the footsteps of the fugitive Amorites, and passing on our way the probable sites of *Azekah* and *Makkedah*, where Joshua hanged their 5 kings. (Josh. x.—see Rte. 10, and also below.) From hence we ascend the valley of *Elah* to Beit Nettif again.

From Beit Nettif the baggage can be sent direct to Beit Jibrin, 3 hrs. distant, while the traveller makes a long détour down the valley of *Elah* to Shuweikeh (*Shochoh*), Tell *Zakariya* (*Azekah*), and Tell es-Sâfieh, which I consider to be the site of the long-lost *Gath*, the city of Goliath. A smart

ride of 5½ hrs. will take in the whole; thus leaving ample time for an examination of the various ruins.

SHOCHOH and the VALLEY OF ELAH.—Leaving Beit Nettif, we descend into Wady es-Sumt by a path which winds among groves of olives; and in 20 min. reach the bottom of the valley, here about 1 m. wide, filled with fields of grain, and shut in on each side by moderate ridges. Its direction is here about N.W., but a little farther down it sweeps round gently more to the northward. Through its centre winds a broad torrent-bed, dry during summer, but thickly covered with round pebbles; its banks are fringed with shrubbery, among which grow the *sumt* or *acacia* trees, that give the valley its name.

Turning down the valley, and riding for some 20 min. among the corn-fields by the side of the torrent-bed, we observe upon the left bank, nearly ½ m. above us, a kind of natural terrace covered with green fields (it was in spring I saw it), and dotted with gray ruins. This is Shuweikeh, the *Socoh* of the plain of Judah, mentioned in connexion with Jarmuth, Adullam, and *Azekah* (Josh. xv. 35); and according to Jerome situated 9 m. from Eleutheropolis on the way to Jerusalem. Another reference to *Socoh* (or *Shochoh*) enables us to determine the ancient name of this fine valley, and proves it to be the scene of one of the most romantic stories in Scripture—the combat between David and Goliath. The 17th chap. of 1 Sam. should be read carefully on the spot; and we can thus see how graphic and how true are the descriptions of the sacred historian.

“Now the Philistines gathered together their armies to battle, and were gathered together at *Shochoh*, which belongeth to Judah, and pitched between *Shochoh* and *Azekah*. 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." The positions of the opposing armies can here be seen at a glance. The Philistines were ranged along the side of the ridge on which the ruins of Shochoh stand, not far from that place, but extending from it towards Azekah, which I would identify with Tell Zakariya, the conspicuous truncated hill 2 m. to the N.W. on the same side of the valley. The Israelites under Saul occupied a good position on the opposite ridge. Between the two armies was the valley, then called *Elah* from its "Terebinth" trees, and now *Sumt* from its "Acacias." Down the l. bank strode the haughty Goliath, one of the last of that race of giants that had long been the terror of the Israelites. His polished armour and brazen shield and helmet glittered in the sunbeams as he advanced across the valley. The eyes of all Israel were upon him, when day after day for 40 days he cried to the trembling troops above, "I defy the armies of Israel; give me a man that we may fight together." At last David arrived in the camp with a supply of provisions for his three brothers, who were soldiers of Saul. He heard the defiance of Goliath, and resolved to meet him. His brothers very naturally sneered at his presumption; and even Saul tried to dissuade him with kind words—"Thou art not able to go against this Philistine to fight with him; for thou art but a youth, and he a man of war from his youth." But he was neither daunted nor discouraged; he felt that a greater than man was on his side. He even refused proffered armour and weapons; and with his sling and his staff and his shepherd's bag he came fearlessly down the hill-side. Reaching the dry torrent-bed, he carefully selected five smooth stones and put them in his bag; the traveller will still see that he had ample choice. Thus equipped he advanced to meet his foe. It was an anxious moment for the Israelites. The chances of armour, weapons, experience, bodily strength, were all against their champion. There was

not perhaps a single heart that throbbed calmly, save his who, to all appearance, was in greatest danger. "Am I a dog?" said the Philistine, looking at David's boyish face and simple equipments, that thou comest to me with staves?" "I come to thee," replied the youth, "in the name of the Lord of Hosts, the God of the armies of Israel, whom thou hast defied." The result is well known. Goliath fell, his brain pierced by a stone from the shepherd's sling. His own sword was employed to behead him, and was laid up as a trophy in Israel for many a year afterward. When the Philistines saw that their champion was killed, they were seized with a sudden panic and fled. The Israelites raised a shout of triumph, and immediately started in pursuit. It was no regular retreat, like that of a modern army which has suffered a repulse—such things were unknown then, as they are unknown now among undisciplined troops. It was a rout; a complete *saute qui peut*—every one making for his own city. The Philistines seem to have been chiefly from Gath and Ekron; or at least these were the strong cities to which they fled for safety. They were both, as we shall see, in the same direction (N.W.); and the Israelites followed closely, cutting them down to their very gates. (1 Sam. xvii.)

Our route now leads us nearly along the track of the fugitive Philistines. A ride of $\frac{1}{2}$ h. down the green valley of Elah brings us to the base of a singular hill, forming one of the most striking features in the whole district. Its sides are very steep, but everywhere cultivated in little narrow terraces that encircle them like stairs; the top is flat, and seems partly artificial. The delicate green of the grain and grass during spring contrasts well with the dark brown copse of the lower hills and ridges around. The hill rises abruptly on the left bank of the valley, its base even projecting into it, and causing a graceful curve. This is *Tell Zakariya*, and, as I stated above, may probably

be the site of the ancient city of AZEKAH. The Philistines encamped on the ridge between Shochoh and Azekah, having the valley of Elah in front of them. The site of Shochoh is known, the valley of Elah is known too; there cannot, therefore, be a doubt that it was along the ridge on the left bank of Wady es-Sumt that the Philistines took up their position. And here, on that ridge, about 2 m. from the ruins of Shochoh, is a hill, evidently the site of an ancient city. The name, it is true, is not the same; but we might easily suppose the Hebrew *'Azekah* changed in time into the more familiar *Zakariya*. Azekah was one of the strongest cities in this region, being able to withstand for a time the power of the Babylonians. (Jer. xxxiv. 7.) Tell Zakariya, if fortified, could be defended by a handful of men against an army.

The ascent is somewhat steep and difficult; but the glorious view amply repays one. The whole valley of Elah is before us, emerging from the dark mountains of Judæa on the S.E.; sweeping along in graceful green curves past the base of the hill at our feet; and then onward to the N.W., till it opens out into the great plain. Just at the north-western base of the tell is the head of another valley, separated from Wady es-Sumt by a low narrow wooded ridge. This valley, green and beautiful as its sister, winds away westward, past the very conspicuous hill called Tell es-Sâfieh, 3 m. distant, on the side of the plain. The summit of Tell Zakariya is a flat area about 200 yards in diameter, now cultivated, but encumbered here and there with old stones and rubbish. On the northern side of the hill a little below the summit are some ruins and caves, such as are met with at almost all the ancient sites in this region.

The identification of Azekah enables us to fix the scene of another very remarkable event in Jewish history. After defeating the Amorites at Gibeon, Joshua pursued them down the pass of Bethhoron, and along the borders of the plain "to Azekah and

Makkedah." (Josh. x. 10.) Hotly pressed by the Israelites, the fugitives seem to have made for *Jarmuth*, the nearest of the five allied cities. It is yonder on the top of the ridge, about 2 m. E. of where we stand. They had got up this valley of Elah as far as Azekah and Makkedah. Here the 5 kings, wearied by the long pursuit, and seeing the foe close behind them, were unable to ascend the hill to Jarmuth, and therefore hid themselves in a cave at Makkedah. The site is unknown, but it could not have been far distant from Azekah. On the rt. bank of Wady es-Sumt, about 1 m. above the tell, is a ruin called el-Klédiah, answering to the position, and bearing some resemblance to the name, of *Makkedah*. Joshua shut up the cave, placed a strong guard over it, and then followed the Amorites to the very gates of their fortified cities. Returning to Makkedah, the Israelites encamped there, and we may safely assume that their camp was pitched in this valley of Elah. The 5 kings were brought out of the cave, hanged on 5 trees, and their dead bodies thrown back into the cave again. (Josh. x. 16-27.) Makkedah was afterwards captured and its people exterminated. From thence the Israelites marched to Libnah, a site still unknown, but apparently on the borders of the plain to the S.W.

About 2½ m. S.-by-W. of Tell Zakariya, among the low dark hills, is the small village of *Deir Dubbân*, "the Convent of the Fly," beside which are some remarkable caverns. S. of the village are several irregular pits 15 to 20 feet deep, with arched passages in their sides leading into large circular chambers excavated in the chalky rock, varying from 10 to 20 ft. in diameter, and having high domed roofs, with an aperture at the top to admit the light. "These apartments," says Dr. Robinson, "are mostly in clusters, 3 or 4 together, communicating with each other. Around one pit towards the S.W. we found 16 such apartments thus connected, forming a sort of labyrinth. They are all hewn very regularly; but many are

partly broken down; and it is not impossible that the pits themselves may have been caused by the falling in of similar domes. Some of the apartments are ornamented, either near the bottom or high up, or both, with rows of small holes or niches, like pigeon-holes, extending quite around the wall. In the largest cluster, in the innermost dome, a rough block of the limestone has been left standing on one side, 10 or 12 ft. high, as if a rude pulpit or a pedestal for a statue. In the same apartment are several crosses cut in the wall; and in another of the same suite are several very old Cufic inscriptions, one of which is quite long. These caves ought to be carefully searched for inscriptions; and all found, in whatever character, ought to be copied. The probable origin and object of such remarkable excavations I shall refer to below in connexion with Beit Jibrin, which is about $1\frac{1}{2}$ h. S. of Deir Dubbân.

Descending from Tell Zakariya westward, we pass through the olive-groves which surround the little village of Ajjâr; and then turn to the rt. into the green valley above referred to. Down this we wind through verdant corn-fields, having on each side low ridges and rounded hills, thickly covered with dark brown shrubbery. The wady widens as we advance; the little hills become still less; and the great plain in front, at first seen like a vista, gradually opens up. In about 1 h. 20 min. we reach Tell es-Sâfieh.

Tell es-Sâfieh, GATH.—This conspicuous tell stands on the side of the plain of Philistia—the *Shephelah* of the Bible (Deut. i. 7; Josh. x. 40, xv. 33, &c.; where it is translated “the Vale,” or “Valley”)—which extends westward to the sea; while eastward are the low dark hills that run along the base of the mountains of Judah. The tell is irregular in form, its summit rising about 100 ft. above the ridge that joins it on the E., and perhaps 200 over the plain that sweeps

its western base. On the top are the foundations of an old castle, and among them a modern wely; and members of hewn stones may be seen built up in the walls of the little terraces along the sides. On the N.E. is a projecting shoulder, 50 or 60 ft. lower than the summit; its sides, which seem to have been scarped, break down in a steep smooth declivity to the valley along which we came from the E. Here too are traces of old buildings; and here is situated the modern village, which extends along the whole northern face of the tell to another rocky projection on the W. In the walls of the houses are many old stones, and two limestone columns still stand away at the western extremity. Around the sides of the hill, especially on the S., I observed many large cisterns hewn in the rock. The view from the summit is most extensive. The whole plain is before us, running away in gentle undulations far to the N. and S., patched with large green fields of waving corn and red fallow land; with here and there a little gray village, and oftener a desolate ruin. On the S.W. the white downs of Gaza and Ascalon mingle on the horizon with the glittering waves of the Mediterranean. On the W. is the little hill of Ashdod, dark with olive-groves; farther to the rt. is Ekron; and farther still, far beyond it, the white tower of Ramleh. The mountains of Judæa rise up on the E., in dark, broken masses. Almost every peak is crowned with village or ruin, whose name carries us away thousands of years back.

A careful examination of the commanding position of this tell, of the ruins still existing upon it in spite of the industry of the peasants, and of the large subterranean reservoirs, shows that it is not only a site of high antiquity, but of great strength and importance. It is such a position, in fact, as would form, when fortified, the key of Philistia. Yet the name suggests no place of note; except indeed we adopt the supposition of Dr. Robinson, that it bears some relation

to the valley of *Zephathah*, where Asa defeated the army of Zerah the Ethiopian. (2 Chron. xiv. 10.) During the time of the crusades Tell es-Sâfieh became celebrated. About the year 1138, shortly after the rebuilding of the old castle of Beit Jibrîn, king Fulco erected on this hill a fort to check the forays of the Muslem garrison of Ascalon. It became known among Franks by the name of *Blanchegarde*. It was captured and dismantled by Saladin in 1191; but Richard of England rebuilt it the following year. The plain around it was the scene of many of those "moving incidents," and "hairbreadth 'scapes" which invest the life of Richard with all the charms of romance. On one occasion, on the eve of St. Thomas, he started from Ramleh with a feeble escort and rode across the plain towards this castle. Saladin had, at nearly the same moment, despatched 300 of his choicest troops to the same place; and the king by the merest accident escaped falling into their hands. On a subsequent occasion, as he was wandering over the country between Blanchegarde and Gaza, he was attacked suddenly by a large party of Saracens; after a terrible struggle, during which many of his assailants were cut down, he succeeded in disarming 5 and marching them off prisoners. About the same time he went to pass the night in a neighbouring village, with a few faithful followers. After they had retired to rest the place was surrounded by the enemy. Richard was the first to leap from his bed, and, only taking time to grasp sword and shield, attacked the enemy, killed 4 of them, and captured 7! These little incidents make the country round this old fortress classic ground to the English traveller.

But Tell es-Sâfieh has a higher claim upon our attention than all "that romance of many-coloured life which Fortune pours round the Crusaders" could give it. A careful examination of the several passages of Scripture in which the royal city of GATH is mentioned forces me to the conclusion that its site must be looked

for near this spot, and it is, therefore, highly probable that it stood on this very hill. Gath occupied a strong position (2 Chron. xi. 8) on the border between Judah and Philistia (1 Sam. xxi. 10; 1 Chron. xviii. 1); and from its strength and resources, forming the key of both countries, it was the scene of long and bloody struggles, and was often captured and recaptured. (2 Chron. xi. 8, xxvi. 6; 2 Kings xii. 17; Amos vi. 2.) We learn, too, that it was not far from Socoh and Adullam (2 Chron. xi. 8), and that it stood on the way leading from the former towards Ekron; for when the Philistines fled on the death of Goliath, Saul pursued them "by the way of *Shaaraim*, even unto Gath and unto Ekron." The Philistines probably fled down the very valley through which we have come from Tell Zakariya; it was their natural route from the ridge on which they were encamped to the *Shephelah* ("valley") and to Ekron. (1 Sam. xvii. 1, 52.) These various notices combine in pointing to Tell es-Sâfieh as the site of Gath. And there is still another passage of Scripture history also tending to the same conclusion. When the *Ark* was captured by the Philistines it was taken to the Temple of Dagon at Ashdod; but the inhabitants, when smitten with the plague, sent it to Gath; and the Gittites, for a similar reason, forwarded it to Ekron. (1 Sam. v.) These facts show that Ashdod, Gath, and Ekron were not far distant from each other; and probably that Gath was nearer Ashdod than any of the other royal cities. Now Ashdod is about 10 m. W. of Tell es-Sâfieh, and Ekron the same distance N. by W. of the latter. The statements of most of the early geographers as to the position of Gath are not only confused but contradictory, probably in some measure owing to the fact that there was more than one place of the same name. But there is one very clear and definitive notice given by Eusebius, and translated without comment or change—an unusual thing—by Jerome. It is as follows: "Gath, from which the Anakim and Philistians were not ex-

terminated, is now a village seen by such as go from Eleutheropolis to Diospolis, at about the fifth milestone." (Onom. s. v. *Geth*.) The road from Eleutheropolis, now Beit Jibrîn, to Diospolis or Lydda, must have passed some distance to the E. of this tell, which would be distinctly seen on the left at about the 5th m., just as Eusebius says.

The ravages of war to which Gath was so often exposed appear to have spoiled it, at a comparatively early period, of its former glory, as it is not enumerated by the later prophets along with the other royal cities of Philistia (Zeph. ii. 4; Zech. ix. 5, 6). It is familiar to us, however, from childhood, as the home of Goliath (1 Sam. xvii. 4), and the scene of one of the most romantic incidents in the life of David, which will be read here with new interest (1 Sam. xxi. 10-15). When David fled from Saul at Gibeah, he went first to the high-priest Abimelech at Nob, and got from him a supply of food and the sword of Goliath. Continuing his flight, he rashly came to Gath, Goliath's own city, in the hope, doubtless, that he would not be recognised; and that, as a fugitive from Saul's court, he would be welcomed. The Philistines knew him at once, and his fate appeared to be sealed. David, however, among other qualities, was an accomplished actor. Perfect coolness and fertility of resource, in circumstances of the most imminent danger, were prominent characteristics of his mind. On hearing the accusation of the Philistines, "he feigned himself mad in their hands." He "scrabbled on the doors of the gate, and let his spittle fall down upon his beard," something like a modern *Derwîsh*. Madmen are privileged in the East now, just as they appear to have been then. David's acting saved his life; and, embracing a favourable opportunity, he fled to the cave of Adullam. One sees how easy it was to escape when once without the walls of this border city. The wooded hills and secluded valleys adjoining it on the E. afford a ready asylum to the fugitive. A few years later David

returned to this city; but he was then so formidable, either as friend or foe, that the Philistine princes thought it most politic to grant him an asylum among them; and accordingly they gave him the town of Ziklag, situated somewhere southward, on the borders of the desert (Josh. xv. 21, 31; Neh. xi. 28). His residence in their land gained him many friends, even among his hereditary foes, who were true to him when his own son rebelled; and there are few more striking examples of devoted attachment in the page of history than that of *Ittai the Gittite* (2 Sam. xv. 19-22).

From Tell es-Sâfieh we turn southward to Beit Jibrîn. The road is somewhat rough and rugged—now crossing low stony ridges darkened with bush and bramble, and now winding through little valleys and basins green with corn. Here and there, in the limestone rocks, are the dark openings to immense caves, generally resembling those above described at Deir Dubbân. 50 min. bring us to *Dhikrîn*, a poor village, situated on the side of a shallow wady, among bare, smooth rocks. Security has evidently been studied more than beauty or convenience in the site, for there are green vales and smooth slopes not far distant. Fig and olive trees are here abundant; but the most interesting objects are the enormous caverns—one sees them on every side; and in riding along, the ground has that dull hollow sound which indicates that all below is excavated. Just on the N. of the village a number of these subterranean chambers have been converted into cisterns, which now afford an abundant supply of water to the inhabitants and their flocks. On a high bank on the S. side of the village is a little round tower, very rudely built of large rough stones, with loopholes: this is the citadel of *Dhikrîn*, and, humble as it seems, it has stood more than one hard siege. In the summer of 1856 it was the scene of a contest which, for determined gallantry, would do honour to any land. While almost the whole

male population were employed in gathering in their harvest on the distant plain, a party of some 50 Tiâhah Arabs, half on dromedaries and half on horses, attacked the village. The shepherds had seen them in the distance, and had just time to hurry their flocks in among the narrow crooked lanes and little courts of the houses. They themselves, 9 in number, rushed into their tower, unslung their long guns, and prepared for defence, while the women and children took refuge in a large cavern adjoining. The approach to the village is difficult for horsemen; but the Arabs advanced, sure of an easy prey. A shot from the tower struck their leader, and, though the wound was but slight, he was obliged to retire. Others advanced to the same spot, but one of their horses was shot dead. They now went round to the E. side, where the ground is comparatively good, and approached in a dense body; but a well-directed volley was poured in among them, and several horses and men were brought to the ground. Again and again they came on, but the shepherds received them with such a sharp fire that in the end they retreated as if determined to abandon the enterprise. The few shepherds raised a shout of triumph; and the women, rushing out of the cavern, joined them with their shrill cries; but it was not long till every cry and shout was hushed to silence. The Arabs were observed deliberately to dismount from their horses and dromedaries, and picket them beyond the range of musketry. The wounded were brought in and left with a few others as guards. The old matchlocks—for some 12 or 15 of the dromedary men carried these weapons—were fresh primed. After a brief consultation they formed themselves into 2 divisions—one took the road to the village, and the other, and much the larger, went round by the E., evidently with the intention of attacking the little tower. The shepherds saw all this, and made ready for a bold defence. The women cheered them, and some 8 or 10 of the strongest filled their aprons with stones and threw them

into the rude citadel; then running down to a neighbouring house, they armed themselves with clubs, shovels, and whatever other weapon came to hand, and afterwards joined the men. There was now a moment of intense anxiety. The Arabs were seen to crawl along under shelter of rocks, and banks, and bushes; but at last, on a given signal, they rose up and rushed towards the tower, firing their matchlocks as they advanced. Not a shot was heard in return till the whole body were within 20 yds. Then 5 of the shepherds fired and 5 of the Arabs immediately fell; the others stopped, and in a moment were saluted by a shower of stones from the women: they turned to fly, but their leader, drawing his sword, urged them forward. On reaching the side of the little fortress 3 more shots were poured in among them with deadly effect. The leader, however, scaled the rude wall, and was in the act of drawing a pistol to fire down on those within, when a woman felled him to the earth with a blow of a club. Another Arab, equally courageous, shared the same fate, and the rest fled in disorder. The other band had in the mean time penetrated the village, and were driving off the flocks; but a few shots dispersed them too, not however until in revenge they had fired 2 of the houses. The bold-hearted women now ran out of the cave and tower, and, heedless of random shots poured in upon them from a distance, succeeded in extinguishing the flames.

Beit Jibrin, ELEUTHEROPOLIS, OR BETHOGABRIS, is 1 hr. 10 min. from Dhikrin. The village is situated in a little nook in the side of a long green valley which lies shut in by low hills and ridges, partially covered with dark copse. The ancient ruins are of considerable extent: they consist of the remains of a strong fortress, standing within an irregular enclosure encompassed by a massive wall of large squared stones uncemented. A greater part of this outer wall is completely ruinous; but the N. side, which

skirts the bank of a little ravine, is still several feet high. Along it on the inside, toward the W., is a range of vaults, with round arches, of the same age as the wall itself. They are now nearly covered up by accumulations of rubbish, though some of them are occupied as stores and even dwellings. The length of this enclosure is about 600 ft., and its breadth was perhaps the same. Within the area thus formed are the ruins of a castle of the same date, but subsequently repaired. An Arabic inscription over the gateway bears the date A.H. 958 (A.D. 1551). The castle is near 200 ft. square. The whole interior is filled with arches and vaults—some of them now inaccessible from the vast masses of superincumbent ruins. Along the S. side are the walls and part of the groined roof of a fine old chapel. Several marble shafts and huge heaps of hewn stones encumber the interior and the surrounding area. The houses of the village lie close to the castle on the W. and S., extending 200 or 300 yds. up the declivity formed by the junction of the ravine from the E. with the main valley which runs nearly from S. to N. A few of the houses are large and substantial, belonging to a celebrated family of sheikhs called Beit 'Azâzeh. This family ruled the district for centuries, but were greatly humbled by Ibrahim Pasha in consequence of their connexion with the rebellion of 1834. The weakness of the Turkish government is now giving them an opportunity of regaining their influence, and sad complaints were made to me, during the present year (1857), of their rapacity.

Going up the ravine eastward for 200 yards or so, we find other massive foundations along the S. bank; and a beautifully built well, apparently of the Roman age, opposite them on the N. bank. It still contains water, though at a depth of 60 or 70 ft.—whether spring or rain water I did not learn.

Such are the remains of the old city itself; but we have other antiquities before us far more interesting. The main valley, as has been stated, comes

down from the S. between low ridges of soft limestone, which here and there rises in white masses over the dark shrubs. The bottom is covered with green fields, dotted with venerable olives. A guide from the village will conduct us a few hundred yards up this valley, and then point out on the western bank the entrance to some most remarkable caves—unique in character, and unequalled in extent by any in Syria. They bear some resemblance to those at Deir Dubbân, described above; but they are much larger, and of more careful workmanship. "Besides domes," says Dr. Robinson, "there are here also long arched rooms, with the walls in general cut quite smooth. One of these was nearly 100 ft. in length; having along its sides, about 10 ft. from the floor, a line of ornamental work like a cornice. On one side lower down were two niches at some distance apart, which seemed once to have had images standing in them; but the stone was too much decayed to determine with certainty. These apartments are all lighted by openings from above. The entrance to the whole range of caverns is by a broad arched passage of some elevation, and we were surprised at the taste and skill displayed in the workmanship." On the opposite side of the valley, a little higher up, we come to others still more extensive—occupying, in fact, almost the whole interior of the ridge. Here are long ranges of vast bell-shaped chambers—some of them 70 ft. in diameter and 60 high—connected by arched doorways, and winding subterranean passages. A few are entirely dark; but most of them are lighted by a circular aperture at the top. Side chambers, like galleries, may occasionally be seen, opening high up in the wall, and pierced with arched recesses like those of an ancient tomb. In one cave is a small fountain, with two short Cufic inscriptions beside it; and in another I saw on the domed roof figures and rude characters *apparently resembling* those of the Sinaitic inscriptions; but the light was too dim to copy them. At

one place the roofs of a range of them have partially fallen in, breaking down here and there the thin rocky partitions. The appearance of the caves here is singularly wild and grand—huge fragments of arched rock stretching out far overhead from the sides, as if upheld by some unseen hand—jagged fissures and breaks through which the sunlight streams, veiled here and there by the branch of a tree or long straggling brambles—vistas, long and gloomy, through arched door and broken wall. Virgil might have taken them as models for his caves of Æolus.

Leaving these, and passing the narrow openings of others, we go on to a picturesque ruin, situated near the head of the valley, about 1 m. from Beit Jibrin. This is the Church of St. Anne. Only the eastern end now stands, including the niche of the great altar and that of a side chapel; but the entire foundations can be traced. The style of architecture is chaste and massive. In the rocks around are immense caverns, similar to those already described; and in the bottom of the valley are the prostrate ruins of a small village.

Just opposite the Church of St. Anne, on the W. side of the wady, is a white tell, in shape a truncated cone, regular in outline, as if formed—as is probable—by the hand of man. It is evidently an ancient site, and we accordingly proceed to examine it. The easiest way is round the head of the valley; and here we find another remarkable set of caverns, now converted into cisterns, and filled with good water. Beyond these, at the foot of the tell, are rock-tombs, one of which is 50 ft. long and 20 wide, with ranges of recesses on each side for bodies. The tell is composed of soft cretaceous limestone; its flat top is about 200 yards in diameter. In several places round the sides are foundations of hewn stones, and other traces of old buildings, among which we observe the entrances to *immense caverns which occupy the whole interior of the hill.* The following account of those to which we enter on the W.

side is given by Dr. Robinson: "Lighting several candles, we entered by a narrow and difficult passage from a pit overgrown with briars, and found ourselves in a dark labyrinth of galleries and apartments, all cut from the solid rock, and occupying the bowels of the hill. Here were some dome-shaped chambers as before; others were extensive rooms, with roofs supported by columns of the same rock left in excavating; and all were connected with each other by passages apparently without order or plan. Several other apartments were still more singular. These were also in the form of tall domes, 20 ft. or more in diameter, and from 20 to 30 high; they were entered by a door near the top, from which a staircase cut in the same rock wound down around the wall to the bottom. We descended into several of the rooms; but found nothing at the bottom and no appearance of any other door or passage. We could discover no trace of inscriptions; nor anything, indeed, which might afford the slightest clue for unravelling the mystery in which the history and object of these remarkable excavations are enveloped." There are several other clusters opening from the S. and E. sides, which I partially explored; though, not having a thread, which is essential to one's safety amid such a labyrinth of passages and doors, I was afraid to penetrate to the end of any of them. These are unquestionably the most remarkable excavations in Syria; and almost rival the Catacombs of Rome. They are wholly different in style and form from the rock-tombs of Jerusalem and the grottoes of Petra. It is to be hoped that some patient antiquary will ere long undertake the task of a thorough exploration; and, perhaps, bring to light some relic or inscription tending to clear up their origin and history. After a few words on the history of Beit Jibrin, and this singular tell, I shall state the most probable theory as to the origin of these caverns.

The *history of Beit Jibrin*, when compared with that of other sites of

far less note around it, may be regarded as modern. *Betogabra*, "the House of Gabra or Gabrael," was the original name, and is first mentioned by Ptolemy in the beginning of the 2nd centy.; and again in the *Peutinger Tables* somewhat later. Its new name, *Eleutheropolis*, "Free City," first occurs upon coins in the time of Septimius Severus (A.D. 202-3). That emperor, during his visit to Palestine, conferred important privileges on several cities; and this was one of the number. Eusebius is the first writer who mentions Eleutheropolis; which was in his time the capital of a large province, and one of the most flourishing places in Palestine. It was the seat of a bishop, and was so well known as to be taken as a central point from which the positions of more than 20 other towns were determined. *Epiphanius*, the author of the work 'De Ponderibus et Mensuris,' and one of the most energetic opponents of the heresies of Origen, was born in a village 3 m. from this city, in the beginning of the 4th centy., and is hence often called an Eleutheropolitan. In the year 796, little more than 1½ centy. after the conquest of Syria by the Muslems, Eleutheropolis, hitherto so prosperous, was razed to the ground and left completely desolate. The Greek language now gave place to the Arabic; and Eleutheropolis lost its proud name and its prouder rank together. Like so many other cities, the old name, which had probably never been lost by the peasantry, was revived among writers; and we thus find *Beigeberein*, or some form like it, constantly in use after the 8th centy. In the 12th centy. the Crusaders found the place in ruins, and built a fortress on the old foundations to check the incursions of the Muslem garrison of Ascalon; the remains of this fortress, and the chapel connected with it, are those above described. Its defence was intrusted to the Knights Hospitallers. After the fatal battle of Hattin, and the capture of Ascalon by Saladin in 1187, Beit Jibrin fell into the hands of the Saracens. It was

retaken by king Richard of England, and remained 50 years in the hands of the Franks. It was finally subdued by Bibars; and has since, like 1000 other places, crumbled to ruin under the blight of Mohammedan rule.

Two traditions have found a "local habitation" at Beit Jibrin. The first is that which places here the miraculous fountain which sprang from the *jaw-bone* Samson wielded with such success against the Philistines. (Jud. xv. 14-20.) Antoninus Martyr in the 7th centy. says the fountain of Samson was still pointed out at Eleutheropolis; and the tradition remained in the Greek Church, though the site of the city was forgotten. The other legend appears to be of an earlier date. In a life of Ananias, an alleged saint and martyr of the 1st centy., it is affirmed that he was first one of the 70 disciples; then bishop of Damascus, where he restored Paul's sight (Acts ix. 17); then a noted worker of countless miracles at this city of Eleutheropolis; and finally a martyr in Damascus.

Not far from Eleutheropolis was situated the ancient *Mareshah*, enumerated by Joshua among the cities of the plain of Judah (Josh. xv. 44), and subsequently fortified, with numerous others, by Rehoboam. (2 Chron. xi. 8.) Eusebius states that in his time its ruins were shown in the 2nd m. from Eleutheropolis. This fact has led Dr. Robinson to identify it with the singular tell near the Church of St. Anne, 1½ m. from the city. If this view be correct, then the valley leading up to it from Beit Jibrin must have been the scene of the great battle between the Israelites and Ethiopians. We read in 2 Chron. xiv. that Asa had an army of 580,000 men out of Judah and Benjamin; "and there came out against them Zerah the Ethiopian, with an host of a thousand thousand, and three hundred chariots; and came unto Mareshah. Then Asa went out against him, and they set the battle in array in the valley of Zephathah, at Mareshah." The vast army of Zerah was soon

routed, and the victorious Israelites pursued them to Gerar.

The *Caves*.—It appears from history that during the Babylonish captivity the Edomites overran and occupied the whole southern region of Palestine, which is for this reason frequently called by Josephus Idumea. Judas Maccabæus took from the Idumeans Hebron, *Marissa* (or *Mareshah*), and Ashdod; and John Hyrcanus, after again capturing Dora and Marissa, compelled the Idumean inhabitants to conform to the Jewish laws. Jerome calls the Idumeans *Horites*, and says they dwelt within the borders of Eleutheropolis. Now it is well known that the aborigines of Idumea proper were actually *Horites*, that is *Troglodytes*, "dwellers in caves," who, though subdued by the Edomites, continued to live among them, and apparently united with them, so as to form one people. Jerome further informs us that Idumea, under which name he includes the whole country from the plain of Philistia to the mountains of Edom, was full of habitations in caves—the people preferring them, both because of their security, and coolness during the heat of summer. Dr. Robinson suggests that the caves round Beit Jibrîn, Deir Dubbân, and other villages in this district, may have been the work of Idumean Troglodytes. This view attaches to these caverns still additional interest, connecting them with the excavations in the valley of Petra.

HEBRON TO ELEUTHEROPOLIS.

Some travellers may wish to make their way into Philistia by Hebron, and I shall, therefore, in this place trace the route from thence to Beit Jibrîn—the distance being 6 h. For the road from Jerusalem to Hebron, and a description of the latter town, see Rtes. 7 and 6.

There are two roads from Hebron to Beit Jibrîn—a northern passing near Terkûmieh, the ancient *Trico-*

mias; and a southern by Teffûh and Idhna. We shall take the latter, as the former will come in on the way from Hebron to Yâfa. (Rte. 18.) Leaving Hebron, we proceed nearly northward up the rich valley of Eshcol, still celebrated for its vineyards (Num. xiii. 23, 24); and leaving the venerable oak in a field to the rt. Ascending gently for 10 or 15 min., we reach the summit of a ridge, and one of the highest points in Palestine. Descending again gradually, the road to Terkûmieh branches to the rt., and we advance due W. to Teffûh, 1 h. 45 min. from Hebron. It is an old village with the shattered ruins of a fortress among the houses. It stands on the crest of a ridge, encompassed by olives and vineyards. On the N. and S. are deep, well-cultivated valleys, converging toward the W. and meeting at the distance of about 2 m. The name and position show this to be the site of *Beth-Tappuah*. (Josh. xv. 53.) About 3 m. S. by W. we can see from this spot a little *wely* crowning a rocky peak; its name is Neby Nûh, and it stands close to the village of Dûra, probably the *Adoraim* of the Bible, one of the towns fortified by Rehoboam. (2 Chron. xi. 9.) Josephus mentions it as one of the chief stations of the Idumeans during their occupation of southern Palestine; and as captured by Hyrcanus along with Mareshah. It was subsequently rebuilt and fortified by Gabinius, the Roman governor of Syria.

From Teffûh we descend by a steep zigzag path to the point where the two valleys meet. (1 h. 15 min.) A road comes down that on the left from Dûra, 1 h. distant, and another passes up that on the rt. to Taiyibeh, a village 45 min. off. The glen formed by the junction of the two is called Wady el-Feranj—a name probably borrowed from the Crusaders. It is a deep narrow ravine, with bold rocky banks. Passing down it for $\frac{3}{4}$ h., we emerge from the central mountain range of Judæa beside the little village of Idhna, which stands at their western base. Before us is the hill

country already referred to, stretching away in dark swelling ridges, and picturesque green vales, to the great plain of Philistia. Here as elsewhere it is studded with many villages and more ruins. Wady el-Feranĵ bends northward; and a smaller wady breaking down from the low ridge on the W. divides Idhna into 2 quarters and into 2 factions headed by 2 families of sheikhs, who often lead on their followers to bloody skirmishes. The old town of *Jedna*, mentioned by Eusebius, probably stood on the top of the hill above the northern quarter; and here Dr. Robinson picked up a handful of marble *tesserae*, such as is found in almost every ancient site in Palestine. *Jedna* was 6 Rom. m. from Eleutheropolis on the road to Hebron, and thus forms strong corroborative evidence of the identity of Beit Jibrin with the former city.

The road passes up the glen between the 2 rival quarters of Idhna; then across a low ridge; and then down over rocky ground into a little glen, through which it winds westward. In 45 min. a ruined village called Beit 'Alām occupies a low mound to the rt.; and soon after passing it we observe traces of an ancient road, and marks of terraces on the desolate hill-sides—telling a sad tale of former industry and populousness, and present desertion and neglect. In 45 min. more we enter the wady of Beit Jibrin, pass the old church of St. Anne, and soon reach the ruins of Eleutheropolis.

From Beit Jibrin to Gaza is a long stage, but, as the road is good and the plain level, we may easily ride it in 8 h. There are 2 routes as far as Bureir—the northern leading past *Zeitēh* (1 h. 20 min.), a small ancient village on the edge of the plain, and *Fāluĵeh* (1 h. 30 min.), a large prosperous village in the centre of a plain of great fertility, to *Bureir* (2 h. 10 min.); the southern by *es-Sukkariyeh*. There is little difference in

the length; but as the latter takes us past the sites of *Eglon* and *Lachish*, we shall follow it.

From the valley of Beit Jibrin the road crosses a series of low hills and ridges, in a south-western direction, and in 1 h. 10 min. passes the small village of el-Kubeibeh, situated on a barren stony tell to the left. For another hour the country continues rocky and undulating; and then we emerge on the great plain; it is not so fertile, however, at this place as it is farther N. round the singular isolated hill of 'Arak el-Menshiyeh, which we see in the distance. In $\frac{1}{2}$ h. more we come to the deserted village *es-Sukkariyeh*, "the Sugary,"—a name which seems to imply that the sugarcane was at one time cultivated here; it has, doubtless, taken the place of some more ancient appellation, for there are, in and around the village, foundations of large hewn stones, fragments of marble columns, and a Corinthian capital—all pointing to an age of prosperity. It occupies the site probably of some of those old cities of the plain (*Shephelah*) mentioned in the book of Joshua (ch. xv.). 50 min. from *es-Sukkariyeh* is 'Ajlan, a shapeless mass of ruins covering a low round hillock. The name and position identify it with EGLON, which Joshua captured, and afterwards gave to the tribe of Judah. (Josh. x. 36, xii. 12, xv. 39.)

Riding on over the plain $\frac{3}{4}$ h. more, we reach *Um Lākieis*. Here is a low flat hill covered with heaps of stones, with here and there the fragments of a marble shaft. At its south-eastern base is an old well, now nearly filled with rubbish—watering-troughs and pieces of columns lying in confusion round its mouth. The name calls to mind another ancient city frequently mentioned in Scripture history. After the defeat of the Amorites at Gibeon, Joshua, as we have seen above, pursued them to Azekah and Makkedah: from the latter place he marched upon *Libnah* and took it; and from *Libnah* he passed to *Lachish*, "and

encamped against it and fought against it; and the Lord delivered Lachish into the hand of Israel. . . . And from Lachish Joshua passed on to Eglon, and all Israel with him. . . . and they took it the same day." From Eglon he continued his triumphant march to Hebron. (Josh. x. 29-36.) This passage seems to me sufficient to show that the present Um Lâkis is, as the name would suggest, identical with the ancient Lachish. If we admit the identity of Ajlân with Eglon, the other cannot well be denied; and in several other passages of Scripture Lachish and Eglon are mentioned in such a way as shows that they were not far apart. (See Josh. x. 33-35, xv. 39, xii. 11, 12.) Dr. Robinson, indeed, objects to this identification, chiefly upon two grounds: *First*, because Lachish must have been a place of great strength, and there are here no traces of such fortifications as might be supposed sufficient to resist for a time at least the Assyrian army. (2 Kings xviii. 14.) But it must be remembered that for *twenty centuries* or more Lachish has been a ruin; and it has long been the practice in this land to use ruins as quarries. I would refer in reply to the case of Ashdod, which stood the longest siege on record, and yet now it has no more traces of fortifications than Um Lâkis; and to that of *Jotapata* (Rte. 23), which was strongly fortified in the 1st cent., and yet does not retain a trace of its fortifications now. *Second*, because Eusebius and Jerome place Lachish "seven Roman miles from Eleutheropolis towards the south." The words of Eusebius, however, are not "towards the south," but "southward on the way to Darum" — *πρὸς νότον ἀπιόντων εἰς τὸ Δαρῶμαν*; and Jerome's words are simply, *in septimo milliario ab Eleutheropoli euntibus Daroman*. (Onom. s. v. *Lachis*.) The name Darum is applied by both these authors to a district in the S.W. of Palestine. During the Crusades there was a fortress erected on the ruins of a very old Greek convent called Darum, on the coast, a few miles S. of Gaza. It will thus be seen that the *direction* of Um Lâkis from Eleu-

theropolis corresponds to Eusebius's statement. The distance, it is true, is much greater; but the numbers in the *Onomasticon* are often inaccurate.

Lachish was fortified by Rehoboam (2 Chron. xi. 9), and was afterwards besieged by the Assyrians under Sennacherib. It was while the Assyrian army lay before Lachish, and the neighbouring city Libnah, that the remarkable events recorded in 2 Kings xviii. 13-37, and xix., occurred. Then Hezekiah sent to Sennacherib the humble message—"I have offended; return from me; that which thou puttest on me will I bear." 300 talents of silver and 30 talents of gold were demanded. The royal treasures were emptied; the doors and pillars of the Temple were stripped; all that could be gathered was sent to Sennacherib; but he was not satisfied. Three of his generals were sent to Jerusalem to demand immediate, unconditional surrender; the speech of Rabshekah, one of the three, is well known; but his blasphemy, joined to Hezekiah's prayers, saved Israel. Hezekiah prayed, "Lord, bow down thine ear, and hear the words of Sennacherib, which hath sent him to reproach the living God." His prayer was answered. That very night the "angel of the Lord smote in the camp of the Assyrians an hundred fourscore and five thousand." The plain near Lachish was the scene of that fearful act of judgment; and here we will read with mingled awe and admiration Byron's noble ode:—

"The Assyrian came down like the wolf on the fold,
And his cohorts were gleaming in purple and gold;
And the sheen of their spears was like stars on the sea,
When the blue wave rolls nightly on deep Galilee.

"Like the leaves of the forest when summer is green,
That host with their banners at sunset were seen;
Like the leaves of the forest when autumn hath blown,
That host on the morrow lay wither'd and strown.

"For the Angel of Death spread his wings on the blast,
And breathed on the face of the foe as he pass'd;
And the eyes of the sleepers wax'd deadly and chill,
And their hearts but once heaved, and for ever were still!

"And there lay the steed with his nostril all wide,
But through it there roll'd not the breath of his pride:
And the foam of his gasping lay white on the turf,
And cold as the spray of the rock-beating surf.

"And there lay the rider distorted and pale,
With the dew on his brow, and the rust on his mail;
And the tents were all silent, the banners alone,
The lances unlifted, the trumpet unblown.

"And the widows of Asher are loud in their wail,
And the idols are broke in the temple of Baal;
And the might of the Gentile, unsmote by the sword,
Hath melted like snow at the glance of the Lord."

From Um Lâkis we continue our course nearly due W. across the plain to Bureir (45 min.), a large flourishing village. It has a good well and a large open tank; the water is raised by a wheel similar to those so common in Egypt. Several palm-trees and a few willows here relieve somewhat the bleakness of the scenery; and these, with the activity that prevails, and the signs of industry in the fields and gardens, give a look of prosperity to the place. Wady Simsim, which drains the whole district round Eleutheropolis, winds across the plain a little to the S. of the village; it is a broad depression, with a narrow, dry torrent-bed, deeply furrowed in the soil, running through its centre. Our road now takes a south-westerly direction along the rt. bank of the wady till we get opposite the village of Simsim (35 min.), where we cross the torrent-bed. This village stands amid a little grove of trees, about $\frac{1}{2}$ m. N. of the road. In $\frac{1}{2}$ h. from Simsim Nijid is a few hundred yards on our l.—a small wretched-looking hamlet, built

on the side of a low bleak ridge. In another $\frac{1}{2}$ h. Wady Simsim—here 1 m. in breadth—sweeps round to the rt., and, passing Dimreh and Deir Ethneid, seen away in front, continues its course through white sandy downs to the sea near Ascalon. Our road, still going S.W., crosses the low broad ridge on the S. bank of the wady, and descends gradually to Beit Hanûn (55 min. from Nijid). This little congregation of mud hovels is surrounded by a few gardens with formidable fences of prickly pear, and is garnished with a more than ordinary profusion of squalid women and naked children, who seem to spend most of their time dabbling like ducks in a large tank of muddy water. The whole scene painfully reminds one of the valley of the Nile. We now cross diagonally another wady or depression, which declines northward and joins the Simsim near Deir Ethneid. Luxuriant corn-fields line its banks, extending southward as far as we can see. We soon leave it, however, and enter among the sand-hills and olive-groves of Gaza—the latter the largest and richest in Palestine, and only surpassed in Syria by those of Beyrout and Damascus. In 1 h. 10 min. from Beit Hanûn we pitch our tents beside the ancient city.

GAZA, now called *Ghuzzeh*, is a town of some 15,000 Inhab., of whom from 200 to 300 are Christians and the rest Mohammedans. It is situated about 8 m. from the sea, with an intervening belt, some 2 m. wide, of naked hills of drifting sand. On the S.E. and N. are extensive gardens hedged by prickly pear, and abounding with apricot, mulberry, and palm trees. The rich soil, too, gives splendid crops of melons, cucumbers, and other vegetables. On the N. and N.E., beyond the gardens, is the olive-grove above referred to. On the E. a low line of bare hills—they might almost be called mounds—divides this fertile tract from the great plain; and the highest point is crowned with a wely called Mukâm el-Muntâr. The traveller should not fail to visit this

wely, as it is only $\frac{1}{2}$ h.'s walk from the town, and it commands a noble view of the whole surrounding country. From the summit the eye takes in at a glance the straggling town below, stretching out its suburbs among verdant orchards; the white sandy downs beyond, threatening to swallow up in their resistless progress all vegetation and all life; and the sparkling Mediterranean away on the horizon. On the S. is seen the road to Egypt—trodden by the Pharaohs thousands of years ago—running on, a white meandering line, till it disappears in the scarcely distinguishable Wady Sheri'ah. This wady we can trace by the occasional mounds on its banks, and the dark depressions of its bed, far across the desert toward *Beersheba* from which it comes; and we remember that in the fine pasture-lands along its side the patriarchs Abraham and Isaac fed their flocks, as the Bedawin do still, while they pitched their tents at Gerar. (Gen. xx. 1-16; xxvi. 1, 17.) The adventurous explorer, who would undertake a journey along it from the sea to *Beersheba*, could scarcely fail to discover the site of the old city of *Abimelech*; for a celebrated monastery stood on the spot so late as the middle of the 5th centy., and its ruins cannot altogether have disappeared. On the E. and N.E. spreads out the broad undulating plain, patched with green and red in the foreground, but dissolving into a uniform gray in the distance, and backed on the horizon by the blue mountains of Judæa. There can scarcely be a doubt that this is the hill to the top of which *Samson* carried the gates of *Gaza*. (Jud. xvi. 1-3.)

The town itself looks like a collection of large villages that chance had placed near each other. The nucleus stands on a broad-topped low hill, which constitutes a kind of "West End," containing the *Serai*, the *Great Mosk*, the government offices, and the houses of the chief citizens—all stone buildings, *once* substantial and in repair, though no one can tell how long ago. On the S.E. is a large suburb,

more densely populated than the hill; on the S.W. is a smaller one; and on the N. is another still smaller. All these are of mud architecture, differing in nothing from the villages of the surrounding plain, except that here and there there is a large *mosk* and *minaret*. The hill seems to be composed in a great measure of *rubbish*, the *débris* of ancient structures; even now much of it is covered with irregular heaps, amid which we meet with broken arches, pieces of walls, and heavy masses of solid masonry. The whole eastern side of the hill, in fact, is thus encumbered, with the exception of 2 or 3 little patches now converted into gardens. The great *mosk* stands nearly in the centre of this hill, and is distinguished by its tall octagon *minaret* and peaked roof. It is the only building in *Gaza* either historically or architecturally interesting. It was originally a Christian church, founded, says tradition, by the empress *Helena*, and dedicated to *St. John the Baptist*. The interior is divided into nave and aisles by ranges of *Corinthian columns*; and there is a clerestory also supported by columns. The length of the building is 110 ft.; and the recess for the altar is 20 more. Like some other ancient churches in this country it faces the N. On the W. side an additional low aisle has been added in an inferior style of architecture.

The present town has no gates, no fortifications, no defences of any kind; and yet from its position one would think it had more need of them than any other place in *Syria*. It is not only a frontier town; but being situated on the borders of the desert, it is open at any moment to a *Bedawy raid*. Yet it never suffers; and the secret of its safety is just this—the inhabitants are themselves half *freebooters* half *receivers*, whom the *Bedawin* deem it more politic to conciliate than to plunder. That the city had once gates we know, and tradition still points out the position of one of them, said to be that whose doors, posts, and bars *Samson* carried off on his shoulder; it is on the E. side,

below an old burying-ground. Not far from it is a *Mukâm* in honour of Samson, which the Muslems say is also his tomb. Toward the S. is another spot called *Bâb ed - Dârôn*, doubtless from the ancient fortress of that name on the road to Egypt.

Some suppose that the ancient city of Gaza stood considerably nearer the shore than the present site; and Strabo says it was only 7 stadia from the sea. Jerome, too, tells us that scarcely a vestige of *old Gaza* remained in his time, and that the town then existing was built in a different place. But the historical evidence scarcely goes the length of proof. Cities have changed their places, Tyre for instance; and the advance of the shifting sands may have driven Gaza eastward. The following remarks of Dr. Keith upon this subject are worthy of special attention. "In less than a mile from the present town, on a direct line towards the sea, the sand commences and all vegetation ceases. For more than a mile and a half in the same direction the whole space is covered with sand, and in every hollow innumerable diminutive pieces of pottery and marble are spread over the surface. About twelve years ago attempts were made in various places to cultivate the sand, and hewn stones were everywhere found, where the ground was dug for planting trees, near to the old port, and between it and the modern town. Passing along the shore to the south, we came to the remains of an old wall, which reached to the sea. Ten large massy fragments of wall were imbedded in the sand, or resting on it. At the farther distance of about two miles are fragments of another wall. Four intermediate fountains still exist, nearly entire, in a line along the coast, which doubtless pertained to the ancient port of Gaza. For a short distance inland the débris is less frequent, as if marking the space between it and the ancient city; but it again becomes plentiful in every hollow. About half a mile from the sea we saw three pedestals of beautiful marble. And many stones had been taken to Gaza

from a spot near the sea, where an attempt had been made to form a garden; but where the trees were again partly buried in the sand. Holes are still to be seen from which hewn stones have been taken; and the former secretary of Ibrahim Pasha at Gaza stated that all the way between the present town and the sea hewn stones of various sizes had been taken out of the sand, and carried to Gaza for building."

Gaza is one of the oldest cities in the world. It ranks along with Damascus, Sidon, and Hebron. Even before Abraham left his father-land Gaza stood on the southern border of Canaan. (Gen. x. 19.) The aboriginal inhabitants—*Avim* or Hivites of the family of Canaan (Deut. ii. 23; comp. Josh. xiii. 3, and Gen. x. 17)—were dispossessed by the Caphtorim, an Egyptian tribe allied to the Philistines. (Gen. x. 13, 14; with Deut. ii. 23.) It subsequently became one of the 5 royal cities of Philistia, and the home of a family of giants, descendants of Anak, whose formidable stature and warlike character alarmed the Hebrew spies, and spread dismay through the whole host of Israel. Joshua extended his conquests to Gaza, but did not subdue this remarkable people. "There was none of the Anakims left in the land of the children of Israel: only in Gaza, in Gath, and in Ashdod there remained." (Josh. xi. 21, 22.) The city was afterwards taken by the tribe of Judah (Jud. i. 18); but the warlike Philistines soon recovered possession, and in their turn subdued and enslaved the Israelites. After 40 years of oppression (Jud. xiii. 1) Samson appeared as the champion and avenger of his people; and the tragic close of his eventful life has given Gaza an imperishable fame. We have all read it many a time in childhood; and we will now read it on the spot with a fresh interest, as given in Jud. xvi. 21-31.

When poor Samson was betrayed by the incomparable duplicity of Delilah, the Philistines "put out his eyes, and brought him down to Gaza."

Here the blind captive—crushed in spirit by the memory of his wrongs—was bound with fetters of brass, and set to grind in prison; an office so menial in the East that none but women will perform it. But the day of vengeance came ere long. The whole nobility of Philistia assembled in the great temple of Dagon to offer sacrifices of thanksgiving for the fall of their most powerful foe. When their hearts were merry they called for Samson to give them sport. He came—the poor blind giant—his heavy fetters clanking as he was led in by a little boy. The temple was full; 3000 men and women turned their eyes upon him. He could not see their exulting looks, but the scornful laugh and triumphant shout rent his very heart. “O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes.” Such was his affecting, earnest petition. Then seizing the two pillars that supported the temple, “he bowed himself with all his might,” and in a moment the 3000 spectators were buried beneath its ruins. “So the dead which he slew in his death were more than they which he slew in his life.”

The next important event in the history of Gaza is its siege and capture by Alexander the Great. It was then garrisoned by a force of Arab mercenaries under the command of an eunuch called Batis. The Greek engineers confessed themselves unable to invent engines sufficiently powerful to batter its massive walls. Mounds of earth were raised on the S. side of the town, and battering rams placed on these were directed against the upper part of the ramparts. But the garrison made a vigorous sortie, burned the engines, routed the besiegers, and were only checked by Alexander in person at the head of his choicest troops. In his action the king received a severe wound in the shoulder, which well-nigh terminated his career. During his slow recovery the engines that had been used at the siege of Tyre

were sent for. A mound of greater breadth and height was then heaped up; and after nearly 4 months' toil a practicable breach was made. The besiegers rushed in; thrice were they driven back with fearful slaughter; but at last numbers prevailed and the city was won. The brave defenders, however, knew not how to surrender—they fought till not a man remained.

The position of Gaza on the military road between Syria and Egypt often exposed it to the calamities of war. To the Egyptians it was the key of Palestine—to the Syrians it was the key of Egypt. It was twice laid in ruins during the 1st centy. before our era; but it soon rose from its ashes. A Christian church was early established in it; yet a majority of its inhabitants long retained their idolatry, for in the 5th centy. there were still 8 temples dedicated to the worship of heathen deities. By the influence of Eudoxia, wife of the emperor Arcadius, a Christian bishop received a commission to destroy them all, and was, besides, furnished with means to erect a magnificent church, which was dedicated in the year A.D. 406. This is probably the same building now used as the great mosque.

In the year 634 Gaza was captured by the Muslims; and it has become celebrated in Arab history as the birthplace of esh-Shâfâ'y, the founder of one of the most distinguished Mohammedan sects. The crusaders found the city entirely ruined and deserted; and in 1152 they erected a fortress on the hill, the defence of which was intrusted to the Knights Templars. Towards the close of the 12th centy. it again fell into the hands of the Arabs, and its history since that time presents nothing of interest.

The modern town has a brisk trade, being in the caravan route to Egypt, and the rendez-vous of the whole Arab tribes of the desert of et-Tih. The bazaars are well supplied with the necessaries and even the luxuries of Arab life.

Ancient Gaza had a port called *Majuma*, some few traces of which may still be seen along the shore. Its inhabitants were in the early ages of Christianity bigoted idolaters; but they were all converted to the true faith in the reign of the first Constantine, who for this reason bestowed upon the place special privileges, constituted it a separate independent city, and called it after his own name, *Constantia*. His chief object in freeing it from the jurisdiction of Gaza was to release it from the control of heathen rulers. In the time of Julian the Apostate the people of Gaza reasserted their authority, and appealed to the Emperor, who, of course, decided in their favour. The old harbour has now completely disappeared, being covered up by the drifting sands. The coast is open, the water shallow, and the anchorage bad; and no small boat can approach the shore except in the calmest weather.

A recent attempt was made to establish consular agencies for the European powers at Gaza; but the fanatical inhabitants tore down the flags, and though a British war-steamer appeared on the coast no impression was made.

ROUTE 15.

GAZA TO EL-ARISH AND CAIRO.

	H.	M.
Gaza to Khan Yûnus	6	0
Reifah, <i>Raphia</i>	1	0
El-'Arish, <i>Rhinocolura</i>	9	0
Musr, CAIRO (about)	65	0
Total	81	0

This route was formerly much frequented by travellers as the shortest and easiest way from Syria to Cairo, and *vice versa*. Now, however, it is almost wholly abandoned. When one can go from Yâfa to Alexandria by steamer in from 30 to 40 hours, and from thence to Cairo in 6, it would be folly to undertake a fatiguing and uninteresting journey of some 250 m. across the desert on camel or donkey back. Some may still feel inclined to follow the Syrian coast as far as the *river of Egypt*; and even to go on to the ancient Pelusium, the proposed mouth of the *proposed canal*. For such I insert an itinerary as far as El-'Arish, referring them to the *Hand-book for Egypt* as their guide thence to Cairo, or wherever else they may wish to go.

On leaving Gaza the road runs S.W., parallel to the coast, and in about $1\frac{1}{2}$ hr. crosses Wady Sheri'ah. Another $1\frac{1}{2}$ hr. brings us to *Deir el-Belah*, "the convent of the dates," a small village situated near the shore, and surrounded by well-watered gardens. This is probably the site of the fortress *Dârôn*, which was built by the crusaders on the ruins of a Greek convent of the same name. The name probably comes from the Hebrew *Darôm*, "the south," which Eusebius and Jerome apply as a proper name to the S.W. section of Palestine. 3 hrs. farther is Khan Yûnus, beautifully placed amid groves of trees and verdant gardens. It has a large khan solidly built, but sadly out of repair. It is supposed to occupy the site of the old city of *Jenysus*, mentioned by Herodotus as on the coast not far from the borders of Egypt (iii. 5). An hr. beyond Khan Yûnus are the ruins of *Raphia*, now Reifah, amid sandhills close to the sea. *Raphia* figured in the wars between the Ptolemies and the Seleucidae, and is referred to by Josephus as the first station in Syria at which Titus rested when on his way to besiege Jerusalem. The *Itinerary of Antonine* places it 22 Rom. m. S. of Gaza.

From these ruins the caravan road continues along a dreary undulating plain, separated from the sea by bare sandhills, and extending eastward far away into the great desert of et-Tih. After 9 hrs. weary march we cross Wady el-'Arish, the ancient *Torreus Egypti*, and tread the soil of Egypt. Before us is the village and fort of el-'Arish, known of old as *Rhinocolura*.

Mejdel forms the best camping-ground the first night; the baggage animals can be sent direct to it, while we gallop round to the ruins of Ascalon. The plain of Philistia is infested by Arab tribes; but they are not often troublesome to the traveller. The best guide is one of the mounted "Irregulars," whom the Governor of Gaza will appoint, on application being made by the dragoman; he is known to the Bedawin and villagers, and, in addition to pointing out the road, often saves one from annoyance and insolence. A *bakhshish* of a dollar a day is usually given. . . . Be it noted, that the above itinerary is for unencumbered cavaliers, and not for baggage-mules.

In going from Gaza to Ascalon we ride back along the avenue of olive-trees to the top of the low sandy ridge that separates the gardens of the town from the great plain; and then turn to the l. out of the road by which we came from Beit Jibrin (Rte. 14). The sandy downs are now on our l., still scantily covered with olive-trees and straggling tufts of long thin grass. On the rt. is a shallow wady, or rather depression, filled with corn-fields. In an hr. from Gaza, Beit Hanûn is $\frac{1}{2}$ m. on our rt. The path now sweeps along the side of a dry torrent-bed, deeply furrowed in the sandy soil, to where it falls into Wady Simsim. The wady is here deep and narrow, with a dry gravelly bottom; and is spanned by a good modern bridge. Soon after crossing it we reach Deir Ethneid (40 min. from Beit Hanûn), situated in the midst of a low rich section of the plain, and embowered in fig-orchards and huge hedges of cactus. From hence we ascend, after crossing another torrent-bed, to a less fruitful district, with low naked ridges to the rt. and l. Leaving the little dreary-looking village of Beit Jer'ja $\frac{1}{2}$ m. to the rt., we ride on to *Burbârah*. This is a large prosperous village, with a fine moak, trim gardens, and well-stocked orchards. But it is lamentable to see how fast the drifting sand is approaching it, and how gardens, orchards,

ROUTE 16.

GAZA TO ASCALON, ASHDOD, EKRON,
LYDDA, AND JERUSALEM.

	M.	N.
Gaza to ASCALON	3	40
Mejdel, <i>Migdalgad</i>	0	45
Esdûd, <i>Ashdod</i>	1	50
Yebna, <i>Jabneh</i>	2	40
'Akîr, <i>Ekron</i>	1	20
Ramleh	1	25
Ludd, <i>Lydda</i>	0	40
Beit 'Ur el-Foka, <i>Upper Bethhoron</i>	4	30
Jerusalem	4	30
Total	21	20

This is a route of great interest. It carries us the whole length of Philistia, and through its three remaining royal cities—Ascalon, Ashdod, and Ekron—besides a number of its principal villages. The road is good, the plain level, and we can thus get over the ground, now and again, at a round canter. There is life and pleasure in thus riding, independent of the excitement of strange scenes and time-worn ruins. Lydda can be reached in 2 days; and then a "long pull" on the third will bring us to Jerusalem. Mej-

olive-groves—everything, in short—are being swallowed up by this irresistible destroyer. Here and there are trees in full foliage—some standing in holes like huge cups, wrought in the sand by the wind that sweeps beneath their branches—others with the trunk and lower branches completely buried, and the whole top dusted with sand, like trees at home after a snowstorm—others again with little pyramids over them, and nothing to show that these are the tombs of living trees except one or two delicate green twigs that project from the mass. It was almost affecting, as I passed through this place last year, to see an old man shovelling back the fresh-blown sand from a cucumber-bed, and erecting a temporary barrier of bushes, so as to let him get this last crop from the doomed soil. On the W. of the village nothing is visible but the naked, white sand-heaps, reminding one of snow-wreaths on an Alpine plateau. On the E. all is verdure, green cactus-hedges, green fig-orchards, green olive-groves, and green fields away beyond them. Among the lanes of the village, and especially beside the mosk, are some little shafts of grey and white marble, probably rifled from the palaces of Ascalon. Indeed in every village of the plain one meets with these marble columns—now forming the kerb-stones of wells, now the thresholds of diminutive mosks, and often lying almost without use or object. They are the gravestones of Philistia's grandeur.

At Burbârah we leave the main road, which runs on along the fertile plain in a north-western direction, keeping considerably E. of Mejdal, and touching our route again at Esdûd. Near this road, about 1 m. from Burbârah, is a small village called Jÿyeh; and $\frac{1}{2}$ hr. beyond it, more to the eastward, is Beitîma. Our path turns to the N.W. along the border of the sandhills, with an olive-grove on the rt., which once stretched far to the l. also, as we can see by the half-buried trees near us, and the tombs of others beyond them. In 25 min. we come to

Nalieh, a poor hamlet built on a rising ground on the E. side of a low narrow plain which appears to be sometimes flooded in winter. A ride of 10 min. across the plain, and 20 min. more over the broad ridge of sand, brings us to the gate of Ascalon.

ASCALON, in Arabic *'Askulân*.—The ruins of this ancient city occupy a splendid site in the form of a Roman theatre, facing the Mediterranean. Along the shore runs a line of bold cliffs nearly 1 m. in length, and varying from 50 to 80 ft. in height. The ends are connected by a ridge or bank of rock which sweeps round inland in the form of a semicircle. Within the space thus enclosed stood Ascalon, and along the top of the ridge ran its walls. The ground sinks gradually for some 200 or 300 yds. towards the centre, and then rises again as gradually into a low broad mound, culminating at the sea. The walls are strangely shattered, and one wonders what mighty agency has been employed in their destruction. Huge masses of solid masonry, 10, 15, 20 ft. in diameter, are thrown from their places and lie in confused heaps on the sides and at the base of the rocky bank. The cement that binds the stones together seems as firm as the stones themselves; and thus the old battlements, instead of having crumbled to pieces as most buildings do, rest in immense disjointed fragments, which, had we power enough to move them, we might almost arrange in their places again. On the eastern side of the semicircle, at its apex, was the principal, perhaps the only, gate; and here is still the most convenient entrance. The path winds up through heaps of stones and rubbish, among which are great numbers of marble and granite columns; on the l. are the shattered walls of a large tower, still of considerable height, and affording from the top the best general view of the whole ruins. Clambering up the broken battlements, we have Ascalon spread out before us—no! not Ascalon, only the place where it once stood. About two-thirds of the site,

towards the N., is taken up with little patches of gardens, divided by rough crooked stone fences, and filled with vines, pomegranates, figs, and apricots, in addition to luxuriant beds of onions and melons. Scarcely a fragment of a ruin can be seen from this spot except the broken ridge of wall. As I sat here one morning last spring I counted 5 yokes of oxen ploughing, 2 drawing water for irrigation, and 28 men and women engaged in agricultural work, within the site! Such is now one section of Ascalon. The remaining portion is even more terribly fallen. The white sand has drifted over its southern wall, almost covering its highest fragments, and now lies in deep wreaths upon the ground within. The scene here presents such an aspect of utter desolation that it is painful to look upon it—old foundations of houses, palaces perhaps; and the little vines that men, still living, had planted over them, being alike swallowed up by sand. And the sand is fast advancing; so that probably ere half a century has passed the very site of Ascalon will have disappeared. How fearfully true are the words of Zephaniah, spoken 25 centuries ago, "ASHKELON SHALL BE A DESOLATION" (ii. 4); and the words of Zechariah too, "*Ashkelon shall not be inhabited!*" (ix. 5.)

A walk through the gardens and orchards that cover the site still serves to show us something of the former magnificence of the city. Proceeding from the gate towards the top of the central mound, now crowned with a ruinous wely, we observe traces of a street once lined with columns. At about 200 yds. we have on the l. a low area, partially excavated, around which are from 20 to 30 large granite shafts, and several smaller ones of marble; some of them nearly covered by the soil and stones. Not a solitary column stands upright, and not a building can be traced even in outline, though a few stones of a wall are here and there seen in their places. Deep wells are frequently met with, with kerb-stones of marble or granite; columns, mostly of granite, exist every-

where in vast numbers—scores of them may be seen projecting from the ruinous wall along the cliff over the sea, and some lie half buried in the sands below. Hewn stones are not so plentiful as one would expect. But this is explained by the fact that Ascalon formed the chief quarry from which the materials were taken to build the ramparts and adorn the mosks of 'Akka. The houses and walls of Yafa have also made large draughts on this place. And poor Lady Hester Stanhope, strangely enough, contributed to the work of ruin. Having heard or dreamt of some vast treasure buried beneath the old city, she got a firman from the Sultan, assembled a large band of workmen, and made extensive excavations; but the only treasure discovered was a portion of a theatre. Thus a variety of agencies have combined to render Ascalon "a desolation." There is a little village beside it; but not a single habitation within its walls.

The *history of Ascalon* is scarcely less interesting than that of its sister Gaza. It was one of the royal cities of the Philistines when the Israelites entered Palestine. Being allotted to Judah, it was captured by that tribe, but only held a few years (Josh. xiii. 3; Jud. i. 18, iii. 3); and it seems to have remained during the whole period of the Jewish monarchy in the hands of its original possessors. (1 Sam. vi. 17; 2 Sam. i. 20.) Many prophecies were uttered against it, all pronouncing the same doom—*utter destruction*. (Jer. xlvii. 5, 7; Amos, i. 8; Zeph. ii. 4; Zech. ix. 5.) After the conquests of Alexander the Great it shared the fate of Phœnicia and Judæa, and being a strong maritime city, near the borders of rival kingdoms, it was the scene of many a bloody battle—sometimes falling into the hands of the Ptolemies, and sometimes passing over to the Seleucidæ. From an early period Ascalon was the seat of the worship of *Derceto* or Syrian Venus; a goddess supposed to personify the passive principle of nature. She was represented under the form of a fish with a woman's

head; and was, doubtless, a female counterpart of the Scriptural *Dagon*. (Jud. xvi. 23; 1 Sam. v. 2.) Diodorus Siculus gives a romantic account of the origin and peculiar form of this goddess. A beautiful young lady of Ascalon had been indiscreet in her amours, and through shame and vexation threw herself into a lake near the city. The kind goddess of love, pitying her sorrows, converted her into a fish, leaving the head alone in its original form. She was then deified, or sainted, and made the special protectress of Ascalon. Through respect to their mistress the inhabitants ever after abstained from the use of fish as an article of food, and even rendered them divine honours. The temple of this goddess was on one occasion plundered by the Scythians during an invasion of Palestine; and in consequence of the sacrilege the whole female portion of their posterity were punished, as Herodotus tells us, with a loathsome disease. Ascalon it seems was famous for its *onions*, of which Pliny and other ancient authors speak in high terms; and our English word *scallion*, or *shal-lot*, is only a corruption of the Latin *Ascalonia*. It is singular too that onions are still largely grown even on the very site of Ascalon, and are widely celebrated for their superior flavour.

Herod the Great adorned the city with baths, porticoes, and fountains; and after his death his sister Salome resided there in a palace her brother had built. Ascalon suffered greatly during the wars between the Jews and Romans; for its inhabitants were noted for their hatred of the Jewish nation—a feeling they probably inherited from their Philistine forefathers. On one occasion 2500 Jews were massacred in the city in cold blood. From the 4th to the 7th centy. Ascalon was the seat of a bishopric; and during the wars of the Crusades it was among the most important cities in the country, and was often lost and won by Christian and Muslem. When Jerusalem was taken by Godfrey in 1099, the Fatimite Khalif of Egypt assembled his forces and marched

into Syria to annihilate the infidels who had dared to pollute the sacred soil of the faithful. He encamped in the plain before the walls of this city; and was soon joined by multitudes from Damascus and other parts of Syria, who forgot petty rivalries in their hatred of the common foe. The little Christian army heard the news in Jerusalem; and on bended knees before the Holy Sepulchre they uttered the noble prayer—"Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: Wherefore should they say among the people, Where is their God?" Then seizing their arms, they marched down the mountain glens, and desfiled into the plain. 1000 horse and 9000 foot constituted the whole force of Godfrey. Chance threw in their way the immense flocks and herds of their enemies, who, it seems, had come up in Bedawy style; capturing these, they continued their march. When the Muslem army saw them in the distance, followed by droves of oxen and camels, they thought the whole were soldiers, and that Allah had for some reason or other brought all the infidels on earth against them. Panic-struck by such an awful visitation, they fled without striking a blow, leaving camp, baggage, and arms as spoils to the Christians!

For 50 years after the rest of Palestine had yielded to the arms of the Crusaders the strong walls of Ascalon bade defiance to every assault. At last, under Baldwin III., in the year 1152, the Christians encamped before it, determined on victory at whatever price. William of Tyre gives a graphic description of the city, and a minute account of the siege. The king, the patriarch, the archbishops of Tyre, Cæsarea, and Nazareth, ranged their followers along the walls, while a fleet attacked it from the sea. 2 months had already been spent in hard but fruitless labour, when the approach of Easter brought numerous pilgrims to Palestine from every country of Europe. The conquest of this city, however, was deemed of still greater importance than the

observance of the feast. A royal decree prohibited the departure of any Christian from the country until Ascalon had fallen. All who could bear arms were gathered to the spot. Every seaworthy ship was assigned its station opposite the port. Towers were erected from which English archers galled the garrison; and engines constructed which threw ponderous stones into the heart of the city. The most heroic efforts were made to carry the place by storm. But all in vain. For 2 months the besieged shouted back defiance from the walls. Accident at last opened a way to victory. The Muslims, having resolved to destroy a tower of the enemy from which the deadliest projectiles were thrown into the city, filled the whole interval between it and the wall with wood, mixed with pitch, oil, and other combustible matter; and then fired it. When the flames were at their height the wind rose and drove them during the whole night against the wall. Just before dawn a section of the ramparts thus heated fell with a tremendous crash. A practicable breach was thus made, and the Templars claimed the honour of first mounting it. Clad in their armour, and covered with their shields, they rushed over the smoking ruins; but they were met by courage no less fierce than their own, and not a man of that gallant band escaped. The city was still in a condition to make its own terms; and its defenders left it with all the honours of war.

The achievements of *Richard Cœur de Lion* form another interesting episode in the history of Ascalon. Saladin's accession to the throne of Damascus revived the waning glory of the Crescent; and Ascalon like other cities of Syria soon yielded to his arms. In the year 1191 Richard landed in Palestine. After the capture of Acre he led his followers to the recovery of the sea-coast. A march of 100 m. from Acre to Ascalon was a great and perpetual battle of 11 days. It was only by demolishing the fortifications of this city that Saladin prevented the English monarch from the immediate occupation of one of the strongest

places in the land. Even this, however, did not fully accomplish his purpose; for the crusaders at once resolved to rebuild the walls; and it adds no little interest to the spot that some of those crumbling ramparts we here see around us were erected by the hands of our ancestors and countrymen. "All engaged in the work," says Geoffry de Vinsauf; "princes, nobles, knights, esquires, and retainers, might be seen tossing the stones from hand to hand. There was no distinction made between priests and laymen; nobles and plebeians, princes and servants, all worked alike." The progress made was wonderful. 53 of the highest and strongest towers had been levelled with the ground; 5 of which had originally been named, as tradition affirms, from their founders. The first and greatest was called *Ham*, from the son of Noah, who it seems was the builder of Ascalon. The next was the *Maidens' Tower*, because it was the work of certain young ladies of the city, who desired thus to gain the favour of the 30 sons of their prince. The soldiers built the *Tower of Shields*; the criminals the *Bloody Tower*; the sailors the *Admiral's Tower*; and the sons of Ishmael the *Bedawin's Tower*. The activity of Richard and his followers soon restored these towers to their original strength; and thus did English workmen raise Ascalon again from its ruins. But the days of its prosperity were drawing to a close. Its fortifications were completely destroyed by Sultan Bibars in the year 1270. It still continued to harbour a feeble garrison till the beginning of the 17th cent., when it was abandoned, and has ever since remained *without an inhabitant*. (Zech. ix. 5.)

For the History of Ascalon consult *Relandi Palaestina*; Ritter's *Erdkunde*; Will. Tyr. *Hist.*; and Geoff. de Vins. *Itin.*

Without the walls of Ascalon on the N.E. are beautiful gardens and orchards, filled with figs, apricots, and lemons; with beds of cucumbers, melons, and especially *onions*. The

thorn fences that enclose them are wreathed in spring with the delicate flowers of the convolvulus—red, pink, and white. Here and there, too, granite and marble columns, and fragments of ornamented friezes, are scattered about, giving additional interest to the beautiful scene. In the midst of these gardens, 100 yds. or so from the walls, stands the little village of el-Jarah—the modern representative of the royal Ascalon. Soon after passing it we enter the white, bare, sandy downs; and in $\frac{1}{2}$ hr. reach the remains of Ibrahim Pasha's barracks. Large vaults, a few broken walls and foundations, now almost covered by the sand-drifts, are here, deserted and neglected, on the top of the low ridge. Descending from hence into a fertile vale, we enter rich park scenery, with clumps of olives, and straggling walnut and fig trees, tastefully scattered over undulations of corn. In 25 min. we arrive at *Mejdel*, one of the largest and most prosperous villages in the plain of Philistia. The scenery around it reminds one of the richest parts of England; but the palm-trees, and turbaned figures, and bright blue sky, speak of the East. The houses, chiefly of stone, are large and substantial; and the streets are wider than usual, and not quite so filthy. There is a well-stocked bazaar abounding with fruit and vegetables; and there is an air of industry and activity about the whole place that affords a pleasing contrast to the stagnated indolence of most of the villages of Palestine. The few columns and large hewn stones seen about the mosque and some of the houses may have been brought from Ascalon, though *Mejdel* is itself an ancient site. Its name and position serve to identify it with the *Migdalgad* of Joshua xv. 37, and the *Magdala* mentioned by Herodotus, where Pharaoh-Necho conquered the Syrians. (ii. 159.)

From *Mejdel* to the next village, *Hamameh*, a distance of 27 min., the road runs through olive-groves, the sight and shade of which are refresh-

ing to the weary sun-burnt traveller. The fields are here cultivated with skill and taste; and some of the melon and cucumber beds would not disgrace European gardeners. Looking away a few hundred yds. to the l., we see that this whole scene of richness and beauty is threatened with speedy destruction. The sands are advancing rapidly over the country. Large vineyards are there, in which nothing is seen but a few long straggling branches, still green, waving mournfully over a white desert—fig-trees deeply imbedded—long hedges of cactus almost covered up, and little lanes between, no longer needed. After passing the groves of *Hamameh* we enter an open plain, neither so fertile nor so well cultivated as that through which we have passed. The white downs are still close on our l., and here and there the path is thickly covered with loose sand. We here fall into the direct Gaza road, and after ascending a low ridge, from which we have an extensive view over the plain to the rt., *Esdud* appears before us, distant 1 hr. 23 min. from *Hamameh*.

Ashdod, now called *Esdud*, is a moderate-sized village of mud houses, situated on the eastern declivity of a little flattish hill. On approaching it from the S. we have in the foreground a miniature lake, 400 or 500 yds. in circumference—beyond it a large ruinous khan and a modern wely—beyond these, the hill, its southern face divided into a multitude of diminutive gardens with stone fences, that look like sheep-pens in the distance. Leaving the pond and khan on the l., we advance to the village itself over a naked slope of threshing-floors and brick-fields. The site is beautiful and commanding. Groves of olives, figs, and palms adjoin it on the E. and N., covering the sides of the hill, and stretching out along the undulating ground at its base. The plain, too, unfolds itself before us till it meets in the distance the dark mountains of Judæa—here and there villages and ruins among green corn-fields, or on gray basaltic mounds.

The village itself is entirely modern, and does not contain a vestige of antiquity; but in the old khan to the S.W. there is a granite column; and beside the little wely, near the khan, is a beautiful sculptured sarcophagus, with some fragments of small marble shafts. The whole southern side of the hill appears also as if it had been once covered with buildings, the stones of which are now thrown together in the rude fences. The khan is comparatively modern—certainly not older than that at Ramleh. Irby and Mangles tell a curious story of the villagers of Ashdod, which is illustrative alike of the feelings and the superstitions of the Muslem inhabitants of Syria. Some women brought to them a sick young man, under the impression, which is almost universal, that all Franks are either *hakims* or magicians. They at first assured the women they could do nothing for the youth; but the poor creatures still believed that it was the will and not the power was wanting to effect a cure. Seeing this, they gave them some balsam of Mecca, which the friars say is an antidote for all distempers. They expressed their gratitude and went away; but they "soon returned to beg some of our hair, saying that the smoke of Christian hair burnt while the medicine was warming would ensure a cure of the disorder." I have myself more than once heard the same statement; but accompanied with the assurance that *hair* had no virtue except the *head* was along with it.

Ashdod like Gaza and Ascalon was a royal city of the Philistines, and fell to the lot of the tribe of Judah (Josh. xiii. 3; xv. 47); but there is no evidence that it ever really came into their possession. The city is chiefly familiar to us as the place to which the *Ark* of the Lord was brought after its capture by the Philistines at the fatal battle of Aphek (1 Sam. v. 1). The temple of Dagon probably stood on the summit of the little hill. "The Philistines took the Ark of God, and brought it into the house of Dagon, and set it by Dagon; and when they of Ashdod arose early on the morrow,

behold, Dagon was fallen upon his face to the earth before the Ark of the Lord. And they took Dagon and set him in his place again." The triumphant song of the Philistines was soon turned into mourning. Dagon was thrown down and shattered before the Ark the second night also; and "the hand of the Lord was heavy upon them of Ashdod, and he destroyed them, and smote them with emerods." The broken idol might be easily repaired, but the pestilence none could stay. The Ark was, consequently, sent away across the plain to Gath. (1 Sam. iv. v.) 3 centuries afterwards Ashdod was dismantled by King Uzziah, who built some towns in the country round it (2 Chron. xxvi. 6); and at a still later period the prophets pronounced its sentence. (Amos i. 8; Zeph. ii. 4; Zech. ix. 6.) It is mentioned to the reproach of the Jews after their return from captivity, that they married wives of Ashdod; and that their children spoke a mongrel dialect. (Neh. xiii. 23, 24.) But the most remarkable historical fact connected with the city is the long siege it stood against Psammiticus, king of Egypt, who during a period of *twenty-nine years* invested it (about B.C. 650). This is the longest siege on record, far surpassing that of Troy. (Herod. ii. 157.) Ashdod was destroyed during the Jewish wars in the time of the Maccabees, but was again built by order of Gabinius, the Roman governor of Syria. It was included in the kingdom of Herod the Great, and was bequeathed by him to his sister Salome, who, as we have seen, resided in a palace at Ascalon. Among the Greeks and Romans the city was called *Azotus*; and it was here Philip the Evangelist "was found" after the baptism of the Ethiopian eunuch. (Acts viii. 40.) In the early centuries of our era Azotus became the seat of a bishop; and the see, after remaining dormant under the rule of the Saracens, was revived for a time by the Latin kings of Jerusalem.

Immediately on leaving Esdūd to proceed northward we enter one of

the richest sections of the whole plain—a depression, 2 to 3 m. wide, and extending far to the eastward, with a torrent-bed winding through its centre, deeply furrowed in the loamy soil. The fields of grain that clothed this valley were among the finest I had seen in Syria, rivalling even those of Baahan. It is everywhere cultivated; and there are 6 or 7 large villages in or beside it. About 2 m. E. of Ešdūd is one called Batāneh, and another bearing the same name stands 1½ m. or so farther E. Our path leads E. by N. through fields of corn to el-Burka (42 min.), a hamlet of mud houses, placed on the northern bank of the wady, and encompassed by cactus hedges of enormous size. Turning more to the N. we now ascend a long, bare, gentle slope—the white downs away on the l., and the green plain away on the rt.; but around us a barren, stony soil, that seems to have felt Philistia's curse—"O Canaan, the land of the Philistines, I will even destroy thee!" (Zeph. ii. 5.) From the top of the rising ground, about ¼ hr. after leaving el-Burka, we see a number of villages dotting the great plain eastward. One of these, about 2 m. distant, surrounded by olive-groves, is called Yazūr, and is doubtless the *Hazor* mentioned by Eusebius as a town of Judah, eastward of Ascalon. In the open plain, about 1½ m. S.E. of it, is Musmīyeh. Passing on for a weary hr. over bleak uplands, with a light scanty soil, and without a tree or rock to break the monotony, we arrive in Bushīt (or Abu Shīt?), a wretched collection of mud hovels, such as one would think the old prophet must have had before his mind's eye when he said, "The sea-coast shall be dwellings and cottages for shepherds, and folds for flocks." (Zeph. ii. 6.) And when one sees the half-naked, half-starved looking men, and squalid women and children, that lounge lazily in the dirt of these miserable villages, he cannot help recalling the words of Scripture—"A bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines." (Zech. ix. 6.)

On the N. of Bushīt is Wady Surār; here only a broad depression in the undulating plain, but having a rich deep soil. The torrent-bed that winds through it from the E. turns northward opposite Bushīt and makes a long sweep to the sea. From Bushīt the direct road to Ekron (distant 1 hr. 10 min.) turns to the rt., crossing the wady, and passing through a little village called Mughār, built on the southern declivity of a low ridge, in which are some "caves" that give the name to the village. Leaving this village about 1½ m. to the rt., we proceed along the plain (50 min.) northward to Yebna.

JABNEH, or *Jamnia*, now *Yebna*, is situated on a gentle eminence on the W. bank of Wady Surār, about 2 m. from the sea. Though the houses are modern, there are still some traces of antiquity remaining, the principal being the ruins of a ch., used in later times as a mosk. This is the site of the ancient city Jabneh, mentioned in the book of Chronicles (2 Chron. xxvi. 6) as taken by Uzziah along with Ashdod, and dismantled. The Jabneel of the northern border of Judah is also probably the same place. (Josh. xv. 11.) The name is not again found in Scripture, but it is frequently referred to by Josephus and other historians in the early centuries of our era. It became the seat of a Christian bishop, and also of a famous Jewish synagogue and school. The Crusaders believed it to be the site of Gath, and built on it a fortress called Ibelin.

From Yebna there is a direct road to Yāfa about 3½ hrs. distant. It leads northward diagonally across Wady Surār. This valley is the drain of the western section of the Judæan hills, almost from Hebron to Bethel. Wadys Musurr and Beit Hanīna, with all their tributaries, fall into it; and yet it is only a winter stream, with no running water later than the beginning of May. From the place where it enters the plain at

Bethshemesh, till it reaches Yebna, it is called Surâr, and from Yebna to the sea Rûbin. Near where the modern road crosses it to Yâfa are the ruins of a Roman bridge; one great arch and the fragment of another still stand. This serves to mark the line of the old road laid down in the *Peutinger Tables*, from Joppa to Jamnia, Azotus, and Ascalon. Another road ran from Diospolis (Lydda) to Jamnia, but it must have crossed the wady considerably eastward of this bridge. Not far from the bridge, on an eminence to the rt., is a wely surrounded by a wall and a few trees; it is called Neby Rûbin, and gives its name to this part of the valley. It was formerly almost as great a place of pilgrimage for the Mohammedans as Neby Mûsa, near Jericho; but latterly it has lost its virtue or its fame. The Yâfa road runs from hence along the shore.

A low naked ridge filled with caves separates the little plain of Yebna from that of Akîr to the E.; and at its southern extremity, where the wady breaks through it, stands the poor village of Mughâr. May not this ridge be the "mount *Baalah*" referred to on the border of Judah, between Ekron and Jabneel? (Josh. xv. 11.) Our road to 'Akîr crosses it, the whole distance being about 1 hr. 20 min.

Ekron, now 'Akîr, lies on a gentle eminence on the northern side of Wady Sûrar, which is separated from the great sandy plain of Ramleh by a broad swell like a huge wave. The village contains about 50 mud houses, without a single remnant of antiquity, except 2 large finely-built wells. Though the plain southward is rich, the whole country round it has a dreary forsaken appearance, which is heightened by some half-dozen stunted, weather-beaten trees scattered round the houses. There cannot be a doubt, however, that this is the site of the ancient Ekron. "That city," says Dr. Robinson, "was the northernmost of the 5 cities of the lords of the Philistines; and was situated on the

northern border of Judah; while the other 4 cities lay within the territories of that tribe. (Josh. xiii. and xv.) Eusebius and Jerome describe it as a village of Jews, between Azotus and Jamnia, toward the E.; that is to say, to the eastward of a right line between those places; and such is the actual position of 'Akîr relative to Esdûd and Yebna at the present day."

The history of Ekron is neither so interesting nor so important as that of the other royal cities of Philistia. It was first allotted to Judah, and was one of the landmarks of its northern border (Josh. xv. 11); it was conquered by that tribe, though subsequently given to Dan. (Id. xix. 43; Jud. i. 18.) Almost the only remarkable incident in the history of Ekron is that connected with the *Ark*, which was sent here from Gath. (1 Sam. v. 10-12; vi.) When it came near the city—when it was crossing the lowlands of Wady Surâr, where it came into full view—the people feared, and raised the cry, as they flocked out of their houses, "They have brought about the Ark of the God of Israel to us, to slay us and our people." They soon resolved to send it back home, "for there was a deadly destruction throughout all the city." A new cart was made; two milch kine yoked to it, their calves being shut up; the Ark was placed in the cart, and a coffer containing the sin-offerings of the Philistines by its side. The kine were permitted to choose their own path—a test proposed by the superstitious people to show whether the plague had really come from the Lord's hand—and "they took the straight way to the way of Bethshemesh." We can follow their route with our eyes from beside the village. They went down the gentle slope into the green plain or wady; and then wound up it to where it enters the dark range of hills some 10 m. off. Any villager will point out the direction and position of 'Ain esh-Shems, the ancient *Bethshemesh*, to which the ark was carried; the site is hid by intervening high ground, but the opening of the valley away on the S.E. is easily distin-

guished. The 5th and 6th chapters of 1 Samuel will be read with advantage as well as interest on the site of Ekron.

RAMLEH.—Between 'Akîr and Ramleh is a dreary tract of upland—a low ridge, or rather swell, crossing the great plain from E. to W. The soil is sandy; the surface broken and partially covered with dry weeds and scorched gray bushes, with only here and there a patch of sickly-looking corn. The sighing of the sea-breeze as it sweeps over it is singularly mournful, reminding one of a Scotch moor. On approaching Ramleh we enter a tract of heavy reddish sand, which thickly covers the narrow lanes, even among the fields and gardens. This town is embowered in olive-groves and orchards of fruit-trees, among which the palm, kharûb (the *Ceratonia siliqua* of botanists, and the *husks* of Luke xv. 16), and sycamore abound. Gardens and vegetables, and fields of grain, fenced by hedges of cactus, give a rich and flourishing aspect to Ramleh. The houses, too, are well built—not so closely packed as in most oriental towns, but running out here and there into the orchards; and the streets are tolerably clean. The population is estimated at 3000, two-thirds Muslems, and the rest Christians, chiefly of the Greek Church. The town is comparatively modern, possessing few buildings or ruins earlier than the time of the crusades. There is one fine old Gothic ch., more recently used as a mosque, and now fast falling to ruin. The Latin convent is one of the largest in Syria, though only inhabited by a few churlish Spanish and Italian friars. It was built in the beginning of the 18th centy. Before that period there was here only a *hospitium* or khan for pilgrims, purchased by Philip the Good, Duke of Burgundy, about A.D. 1240. The monks say their new ch. occupies the site of the house of Nicodemus. On the N. side of the town are some extensive vaults, said to have been built by the Empress

Helena—a legend equally worthy of credit with that of Nicodemus's house. The descent to them is by a long flight of steps, and the interior is spacious, containing 24 arcades—it is now, and probably always was, a cistern.

But the chief architectural attraction of Ramleh is a beautiful tower which stands on high ground $\frac{1}{4}$ m. W. of the town. Around it are the remains of a large quadrangular enclosure, once a spacious khan like those found along all the leading roads in the country. Some of the arches of the cloisters are still standing, and under the centre of the area are extensive subterranean vaults solidly built. The tower is now isolated; but there can be little doubt that it was at one time attached to a mosque. Most of the great khans in Syria had originally their mosques and minarets, and a few of them may still be seen near Damascus, as at Kuteifeh, S's'a, &c. The tower is Saracenic, square, and beautifully built of hewn stones—in general appearance not unlike the Red Tower of Halle. The angles are supported by tall slender buttresses, and the sides taper upwards in several stories. A narrow winding staircase, lighted by pointed arched windows, leads to the top, where it opens on an external stone gallery, which is carried round the tower. The extreme height is about 120 ft. This tower has formed a theme for keen controversy among recent writers on Palestine. During the 16th centy. a tradition sprang up in some way or other that the ruins round it were those of a Christian ch., dedicated to the "Forty Martyrs" of Sebaste, in Armenia. Pious pilgrims gladly adopted the new shrine; imaginative travellers propagated the story; subsequent writers copied it; and thus it ran on like an infinite series. Tradition, like fame, *vires acquirit eundo*; and accordingly in the beginning of the 18th centy. the whole building was ascribed to the piety of Helena; and in the present centy. some have added that during the crusades there was a convent here

and a ch. of the Knights Templars, to which this tower was the belfry! Dr. Robinson at length arrived, and with his historical wand dissolved the whole fairy tale, something like a magician at a Christmas pantomime. Any architect might have seen that the style of the building, and of the ruins around it, is purely Saracenic; any one who had used his eyes might have discovered that the tower could never have been used as a belfry; and any scholar who had glanced at the Arabic inscription over the door might have ascertained that it bears the date of A.H. 710, corresponding to A.D. 1310. It is, moreover, related in the writings of Mejr-ed-Din, the historian of Jerusalem, that the Khâlif Nasr Mohammed ibn Kalâwân, who was restored to the throne of Egypt in 1310, built here a minaret famed for its height and beauty. The mosk which formerly stood beside it was erected by Suleimân, son of Abd-el-Melek, the founder of Ramleh, and the 7th Khâlif of the Omniades. It was repaired during the reign of Saladin; and is frequently referred to by Arab authors under the name of the *White Mosk*.

Every traveller should ascend this tower, as from its gallery we obtain a most interesting view of the plain. At our feet are the orchards and olive-groves of Ramleh; on the N.E. they are touched by those of Lydda, which is seen beautifully seated on a gentle eminence. Beyond these, N. and S., the eye wanders over a boundless rolling plain, tinted, according to the season, with the rich verdure of spring, or the golden hue of early summer, or the unvarying grey of autumn. On the W. is the sea, and on the E. the "mountains of Israel." In the plain itself there are but few villages, as it affords too fair a field for Bedawy cavaliers; but the low hills and the mountain sides beyond are thickly studded with them.

Within the last few centuries a monkish tradition has identified Ramleh with the *Ramathaim-Zophim* or *Ramah* of Samuel, and with the *Arimathea* of the New Testament. For

this, however, there is not a shadow of evidence. The two names have no analogy—*Ramleh* signifying "sandy," and *Ramah* a "hill." But when the idea was once started tradition began its inventions. The house of Nicodemus, the very spot where he made the Holy Cross now at Lucca, and other shrines no less interesting, were soon discovered, and are now exhibited to the "faithful." In history there is no mention of Ramleh earlier than the 9th centy.; and Abulfeda states that it was founded in the early part of the 8th centy. by the Khâlif Suleimân, after he had destroyed Ludd. The same fact is recorded by William of Tyre and others. The town soon rose to importance, partly, perhaps, from its situation at the intersection of the great roads from Damascus to Egypt, and from Yâfa to Jerusalem. In the 12th centy. the geographer Edrisi calls Ramleh and Jerusalem the two principal cities of Palestine. Before the time of the crusades Ramleh was surrounded by a wall with 12 gates; 4 of these opening towards the cardinal points had markets and mosks attached to them. On the approach of the crusaders in 1099 the city was deserted by its inhabitants, and immediately occupied by the Christians, who recruited their exhausted strength on the provisions the fugitives had left behind them. Here the crusaders held a great feast in honour of St. George, and formally installed him as their patron, on account of the miracle he had wrought in their favour at Antioch. The homage paid to him here prepared the way for his advancement to higher honours. England soon adopted him, and other countries of Europe followed the example.

The position of Ramleh made it a post of great importance during the crusading wars. In the year 1187, after the fatal battle of Hattin, the town with the whole plain fell into the hands of Saladin, but 4 years later the approach of Richard of England changed the aspect of affairs. The Muslims destroyed the castle lest the English should occupy it. But notwit'

standing this the town became the head-quarters of Richard, and the plain round it was the scene of many of his daring exploits. On one occasion, at the Feast of All Saints, when riding alone, he came upon a band of Turkish scouts, attacked them, killed some, cut the head off a noble admiral with one blow, and chased the remainder to the foot of the mountains! On another occasion, however, he is said to have found a wild boar a more formidable adversary than the turbaned Muslem; for after a hard struggle he came off with a broken lance and wounded charger. In the truce between Richard and Saladin made in 1192 it was stipulated that the plain and coast from Tyre to Yâfa, including the half of Ramleh and Lydda, should remain in the hands of the Christians. In 1202 Ramleh was entirely given up to the crusaders, and remained in their possession until 1266, when it was finally captured by Sultan Bibars.

LYDDA or *Diospolis*, now called *Ludd*, is only 45 min. from Ramleh to the N.E., the road running like an avenue from the one to the other, between gardens and orchards. In situation Ludd resembles its sister, with its wide circuit of olive-groves, but its houses are poorer, its streets dirtier, and its environs less carefully cultivated. Adjoining it are the remains of the church of St. George, generally supposed to have been rebuilt by Richard Cœur de Lion; and independent of romance, one of the most picturesque ruins in Syria. The walls and part of the vault of the eastern niche still remain, with the beautiful pilasters and rich marble capitals and cornice. One lofty pointed arch stands on the S. side of the grand aisle, and has a striking appearance; the columns are massive and clustered, with marble capitals something in the Corinthian style. On the foundations of the western end a mosk has been built, but here little seems to be left of the ancient structure.

Lydda is the *Lod* of the Old Testa-

ment, a city of Benjamin, occupied both before and after the Captivity. (1 Chron. viii. 12; Ezra ii. 33; Neh. xi. 35.) The place retains its ancient Hebrew name. We are told by Josephus that Cassius, who was for a time governor of Judæa under the Romans, greatly oppressed the land, and sold as slaves the whole inhabitants of Lydda, and several other towns in its vicinity. But Lydda will be chiefly interesting to the Christian traveller as the scene of Peter's miracle in curing Eneas, who had lain eight years in bed "sick of the palsy." And the Apostle was still in this city when Dorcas died at Joppa; and here the messengers came for him across the sandy plain—the distance is only about 10 m. (Acts ix. 32-39.) Lydda was subsequently called *Diospolis* by the Romans, by which name it is frequently mentioned by Eusebius and Jérôme. It early became the seat of a bishop, an honour which it still retains. All Englishmen will regard it with peculiar interest as the reputed birthplace of their patron saint, and the place where he was first specially honoured. The earliest calendars relate that St. George was born at Lydda; suffered martyrdom in Nicomedia, under Diocletian, near the close of the 3rd centy.; and that his body was conveyed to his native town, where a church was erected in his honour. William of Tyre ascribes its erection to Justinian. In the beginning of the 8th centy. Lydda was laid in ruins by the Saracens, but the church and convent of St. George escaped. On the approach of the crusaders the building did not fare so well—the Muslims in revenge razed it to the ground. Still the tomb of the saint, who had so nobly battled for the crusaders at Antioch, was held by them in the highest estimation; the church was rebuilt; and the town made the seat of another (Latin) bishopric. But in less than a century Lydda and its church were again destroyed by Saladin, on the approach of Richard of England. The church was restored, some say by King Richard himself, though that

is doubtful. A portion of the building was afterwards converted into a mosk, and to that circumstance we are indebted for the fragments that still remain.

The caravan-road from Lydda to Jerusalem crosses a fertile plain, and in 45 min. reaches

Jimzu, the ancient GIMZO, a town taken by the Philistines from the Israelites in the reign of King Ahaz (2 Chron. xxviii. 18). It is now a large village situated on an eminence; but there is nothing in it worthy of special notice, except the great number of subterranean magazines, used for storing grain, to preserve it both from the weather and the Arabs. The road passes the northern base of the little hill, and a short distance beyond it branches—one branch leading straight up the mountain to Beit 'Ur; the other diverging to the right and leading through Wady Suleimân. The latter is the best road; but the former is the most interesting, as it passes through both the *Bethhorons*; the two branches unite again near el-Jib, the ancient Gibeon. We take that by Beit 'Ur.

In about 2 h. from Jimzu is a ruin called Um Rush, with a well beside it. From it we see on the S.E., nearly a mile off, the small village of *el-Burj*, "The Tower," on an isolated hill, and having the appearance of an old site. Dr. Robinson suggests that it may, probably, occupy the place of the ancient fort of *Thamna*, mentioned by Josephus as on the road from Diospolis to Jerusalem. From Um Rush the road descends into a wady, and then strikes up the side of a stony ridge, on whose crest (1 h. from Um Rush) stands *Beit 'Ur el-Tahta*, "Beit 'Ur the lower." It is a small miserable hamlet, but there are some foundations and heaps of large stones, now the only remains of *Bethhoron the Nether*. This town lay on the north-western corner of the territory of Benjamin; and was separated from the upper town of the same name by a pass

called the "Descent of Bethhoron," down which Joshua drove the 5 Amorite kings. (Josh. x. 11. See Rte. 10.) Though on the border of Benjamin, Bethhoron belonged to the tribe of Ephraim, and was allotted out of that tribe to the Levites. (Id. xxi. 22; 1 Chron. vi. 68.) From hence we descend into a wady, and then commence the long and steep ascent of the rugged hill-side. The road zigzags up the extremity of a kind of promontory which juts out between two deep valleys. The rock is in many places hewn away, and the path cut into steps. On the top of the first projection, or offset, are massive foundations, apparently of a castle intended to defend the pass. $\frac{1}{4}$ h. higher is Beit 'Ur el-Foka, *Upper Bethhoron*, distant from the lower 1 h.

For an account of this place, and the road hence to Jerusalem ($4\frac{1}{2}$ h.), see Rte. 10.

ROUTE 17.

HEBRON TO YÂFA.

	H.	M.
Hebron to Terkûmieh, <i>Tricomias</i>	3	0
Beit Nusib, <i>Nesib</i>	0	35
Wady es-Sumt, <i>Valley of Elah</i>	2	10
Beit Nettif	0	30
Ain esh-Shems, BETHSHEMESH	1	30
Ramleh	4	0
Yâfa, <i>Joppa</i>	3	30
Total	15	15

In this route there are not many places of interest, yet, as it leads us across the valley of Elah, where Dav¹2

killed Goliath, and also through the country of Samson's boyhood and early exploits, it is not altogether devoid of attractions. It forms the easiest and quickest route, too, from Hebron to Yāfa, which may be an object to those pressed for time, or anxious to meet a steamer. It can be made more interesting by a détour to Beit Jibrīn, the ancient *Eleuthropolis*; to Shuweikeh, the ancient *Socoh*; and to 'Akir, *Ekrōn*; but these require an additional day. They are embraced in Rtes. 14 and 16.

On leaving Hebron we follow the northern Beit Jibrīn road (Rte. 14) for 2 h. over the mountains to Taiyibeh, and from thence we proceed another hour, gradually descending from the mountain ridge of Judah to the hilly region at its base. We then reach a point in a valley where the village of Terkāmīeh is a few minutes on our left, perched on the top of a rocky ridge. This is the ancient *Tricomias*, an episcopal city of Palæstina Prima, enumerated in the earliest and latest ecclesiastical *Notitias*. There are now no ruins; but the stones of earlier structures were probably used in building the modern houses. From hence to Beit Jibrīn is 2½ h., straight down the valley westward. We here leave the Beit Jibrīn road, and turn to the N.W. over a low ridge into a long green wady that winds away before us. On the right above it are the extensive ruins of

Beit Nushb, the *NEZIB* of the plain of Judah (Josh. xv. 43), and the *Nasib* of Eusebius and Jerome—the latter places it 7 Rom. m. from Eleuthropolis. Here is a ruined tower about 60 ft. sq., solidly built; some of the larger blocks are bevelled, but the crevices are cobbled with smaller stones, something like the old fortress of Masada. The interior is vaulted; but as it is dark, and infested, like many another place, dark and clear, in Syria, with myriads of fleas, few will undertake the task of exploring it. Not far from it are the

foundations of another and still older structure, measuring 120 ft. long by 30 wide. On a mound to the S. are more ruins; and the whole surrounding ground is strewn with squared stones and fragments of columns.

The road now winds down Wady es-Sūr, passing in 50 min. *Bīr es-Sūr*. "The Well of Sūr," which gives its name to the valley. In 50 min. more it intersects the ancient road from Jerusalem to Eleuthropolis. (Rte. 14.) At the point of intersection stands one of the largest and most beautiful butm-trees in Syria. "This," says Dr. Robinson, "is without doubt the terebinth of the Old Testament and under the shade of such a tree Abraham might well have pitched his tent at Mamre. The *butm* is not evergreen, as is often represented; but its small feathered lancet-shaped leaves fall in the autumn and are renewed in the spring. The flowers are small, and are followed by small oval berries, hanging in clusters from 2 to 5 in. long, resembling much the clusters of the vine when the grapes are just set. From incisions in the trunk there is said to flow a sort of transparent balsam, constituting a very pure and fine species of turpentine, with an agreeable odour like citron or jessamine, and a mild taste, and hardening gradually into a transparent gum." The *butm* is the *Pistacea terebinthus* of botanists, and the *Elah* of *Alah* of the Bible. It is worthy of notice that Wady es-Sūr, in which this tree stands, joins, ¼ m. farther down Wady es-Sumt, not far from the ruins of *Socoh*, where David killed Goliath (Rte. 14.) Wady es-Sumt was then called the *Valley of Elah*, that is the "Valley of the Terebinth."

½ h. below the butm-tree Wady es-Sūr bends to the left, and our road going straight on crosses the top point of a ridge into Wady Musum, which a little farther to the left takes the name of *es-Sumt* ("Acacia Valley"). The ridge we cross terminates between the two valleys in a rounded rocky tell, on which are some ve-

ancient ruins called Jurfah, consisting of the foundations of a square structure, with heaps of large hewn stones all round it, and several subterranean magazines or cisterns, hewn in the rock. The situation is very beautiful—commanding the view of Wady es-Sumt to Tell Zakariya, and looking up along both Wady es-Sâr and Wady Musurr. From the latter valley we ascend the steep ridge to Beit Nettif (30 min.), for a description of which see Rte. 14.

From Beit Nettif we proceed northward across a wild glen and over a rocky ridge. On the crest of the latter, a little to the left of the path, stands *Yarmûk*, a small village containing nothing to attract attention. It is the site of the ancient *JARMUTH*, one of the cities that united against the Gibeonites, and whose kings Joshua hanged at Makkedah. (Josh. x. 3.) It belonged to "the valley" or "low-lands" of Judah, and was not far from Adullam and Socoh (id. xv. 35). Eusebius places it 10 m. from Eleutheropolis on the road to Jerusalem. These notices establish its identity.

From the ridge of *Yarmûk* we descend by a rugged path into a green valley, with corn-fields in its bed, and wild shrubbery along its sides, having the ridge we crossed running parallel on the left, and the mountains of Judah rising up in dark masses on the right. Down this we wind to *Ain esh-Shems*, distant $1\frac{1}{2}$ h. from Beit Nettif.

BETHSHEMESH, "The House of the Sun," is now called *Ain esh-Shems*, "The Fountain of the Sun," and yet there is neither "house" nor "fountain" on the site. The ruins of Bethshemesh are beautifully situated on the rounded point of a low ridge, having the great Wady Surâr on the one side, and a smaller wady which comes down from *Yarmûk* on the other. The two unite below it, forming a broad fertile vale, which runs

away westward into the plain. A flat-topped tell on the crest of the ridge, covered with confused heaps of stones and fragments of old walls, appears to be the true site of the ancient city. A couple of hundred yds. to the E. are the ruins of a modern village, and a domed wely in tolerable repair. Huge thistles and yellow marigolds covered almost everything except the wely when I was there (April 1857). They looked gay enough in the distance; but the thistles are formidable antagonists to an explorer. In fact, there is nothing to explore; the city has become "heaps;" the natural features, the surrounding scenery, and the historic associations are the only objects of interest. One can still follow with the eye the path along which the ark must have come up from Ekron; and down in the valley at our feet the men of Bethshemesh were reaping when they saw it approaching; and the eye doubtless rests unconsciously on the very rock on which the ark was set.

The specifications of Eusebius and Jerome's invaluable *Onomasticon* fix the site of Bethshemesh, as of many another old city. It lay to the E. of the road leading from Eleutheropolis to Nicopolis, 10 Rom. m. from the former; a position exactly answering to 'Ain esh-Shems. The topographical notices in Scripture are also very precise. Bethshemesh was a sacerdotal city of the tribe of Judah, on the borders of Dan and Philistia; between Chesalon and Timnah. (Josh. xxi. 16, xv. 10, xix. 41; 1 Sam. vi. 12.) The tribe of Dan received a portion of the large lot of Judah, and among its towns is *Ir-shemesh*, which is doubtless the same as Bethshemesh. (Josh. xix. 41: comp. 1 Kings iv. 9.) This town is chiefly celebrated as the place to which the Philistines brought the ark from Ekron. The inhabitants, at the time of its arrival, were reaping their wheat-harvest in the valley—the present Wady Surâr—which skirts the ridge on which the ruins stand. The cart was drawn into the field of Joshua, a Bethshemite, and

the ark was there set upon a rock. A fatal curiosity prompted some to look into it; and for this breach of an express command more than 50,000 people died. In consequence of such a fearful judgment the people of Bethshemesh sent to those of Kirjath-jearim, entreating them to take away the ark, which they did. (1 Sam. vi. and vii.) In later times Bethshemesh was the residence of one of Solomon's 12 purveyors. (1 Kings iv. 9.) It was also the scene of the battle between Judah and Israel in which Amaziah was taken prisoner by Jehoshaphat. (2 Kings xiv. 11-13.) After its capture by the Philistines in the reign of Ahaz it is not mentioned in sacred history. (2 Chron. xxviii. 18.)

We see around us at Bethshemesh the native country of Samson, and the scenes of some of the principal events of his life. Standing amid the stones and thistles on the little hill, and turning northward, we have at our feet, running from right to left, Wady Surâr, nearly a mile in width; beyond it rises a steep high ridge—a kind of promontory jutting out from the hills of Judah—crowned with a little white wely; this marks the position of Sûr'ah, a small miserable hamlet situated on the declivity just behind the wely. It contains no traces of antiquity except a cistern and some scarped rocks; yet it is the site of ZORAH, the birthplace of Samson. (Jud. xiii. 2.) The intervening wady is most probably the "valley of Sorek," the home of the infamous *Delilah*. (Id. xvi. 4.) Jerome places it N. of Eleutheropolis and near Zorah. About 1½ m. W. of Bethshemesh, but hidden by an intervening ridge, is a village called *Tibneh*, occupying the site of the ancient TIMNATH, where Samson got his Philistine wife. (Jud. xiv. 1.) It was in "going down" from Zorah to Timnath—somewhere perhaps in the rugged sides of the wady—he killed the young lion that "roared against him;" and it was in the latter place he put forth his celebrated riddle to his Philistine companions—"Out of the eater came forth meat, and out of the strong

came forth sweetness." (Jud. xiv. 14.) It was among these dark hills he afterwards caught 300 young foxes, and, tying them tail to tail, and putting a torch between each two, let them loose over the broad plain to the W. among the standing corn of the Philistines. What havoc they must have made! In revenge for this the Philistines came up to Timnath and burned Samson's wife and her father with fire. (Jud. xv. 1-6.) The whole story of Samson's life will be read here with intense interest. It was from Zorah, and the neighbouring town of *Esh-taol*—now unknown—that the 5 Danite spies, "men of valour," went away to *Laiish* in search of some new possessions for the increasing tribe. They probably found themselves unable to dispossess the warlike Philistines, and were thus desirous of obtaining possessions alike more easily gained and defended. (Jud. xviii. 2.) About 3 m. N.E. of Bethshemesh, on the northern side of the great valley, is another ancient site,—Zan'a, the *Zanoah* of Josh. xv. 34, and of Neh. xi. 30; and some 2 m. farther up among the mountains lies Keslu, doubtless the *Chesalon* of the border of Judah, between Kirjath-jearim and Bethshemesh. (Josh. xv. 10.)

From Bethshemesh the traveller who has time should ride down the valley of Surâr to Ekron ('Akir), about 3 hrs. distant, thus following, but in reverse order, the route of the ark. Having already visited that old city in Rte. 16, we shall now proceed straight across the country to Ramleh.

Descending from the ruins of 'Ain esh-Shems we cross Wady Surâr obliquely, and then strike up the northern bank by a rather steep track. In 25 min. the wide-spread ruins of Rafât, a large village, lie upon the rt. From this point there is a noble view of the great valley winding across the undulating plain to the sea. The path now descends into the plain, which is rather hilly and broken at this place;

but still fertile, and covered with luxuriant crops of grain. In 1 h. 15 min. more are the ruins of a village called Beit Fâr, "The House of the Mouse;" and $\frac{1}{2}$ h. beyond it Khulda is passed on a hill to the rt. Saidôn is $\frac{1}{2}$ m. N. of it, also to the rt. of the path. 2 hrs. more across the plain brings us to Ramleh. (Rte. 16.)

Ramleh to Yâfa $3\frac{1}{2}$ hrs. See Rte. 18.

who land at Yâfa to visit Jerusalem, and then go northward, should by all means take it.

On leaving the Holy City the road traverses for some $\frac{3}{4}$ h. a barren rocky plateau—one of the bleakest tracks in a bleak region. It then dives suddenly down into a little glen which leads it into the great Wady Beit Hanina. As we approach the bottom we have vineyards and fig-orchards on the rt. and l., varied here and there by old olives. After crossing the dry river-bed the road runs up another glen that falls in from the W.; and here on the rt., on the point of the ridge formed by the junction of the two, stands the little village of Kolonieh. The situation is picturesque; the terraced orchards and vineyards encompassing the flat-roofed cottages; the gray hill-tops rising high over them; and the dark belts of olives almost filling the deep glens below. A few fragments of massive walls, that may have belonged to a temple or a fortress, are seen beside the road, but now they have neither name nor story. Looking down the valley southward, we get a blink at 'Ain Kârim and its convent, on the hill-side amid olive-groves.

ROUTE 18.

JERUSALEM TO YÂFA.

	H.	M.
Jerusalem to Kolonieh	1	30
Kuryet el-'Enab, <i>Kirjath-jearim</i>	1	30
Latrôn	3	0
Ramleh	3	0
Beit Dejân	1	30
Yâfa, JOPPA	1	30
<hr/>		
Total	12	0

One of the most dreary rides in Palestine is that from Jerusalem to Yâfa. As far as Latrôn at the base of the hills the road is wretched, rugged, steep, and slippery; but across the great plain from Latrôn to Yâfa it can almost all be got over at a gallop. The whole distance, making allowance for the zigzags and rather steep gradients, cannot be less than 36 geographical m. With luggage it takes 12 hrs.; but I have done it in 7 $\frac{1}{2}$ on the same horse, and not a very good one either. Where time is no object the Bethhoron road is much to be preferred, as it takes one through a number of interesting sites; it is described in Rtes. 16 and 10. Those

The road now winds up the little side-glen, here and there hewn in the limestone rock. After $\frac{1}{2}$ an hour's hard climbing we gain the crest of a ridge; here a few hundred yards to the l., on the top of a tell, is the ruin called Kustûl, evidently a modern form of the Latin *Castellum* (castle). This was, doubtless, a fortress intended to guard the pass. Descending again through rocky ground for $\frac{1}{2}$ h. we observe, a short distance to the l. of the path, an old Roman arch spanning a little torrent-bed. It marks the line of the ancient road, which time and cultivation have destroyed. *Séba* now comes in sight on the very summit of a conical peak to the S. of Kustûl. It is the most conspicuous site in the whole region, and is doubtless ancient; but it has never yet been satisfactorily identified. Two

theories exist—one that it is *Modin*, the native place of the Maccabees; this, however, is impossible, for that city was situated in or near the plain, within sight of the sea: *another*, that it is the long-lost Ramathaim-Zophim, or Ramah, the home of Samuel; but to say the least, the position is as unlikely as any of the others that have been chosen for that city. A man hastening home from Sôba to Tuleil el-Fûl, the ancient Gibeah, would not, if in his senses, go away round by Rachel's sepulchre at Bethlehem; yet Saul must have done so if Sôba be Ramah. (1 Sam. x.)

A deep glen is now on our l., coming from the W., and running away southward among dark hills into Wady Is-m'aîn, a continuation of Beit Hanîna. Low down, the sides are terraced for the fig and the vine; higher up is dark brush and dwarf oak, among the gray rocks. The road keeps along the bank, turning a little to the rt. for some distance, and then, winding round to the l., crosses the glen near its head to Kuryet el-'Enab.

KIRJATH-JEARIM, now Kuryet el-'Enab, stands on the rt. bank of a wady, the same along which we have come a part of the way from Kustîl. It has a picturesque look with its fine old ch., and castle-like houses, and large olive-groves, and terraced slopes; but there is an air of neglect and decay about the whole that tells of recent indolence or misfortune. The village consists of a number of substantial stone houses, grouped round 2 or 3, which from their size and strength might almost be called castles. There are the hereditary mansions of the family of the once celebrated chief *Abu Ghaush*, whose daring robberies and cold-blooded murders for a long time kept the whole country in terror, Turkish pashas included. The wild ravine down which the road runs, from the mountain ridge W. of the village to the great plain, was often the scene of his exploits. His safe-conduct was necessary to clear the

pass; and woe betide the solitary traveller, or heavy-laden caravan, that attempted it without his permission! On one occasion 2 pashas were shot dead in the midst of their retinues by this daring bandit. At last, however, after nearly $\frac{1}{2}$ a centy. of power and crime, the tardy vengeance of the Turkish government overtook them. The chief himself and a number of his principal men were seized in 1846 and sent to Constantinople. The subsequent fortunes of 3 of them were told to Dr. Robinson by a member of the family—one had died in banishment; another was still an exile in Bosnia; and a third, after a banishment of 5 years spent at Widdin, had returned home the previous year (1851). A number of the family still occupy the village, and, though forced by circumstances to be a little more circumspect, their character has not much improved.

Beside the village stands an old Gothic ch., deserted and desecrated, but not ruined. When I was last in it, it was half filled with cows and horses. The interior is divided into a nave and aisles by 6 square pillars supporting plain pointed arches, and a groined roof still nearly perfect. There is a clerestory with small windows. At the eastern end are 3 semi-circular apses. The style is very plain and massive, but chaste. One is chiefly struck with the gloominess of the interior, the immense thickness of the walls, the smallness of the lancet windows, and the position of the door stuck in the northern side wall. The building might have served at any time the double purpose of ch. and fortress—a valuable peculiarity in the stormy days when it was built. A Franciscan convent was originally attached to it by its crusading founders, but not a trace of it now remains. Some late writers have affirmed that both ch. and convent were dedicated to St. Jeremiah (the Prophet), whose birth-place a monkish tradition, false of course, makes this to be.

There cannot be a doubt that *Kuryet el-'Enab*, "the Village of Grapes," occupies the site of *Kirjath-jearim*, "the

Village of Forests," which Jerome places at the 10th mile from Jerusalem, on the road to Diospolis (Lydda). It was originally one of the cities of the Gibeonites who beguiled the Israelites into a league. (Josh. ix. 17.) It was also called Kirjath-Baal, and stood on the S.W. angle of the territory of Benjamin. This fact makes it of great importance to those who study the boundaries of the tribes. The northern border of Judah can now be traced with considerable exactness, as we have a whole line—a crooked one it is true—of known landmarks: the mouth of the Jordan, Beth-Hoglah, the pass of Adummim, Enrogel, the Valley of Hinnom, Rachel's sepulchre, Kirjath-jearim, Chesalon, Bethshemesh, Timnath, Ekron, Mount Baalah, Jabneel to the sea. (Josh. xv. 5-11. Consult the *Index*.) There is some mystery about the bringing of the ark to Kirjath-jearim. Why the *priests* of Bethshemesh (Josh. xxi. 13, 16) should send to the *Gibeonites* of Kirjath-jearim (id. ix. 17-27) to take away to their city the Ark of the Lord is difficult to understand; perhaps they thought that, as death seemed to follow it everywhere, they would let these poor slaves be the sufferers; or perhaps a priestly family of note had settled on the "hill" above Kirjath-jearim, to whose care it was thought best to consign the sacred shrine. We are told they "brought it into the house of Abinadab *in the hill*, and sanctified Eleazer his son to keep the Ark of the Lord." (1 Sam. vii. 1.) The ark remained here until it was taken by King David to Jerusalem.

On leaving Kuryet el-'Enab the road crosses a ridge, and immediately enters a wild region of glen and mountain, thickly covered with dark shrubbery of dwarf oak, hawthorn, and rock-rose, among which the sharp white points of the limestone rock everywhere shoot up. We descend gradually for some $\frac{1}{2}$ h. to *Sâris*, a small village situated in the midst of olive-trees on the l.; on the rt., crowning a tell, is a ruin called Beit Fejjöl, apparently of some antiquity. Here

a break-neck path leads us down into the rugged picturesque glen of Wady 'Aly. A more convenient place for lurking bandits could not be imagined. The road is so bad that it is impossible to flee from threatening danger; the tangled dwarf forest is so dense that it is impossible to see it; and the sharp rocks in places so close to the narrow path, that the muzzle of the rifle may touch the traveller's breast while its owner is hid by the projecting cliff. Yet this wild ravine is not without some signs of industry. Here and there a few perches of ground are cleared and planted with olives; and little terraces have been built up along the mountain sides to hold a patch of corn or a clump of vines. An hour's fast ride—and few will wish to loiter in such a place—brings us to *Bâb el-Wady*, "The Door of the Wady," where the ravine opens into a little fertile plain. To the rt. of the road 20 min. below the "door" is a square tower-like building called *Deir Eyûb*, "Job's Convent;" and in $\frac{1}{2}$ h. more we pass through the half-ruined village of *Lâtrôn*, the *Castellum boni Latronis* of the monks, which may be freely and truly rendered "The Thieves' Den." Here are the ruins of a large strong fortress strewn over the summit of a rocky tell commanding a wide view over the plain and the sea beyond. The substructions are Roman, if not earlier; but the pointed arches, and lighter architecture of the upper walls, are of a much more recent period. This is unquestionably the *Castellum Emmaus* of the crusaders, and was erected to command the approach through the glen to Jerusalem; and as it is near Emmaus it may have served as an outpost and defence to that city. In the latter part of the 14th centy. it got its monkish name from the legend which makes it the birthplace of the "Penitent Thief"—*Boni Latronis*. "But in whatever relation this fortress may later have stood to Emmaus, it seems not improbable," says Dr. Robinson, "that this spot was the site of the ancient *Modin*, the residence of the Maccabees (1 Mac. ii. 1, 15, 23); at

least its position and elevation correspond, better than any other place, with the circumstances narrated of Modin. In that town the Maccabees lived and were buried (id. ii. 70; xiii. 25); and there Simon erected a lofty monument with 7 pyramids to their memory. Modin lay adjacent to the great plain; and the monument was visible to all who sailed along the sea. (Id. xiii. 29; xvi. 4, 5). Eusebius and Jerome likewise testify that Modin was not far from Lydda; and that the sepulchres remained in their day. The writers of the time of the crusades speak indefinitely of Modin as somewhere in this vicinity. To all the circumstances thus enumerated the elevated and isolated tell of Lâtrôn well corresponds."

EMMAUS or NICOPOLIS.—About 1 m. to the N.E. of Lâtrôn, in full view, is the small miserable village of 'Amwâs, situated on the western declivity of a low hill. It contains the ruins of a fine old ch., and a fountain famed far and wide many centuries ago for its wondrous virtue in curing man and beast. This is the site of the ancient Emmaus or Nicopolis, situated at the foot of the mountains, and, according to the *Jerusalem Itinerary*, 22 Rom. m. from Jerusalem, and 10 from Lydda. The name does not occur in Scripture; but the town rose to importance during the later history of the Jews, and was a place of much note during the wars of the Asmoneans. It was fortified by Bacchides, the general of Antiochus Epiphanes, when he was engaged in war with Jonathan Maccabæus. It was in the plain beside Emmaus Judas Maccabæus so signally defeated the Syrians with a handful of men, as related in 1 Mac. iv. About the year A.D. 220 the city was rebuilt by the exertions of Julius Africanus, the celebrated Christian author to whose writings Eusebius owes so much; it was then called *Nicopolis*, and is often referred to by Eusebius and Jerome as a known landmark to fix the positions of towns and villages round it.

It is somewhat remarkable that from the 3rd to the 13th centy. the opinion was universal among Christian writers that this city was that Emmaus to which the two disciples were going from Jerusalem when our Lord appeared to them on the day of his resurrection. But the express statement of the Evangelist, and the whole circumstances of the narrative, appear to make this impossible. Luke states that Emmaus was distant from Jerusalem "threescore furlongs"—*Nicopolis is a hundred and sixty*. Besides, the two disciples, having come from Jerusalem to Emmaus in a part of a day, returned there the same evening after Christ had revealed Himself to them. If this be Emmaus, they must have walked that day a distance of *forty miles!* (Luke xxiv. 13-35.)

AJALON.—About 2 m. E. of 'Amwâs is the village of Yâlo, situated on a projecting ridge of the mountain overlooking the plain of Merj Ibn 'Omeir. This is the Ajalon of Scripture, a city of the tribe of Dan (Josh. xix. 42); and the plain below is that "*Valley of Ajalon*" over which Joshua commanded the moon to stand still until he had smitten the Amorites. (Josh. x. 12. See Rte. 10.)

In the plain N. of Yâlo, $\frac{1}{2}$ h. distant, is *Beit Nûbah*, a village celebrated in the time of the crusaders—first, as *Castellum Arnaldi*, built by the Patriarch of Jerusalem to protect the road to that city through Wady Suleimân; and second, as the place to which Richard of England, in June 1192, led his army from Ascalon on the way to besiege Jerusalem. On arriving there the king ordered his tent to be pitched on the higher side of the castle. A few days afterwards a spy informed him that a band of Turks were lying in the mountains waiting to plunder stragglers. He at once set out in search of them, and discovered them at the fountain of Amwâs. Attacking them unawares, he killed 20, captured Saladin's herald, and put the rest to flight. But even

brilliant skirmishes like this could not atone for weeks of inglorious repose which he spent here with his army. He rode up once within sight of the Holy City, gave utterance to a noble sentiment (Rte. 10), and like the King of France rode back again. He finally marched his troops from Beit Núbah to Yáfa, concluded a peace with Saladin, and left Palestine for ever.

Returning to Latrôn, we resume our route. On descending from the rocky tell we cross a rich section of the plain through which Wady 'Aly winds in a north-western direction to join the 'Aujeh, and in an hour reach Kubáb, a large poor village, filled with beggars—the most importunate I have ever met in Palestine, thanks to the ill-directed charity of Frank travellers. It stands like Latrôn on a rocky tell, and is surrounded by olive-groves and gardens fenced in with prickly-pears. 2 hrs. more across the bleak plain brings us to Ramleh. Jimzu, the ancient Gimzo, and a small village called 'Anábeh, are visible to the rt.; but only one half-ruined hamlet appears on the l., and it is such a nest of thieves that the government have twice burned it to ashes within the last $\frac{1}{2}$ centy.

Around *Ramleh* (Rte. 16), as the name implies, the plain is "sandy," and it continues so the whole way to Yáfa. It is only a vigorous vegetation that prevents the sand from being bare and destructive as the downs of Gaza and Ascalon. Much of it is under culture; and as we advance we see, away on the rt., a splendid tract of meadow-land, alive with flocks and herds, and dotted with ominous black tents. A short distance S. of the road, and $\frac{1}{2}$ h. from Ramleh, is the village of Surafend, which may perhaps be the *Sariphæa* spoken of in connexion with Ascalon and Gaza as having been destroyed during the civil wars of the Saracens in A.D. 756. In another hour Beit Dejan is on the rt., amid pine and olive groves. The name (*Beth Dagon*) is ancient, and it

recalls the old deity of the Philistines. $\frac{1}{2}$ h. farther is Yástr—some old *Hazor*—soon after passing which we enter the orange-groves of Yáfa; and finally reach its crowded gate after an hour's weary ride through deep sandy lanes, with an atmosphere like an English hothouse.

JOPPA or JAPHO, now called *Yáfa*, and by Franks *Jaffa*, is beautifully situated on a little rounded hill, dipping on the W. into the waves of the Mediterranean; and encompassed on the land side by orchards of oranges, lemons, citrons, and apricots, scarcely surpassed in the world. Like most oriental towns, however, it looks best at a distance. The houses are huddled together without the least regard to appearance or convenience; the streets are only a labyrinth of blind alleys, and narrow, crooked, filthy lanes; and the whole town is so crowded along the steep sides of the hill, that the rickety mansions in the upper part seem to be toppling over on the flat roofs of those below them. Still Yáfa has an air of bustle and thrift about it, which makes some amends for its architecture and its dirt. It has been needlessly honoured with an English consul; for except to be out of the way, or to make money, it will be difficult to discover what a consul has to do here. It has no port; and it is only under favourable circumstances a vessel can lie a mile or two from the shore. Many a time the steamers pass without being able to land either a mail or a passenger. There is indeed a place along the shore which has sometimes been dignified by the name of "the harbour." It consists of a strip of water from 40 to 50 ft. wide, and from 5 to 10 deep, surrounded on the sea side by low and partially sunk rocks. It has two entrances—one on the W. 10 ft. wide, and the other on the N. not much larger. Such a spot may afford a little shelter to open boats; but it is worse than useless so far as commerce is concerned; for when there is the least swell it makes landing both difficult and dangerous.

The town is defended by a wall, on which a few old guns are mounted toward the sea. On the land side there is but one gate, and it is always so crowded with donkeys, camels, and lazy Arabs, that one has difficulty in forcing his way through. Just within it is a fountain adorned with a profusion of carving and Arabic inscriptions. The bazaars are well supplied with excellent fruit, especially oranges, for which Yâfa is the most celebrated place in Syria. There is abundance, too, of old arms, old clothes, dogs, and Bedawîn.

Yâfa contains about 5000 Inhab., of whom 1000 are Christians, about 150 Jews, and the rest Muslems. French steamers now (1858) call (weather permitting of course) on *alternate Wednesdays*, bringing European mails from Alexandria, and proceeding northward to Beyrout and Constantinople. Also on the *Thursdays following*, taking mails to Alexandria for Europe. Austrian steamers likewise call about once a fortnight, but their times are frequently changing. Travellers arriving at Yâfa to travel inland will easily find horses and mules to carry them and their baggage to Jerusalem, where further arrangement can be more easily made. Those not as yet provided with the luxury of *dragoman* will find polyglott Jew boys about the "harbour," with enough of some known tongue to interpret, and show the *lions*.

With the exception of a few fragments of granite columns, and some old stones built up in the walls, chiefly rifled from the palaces of Ascalon, there are no remains of antiquity in Yâfa. There are three mosks, and three small convents—Latin, Greek, and Armenian. The Armenian convent was used as an hospital during the occupation of the town by the French troops. And here Napoleon committed an act which is not only an everlasting disgrace to the man, but a dark stain on the history of a civilized nation that had stains enough without it. Just before his retreat across the desert to Egypt, Napoleon visited the plague hospital in this house, and

invited such of the suffering soldiers as had sufficient strength to get into the litters prepared for their use. He walked through the rooms, affecting a careless air, striking his boot with his riding whip, in order to remove the apprehensions in regard to the contagious nature of the malady. After all capable of removal had been placed in their litters, there was still a large number—from four to five hundred—left behind. What was to be done with them? A humane man would have made some provision for their safety at all hazards; a reckless man would have left them to their fate; but Napoleon ordered them to be POISONED! It must be recorded to the honour of the chief of his medical staff, that, when the proposal was made to him, he proudly replied, "My vocation is to prolong life, not to extinguish it." Others were found, however, ready even to murder at a tyrant's command. And this, unfortunately, is not the only act of inhuman cruelty Napoleon perpetrated during his brief stay at Yâfa; but I reserve an account of those horrors for their place in the historical sketch.

Yâfa is *traditionally* the oldest city in the world, for Pliny says it existed before the flood, and even *historically* it is a place of high antiquity. Among the maritime towns allotted to the tribe of Dan we find the name *Japho*—a remarkable instance of the tenacity of Shemitic names. (Josh. xix. 46.) It next appears as the port at which the floats of cedar and pine from Lebanon, for the building of the Temple, were landed. (2 Chron. ii. 16.) And after the return from the captivity, Ezra tells us that the Jews gave "meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar-trees from Lebanon to the sea of *Joppa*," for rebuilding the "House of the Lord." (Ezra iii. 7.) And it was at Joppa Jonah embarked for Tarshish, in his vain attempt to escape an unpleasant mission to Nineveh. (Jon. i. 3.) Here, too, Peter the Apostle raised Tabitha from the dead, and resided many days in the house of "Simon the tanner." The house is

still shown to the faithful. And it was here that, while praying on the house-top, he saw that strange vision of clean and unclean beasts, and creeping things, and heard the voice saying, "Rise, Peter; kill and eat." (Acts ix. 36-43; x. 9-18.) It is frequently mentioned in the wars of the Maccabees; and on one occasion, when its inhabitants had thrown 200 Jews into the sea, Judas in revenge surprised and burned the Syrian fleet that lay before it. During the Roman wars Joppa was burned by Cestius, and upwards of 8000 of its inhabitants butchered. It was made the seat of a bishop in the time of Constantine, and retained the honour till its conquest by the Saracens in 636. It was an important post during the crusades; but from that time till the close of the past centy. its history is obscure and uninteresting; then, however, its name rung throughout Europe and Asia, as the scene of one of the bloodiest tragedies on record.

On the 4th of March 1799 Yâfa was invested by the French under Napoleon. In two days a breach was made by the cannon and declared practicable. The town was carried by storm, and delivered over to all the horrors of war, which never appeared in a form more frightful. During this scene of slaughter a large part of the garrison, consisting chiefly of Albanians, took refuge in some old khans, and called out from the windows that they would lay down their arms provided their lives were spared; but otherwise they would fight to the last extremity. Two officers, Eugene Beauharnais and Crosier, Napoleon's own aides-de-camp, agreed to the proposal, and brought them out disarmed in two bodies, one consisting of 2500 men, and the other of 1500. On reaching the head-quarters Napoleon received them with a stern demeanour, and expressed his highest indignation against his aides-de-camp for attempting to encumber him with such a body of prisoners in the famishing condition of his army. The prisoners were made to sit down in front of the tents, their hands tied behind their backs. Despair

was already pictured in every face, for the relentless frown of the general, and the gloomy whispers of the officers, could not be mistaken. But no cry was uttered, no semblance of cowardice exhibited. With the calm resignation characteristic of the Muslem spirit and faith they yielded to their fate. Bread and water were served out to them while a council of war was summoned to deliberate. For two days the terrible question of life or death was debated. Justice, common humanity, were not without their advocates; but savage barbarity, under the name of political necessity, prevailed. The committee to whom the matter was referred *unanimously* reported that they should be put to death, and Napoleon immediately signed the fatal order!

On the 10th of March the fearful tragedy was brought to a close. The whole of the prisoners were marched down to the sand-hills on the coast, firmly fettered; and there they were ranged in small squares for execution. The French soldiers were drawn up in front with a full supply of ammunition. A few minutes were allowed the victims to prepare for death. In the stagnant pools among which they were placed they performed their ablutions according to the rules of their faith, and then uttered a few words of prayer. Taking each other's hands, after having placed them on their hearts and on their lips, they gave and received an eternal adieu. They made a last appeal—not to the humanity of Frenchmen, for that they saw would be useless, but to the capitulation by which their lives had been guaranteed. The only answer they heard was the command for the soldiers to fire. Volley after volley was poured in upon them. For hours together nothing was heard but the rattle of musketry and the shrieks of the wounded and dying. One young man burst his bonds, threw himself among the horses of the French officers, and, embracing their knees, passionately implored them to spare his life. No wild Bedawy of the desert *could* have resisted such an appeal; yet Frenchmen

sternly refused, and he was bayoneted at their feet. An old chief slightly wounded had strength enough left to hollow out with his own hands a rude grave in the soft sand; and there, while yet alive, he was interred by his followers—themselves sinking into the arms of death. After the massacre had lasted some time, the horrors that surrounded them shook the hearts of

many, especially the younger part. Several broke their bonds, dashed into the sea, and swam to a ridge of rocks beyond the reach of shot. The troops made signs to them of peace; and when they came back, murdered them! Four thousand human beings were thus butchered; but the vengeance of Heaven followed their murderer to the rocks of St. Helena.

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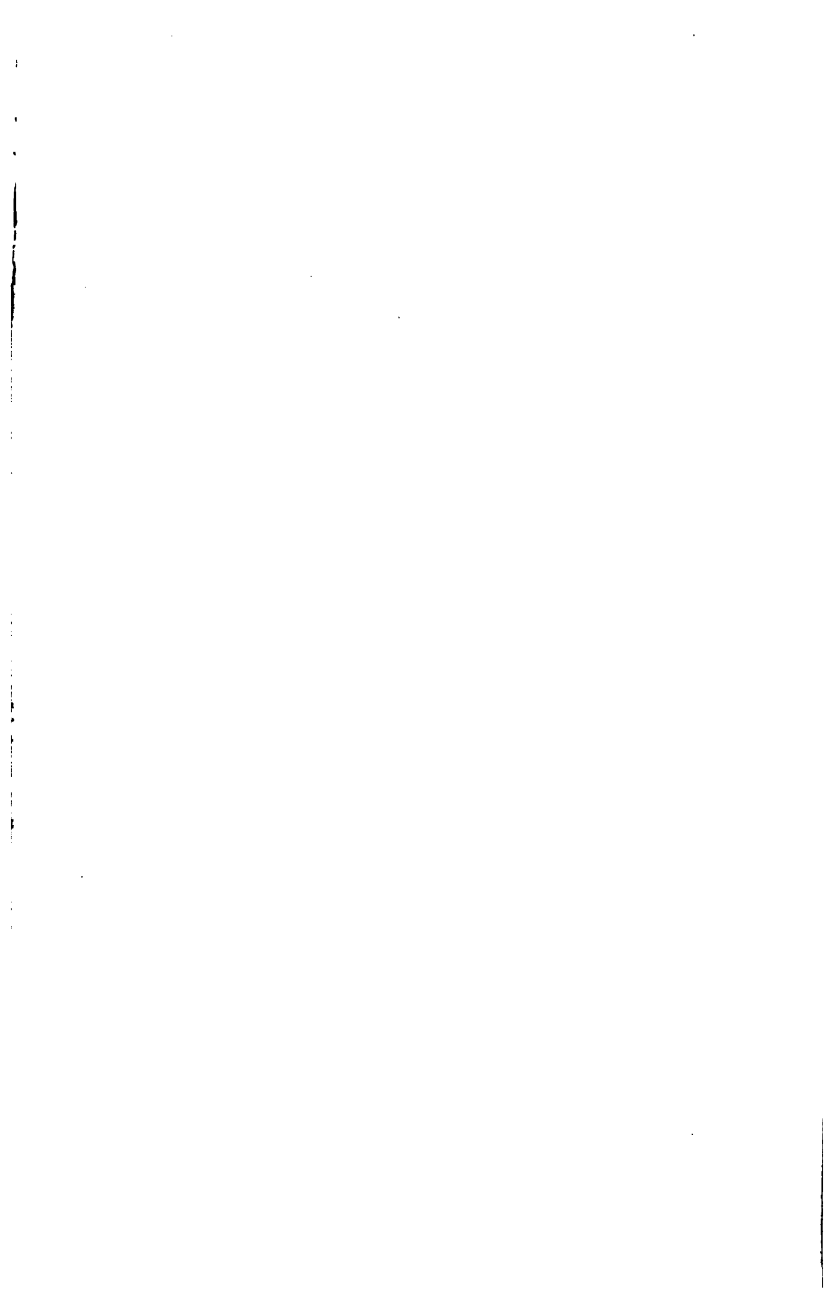
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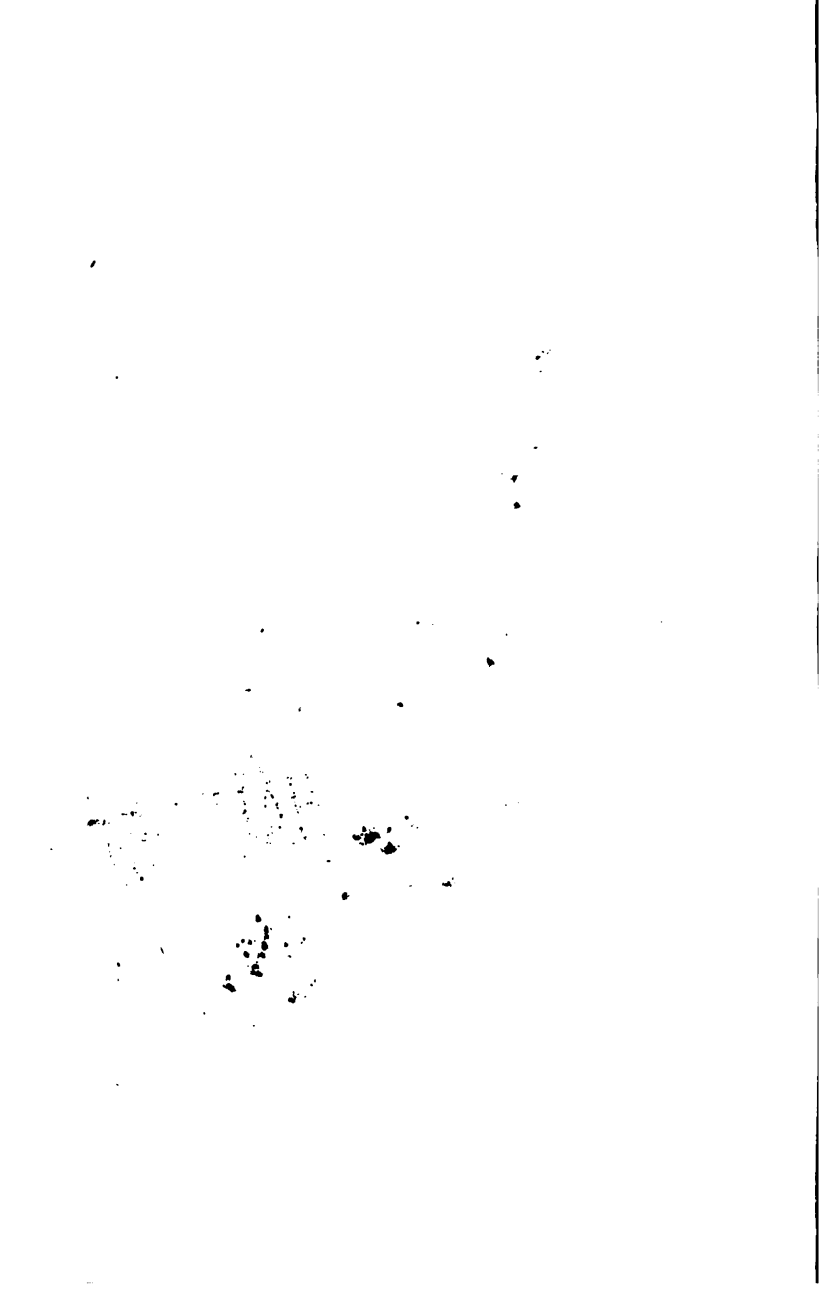
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