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TRAVELS
IN THE
THREE GREAT EMPIRES
OF
AUSTRIA, RUSSIA,
AND TURKEY.

BY
C. B. ELLIOTT, M.A. F.R.S.

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IN TWO VOLUMES.

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A VOYAGE IN THE ARCHIPELAGO
AND ALONG THE SOUTHERN COAST OF ASIA MINOR,
WITH A VISIT TO THE APOCALYPTIC CHURCHES,
AND TRAVELS
IN SYRIA, PALESTINE,
AND THE COUNTRY EAST OF JORDAN.

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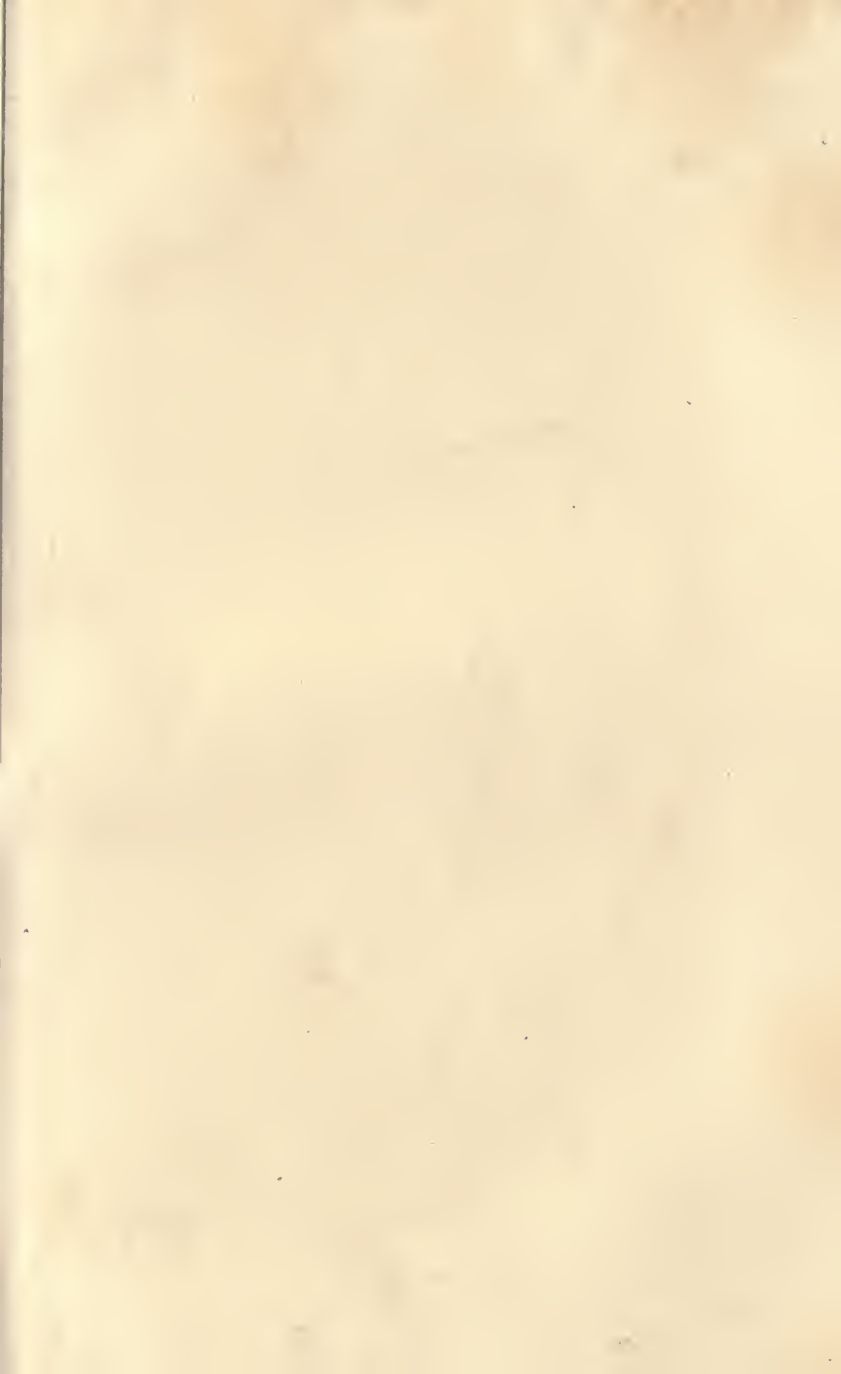
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103.	11.	For "nations"	read <i>nation</i> .
112.	26.	— "Pentateuch"	— Septuagint.
137.	21.	— "seat is"	— seat" was.
143.	19.	} — "Georgio"	— Georgio.
167.	23.		— if the wind.
161.	8.	— "the wind"	— two.
364.	10.	— "three"	— produces.
457.	24.	— "produce"	— of which.
509.	2.	— "which"	— was.
513.	{ 7. }	} — "were"	
	{ 10. }		





MAP
of the
Countries included in
the Authors Travels
ASIA

English Geographical Miles
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Longitude E. from London

Longitude East from London

TRAVELS IN THE
THREE GREAT EMPIRES
OF
AUSTRIA, RUSSIA, AND TURKEY.

CHAPTER XV.

ASIA MINOR. FROM CONSTANTINOPLE TO SMYRNA.

Departure from Constantinople. — Nicomedia and Nice. — Broussa. — Sea of Marmora. — Selivria. — Erekli. — Rodosto. — River Granicus. — Scene of battle between Alexander and Darius. — Fulfilment of Daniel's prophecy. — Gallipoli. — Lamsaki. — Aerolite. — The Dardanelles. — Classical events. — Sestos and Abydos. — Xerxes' bridge. — Hero and Leander. — Lord Byron's exploit. — Town of Dardanelles. — Plague. — Enormous guns. — Kaleedi-Bahr. — Tomb of Hecuba. — Sultani Kalessi. — Governor. — Anecdote. — Archipelago. — View. — Tumuli. — The Troad. — Ruins of Alexandria Troas. — Aqueduct. — St. Paul's visit. — Mount Ida. — Adramyttium. — Isle of Tenedos. — Pirates. — Othman. — Fabled serpents. — Derivation of name *Tenedos*. — Mitylene. — Castle of Molivo. — Ancient name. — Lesbian school of music. — Celebrated natives. — Scenery and produce. — Monopolies. — Scio. — Gulf of Smyrna.

As we sailed out of the Byzantine harbour, the sun was gilding with his parting rays the domes and minarets of Stambol, and shedding his rich hues over the smooth surface of the Bosphorus, which reflected back the lovely image of its unrivalled queen sitting upon her seven hills. Each spot we passed, each minaret that vanished from the sight, was fraught with a charm for the eye and a painful association for the mind; for, like a bed of roses giving lair to a serpent, this city, so rich in the beauties of nature and of art, is the seat of physical and moral disease; of plague and Mohammedanism.

While our course was yet running parallel to the wall of Constantinople on the one side, and to the successors of Chrysopolis and Chalcedon on the other, to the south-east and south were the gulfs of Ismid and Mondania, carrying the salt waters of Marmora to the sites of Nicomedia and Nice; this, the ancient metropolis of Bithynia, celebrated for its ecclesiastical councils; that, full of interest as the spot which witnessed the death of Constantine the Great. In front, the Prince's Islands formed a foreground, behind which appeared the shores of Asia, crowned by Olympus, who rears above the town of Broussa his

venerable head white with the snows of many winters.

The ancient Prusa, which stood on the site of Broussa, was founded by Prusias the protector of Hannibal. After many vicissitudes it was rebuilt by Mohammèd II, and became the usual residence of the early sultans, till Amurath removed the seat of government to Adrianople. Here Dioclesian declared his abdication of the purple, according to Gibbon; but others think that this event occurred at Nicomedia. The present city contains a population of sixty thousand, and the mosques are said to exceed three hundred in number: it carries on a considerable trade in silks, carpets, stuffs, and velvets, and is one of the most prosperous places in Asia Minor.

The Sea of Marmora, anciently called the Propontis from its position in front of the Pontus Euxinus, derives its modern appellation from the marble quarries on the island in its centre. It now divides Anatolia from the country called Roumelia, a name by which the Turks specially designate maritime Thrace, although they apply it likewise to the whole continent of Europe.

On the coast of Roumelia are several places of historical interest. The first of these is Sili-

vria, which Strabo says was originally named Selyus, from its founder, but that the Thracians adding the termination *bria*, signifying *a city*, called it Selybria. The only remains of antiquity still existing are thirty or forty arches of a bridge, some fragments of an old wall, and part of a Roman road extending thence to Constantinople, formed of a stone resembling basalt and marked by tumuli placed on each side at regular distances, like those near Taraspol in Bessarabia.

Beyond this, is Erekli, the site of the ancient Heraclea, in olden times called Perinthus, where coins, inscriptions, and fragments of a palace of Vespasian are still found. Not quite half a league further, is Rodosto, described by Herodotus as Bisanthe. It is now a large Greek town with few antiquities except the tumuli in its neighbourhood.

On the Mysian shore, opposite Rodosto, the Granicus, now reduced to an inconsiderable torrent called Ousvola, enters the Propontis. On its banks the great tragedy was acted which consigned to the Macedonian warrior the vast empire of the Medes and Persians, when Alexander the Great overcame Darius, who was encamped there with six hundred thousand troops, and thus fulfilled the prophecy which, more

than two hundred years before, had been the subject of the inspired pen of Daniel.*

The two towns of Gallipoli and Lamsaki, the ancient Callipolis and Lampsacus, guard the entrance to the Hellespont on the side of the Propontis. The latter was destroyed by

* Daniel viii. 5—7. “The he-goat (Alexander of Macedon) came from the west, and he came to the ram that had two horns (Darius king of the double empire of Media and Persia), and ran unto him in the fury of his power, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground and stamped upon him: and there was none that could deliver the ram out of his hand.” Nearly all commentators are agreed as to the application of this prophecy to the events here referred to. There is a peculiar aptitude in the prophetic symbols “a ram,” and a “he-goat,” as designating Persia and Macedonia. Elam, which is the Hebrew for a *ram*, is the Chaldaic name for Persia; and the kings of that country used to wear a *ram's* head, made of gold and adorned with precious stones, instead of a diadem. The other symbol is equally applicable. About two hundred and fifty years before Daniel's time, the Macedonians were called *Ægeadæ*, or the *goats' people*, from *αἰγῆς*, *goats*; because Caranus, their first leader, was commanded by an oracle to follow the *goats* in his search of a spot wherein to establish his colony: again, the city of *Ægeæ* was the usual burial-place of the Macedonian kings: and lastly, Alexander's son by Roxana was named Alexander *Ægus*, or the son of the *goat*. So completely was the symbol of a *goat* identified with the Macedonians that some of Alexander's successors are represented in their coins with goats' horns. See Bp. Newton on the Prophecies.

Alexander on account of its obscenities. The modern town stands at the foot of some low hills still covered with vineyards, as was the case when Xerxes made a present of them to Themistocles. It possesses an aerolite several tons in weight, which is one of the largest known in the world.

The strait of the Dardanelles is about sixty miles in length, and varies from two to four in breadth. Here the waters flow between chains of hills, dividing the two principal quarters of the world, and carrying with them to the reflecting mind a train of interesting associations. Thucydides, Herodotus, and Xenophon, all give details of great exploits of which the Hellespont was the scene. Here the Athenians conquered the Spartans; there they were in turn defeated and lost their liberty; and lower down, the armies of Xerxes and of Alexander crossed the sea, the waves of which were arrogantly commanded to obey the Asiatic despot. The blood of Persians, Greeks, Venetians, and Mohammedans has already stained its waters, which may perhaps, ere long, be again the scene of fatal conflict between rival and contending powers.

A little more than half-way down the strait, the promontories of Sestos and Abydos project

towards one another, and seem to close the channel of the Dardanelles. The space between them is that across which, according to Strabo, Xerxes threw a bridge for the passage of his army; and a line of hills immediately impending over Abydos exhibits a cleft that bears strong marks of being artificial: through this, it is said, he marched his forces to the water's edge. Sestos was the birthplace of Hero, and Abydos of Leander, of whose fabulous feats as a swimmer this was the scene. Lord Byron attempted to rival him by swimming from Sestos to Abydos, from the European to the Asiatic coast, which he effected in an hour and ten minutes: Leander, however, is reputed to have swum both ways, an exploit not yet performed in modern days. On the top of a promontory which marks the site of Sestos, some remains of the fort of Zemenie point out the first place of which the Turks possessed themselves when they passed over from Asia to Europe, under Orcan, in 1356. Below this is a creek, called by the Greeks, on account of its depth, *Koilos*, a name converted by the Roumelians into *Kilia*. Here the Athenians obtained a naval victory over the Lacedemonians.

Not far beyond, on the Asiatic shore, once

stood the town of Dardanus, celebrated for the treaty of peace signed there between Sylla and Mithridates Eupator. It gave its name to the strait, as likewise to the modern town of Dardanelles, which contains a population of about eight thousand, of whom nearly one-fifth were lately cut off: by plague within four short months. Here we stopped and examined the exterior of the fortifications, which, with those opposite, command the entrance of the Hellespont. To these two forts is committed the important trust of what is diplomatically termed "opening and shutting the Dardanelles:" they are low, and defended by a hundred or a hundred and thirty long, large guns; some of which carry granite balls weighing four hundred pounds; and one is said to have fired in former days a ball of eleven hundred pounds, with a charge of three hundred and fifty pounds of powder: they are all placed close to the water, whose surface they sweep, carrying everything before them. The fort on the European side is called by the Turks Kaleedi-Bahr, 'The key of the sea, a name by which Euripides formerly designated the Bosphorus. It is said to be built on the site of the tomb of Hecuba, placed by Strabo opposite to the embouchure of the Rhodius, which is, doubtless,

the stream that washes the foot of the Asiatic fort called Sultani Kalessi ; for the Rhodius is said by the same historian to flow, as this does, between Dardanus and Abydos, and to be the most considerable river, after the Simois, that empties itself into the strait.

The command of the Dardanelles, justly considered one of the most important in Turkey, is attended with no small personal risk ; and the governor sometimes pays with his head the penalty of not anticipating the sultan's wishes. Thus, when Mr. Arbuthnot, our ambassador, fled by night from Therapia, the pasha commanding this fortress was decapitated for not having fired on the ship ; though, as peace then subsisted between England and Turkey, English vessels were at liberty to pass and repass without molestation.

About ten miles lower down, the Hellespont meets the Egean Sea, the modern Archipelago. At this point, on the extremity of the Thracian peninsula, called the Cape of Helle, once stood the city of Elæus, whose site can now be traced only by the tomb of Protesilaus, which was near it, and is said to be perpetuated by a tumulus still existing. The view from the junction of the Dardanelles with the Archipelago is interesting from its classical associa-

tions. Behind, are the localities and ruins connected with all the memorable events above referred to. In front, are the isles of Imbros and Samothrace; to the south-east of which is Lemnos, with the distant summit of Mount Athos on the coast of Macedon: and no sooner does the voyager round the last promontory, passing between Mastusia and Sigæum, now capes Helle and Janissary, than he finds himself between the isle of Tenedos and the plains of Troy, extending to the foot of Ida and watered by the Simois and Scamander. Two tumuli, called the tombs of Achilles and Patroclus, with others to which the credulous or facetious have given the names of Hector, Antilochus, Ajax, and various heroes of the Trojan war, stand close to the shore, affording ample scope to imagination. This is not, however, a theatre for the exclusive play of fancy. History claims its share of attention, which judgment readily concedes. The existence of Mount Ida and of two rivers corresponding to the Simois and Scamander, the fact of Alexandria Troas being built in the then supposed vicinity of Troy, and the words of Virgil, "Est in conspectu Tenedos," concur with many other circumstances to confirm the opinion that Troy really stood here. A larger

draught on faith is requisite to secure credence to all the details of the Trojan war.

About ten miles below Tenedos are the town of Eski Stambol and the ruins of Alexandria Troas, which abounded in the remains of splendid buildings till they were removed by the Turks to contribute to other cities. The largest granite pillar in the world, except that at Alexandria in Egypt, was found here; it was formed of a single stone upwards of thirty-seven feet in length, and sixteen in circumference. This city was one of eighteen originally built by order of Alexander: its construction was confided to his general Antigonus; but it was finished by Lysimachus, who called it Alexandria from the Macedonian king, and Troas from its position in the Troad: it was surrounded by walls, consisting of immense masses of stone, and was several miles in circumference. Of the ruins which yet survive the destroying hand of time, the principal are those of a theatre excavated in a hill, and three arches of colossal size surrounded by heaps of masonry: these are whimsically called the palace of Priam; but whether they formed part of a palace, baths, or gymnasium, must remain undecided: the last seems the most probable. The material of which they are con-

structed is a stone full of petrified shells and of cavities like honeycomb. Outside the city wall are some sepulchres; and behind these is an aqueduct erected by Adrian, (some of whose piers are still standing,) which extended several miles, crossing the country in the direction of the Hellespont. The Christian religion obtained an early footing in Troas, and St. Paul visited it in the year 60 of our era, as we learn from the Acts of the Apostles.*

The bold rocky cape of Baba, a promontory of Mount Ida, commands the entrance of the gulf of Adramyti, at the extremity of which stands a town of the same name, on the site of the ancient Adramyttium.

The island of Tenedos, called by the Turks, to whom it belongs, Bogtcha Adassi, is six miles in length and three in width. Its position, close to the mouth of the Hellespont, has given it importance in every age. Justinian erected here a magazine to receive corn imported from Alexandria; during the troubles of the Greek empire it became a rendezvous for pirates; and when it fell into the hands of the Turks in 1302, Othman made it his headquarters, whence he prosecuted his expeditions against other islands of the Egean. It was to

* Acts xx. 5.

Tenedos that the Greeks retired when they made a feint of abandoning Troy; and from Tenedos that the two serpents are said to have come which devoured Laocoon and his sons.* Bochart derives the name from the Phœnician word *tinedum*, red clay; a substance found here in great abundance, and used in the manufacture of earthenware. The appearance of the island from the sea is not promising, but in the interior it is fertile and well cultivated; its wine, which is exported to Constantinople, is famous; when a year or two old, the best sells for two-pence, the more common for three farthings, a bottle.

Immediately opposite to Adramyttium, the eye is arrested by the castle of Molivo, which stands out in the sea, like a sentinel, on a promontory of Mitylene, and is backed by a chain of mountains on whose acclivity hills rise on hills in beauteous succession. The island was formerly called Lesbos; and its school of music was always celebrated; owing as fable tells us, to the head and lyre of Orpheus having been cast upon the shore near Methymnia, where the castle of Molivo is now seen. Arion, the inventor of dithyrambics, Pittacus, the Grecian sage, Terpander, "The Lesbian songster," Sappho

* Virgil. Æn. II. 203.

and Theophrastus, were all natives of Lesbos. To this beautiful spot Pompey sent his wife before the battle of Pharsalia; and here, in later days, died in banishment Irene, wife of Leo IV., the mother and murderer of Constantine V.

Mitylene is thirty-eight miles long, and twenty-eight broad; with a population of thirty thousand, of which one-tenth are Turks, the rest Greeks. It is mountainous and woody, and the scenery along the shore on the side nearest to the continent is exquisitely beautiful. Its chief productions are wine, oil, figs, and corn, with a quantity of gall-nuts, which are exported to Italy: but the cultivators of the soil are not suffered to reap the fruit of their industry; the rapacious governor must have his share, and he therefore compels them to sell all the oil to his agents at a reduced rate. In a similar manner many of the Turkish islanders are cruelly forced to send the whole of their produce to Constantinople, where the government pays them only half the market-price; and last year the bey of Smyrna, because he received a daily tax from every trader, obliged numbers of the poor Greeks to keep open their shops at a time when the plague was raging, and when they longed to fly from the contagion and take refuge in the country.

Sailing to the end of this beautiful island, we saw Scio, the ancient Chios, in the distance, and turned into the gulf of Smyrna, coasting along its picturesque banks till we reached the principal town of the Levant.

CHAPTER XVI.

THE APOCALYPTIC CHURCHES. SMYRNA.

View of Smyrna from the bay.—Town.—Turkish quarter.—Cemeteries.—Resort of females.—Streets and houses.—Bazaars.—Population.—Produce.—Trade.—Recession of sea.—Accommodation for travellers.—*Tundoor*.—Climate.—Veneration for storks.—Etymology of name.—Country-houses.—Earthquakes.—Plague.—Curious fact.—Old fort.—Bust of Amazon.—View.—Stadium.—Theatre.—Aqueduct.—River Meles.—Birthplace of Homer.—Æolic origin of the city.—Its history.—Martyrdom of Polycarp.—Celebration of its anniversary.—State of religion.—Protestant chapels and service.—Comparison of present state of Smyrna with that of the other apocalyptic churches.

THE view of Smyrna from the sea is striking. It stands in the centre of an amphitheatre of hills which shelter it on every side except the south, where they form a gulf whose beauties have been compared to those

of the bay of Naples; but the comparison is too favorable to be just. The town spreads up the slope of Mount Pagus and stretches along its foot; on the quay are seen the houses of European merchants and consuls; and beyond, the Turkish quarter with its usual picturesque admixture of minarets and cypresses. Above, a wood of these stately trees indicates the site of the Turkish cemetery, while thousands of marble slabs, paving the acclivity of the mountain, point out the south as the quarter selected for the resting-place of deceased Armenians and Hebrews. This is the favorite resort of the Turkish females, whose lively-colored dresses strikingly contrast with their long flowing white veils, as they sit quaffing sherbet and smoking chibouques on carpets spread on the ground; they are usually accompanied by negroes or negresses, and form themselves into little groups to discuss the merits of their respective lords and the budgets of their various harems.

But if a first view be calculated to make a favorable impression, this is not confirmed by an inspection of the interior of the city. The quarter occupied by Franks, called Frank Street, has a gutter running through its centre,

and is dirty, ill-paved, and narrow ; in addition to which, it is rendered almost impassable by long strings of camels and porters carrying huge bales of cotton, who compel the pedestrian frequently to seek refuge under a gateway. The houses are miserably built ; the sides consist often of planks ; and when of bricks, the walls are too thin to keep out cold and damp. Neither windows nor doors are made to shut close : none of the former have weights attached, to allow of their remaining open at any elevation ; and if locks appear on the latter, it is too much to expect that they should be serviceable. The shops are little dark rooms ; but tolerably supplied with European articles. The bazaars, with their long covered rows of stalls, built with sundry precautions against fire whose ravages are awfully common, are secured by iron gates closed at night. As to the rest, Turkish towns in general offer little variety, and the description already given of Constantinople applies to Smyrna, except as regards the finer buildings, greater extent, and gaudy exterior of the capital.

The modern city, called by the Turks Ismir, contains a population estimated at more than a hundred and twenty, and less than a hundred and fifty, thousand. Of these, thirty

thousand may be Greeks, eight thousand Armenians, ten thousand Jews, five thousand Catholics, six hundred Protestants, and the rest Turks. All are supported by commerce. The chief imports are woollen cloths, lead, tin, glass, and wrought silks. The principal articles of export are cotton, silk, carpets, Angora wool, camelots, skins, wax, amber, drugs, and fruit. Sweet lemons, oranges, citrons, water-melons, figs, and grapes abound here in great perfection. Fish, likewise, is very plentiful, as is game of all kinds, and the flesh of wild boars. The sheep, like those of Perekop in Crim Tartary and the cape of Good Hope, have broad tails, which weigh ten or twelve pounds each, and yield a rich fat in high repute.

The sea is gradually receding from the shore ; and this to such an extent that the governor of the town now and then sells slips of land half under water, leaving the purchasers to secure them against the waves. The process of recession, however, is a slow one ; and it is difficult to assign a probable time for the production of any sensible effects. It was predicted in the last century, — but the catastrophe foretold seems to have advanced very little towards completion, — that, ere long,

Smyrna, like Ephesus, would be altogether deserted by the sea; in which case the fountain of her commerce would probably be dried up, and she would sink into the comparative insignificance of Pergamus, Thyatira, and Philadelphia; if not into the utter desolation of her fallen sisters, Ephesus, Sardis, and Laodicea.

There is a great lack of accommodation for travellers. The only inn in the town contains but a single decent room; and the noise of revelry is incessant. Besides this, there are three boarding-houses, of which it is difficult to name the best, for nobody that has tried one seems willing to believe that he could exchange for a worse. Furnished lodgings are not to be procured; nor can furniture be hired for a few weeks or months; so that, unless accommodated by a friend, a traveller will generally be uncomfortably circumstanced. The apparatus commonly used for supplying warmth to the body in cold weather is a *tundoor*, or brazier; this is placed under the table, which is covered by a large cloth held by each member of the family circle up to the chin, to prevent the heat from escaping. Grates and stoves have of late years been introduced; but they are still rare, and to be seen only in Frank dwellings.

Most of the European merchants have houses in the country to which they retire during the great heat, for in summer the climate is oppressively hot ; but the temperature is greatly moderated by a refreshing sea-breeze, called *inbat*, which blows with little intermission for some hours before and after noon. During the season, snakes and lizards are numerous ; and the surrounding plains abound with foxes, wolves, jackals, and hyenas. In spring vast numbers of storks visit the city. They are preceded by a few scouts, who are supposed to make their observations and then to return to the main body ; these, having duly weighed the report of their emissaries, decide on an advance, and soon make their appearance in a flight consisting of many thousands. Storks are regarded with great veneration by the Turks, who consider their proximity a favorable omen and encourage them to build in the town. They are of great utility in killing locusts, which, now and then, alight here, destroying every green thing ; they are likewise natural enemies to snakes ; so that the estimation in which they are held is founded on reason ; and it is not improbable that the worship offered to the ibis in Egypt owed its origin to the utility of that

bird ; though it may, possibly, be attributed to its high character for parental tenderness. The stork is supposed to derive its name from the intensity of its attachment to its offspring, a sentiment expressed by the Greek word *στοργή* (storgee); and the word *ἀστόργους* (astorgous), translated in Scripture* “without natural affection” and coupled with others indicating the vilest passions, might, with much etymological consistency, be Anglicized *unstorlike*.†

Earthquakes are very frequent, and the

* Rom. i. 31.

† “It is interesting to observe the alterations effected by time and circumstances in men’s habits and modes of thinking. Among the ancient Jews storks were held in abomination, as we learn from the two last books of the Pentateuch. In the present day they are cherished, and even protected by law, in Europe, Asia, and Africa. In Holstein they are encouraged to build on the roofs of houses, and are regarded as a propitious omen. In Calcutta they swarm on the tops of the larger buildings, and may be seen, sometimes in parties of a hundred or more, on the government-house ; their lives being protected because they are found useful in removing offals. In Africa the religious veneration paid to the ibis is perpetuated to the present day. The traveller Ali Bey says that a large portion of the funds of one of the charitable institutions at Fez is set apart for the ‘express purpose of assisting and nursing sick cranes and storks, and of burying them when dead.’” — *Letters from the North of Europe*.

plague often visits Smyrna. It is a curious fact, and one on which it would be difficult to reason, that when introduced from Constantinople, this disease is of a much milder character than when imported from the opposite direction; consequently it excites much less alarm among the Smyrnaotes.

The environs of the town contain some objects of interest. On the hill above, stands the old fort, in a state of ruin, yet boasting a few guns which are fired on special occasions: it is, however, untenanted, the gates being kept locked. The lower part of some of the walls is solid, and bespeaks an early date; but the great mass is more modern and of inferior workmanship. On a well-preserved wall is a marble bust of the Amazon Smyrna; near which are the remains of a mosque and of a reservoir of water. The view is extensive. On one side is a fine, open country, intersected by streams and bounded by hills; on the other, the gulf, covered with ships from every quarter of the world reposing in safety on her tranquil bosom.

At some distance from the western gate of the castle is the ground-plot of the stadium, now stripped of all its quondam appurtenances. On the north are the ruins of a theatre, but they are so built up with Turkish houses as to

make it difficult to define accurately the outline: and in the same direction, but at a considerable distance, nine arches of an aqueduct are seen to span the river Meles. Still further, are fourteen belonging to another of larger dimensions and greater antiquity; close to which are a number of interesting petrifications.

The Meles, a pretty stream, running through the centre of a wide and rocky bed, and passing under a bridge in the outskirts of the town, called the Caravan bridge, is famous as connected with the birth of Homer; for history, or fable, tells us that his mother Critheis named him Melésigenes because she bare him on the banks of the Meles. Whether this be, or be not, the fact, we know that Smyrna did not fail at a very early period to urge her claim to be regarded as the poet's birthplace in opposition to six other competitors who advanced equal pretensions to the honor.

The ancient city was of Æolic origin, and took its name from the wife of the leader of the colony which founded it; or, as some say, from the Amazon whose bust is preserved among the ruins of the castle. It fell at an early period into the hands of some Colophonian exiles who received reinforcements from Ephesus; and thus Smyrna, separating herself

from the Æolian, became a member of the Ionian, confederacy, of which she afterwards ranked as the chief. Herodotus relates that the original town was destroyed by Sardyattes, king of Lydia, and that a new one, about two and a half miles from the site of the old, was, like Alexandria Troas, founded by Antigonus and completed by Lysimachus. Under the Romans it was esteemed the most beautiful of the Ionian cities, and styled "the lovely, the crown of Ionia, the ornament of Asia." In the thirteenth century the whole of Smyrna, with the exception of the acropolis, was a mass of ruins, when Commenus undertook to restore and beautify it. In 1402 it was besieged by Tamerlane, since whose time it has remained under Turkish rule. When peace was re-established by the Ottoman conquest of the whole of the Greek empire, commerce began to flourish here, and the town, which had till then been almost confined within the walls of the present castle on the top of Mount Pagus, "gradually slid, as it were, down the slope toward the sea; leaving behind it a naked space, where they now dig for old materials."*

* Dr. Chandler, to whom the author is indebted for most of the above details regarding the ancient city of Smyrna,

The most interesting event connected with Smyrna is the martyrdom of the venerable Polycarp, its bishop, who in the theatre above mentioned witnessed a good confession, sealing his faith with his blood. There it was that, urged by the proconsul to "reproach Christ," this man of God replied, with wild beasts and the stake before him, "Eighty and six years have I served him, and he hath never wronged me; and how can I blaspheme my King, who hath saved me?" "As soon as the fire was prepared, stripping off his clothes and loosing his girdle, he attempted to take off his shoes, a thing unusual for him to do formerly, because each of the faithful was wont to strive who should be most assiduous in serving him. Immediately, the usual appendages of burning were placed about him. And when they were going to fasten him to the stake, he said, 'Let me remain as I am; for He who giveth me strength to sustain the fire, will enable me also, without your securing me with nails, to remain unmoved in the fire.' Upon which they bound him without nailing him. And he, putting his hands behind him and being bound as a distinguish-

as well as for some valuable information concerning the ruins and early history of the other apocalyptic churches.

ed ram from a great flock, a burnt offering acceptable to God Almighty, said, ' O Father of thy beloved and blessed son Jesus Christ, through whom we have attained the knowledge of thee, O God of angels and principalities, and of all creation, and of all the just who live in thy sight, I bless thee that thou hast counted me worthy of this day and this hour, to receive my portion in the number of martyrs, in the cup of Christ, for the resurrection to eternal life both of soul and body, in the incorruption of the Holy Ghost; among whom may I be received before thee this day as a sacrifice well savored and acceptable, which thou, the faithful and true God, hast prepared, promised beforehand, and fulfilled accordingly! Wherefore I praise thee for all these things; I bless thee, I glorify thee, by the eternal High priest, Jesus Christ, thy well-beloved Son: through whom be glory to thee both now and for ever. Amen!' And when he had pronounced ' Amen' aloud, and finished his prayer, the officers lighted the fire; and a great flame bursting out, we, to whom it was given to see, and who also were reserved to relate to others that which happened, saw a wonder. For the flame, forming the appearance of an arch, as the sail of a vessel filled with wind,

was a wall round about the body of the martyr; which was in the midst, not as burning flesh, but as gold and silver, refined in the furnace. At length, the impious observing that his body could not be consumed by the fire, ordered the confector to approach and to plunge his sword into his body.* Standing on the spot which witnessed this memorable event, the Christian must be cold indeed whose heart does not kindle with a fervent desire that a double portion of the spirit of Polycarp may rest upon him!

The martyrdom took place on the seventh day before the calends of March, A. D. 167, which the Greeks celebrate on the twenty-third of February, according to the intention expressed by Polycarp's disciples in the letter just quoted, who write, "The Lord will grant us in gladness and joy to celebrate the birthday of his martyrdom, both in commemoration of those who have wrestled before us, and for the instruction and confirmation of those who come after." The use of the word "birthday" in this quotation strikingly evinces that the early Christians regarded death as the gate of life, and felt that in commemorating a day of mar-

* Epistle from the Church at Smyrna to the Church at Philomelium, a city of Lycaonia, preserved by Eusebius and translated by Milner.

tyrdom they were celebrating a nativity to glory. Archbishop Usher has endeavoured to prove that Polycarp, who was appointed bishop of Smyrna by St. John and was his intimate friend, was "the angel of the church of Smyrna" addressed by our Lord. If so, (which may be doubted,) his martyrdom was expressly predicted, accompanied by a promise well calculated to sustain him in such an hour; "Fear none of those things which thou shalt suffer: be thou faithful unto death, and I will give thee a crown of life." *

The progress of religion has not kept pace with its early advances in this once hallowed spot; and yet there is not one of the seven churches of Asia Minor within whose sacred precincts the trumpet of the gospel now gives so distinct and certain a sound. While Mohammed is acknowledged in twenty mosques, and Jews assemble in several synagogues, the faith of the Messiah is taught in Armenian, Greek, and Catholic churches. † Yet it is not in the exhibition of Christianity thus perverted and

* Rev. ii. 10.

† The Armenians have one; the Greeks five large, and several smaller, churches; and the Catholics two. These are allowed the privilege, granted to neither Greeks nor Armenians, of having bells attached to their sacred edifices.

dishonored that we can rejoice: happily, her doctrines are set forth, sabbath after sabbath, in a purer form, in English, French, and Italian, in two Protestant chapels; one connected with the English, the other with the Dutch consulate.

Thus it appears that, as regards religious privileges, no less than commercial importance, Smyrna is in a condition far superior to that of any other of the seven apocalyptic churches. Ephesus, Sardis, and Laodicea are no more. In Pergamus and Thyatira the lamp of truth glimmers but faintly in a single Greek and Armenian temple; and, though in Philadelphia there are several Greek churches under the superintendence of an archbishop, yet service is performed in a language not understood by the people; and in fact, though not in name, the "candlestick" is removed out of its place. In Smyrna alone, Greeks, Armenians, and Catholics are instructed in intelligible accents; and five resident Protestant ministers labor as missionaries, striving, at however humble a distance, to tread in the footsteps of "the blessed Polycarp."

CHAPTER XVII.

THE APOCALYPTIC CHURCHES. SARDIS.

Preparations for journey in the interior of Asia Minor.— Posting.— Travelling accoutrements.— Leave Smyrna.— Turkish douane.— Diana's bath.— Camels.— Vale of Hajilar.— Soil.— Caféné.— Turks from Morea.— Fez.— Coffee.— Mount Sipylus.— Volcanic disturbances.— Plain of Magnesia.— Tartar.— View of town.— Ancient and modern names.— Destruction by earthquake.— Acropolis.— Historical recollections.— Loadstones.— Origin of words *magnet* and *magnesia*.— Streets.— Mosques.— Population.— Accommodations.— Schools.— Carah Othman Oglou.— Interview.— Mode of eating.— Shoes.— Doctors.— Visit to moolla.— His authority and extortions.— Leave Magnesia.— Sepulchral caverns.— Tmolus.— Strings of camels.— Buffaloes.— Word *kine*.— Sheep called by name.— Mountain scenery.— Volcanic effects.— View of Kasabah.— Cemeteries.— Decrease of population.— Melons.— House of œconomus.— Attendants.— Sweetmeats offered.— Road.— Caravans.— African guard.— Tumuli.— Approach to Sardis.— Prophecy fulfilled.— Remarkable change of climate.— Turcomans.— Sheeahs and Sunnees.— Utter desolation of Sardis.— Historical and prophetic associations.— Gygean

lake. — Tumulus of Halyattes. — Hermus. — Pactolus. — Ruins.—Palace of Cræsus.—Churches of St. John and the Virgin.— Theatre. — Stadium. — Acropolis. — Coins. — Temple of Cybele. — Reflections.

WHEN at Constantinople, we had taken the precaution to procure a firman and *tezkirah*, a document without which a traveller in Turkey cannot command post-horses and is subjected to the painful necessity of driving bargains from time to time with the owners of animals for hire, whose demand is generally in proportion to his supposed means of payment; while, with this paper in hand, he is supplied at every station with as many horses as are notified in it, at a piastre each, equal to twopence, half-penny, per hour. They proceed at the rate of a mile in twenty minutes; so that, including a gratuity to the *soorejee*, or guide, the expense of posting in Turkey is the same as in Norway, Sweden, and Finland, or a penny per English mile for each horse.

Having furnished ourselves with Turkish saddles and a couple of panniers filled with articles of food and apparel, we took advantage of the change of the moon and of the fine weather brought by a north-east wind to make the tour of the apocalyptic churches in the interior of the country. The party consisted of

a gentleman well acquainted with the languages of the country, myself, the *sooreejee*, and my servant: each was mounted, and the *sooreejee* led a baggage-horse, laden with our goods and bedding. The saddles, with their scarlet covering, ornamented with strings of shells like cowries, themselves high, were raised still higher by the horse-cloths placed under them. Perched on these, provided with whips made of buffalo's skin, and enveloped, literally from head to foot, (both inclusive,) in thick rough blanketing, we presented a spectacle sufficiently curious to attract the gaze of traffic-bent Armenians and sombre Mohammedans, not to name the light and laughter-loving Greeks who throng the streets of Smyrna.

Leaving the city, we were stopped by the Turkish douanier at the Caravan bridge, where numerous caravans of camels daily halt previous to their entrance into the town. Though Smyrna be not a *ville franche*,* the government prescribes that articles transported from the

* In *villes franches* every article of commerce is admitted free of duty; but as exemption from imposts is a privilege intended to be strictly limited to the inhabitants of the town itself, goods passing out of it into other parts of the same kingdom are liable to the tax they would have paid if they had entered the country from a foreign state.

city into the interior shall be subject to examination, no less than those which enter it. The exhibition of our firman, however, prevented much trouble, and we pursued our journey without being even solicited for a present; a fact which redounds to the credit of Turkish custom-officers.

The first object of interest on the route, within a short distance of Smyrna, is a piece of water, partially enclosed by masonry, which bears the name of "Diana's bath." Here several strings of camels met us, on their way to the city. Each is fastened by a halter to the back of its predecessor, and the foremost is similarly attached to a donkey: one of these little animals is required to precede every ten or twelve camels, experience proving that they will not move without a leader, however humble its grade.* They are heavily laden with a bag on each side, and travel readily for twelve hours a day, neither finding nor seeking repose. The vale of Hajilar, through which our course lay, is rich and covered with oleanders, but comparatively unpeopled and uncultivated. Here and there, indeed, a village

* This is not the case with the dromedary in the East, which is constantly used by couriers and trots at a quick pace.

meets the eye; but, in general, man is wanting. The hills on the right are clothed with vines and cherry-trees, and abound in an alkaline earth which forms an article of commerce for the manufacture of soap.

At the foot of the first low range, distant two hours from Smyrna, and supposed by some to be the Mastusia of the ancients, we halted to refresh ourselves at a *café*.^{*} The luxurious loungers in Italy and Germany associate with the name of a coffee-house ideas very different from those which it conveys to a traveller in the interior of Anatolia. Here the *café*, which is often his only shelter, is a shed, with a single room containing a hearth and two little vessels for preparing coffee, the sole refreshment to be obtained. A platform of earth, raised on one side of the apartment about eight inches above the natural floor, forms the sleeping-place of the occupant and his occasional guests. Outside the door is a similar platform, resembling what in India is called a "chebooter," defended by a mud wall a foot in height. In the present instance, this parapet was occupied by a dog and some fowls, close to which sat their master sewing a

* *Καφενέ* (*café*) is the Romaic word in common use in Asia Minor for a coffee-house.

piece of cloth. An awning of brushwood, supported by poles, was intended to ward off the rays of a Levantine sun. In the inside were two Turks from the Morea, whom the Greek revolution had compelled to expatriate themselves: one sat by the fire, boiling coffee; the other by his side, smoking. Their dress was strikingly picturesque. A short red jacket, worked with blue cord, was met by a full white Albanian petticoat, hanging over the knee in graceful folds, which contracted into the circumference of a man a piece of cloth perhaps fifty yards in width: the legs were wrapped round with tight red bandages, and the naked feet were slipped into a pair of black slippers, as occasion required; a yataghan and a brace of pistols, having curved stocks furnished with formidable brass knobs, were fastened into a white cotton ceinture, indicating, no less than the wall of the hut, likewise hung with guns and sabres, that we were in a country in which a man's protection is confided rather to himself than to the law. The fine costume of these men was completed by a turban whose full folds communicated to it an air of dignity and elegance.

Comparing this graceful article of dress with that which has lately displaced it in the case of

soldiers and government employés, a foreigner cannot but regret that the alteration should sacrifice beauty as well as utility. The fez, adopted from the city of that name, is a cap of scarlet cloth, shaped like a hat without a brim, from whose crown hangs a tassel, together with a piece of white paper cut in filigree pattern. The protection against glare and heat afforded to the eyes and forehead by the turban is entirely lost; and no single object seems to be gained by the substitution.

In a *café* it is sometimes possible to procure coarse brown bread; but coffee is all that is to be expected. This is served in little cups holding less than an ounce, which are presented in a brass *soucoupe*, fitting exactly to the cup and furnished with a stand. The coffee itself is rather a soup than an infusion or decoction. A tea-spoonful of the powder is thrown into an ounce of boiling water, and left for one minute on the fire; it is then poured out, and drunk unstrained, without milk or sugar. At first, this beverage (if such that can be called which is half solid,) is ungrateful to a stranger; but ere long he becomes habituated to it, and with the addition of a little sugar, can regard it as very palatable.

After occasional ascents and descents, we

reached the chain of mountains known to ancients and moderns by the name of Sipylus. The road is such that none but practised animals can venture on it; where art has attempted to assist, she has injured the work of nature; and the mules invariably leave the pavé when a parallel unpaved line offers an alternative. The surrounding country exhibits evident tokens of great volcanic disturbance; and conical and semicircular hills rise beyond others which seem as if they had been flattened by these rolling over them. The descent of the mountain brought us, after a journey of six hours, into the beautiful plain of Magnesia, rich in productiveness, but, like the rest of the country, poor in productions, because lacking the hand of man to call into action the plentiful resources of nature.

On a road where we scarcely dared to trust our horses from step to step, and on which two of them had already fallen, a Tartar overtook us riding at full gallop. The sun was sinking in the horizon, and the shadow of Sipylus already began to obscure our way. We determined, therefore, to venture an experiment; and, urging our beasts to keep pace with the courier, we reached our destination just in time to catch a glimpse of twenty tall

minarets standing out in high relief from the dark back-ground of the mountain, which rises above them almost perpendicularly to the height of three thousand five hundred feet.

This town was distinguished by the ancients from Magnesia ad Mæandrum in Ionia by the affix "ad Sipylum." The modern name of the one is Ghiuzel hissar, or The beautiful castle; of the other, Magnisah; by the Greeks, however, it is still called *Μαγνησία πρὸς Σιπύλων*, and pronounced with a strong accent on the penult, as though it were written Magneseea. Magnesia is not altogether devoid of those local associations which invest with such interest the surrounding country. Reduced almost to desolation by an earthquake in the time of Tiberius,* it was, together with Sardis and twelve other cities of Asia Minor that suffered similarly, made a recipient of imperial bounty and immunities; and in later days, when Amurath resigned the government to his son Mohammed

* According to some authors this earthquake took place at the time of our Saviour's crucifixion; according to others, A. D. 17. The cities, which the emperor assisted the inhabitants to reconstruct, erected to him a marble statue, now in the Vatican, in which he is represented as holding a spear in one hand and a patera in the other. On the same occasion two medals were struck, in both of which he is similarly exhibited.

the Second, he selected this as his principal residence.

Above the town, on an eminence which is either a projection from, or a hill in advance of, Sipylus, stood the acropolis, commanding a view of the ample valley bounded by another range of hills, and of the classic streams of Hermus and Hyllus. At present all that remains of this ancient structure would be barely sufficient, unaided by its locality, to decide that it had been a citadel. The mountain was the fabled site of the transformation of Niobe, the name of one of whose sons it bears. In these and such-like legends imagination may roam, while the more sober pages of history are brought before the mind by a view of the very plains on which fifty-four thousand of the troops of Antiochus fell under the power of Rome, when the pride of Syria was humbled and the brother of Scipio Africanus gained for himself the surname of Asiaticus.

Magnesia is embosomed in hills which have long been noted for the production of loadstones: Sipylus itself is found by experiment to have a perceptible effect on the needle; and the name of the *magnet** is supposed to have

* Some say that the *magnet* was so named from Magnes, a shepherd, who first discovered the power of the loadstone by the attraction of his iron crook on Mount Ida.

been derived from the city Magnesia, abounding, as it does, in polarized iron. Through the medium of this derivative, Magnesia is said to give its name to one of our valuable medicines. The word being first associated with the attractive property of the magnet, early chymists, who should rather be called alchymists, applied it to every substance which had the power of attracting; and when the process of preparing magnesia disclosed the fact that an acid was disengaged and an alkaline earth left behind, they argued that the earth had previously held the acid by attraction, and gave to it the name of *magnesia*, the magnetic, or attracting earth.

Magnesia is the cleanest and neatest town in Asia Minor: in the width of its streets and in many other respects it is far superior to Smyrna. The principal buildings are two mosques, with double minarets indicating a royal foundation: the interior of each is adorned with paintings of the only kind admitted by Moslims, and with numerous lamps, ivory balls, and ostriches' eggs, such as are to be seen in all the mosques of Constantinople. The present population amounts to about thirty thousand, of whom four thousand are Greeks, two thousand Armenians, and a few

Jews: the rest are Turks. Each religious persuasion has its place of worship; the Armenians and Jews have two, and the Moslims upwards of thirty.

It was in a room attached to the Armenian church, set apart for the reception of the bishop, that, owing to the influence of my fellow-traveller, we were hospitably entertained. A divan, with a table a foot high and a foot square, formed the only furniture. A brazier with charcoal was soon brought in to warm the apartment, and some refreshment was served on a large tin tray, which was placed on the four legs of the table turned upside-down. The teacher of the Armenian school, supported by the English church missionary society, joined us in the evening, and told us that, the previous day, he had been attacked by a robber on the very road we had just crossed, and that the day preceding two men had been murdered on the same route. The society referred to has an Armenian and two Greek schools in the town, kept up at a small expense, and giving instruction to a hundred and sixty scholars, male and female. It was singularly interesting to hear Greek girls reading the New Testament in Romaic, and to think that for this instruction the children of a

remote town in the interior of Anatolia are indebted to British Protestants.

This is the residence of the Greek archbishop of Ephesus, and of the Mohammedan governor of the province, who holds directly under the sultan, and exercises vice-regal power within the limits of his jurisdiction so long as he continues to pay the fixed tribute. The individual now filling this post is a man of very high and ancient family, and of enlightened views. His designation is, Al haj Ayoob beg, Carah Othman Oglou; or Ayoob, the bey, son of the black Othman, himself a haje. He is celebrated by Lord Byron, who speaks of him as "the greatest landholder in Turkey."

Passing through a spacious square surrounded by buildings forming the palace of the bey with its appendages, and ascending a staircase, we were shown into a verandah which commands a beautiful view of the plain of the Hermus, now called the Gudiz. Here several servants were in waiting, and public functionaries were passing to and fro between their office and the chamber of audience. The bey, who is a portly man of fifty or fifty-five, with a long black beard, was ill, and we were therefore introduced by his doctor, an Italian by

birth, a Greek by education. He sat on the divan in one corner of the room, habited in a loose dress of scarlet cloth. We took our seats opposite him,* then raised the hand to the forehead and breast as a salutation. Coffee and pipes were immediately supplied by a train of six or eight servants; and conversation was carried on through the doctor in Turkish; for, as before noticed, the education of a Turk, however exalted in rank, very rarely comprises any European tongue. Hearing that we had been in Wallachia and Moldavia, he made many inquiries about the influence of the Russians in those parts, and was anxious to learn what they were doing in the fortress of Silistria. He then read our firman, and finding that we were going to travel through his territory, ordered a circular to be addressed to all the authorities, commanding their attention to our safety and welfare; a document the more necessary on account of the atrocities that had lately been committed on the Smyrna road.

While this was being prepared we took leave, and walked into a room where the native officers were sitting. It was noon, and

* Turkish etiquette requires a visitor to take his seat first, and then to salute his host.

dinner was brought in on a large tray, round which they sat à la Turque; they helped themselves with their fingers out of the same dish; then, taking pieces of bread, each sopped them in the gravy and eat. With their usual hospitality, they requested us to partake of their repast;* and, as we tasted the food, we recalled to mind that in this simple mode our Lord was in the habit of eating with his disciples; and that in allusion to an action such as that in which we were invited to join, he denounced the traitor Judas as one who should betray him, even though "dipping his hand" with him in the same friendly "dish."

Though the Turks take off their shoes before they tread on a carpet, they are kindly considerate of our customs, and do not require the same from Franks, unless in a dependent situation; accordingly, in the presence of the bey we kept on our hats as a compliment to him, and our shoes in compliance with our own usages;

* In India and Persia the Mohammedans, who are Sheeahs, refuse to eat with Christians; and it is only here and there that a Mussulman of the highest order, especially those belonging to the court at Lucknow, will break bread in the house of an unbeliever. The Turks, who are Sunnees, have no such prejudice.

but the doctor, acting as an employé, left his at the door. His salary is four hundred piastres, or four pounds, per month. The sum appears small; but the same evening, at Kasabah, another medical man informed us that his fee varies from five pence to a shilling a visit, according to the distance he has to go. The Turks are compelled to have recourse to foreigners as surgeons, since they are forbidden by their religion to dissect a body, and can therefore attain to no knowledge of surgery, and to but little of medicine. Consequently, in almost every Anatolian town the medical man is of Greek extraction, has been educated among Franks, and wears the Frank dress.

From the house of the bey we proceeded to that of the moolla, or chief judge. As soon as coffee and pipes were supplied, my companion produced an atlas, lately printed at Malta in the Arabic character, of which he presented a copy to the moolla, as he had already done to the governor. It was the first thing of the kind which either of the Moslims had seen, and each expressed himself as much pleased as the phlegmatic character of a Turk permits. A needle-case and other trifles were also offered to the children of the moolla, who seemed gratified with the attention. He pays

for his situation to the authorities in Constantinople £840 a year, which must be realized from the suitors in his court, so that justice is not likely to be administered with equity. He is entitled to a large per-centage on all bequeathed property, which he values himself, and, of course, secures double what the law allows. Like all other Turks in office, he is in league with the Greek clergy, who aid him in his extortions from the poor Christians, on condition that they may be suffered to pursue without interference their own oppressive system.

Having arranged with a man to provide us with good cattle for several days, at a price nearly double that of post-horses, we proceeded on our journey towards Sardis. From Magnesia the road pursues a south-easterly direction under the brow of Sipylus. The mountain continues to present an almost perpendicular side, which is hollowed into caverns, some more and some less distant from the ground, but all very large and evidently sepulchral. One is peculiarly striking. The exterior surface is cut away so that its plane forms an angle of 45° with the horizon. Into this is bored a perpendicular shaft which leads to an apartment consisting of two vaulted

chambers of considerable dimensions: at present they contain neither bones nor sarcophagi; but tradition says that they were once tenanted by the dead. The rock is limestone and quite barren; numbers of crows and magpies were flying about it; and one solitary eagle soared above the feathered tribes.

After proceeding for some miles under the shade of Sipylus, along the camel-track which winds round the mountain to Smyrna, the road to Sardis branches off to the left, crosses the Nimfee chae, or river of Nimfee, and enters another valley formed by the high range of Tmolus on the right and a chain of lower hills on the opposite side. We met several caravans of camels similar to those already described; these useful beasts, ornamented with strings of shells, and laden with oil, wool, corn and carpets, for the Smyrna market, were led, as usual, by little donkeys, who seemed proud of conducting creatures so much their superiors in size and strength. Their loads are never taken off till they reach the end of a journey; but when they lie down, the extremity of each bag, hung across their backs, rests on the earth sustaining its weight; and in order to enable the animals to bring the body closer to the ground by doubling

the hind leg under the stomach, that limb is furnished with an extra joint : this provision, without which it would be almost impracticable to load the camel, is scarcely less essential to its utility than the supply of water it carries in its fifth stomach. Herds of black buffaloes were grazing in the rich but uncultivated plains, here and there intermixed with a species of dwarf cow resembling the Indian gyna ;* and occasionally we encountered large flocks of sheep, which were all *led*, not driven, by the shepherd. The sheep are perfectly acquainted with the voice of their pastor, whom they obey ; and when the flocks are not too numerous, they have their distinctive names and answer to them.†

About four hours from Magnesia, a long, high, isolated hill rises out of the valley, at-

* The word گینا (gyna) bears too near a resemblance to the English *kine*, the plural of cow, and the corresponding German *kühen*, to be accidental. The words denoting a cow in the principal European and Asiatic languages are, doubtless, etymologically connected ; thus, in Hindoostanee, this animal is called *gaé* ; in Persian, *gao* ; in Sanscrit, *gau* ; while in German, it is designated *kuh* ; in Belgic, *koe* ; in Swedish, *koo* ; in Saxon, *cu* ; and in English, *cow*.

† The sheep hear his voice : and he calleth his own sheep by name, and *leadeth* them out.—John x. 3.

tracting notice by its shape and solitude; while the range of Tmolus acquires fresh interest with every step, as its grotesque outlines engage the mind in speculating whether they be the result of volcanic agency, of which many clear indications exist in the vicinity, or whether they be among the indelible marks of the deluge,—that general convulsion that gave, as it were, a final stroke to the confusion of the natural world, and stamped it as a type of the violation by sin of the moral order of the universe, in reference to which God is said to have “repented that he had made man.” The principal chain of mountains, lying east and west, and varying from one to three thousand feet in height, is irregular in the extreme; now, presenting a long surface; now, a succession of conical peaks; here, cut into huge fissures; there, chiselled, as it were, by a Cyclop. From this main range small tongues protrude into the plain, and suggest an idea that the whole summit once boiled over with lava which rolled down at unequal intervals, forming parallel and subsidiary hills. On these again, as well as on the acclivity of the principal ridge, are thousands of peaks, some large enough to have been thrown up by subsequent volcanoes; others resembling bubbles of melting

lava which, having been raised by the action of a mighty subterranean furnace, have been cooled by contact with the air. Imagination is bewildered and description defied by this wondrous prodigy of nature.

The proximity of Kasabah, five hours from Magnesia, is first indicated by the tall cypresses which characterize a Turkish burial-ground. In this country the city of the dead is seen in almost every instance before that of the living; and cemeteries are far larger and more numerous, and attract more of the traveller's notice, than inhabited spots. It is not, as in other parts of the world, that each village has one, and each town two or three; but the towns seem equally divided between the living and the dead; the outskirts are entirely occupied by cemeteries; the roadsides are bordered with them; and in tracts of country which may be traversed for hours together without sight of a village or hut, the eye is, nevertheless, perpetually arrested by extensive burial-grounds, following each other in rapid succession, while no conjecture can be formed of the localities whence they were peopled. This is a striking proof of a fact universally admitted,—the decrease of population in Turkey, notwithstanding the encouragement offered by its

rich soil and the vast extent of its uncultivated land.

The Turkish houses in Kasabah* are about two thousand, the Greek three hundred, and the Armenian and Jewish a hundred and fifty each. We were received by the "Οικονόμος" (Œconomus) of the archbishop of Ephesus, whose "archimandrite" at Magnesia had written to him on our behalf. Though bearing an important name, this individual is in circumstances consistent with the fallen state of his church; his wife attended on us as a servant, and gladly accepted a servant's remuneration. Though his house be the best in the town, not Turkish, yet our room was neither large nor comfortable, several of the windows being broken and patched with paper; the divan formed, as usual, the only furniture; a table, brazier, and night-lamp, with a solitary candle, nearly as high as those placed before the altar in Roman Catholic churches, were brought in for our accommodation; and sweetmeats were offered, as in the principalities of Wallachia and Moldavia, indicating whence the custom, there prevalent, is to be traced. We had not been long seated before the Greek schoolmaster and a doctor in

* Since the days of Pliny this place has been famous for its melons, which we found remarkably well-flavored.

Frank dress, half Greek, half Italian, entered. Without invitation they passed the evening with us; and the former was supplied by my companion with a number of books, which he gladly accepted.

From Kasabah to Sardis the distance is five hours. As it was stated that the neighbourhood was infested by robbers, the aga thought it necessary to send with us one of his guards, an armed African. This son of Ham, dressed in a brown embroidered jacket, with a colored turban folded round and round a scarlet fez and formed into a cone at the top, in full battle equipment, amused us during the ride by his equestrian exploits; now brandishing a long chibouque as he leaped over mounds and ditches, now putting his horse to full speed and suddenly arresting it; at one moment, with a display of politeness, offering us his pipe to smoke; at another, performing various antics, indicative of the mirthsome negro character.

The road runs at the foot of Tmolus, which presents the same jagged appearance, with all the volcanic indications already described; while the other side of the valley is bounded by a parallel chain of low hills. The caravans of camels were so numerous as to form almost a continuous series. In one we counted a hun-

dred and eighteen animals, and the total must have amounted to several thousands, some of which were quite white.

The approach to Sardis is marked by a number of tumuli, full eighteen or twenty, by the way-side, whose history is unknown, and few are so bold as to conjecture in honor of whom they were erected: they are of various sizes, but all of nearly the same shape, differing very little from semi-spheres: in many, the outer circle is formed of brick-work; which, in some, is well covered with earth overgrown with grass; in others, it is partially exposed, so as to leave no doubt that the mounds are artificial. From what we read of the customs of past ages, there is reason to suppose that these tumuli are not wholly destitute of treasures; and it is surprising that neither speculators nor antiquaries have explored them.

The individual is not to be envied who can approach without emotion the ruins of Sardis. That church which was solemnly exhorted to "be watchful and strengthen the things which remain, that are ready to die," and which was admonished, "If thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee,"* hav-

* Rev. iii. 2, 3.

ing long since filled up the measure of her iniquities, is now a standing proof of divine wrath and truthfulness.

The very first stones which arrest the eye of the traveller as he enters Sardis speak of life, and youth, and glory past away. They are the remains of an old Turkish burial-ground, now disused because the living have well nigh fled from a place which seems to be devoted to destruction. Strabo and Herodotus mention that the air of this part of the country was so healthy that the inhabitants generally lived to a great age. The Turks now consider it pestilential, and have a saying that every man dies who builds a house at Sardis; consequently, not a single native Moslim resides there. About thirty vagrants from Turcomania, who have permission to inhabit a certain district of Anatolia entirely deserted by Turks, pitch their tents in the neighbourhood in summer, and house themselves during winter in huts scattered at the foot of the mountain. Holding, in common with the Persians, the doctrines of the Sheeahs, they are regarded by the Turks, who are all Sunnees,* as worse than infidels, and they live

* The three immediate successors of Mohammed were Abubeker, Omar, and Othman; his son-in-law Ali not coming into power till twenty-two years after his decease, in the

here without mosque or priest. Such is the existing population of what was once the capital of Cræsus; the ancient city called, by way of distinction, "The city of the Lydians;"* which has witnessed the successive glories of Lydian kings, Persian satraps, and Macedonian conquerors; of Syrians, Romans, and Turks! Now, alas! with its temporal honors, its higher and spiritual are no less past away. Of the Christian church, to which it was once said "Thou hast a few names even in Sardis which have not defiled their garments, and they shall walk with me in white, for they are worthy,"† the only representatives are a single Greek, his wife, and child, of whom all that charity can hope is that they are not living "atheists in the world."‡

Sardis, now called Sart, stands at the foot of Tmolus, in a plain bounded on all sides by

year of the Hegira 35, A.D. 656; his reign was of only three years duration, and his two sons, Hussan and Hussein, then fell with their father under the stronger party of their opponents. The Sheeahs regard Abubeker and his successors as usurpers, maintaining that Ali should have succeeded to his father-in-law; the Sunnees hold the opposite opinion. This is the origin of the schism which has divided, from that day to this, the Mohammedan world.

* Herod. vii. 31.

† Rev. iii. 4.

‡ "Ἄθεοι ἐν τῷ κόσμῳ. Eph. ii. 12.

hills utterly desert and exhibiting no trace either of cultivation or human habitation. Here a thousand historical associations rush upon the mind. On this plain was fought the battle which placed Lydia at the disposal of Cyrus, fulfilling the prophetic declaration that it should become as a "rib" in the mouth of the Persian "bear."* Here Alexander rested after the battle of the Granicus; and here were encamped the armies of Xerxes, Antiochus, and Timur Shah. In the distance are seen the Gygæan lake and the vast tumulus of Halyattes, the father of Cræsus, with the ample stream of Hermus; while, close at hand, flows the golden-sanded Pactolus, famed for its alchymic power and the part it played in the tragedy of Midas.

On the left of the road from Magnesia, beyond the Pactolus, now called Sard-chæe, and nearly opposite the old Turkish cemetery, is a large mass of ruins, bounded by a thick wall in the form of a segment of a circle, within which are traced three interior and concentric circles, resembling the substruction of rows of seats.

Near these are some remains to which tradition has assigned the name of the Palace of

* Dan. vii. 5. See Bishop Newton on the Prophecies.

Cræsus ; they consist of brick and stone ; the intermediate layers of mortar being of great thickness and as solid as the bricks. All that is now standing is three rooms in a line ; those towards the north and south are of similar shape and construction ; the two extremities of each are semicircular, and they are joined together by a hall or passage, measuring fifty-seven by forty-two feet ; the wall to the east of this centre apartment is considerably impaired, and that to the west no longer exists. The southern room measures a hundred and fifty by forty-two feet. On each side are five buttresses, (some of them now surmounted by storks' nests,) three feet and a half wide, composed of very large stones. The thickness of the walls, which are raised on double arches, is nine feet, and their present height varies from twenty-four to thirty-four feet. Outside, fragments of cornices and huge square masses of masonry are scattered about in great profusion. The prevailing stone is a semi-transparent marble, not unlike quartz.

In the same plain with the two relics of antiquity above described, in a westerly direction from the "Palace," are remains of the church of St. John ; and, on the slope of the hill just above it, those of another, which the modern Greeks

have named with characteristic partiality the church of the Panagia, or most holy virgin. Five of the main buttresses of each of these Christian edifices still exist. The lower part is constructed of stone, the upper of brick; and in the former building the curve of the arches is discernible. Both these temples bear the stamp of an age in which architecture had begun to decline, and of a people not rich enough to raise costly structures; for their materials were evidently collected from the ruins of their predecessors, as appears from fragments of handsome cornices, shafts, and capitals, exposed in the centre of the walls. But the age they mark is their charm. They are decidedly Christian, and of a very ancient date. The Panagia is supposed to have been the edifice where the early disciples assembled, the "angel" presiding over whom was addressed by St. John; and with the exception of that at Pergamus, it is the only relic of an apocalyptic church.

Still higher up the hill are vestiges of a theatre or stadium. In the middle of these ruins now stands a Turcoman's hut, and black cattle graze on the spot once allotted to scenic decorations. It has been calculated from present appearances that the stadium was nearly

a thousand feet in length, and the theatre about four hundred in diameter.

It was on this side of the acropolis that Antiochus scaled the walls and gained possession of the citadel, between which and the theatre the hill is almost perpendicular. Here the fort was regarded as impregnable, and its defence neglected; a fact which was inferred by the enemy, who observed vultures assembling underneath to gather up offals thrown over the walls: accordingly, they chose the unguarded part as the point of assault, and succeeded. Of the acropolis itself hardly anything remains. The hill is conical, with rough sides and a sandy soil, well defended by nature; and capable of being rendered very strong by a little aid from art. Being considerably elevated, it commands an extensive prospect, of which the tumulus of Halyattes and the Gygean lake are the prominent objects: behind it, rise successive ridges of mountains ending in the rugged outlines of Tmolus, which, from its dark and barren nature, has obtained the modern name of Boz tagh, or The sombre-colored mountain.

North by west from the citadel is the skeleton of a Turkish khan, built of old materials, and in size and shape so much resem-

bling a church that an unwary traveller may easily be deceived. Passing through this, we crossed the Pactolus, and on the opposite side met some of the few Turcomans who live here. They brought for sale several ancient coins found on the spot, all of which we bought: one of them bears the inscription $\text{I}\eta\text{S}\chi\text{S}\ \text{X}\text{R}\text{I}\text{S}\text{T}\chi\text{S}\ \text{B}\text{A}\text{S}\text{I}\text{L}\epsilon\chi\text{S}\ \text{B}\text{A}\text{S}\text{I}\text{L}\epsilon\text{O}\text{N}$, Jesus Christ, King of kings; among the more ancient are two of the reign of Philip of Macedon.

In a retired spot between the acropolis and the main range of Tmolus, in a valley watered by the Pactolus, are the remains of a temple constructed of white marble, supposed to have been dedicated to Cybele, and to have been first damaged in the burning of Sardis by the Milesians. Its antiquity is believed to be very great, the style of architecture sanctioning the opinion that it was the work of one of the Lydian kings in the sixth or seventh century before Christ, and thus cotemporary with the temple of Juno at Samos, that of Jupiter Panhellenius in the isle of Ægina, and that of Diana at Ephesus. Of the last-named no trace remains, while of the first but a single column is standing; so that, as a relic of a heathen temple, fallen as it is, that of Cybele at Sardis is

probably without a rival except in the ruins at Ægina. Only two columns now remain with the architrave they support, and one of them has its capital out of place; still, even these convey an exalted idea of what must have been the grandeur of the building: they are partly sunk in the earth; but the visible portions are composed respectively of eleven and twelve single stones reaching to a height of about twenty-five feet, exclusive of the capital: each stone is a circle, six feet in diameter and varying from two to four in thickness. From the dimensions it is thought that fifteen feet of the columns lie buried under the soil which has accumulated from the débris of the acropolis. The capitals are of the Ionic order, and are said by Mr. Cockrell, an able judge in such matters, "to surpass any specimen of the Ionic he had seen, in perfection of design and execution." Within thirty yards of these columns a sufficient number of entire stones and capitals lie scattered over the ground to form six or seven more pillars, besides such as may be buried in the accumulated rubbish of centuries. Amidst this fallen mass, in only a single case does one stone remain upon another. This poor remnant is now the habitation of three swarms of bees, and is covered with the bramble called "Christ's

thorn," which had proved a more appropriate accompaniment of the walls of the Christian church !

The heart becomes heavy among the ruins of this mighty city. The desolation is appalling, the silence unnatural. The only animals we saw were a few wild dogs, a solitary owl, and some degenerate individuals of the human species ; and we were forcibly reminded of the language of Scripture addressed to Babylon and Tyre ; for, indeed, Sardis the great is fallen, is fallen ! Wild beasts of the desert now lie there ; her houses are full of doleful creatures ; owls dwell there, and wild beasts cry in her desolate houses. A possession for the bittern, and pools of water, and swept with the besom of destruction, they that see her narrowly look upon her and consider her, saying, Is this the city that made the earth to tremble, that did shake kingdoms ? Is this your joyous city whose antiquity is of ancient days ?*

* Vide Rev. xviii. 2 ; and Is. xiii. 21, 22 ; xiv. 16. 23 ; and xxiii. 7.

CHAPTER XVIII.

THE APOCALYPTIC CHURCHES. PHILADELPHIA
AND LAODICEA.

Saliklee.—Aga.—Caféné.—Turks.—Armless musician.—
Uncultivated lands.—Oppression of peasantry.—Road to
Philadelphia.—Instance of cruelty.—Scenery.—Tomb-
stones.—Approach to Philadelphia.—First cultivated
field.—Fulfilment of prophecy.—Name, origin, and his-
tory of city.—Its situation.—Wall.—Turtle-doves.—Arch-
bishop.—Incivility of aga.—Paucity of travellers.—Modern
buildings.—Ancient remains.—Church of St. John.—Turk-
ish superstition.—Acropolis.—View.—Population.—
Mosques.—Churches.—Schools.—Palace of Archbishop.—
Greek inscriptions.—Furniture.—Dinner.—Wine.—At-
endants.—Subjection to Turks.—Opinion of missionaries.
—Fulfilment of prophecy.—Road to Laodicea.—Tripolis.
—St. Bartholomew and St. Philip.—Hierapolis.—Epa-
phras.—Ruins.—Petrified waters.—Colosse.—Laodicea.—
Origin of name.—Present desolation.—Fulfilment of pro-
phesy.

Two hours distant from Sardis on the road to
Philadelphia is the village of Saliklee, contain-
ing about forty huts; and the aga, who lives in
a house with paper windows, could provide for
us no other accommodation than the caféné,
kept by a Greek. We overheard his order,

“ Take them to the *giaour's* ;” and to the *giaour's* we went. On both sides of the room were raised platforms, one of which was divided by rails into three partitions, the other into two, the fireplace occupying the middle. All the compartments except the one we occupied were filled with Turks from the village, who spent the evening in smoking and listening with imperturbable gravity to the discordant symphony of an armless musician, who sang almost without intermission, accompanying himself on a *sitarah* * which he played with his toes. There were upwards of twenty Musulmans in the room, yet not a sound but the music was to be heard ; and before the musician commenced, the silence that prevailed was equally striking. Our supper was provided by the only two Greek families in the village, and the proprietor of the *café* supplied us with coffee. On our departure both parties refused payment, and it was with difficulty that we could persuade them to receive

* The *sitarah* is an instrument of eastern invention confined, as its Persian name imports, to *three strings*. When the strings are increased in number, the *sitarah* becomes a *khitarah* ; and hence Europeans have adopted the instrument to which the Italians have given the name of *chitarra*, the Germans *guitarre*, the French *guitare*, and the English *guitar*.

anything as a gratuity : we found that we were quartered upon them by the aga, and they were afraid of incurring his displeasure by accepting remuneration.

The soil in this neighbourhood, like that of the whole country we traversed, is rich but untilled. Under any other government, population and cultivation would be rapidly increasing ; but here both are on the decline : many lands that were once productive are now lying unheeded, their owners having fled or resigned a speculation which nature favors, but which the avarice of the aga, who demands half the produce, renders abortive. The system pursued by the Porte is that which prevailed in India previous to the introduction of British rule. The sovereign lets out his country to pashas, who divide their principalities among beys, and these make a subdivision of their districts among agas : each is bound to pay a certain sum to the superior of whom he holds, without reference to what he collects : thus, the object of all is to enrich themselves at the expense of their immediate inferiors. The weight of this accumulated cupidity falls on the peasants, who are compelled to pay to the petty aga of their village the very last farthing that can be wrung from them : the lot of others is hard, but they

realize the full force of the proverb, "A poor man that oppressteth the poor is like a sweeping rain which leaveth no food."*

The road to Philadelphia lies between Tmolus and the same range of mountains that extends on either side of Sardis. At a café three hours distant from Saliklee we saw a horse lying on the ground, whose stomach had been cut open by a cord tied round the load he was condemned to carry. He had been thirty days in that state, and the proprietor of the house had become tired of feeding him; so that, unable to rise, he was doomed to die of starvation. The man withstood bribes and entreaties to kill the suffering animal: he denounced as a sin this act of mercy, but attached no guilt to the merciless spirit which could suffer the creature to perish before his eyes by the most miserable of deaths. This is the only instance of cruelty to brutes we noticed during our residence in Turkey; it is an exception to the general rule: the Turks are usually kind and considerate to animals, hospitable and obliging to strangers; and, if their religion did not almost compel them to regard unbelievers with contempt and abhorrence, they would be a nation universally popular.

* Proverbs xxviii. 3.

From the *café* to Philadelphia the distance is two hours and a half; the two ranges of hills which run parallel for many miles gradually approach each other; and as the valley becomes narrower, the heights of Tmolus lose something of their elevation, preparing to merge themselves in the plain; a little beyond the town, they are seen no more; and the opposite chain, curving to the south-east, meets that of Taurus, which passes through Caramania into Armenia. The valley was the same we traversed the two preceding days, and the character of the scenery underwent no variation. Corresponding volcanic indications exist in the mountains to the south; similar subsidiary hills proceed from them in parallel lines; an equal number of tumuli arrest the eye on the right hand and on the left; and the same astonishing multitude of Turkish cemeteries tell their tale of vast populations whose place is no longer to be found. Many of the stones, now topped with a turban in memory of a deceased Moslim, are covered with Greek inscriptions, and are evidently taken from ancient temples; and sometimes the shaft of an antique column has been deprived of a richly sculptured capital to prepare it for assuming a Mohammedan head-dress.

In the vicinity of Philadelphia we noticed

the first signs of industry and prosperity : after travelling for several days without observing a symptom of cultivation, it was a relief to the eye to see a field supplied with water by an aqueduct, and twelve yoke of oxen actually at work.

It was to the bishop of the church of Philadelphia that the promise was addressed, " Him that overcometh will I make a *pillar* in the temple of my God : and I will write upon him the name of my God and the name of the city of my God ; " * and a Christian traveller, contemplating the present town, must recal with no common interest, in connection with these words, the description given by the sceptic Gibbon, " Among the Greek colonies and churches of Asia, Philadelphia is still erect, a *column* in a scene of ruins : " this interest is enhanced when he learns that the spot has long been held so sacred, even by Mohammedans, that their dead are brought thither from Constantinople to be buried, and that the city is called by them *الا شهر* (*ala shehr*), The exalted city. †

* Rev. iii. 12.

† Philadelphia is likewise called *اعلا شهر* (*aala shehr*), The beautiful city. Some have erroneously imagined that the name is *الله شهر* (*allah shehr*), which they translate " The

Philadelphia derived its name from Attalus Philadelphus, who founded it in the second century before our era. It suffered greatly from earthquakes, owing to its proximity to the volcanic district called *Κατακεκαυμένη*, (*Kata-kekaumene*), or Burnt up; and it was one of the fourteen cities which were destroyed, in whole or in part, by a subterranean convulsion, in the reign of Tiberius. It is interesting as being the last in Asia which submitted to the Turks. "Her valiant citizens defended their religion and freedom above four-score years;" they nobly resisted sultan Bajazet in 1390; "and at length capitulated with the proudest of the Othmans."*

The first view of Philadelphia warrants its appellation *اعلا شهر* (*aala shehr*), The beautiful city; it is built partly in the plain and partly on one of the roots of Tmolus, which, separated by a valley from the posterior range and rising to a very considerable elevation, is

city of God;" but this is not the case, and prophecy does not seem to require a fulfilment of this nature. In Turkish, the words *allah shehr* could have no signification consistently with the rules of grammar; for the translation of "The city of God" would be *اللهك شهري* (*allahan shehree*).

* Gibbon.

the site of the acropolis. The wall of the town, which is composed of small stones united by a strong cement, is fortified by round towers and regarded as one of the best preserved in Anatolia; nevertheless, much of it is destroyed, and we entered by a breach close to a blocked-up gate of which two columns with their architrave are standing. On its top, within a short space, we counted forty-eight storks' nests: at this time of the year they are deserted; but there is no season in which Philadelphia is not cheered by the voice of the turtle-dove; hundreds are to be seen in and around the town, the very name* of which would seem to possess an attraction for the bird of love.

Passing through several dirty narrow streets, we reached the palace of the archbishop, "the angel of the church in Philadelphia." He welcomed us with kindness, saluting us with a paternal pat on the cheek, then directed the deacon to conduct us to the aga, in order that we might obtain a guard to secure us from insult in our rambles through the city. The aga was walking in the verandah before his door: he received, without deigning to notice, us; and, himself taking the only chair, offered us neither a seat

* *Φιλαδέλφια* (Philadelphia), Brotherly love.

nor the usual courtesy of pipes and coffee. He read our firmans, but refused to supply us with an escort, telling the deacon that the archbishop might send "one of his *giaours*." We were subsequently informed that this new aga is not subject to the bey of Magnesia, whose order he therefore disregarded; that he entertains a bigoted hatred to Christians, and is a cruel despot in his province; that every Frank arriving at the place should make up his mind to be slightly, or even insultingly, treated; that we had now entered upon a much less civilized part of the country, where Europeans are rarely seen; and that the farther we might advance, the worse treatment we should experience. The archbishop told us that in the twelve years he has resided in Philadelphia he has seen only two parties of travellers, each consisting of two individuals. We made the third.

Nothing daunted by this intelligence, we proceeded under the conduct of a timid Greek to inspect the city at our leisure; and were followed by a crowd of boys who treated us with much rudeness, while the men and women only gazed at us as objects of unusual appearance.

In the modern buildings there is nothing

to admire. The houses are mean and irregular, as throughout Asia Minor: some are tiled, but the greater part have flat roofs besmeared with mud. Few towns, however, are more interesting, for relics of antiquity meet the eye at every step: here, a broken Ionic capital forms the angle of a house, and an architrave its step; there, fragments of a rich cornice are built into a wall; a modern mosque is supported by the truncated shafts of antique columns; and sacred sarcophagi are desecrated by conversion into common water-troughs: fountains in the dirtiest streets and the very pavement on which one treads teem with vestiges of antiquity; and in a neglected spot, near the south wall of the city, amid dirt and rubbish, we remarked two venerable marble pillars lying unheeded on the ground.

There is only one Christian ruin which can be recognized with any degree of certainty. It is called the Church of St. John. The Turk who showed us over it observed that it was as old as "Husrut Esau," or "The prophet Jesus:" it speaks, however, of an age when the followers of that more than prophet had attained a degree of power and wealth such as they knew not in the days of his humiliation: still, it was doubtless one of the earliest

Christian churches in Philadelphia. Part of a wall, said to have been that of the choir, and four of the principal pillars are yet standing: these are twenty-one feet square, and now reduced to thirty-two in height; the lower part being stone, on which the remains of brick arches are yet visible. A few of the original frescoes may be clearly discerned, and among them some crosses painted within large circles. The Turk gravely informed us, attesting the fact by his own experience, that every Saturday night the spirits of the martyrs who died for the sake of Jesus are seen going to and fro among the ruins; and sounds are heard as though they were reading! A superstitious opinion prevails among the Moslems that the sacred edifice possesses a charm for those afflicted with tooth-ache, and patients thus suffering, who affix lighted candles to the walls, derive immediate relief!

One side of the acropolis in a crumbling state still crowns the top of the hill above referred to, whose steep acclivity forms the western boundary of the city, and whose flat summit, containing an area of about twenty acres, commands a beautiful view. Immediately beneath is the town; and beyond, a vast burial-ground, greatly increased in size by the vene-

ration in which the spot is held by "the faithful:" surrounding this, is a fertile plain where herds of black goats are seen browsing on the luxuriant herbage; and still further, a chain of hills, whose sides, instead of being inclined planes, more or less irregular, consist of thousands of small natural tumuli. In the other direction, between Tmolus and the hill of the acropolis, gardens and vineyards teem with vegetation.

The population of Philadelphia is considerable: it contains nearly three thousand Turkish, and two hundred and fifty Greek, houses. The archbishop informed us that there are twelve mosques, though from the acropolis we could count only six minarets: in five churches Christian service is regularly performed; and in several others a priest occasionally attends; but there is no preaching, except in Lent. Very few of the Greeks understand any tongue but Turkish, yet the liturgy is always read in the language of their ancestors. The schools are quite neglected; and the master of a small Moslim seminary which we entered could himself scarcely read.

The archbishop Panaretos, a portly and pleasing person, is about fifty-five years of age. His house, called the *metropolis*, is

neither large nor handsome : it consists of four or five rooms on the same floor, with a verandah in front and offices below. Each of the doors and windows is surmounted by a Greek motto. Over the portal of his own room is the sentence, " I, the chief, contain the ruler." Over the saloon is written, " Enter, every one, enter." Other doors and windows bear the inscriptions, " ΓΝΩΘΙ ΣΕΑΥΤΟΝ," " ΓΗΡΑΣ ΤΙΜΑ," " ΓΟΝΕΑΣ ΑΙΔΟΥ," or, Know thyself, Respect old age, Honor thy parents. The furniture of each room is limited to the divan ; a brazier and candle are added for visitors, and a mattress with sheets and a counterpane are laid on the floor at bed-time.

Everything here is conducted in a style of the most primitive simplicity. We met at a little round table, to partake of a repast consisting of fowls roasted, boiled, and fricasseed ; a pilau ; cheese ; and grapes ; with the excellent wine of the country, not unlike Tent ;* a luxury for which this district has been famous since the time of Strabo : it costs a halfpenny a bottle ; or, when kept two years, the very richest may sell for a penny. Knives and forks were on the table ; but, according to the simple modes of the

* This name is derived from the wine being a red, or colored, wine, " vino tinto."

country, the fowls were dismembered and served by the hands without aid from these modern inventions, and we were expected by the host to "dip a sop" of bread "with him in the dish." As a mark of special attention and kindness, the archbishop, every now and then, proffered us little balls of rice rolled with his fingers and dipped in gravy, which, after witnessing the process of manufacture, it was impossible to swallow! A large and small cloth were placed before each person. The former was intended to be fastened by a corner under the chin; the other was for the purpose of wiping the flowing beard of the Greek priest when soiled, as it must often be while eating. Before and after dinner we were furnished with water to wash our hands.

The inmates of the prelate's house are an archdeacon, a deacon, and two domestics. The archdeacon dined and sat with us, occasionally waiting on his superior when no other attendant was in the room. The deacon acted altogether as a servant, lighting our *narghilahs*, or small hookahs smoked through water, bringing in dinner, and serving at table.

Our host held constantly in his hands a chain of beads, which he moved up and down with the fingers as he talked. Conversation was

conducted in modern Greek, the only language he understands, except Turkish; and he was exceedingly communicative, free, and cheerful. He told us that he and his people live in a state of abject subjection to the Turks; and that if a conversion from Islam were made through their means, his head would pay the penalty. Of the Missionary society he entertained erroneous views, speaking of their agents as "Jesuits" who wished to undermine the ancient religion of the people: on this point my companion discussed long and ably with him, and he seemed to relent a little. In answer to a question "Whom we regarded as intercessors," being informed "Jesus Christ alone," he answered, "Then I cannot look upon you as heathen!" When the advantages of schools were pointed out, he replied archly, "You Protestants clearly understand that what is wrought into the child cannot be driven out of the man." He stigmatized the English as a nation who enrich themselves at the expense of others; and asked how the Indians like our government. He inquired whether I were a Whig or a Tory; and which I preferred, Vienna or Philadelphia! To the answer that, whatever the relative beauty of the two cities, the connexion of Philadelphia with Scripture

gives it a charm for every professing Christian which Vienna cannot boast, as also to two other similar references to the apocalyptic epistle, he made no reply; and he listened without remark to observations on the inutility of performing divine service in Greek to a congregation of whom not above five or six understand anything but Turkish. His curiosity was excited by everything belonging to us, nor did he hesitate to gratify it, taking up a watch and dressing-case, and examining minutely and separately every article in the latter.

While in most Turkish towns the God of Mohammed is acknowledged without a dissentient voice, in Philadelphia Christianity has her churches, her priests, and her archbishop. There is still a numerous population professing the name of Him that is "holy,"* and proving by the continuance of their daily protest, however feeble, against the deism of Islam that He justly appropriates to himself the attribute of "truth,"* since His promise made nearly eighteen hundred years ago to their forefathers is now realized in them; "Behold, I have set before thee an open door, and no man can shut it."*

From Philadelphia to Laodicea is a journey of two days. The road lies through the ex-

* Rev. iii. 7, 8.

tensive plain of the Hermus; then rounding the extremity of Timolus, passes between two ridges of mount Messogis. From Philadelphia to Tripolis, the scene (according to tradition) of St. Bartholomew's labors and St. Philip's martyrdom, is a march of ten hours; and thence to Hierapolis across the Mæander, whose inhabitants called forth the fervent prayers and zeal of Epaphras, as mentioned by St. Paul,* is a distance of four hours. The ruins of a theatre and gymnasium and some sarcophagi are the only remaining antiquities; but the great curiosity of the place is a phenomenon produced by the hot springs for which this spot has always been celebrated. At a distance, the hill wears the appearance of chalk; but, on a nearer approach, the effect is perceived to result from the deposition left by water holding in solution an extraordinary quantity of lime, which, flowing over a slope for many ages, has produced a petrification resembling a "frozen cascade." The tales recorded of this water are incredible. Among other things it is said that the natives had only to conduct the stream round their gardens, to constitute a durable fence, the petrification assuming in a very short time the form of a wall!

* Col. iv. 12, 13.

Leaving Hierapolis, the traveller crosses the Lycus and, after a ride of two hours, reaches Laodicea, within five hours of which is Khonos, the supposed site of Colosse. Laodicea, one of the largest towns of Phrygia, standing on the borders of Caria and Lydia, derived its name from Laodice, the wife of its founder Antiochus Theos. But the founder and the founded are alike no more. With the glory of the one the memorial of the other has passed away. The ruins of an amphitheatre and two theatres, with vast masses of masonry to which no name can be assigned, and which hold out no inducement to a traveller to visit this desolate region, are the only indications of the pristine grandeur of the city. Deserted by all but wolves and jackals, not a single human being dwells here, and but a few squalid Turks in the neighbouring village of Eski-Hissar; the vial of God's wrath has been poured out upon this church for its "lukewarmness" in the Christian cause; and she who once boasted that she was "rich, and increased with goods" and had "need of nothing," is now "wretched and miserable, and poor and naked."*

* Rev. iii. 17.

CHAPTER XIX.

THE APOCALYPTIC CHURCHES. THYATIRA.

Road to Thyatira. — Aspect of country. — Adala. — Khan. — Anecdote. — Hospitality of Turks. — Mode of feeding horses. — Hill of lava. — The Katakekaumene. — Its extent. — Cotton plant. — Tumulus of Halyattes and others. — Gygæan lake. — Temple of Diana. — Jemeordum. — Mode of preserving hay and straw. — Desolation of surrounding country. — Burial-grounds. — Basins and wells. — Morass. — *Malaria*. — Marmora. — Origin of name. — Houses and church. — Leeches. — Accident. — Turcoman chief. — His district. — Thyatira. — Ancient history. — Present name. — Site of palace of Cesars. — Sarcophagi. — Church of St. John. — Church of St. Basil. — Mosque. — Old cypress-tree. — Turkish cemetery. — Ancient fragments. — Extent and population of modern town. — Bazaars. — Khan. — Armenian church. — Greek school and church. — Service. — A baptism. — Visit to aga. — “Economus.” — His wife. — Infidel doctor. — Discussion.

THYATIRA is somewhat farther from Philadelphia in a north-westerly, than Laodicea is in a south-easterly, direction. The moon shone

brightly two hours before sunrise, as we rode out of the gate of Ala Shehr and crossed over the wide plain watered by the Hermus and one of its branches, leaving Tmolus and its rugged peaks on our left; whence as we receded the scope of vision became enlarged, and those peaks proved to be only the outline of a lower ridge, above which the towering summits of the noble mountain, hitherto concealed, now developed themselves. The country, rich in resources but devoid of living agents, teems only with the dead. In a ride of six hours to Adala, we passed cemetery after cemetery, silent, large, and full, and but two solitary villages.

Before entering Adala, we forded the main branch of the Hermus, called Careechnae, measuring perhaps a hundred yards in width; and observed a cart-track, the only symptom of a vehicle on wheels that we met with in the interior of Asia Minor. The village contains about eighty Turkish families and a few poor Greeks who have apartments in the khan. Every town and large village in Turkey is provided with this accommodation for strangers. Those in the capital have already been described. A country khan is very similar. It consists of four walls forming a

square, with a gate locked at night. In the enclosure are small rooms, with a door or window opening into the public quadrangle: the door has a key, and the window sometimes a shutter, but never any glass. For two or three pence a day, a stranger may hire a room for a longer or shorter period. The traveller is thus provided with a shelter for his bed, and a spot where he may place his goods and cook his food, if he be furnished, as is usual, with every necessary for that purpose. The porter of the khan generally keeps a *café*, where a cup of sugarless coffee may be procured; and the village will always supply coarse bread; but with these exceptions, the stranger is dependent entirely on his own resources. In a place of this description, as we were eating a cold fowl in the open quadrangle, a Turkish traveller, who entered the khan shortly after our arrival, unceremoniously came up to us and proceeded to help himself. The act wore the appearance of rudeness, but was not intended as such; for hospitality is carried to excess among the Moslems. When they are eating, any passer-by may join them; and we should have been as welcome to his *kabab** as he considered him-

* A roasted scrap

self to our fowl. The horses stand with singular patience while their masters refresh themselves: they are not accustomed to be fed in the middle of the day; and though the journey may be one of twelve or fourteen hours and the traveller offer to pay for the animals' provender, yet the *sooreejee* invariably declines to allow them to eat between morning and evening.

We had scarcely left Adala on the road to Marmora, which is more than half-way thence to Thyatira, when suddenly we came upon a long ridge of lava, black, barren, and irregular, as if recently ejected; about a mile in length, and of considerable breadth. The straightness of the line is remarkable, and the absence of any large mountain, to which its probable origin may be assigned, is still more so. Nevertheless, indications of volcanic eruptions in the neighbourhood are numerous: at intervals of five miles from one another, are three pits called "The Bellows," which were, doubtless, volcanoes; and it is supposed that the hills immediately above them were formed by the cinders they threw up. Ancient geographers speak of this tract of country under the appellation of "Κατακεκαυμένη,"* (Katakekaumene,) or "The burnt-

* This part of Lydia was known by the name of Mæonia.

up," applying the name to a district more than sixty miles from east to west, and fifty from north to south; and thus including Philadelphia, Laodicea in Lydia, and Hierapolis in Phrygia, all of which places are known to have suffered greatly from volcanic agency. The hot springs that have continued for upwards of two thousand years in and around Hierapolis sufficiently indicate the existence of subterranean furnaces; and that these extended far beyond the Katakekaumene is evident from the fact that Laodicea of Lycaonia was called "Laodicea Combusta." The whole surface of the surrounding country was formerly covered with ashes, and the stones and hills in the neighbourhood still continue black, exhibiting the action of fire.

At the foot of the ridge of lava above mentioned, and for several miles in the vicinity, the cotton plant grows wild. The cotton had been picked by the peasants, but much still remained adhering to the trees, covering them with a natural fleecy hosiery whose snow-white hue contrasted strikingly with the jetty blackness of the volcanic stone.

In two hours we found ourselves once again opposite, though eight miles from, Sardis, while in the west was seen the tumulus of Haly-

attes and the Gygæan lake backed by a range of hills, behind which arose the summits of Sipylus. The tumulus stands on the top of a ridge, with two others about a quarter of the size of that of Halyattes, and five of inferior dimensions. On the opposite side are several still smaller. All are more or less conical in form and covered with grass. This was the cemetery of the Lydian kings; to whom the words of the prophet may emphatically be applied, "All the kings of the nations, even all of them, lie in glory, every one in his own house."* Each mound is built of brick or stone, but the masonry is concealed by the mould. The largest of these is one of the wonders of the world, and perhaps the most interesting antiquity in Asia Minor: Herodotus speaks of it as incomparably "the greatest work in Lydia; inferior only to those of the Egyptians and Babylonians." The height is two hundred, and the circumference about four thousand, feet: it was raised, B. C. 562, in honor of Halyattes, the father of Croesus, at a distance of five miles from the Lydian capital.

At the north-west extremity of the low range of hills that support these numerous barrows is the Gygæan lake, which probably sup-

* Isaiah xiv. 18.

plied, and was formed by the abstraction of, the earth taken to construct them: its superficial area may be sixteen square miles. The muddy water abounds in fish and rushes, and at some seasons is covered with wild ducks. On its banks formerly stood a temple dedicated to Diana, who was there said to manifest her divine power by working miracles; and the veneration entertained for the sacred edifice may account for the number of tumuli in the vicinity, as the Lydians might naturally have desired that their bones should rest under the immediate eye of their tutelary goddess.

Between Adala and Marmora there is only a single village, called Jemeordum, standing at the foot of the range opposite Tmolus; the huts built of mud, with flat roofs and without windows, look in the distance like children's baby-houses. In front of these were a number of little mounds, resembling dwarf barrows, which we were informed were heaps of hay and straw covered with earth to protect them from the weather. Throughout this day's journey we saw not a single *café* except at Adala, and met scarcely a human being on the road. No strings of camels varied the monotony of the way, which lies over barren wastes,

producing nothing but a dry weed with seed like that of the dandelion, and a few brambles scorched and withered, as though their roots were struck in ashes. The hills surrounding the plain are equally sterile; one range is known by the name of "The dry mountains," from its utter destitution of vegetation. A few oxen, a single camel browsing, a wild dog in full chase after a hare, and some pewets and hawks, were the only living creatures we encountered. Yet, even here, in the midst of a natural solitude, and some hours' distant from any human habitation except the few houses that form the village of Jemeordum, an extensive and overflowing burial-ground warns the traveller that thousands of his fellow-creatures have here flitted away their ephemeral existence. If further proof were needed of the fact that this district was once peopled, it is afforded by several large basins for collecting water, and numerous deep wells lined with masonry, to the bottom of which a communication is formed by means of staircases.

At a distance of three hours from Adala, the road, passing over a hill, enters a morass formed by the waters of the Gygæan lake, which sometimes overflow, and, then subsiding, leave it covered with a slimy deposit that feeds

a noisome rush and engenders a pestilential miasma. This *malaria* has co-operated with a bad government to depopulate the country, and, extending to Sardis, has given rise to the prevalent dread of occupying a house on the site of the once famed capital of Lydia. The road runs for two hours along this morass and scarcely emerges from it when signs of cultivation are perceived within an hour of Marmora. The ground for many miles is covered with large pieces of quartz, schist, and marbles of various colors, the great abundance and numerous strata of which have given its name to the town, in like manner as the island in the Propontis is indebted for its designation to a similar circumstance.

Marmora stands picturesquely on the acclivity of a high hill, occupying a position not unlike that of Philadelphia, and surrounded by fragments of pillars and ancient buildings scattered about in profusion. It contains five hundred houses, of which fifty belong to Greeks, who have a miserable church sunk considerably below the level of the ground, and a priest who can scarcely read. We entered the town by night. The moon had not yet risen, and the minarets of the mosques were lighted up, in honor of some holiday,

with lamps hung out from their galleries, communicating to the scene an air peculiarly novel and striking. The neighbourhood abounds in leeches; one of which entered my mouth in a draught of milk, and adhered so fast to the gum that it was some moments before it could be disengaged.

Within an hour and a half of Marmora, on the left of the road, lies the town of Giundeshlee Asrettee, the residence of a Turcoman chief named Mahmood Giundeshlee bey, who rules over the inhabitants of the wild tract occupied by emigrants from Turcomania, and borrowing from them its name. As they are all Sheeahs, or followers of Ali, they are regarded by the Turks as worse than infidels, and excluded from their government; to which disgrace they owe the privilege of having a chief of their own. The present is the first Turcoman bey. He holds directly from the sultan, and is responsible to no one else. Though his territory be extensive, yet his subjects are few, and likely to remain so. The total number of houses in Anatolian Turcomania is supposed to be a thousand; but this estimate may, or may not, approximate to the truth, as no statistical details are regularly registered in Turkey.

From Marmora to Thyatira is a ride of four hours. In the road are several burial-grounds. The latter part of the way lies across a fine valley, winding between hills which limit the view, till suddenly the white minarets of the city appear among hundreds of poplars and dark-green cypresses. Two dilapidated wind-mills, which may be mistaken for more venerable ruins, stand on one side, and mountains rise in every direction.

Thyatira belonged originally to Mysia, but in later times was always included within the limits of Lydia. It was founded by a colony of Macedonians, enlarged by Seleucus Nicator, and chosen as a *dépôt* of arms by Andronicus, who assumed the kingdom of Pergamus, B. C. 197, on the demise of Attalus. Four years afterwards, Antiochus the Great, king of Syria, supported by the abilities of Hannibal who had taken refuge at his court, collected his forces here before he encountered the Roman troops under Scipio Asiaticus on the plains between Thyatira and Sardis. Like Ephesus, this city was remarkable for its devotion to the "great goddess Diana." In Scripture it is mentioned as the birthplace of Lydia, a seller of purple who dwelt at Philippi in Macedonia and entertained the apostle Paul. Its

modern name is Akhissar, or the white castle, and the neighbourhood is said to rival that of Tyre in the richness of its dyes.

On an elevated table-land just outside the present walls, once stood, according to tradition, a royal palace of the Cesars, commanding a view of the rich plain of Thyatira embosomed in hills. The ground has every appearance of having been formed by the débris of ancient buildings mixed with animal and vegetable matter: in one quarter, a sarcophagus lies by the side of the excavation whence it seems to have been lately dug, and what appears to be the corner of another has been laid bare by the spade; but the natives have so little taste for antiquities and are so unenterprising, that they regard the labor of disinterring it as more than the probable benefit. The inscription on that which is above ground is well preserved; and it is to be hoped that some future traveller will investigate at leisure the subterranean treasures of this spot.

Of the church of St. John it can hardly be said that any vestige remains. Two sites are pointed out, nor can it be decided which is the true one: the first is close to the present Turkish burial-ground on a small hill which, like that surmounted by the palace of the Cesars,

looks as if it consisted of ruins; the other is close to the Armenian church, where six columns are known still to exist underground. We went to the spot with an earnest desire to examine them; but the ardor of investigation was cooled on finding that they are now embodied in a common sewer. Such is the fate of the church whose members encouraged among themselves spiritual abominations, and against whom the denunciation was uttered, "I will give unto every one of you according to your works!"*

The imam, or chief-priest, courteously conducted us over the principal mosque formed out of the old church of St. Basil, whose interior is ornamented with beautiful columns, each cut so as to represent three fine cylinders of marble twisted together. Neither the imam nor his companions insisted on our taking off our shoes in token of respect to their house of prayer; an indifference to the outward form not usual among Mohammedans. To convert the Christian cruciform building into a Moslim parallelogram, it was necessary to cut off a portion of the chancel, the foundation of which is visible outside the mosque: facing this is a tree which our guides stated to be

* Rev. ii. 23.

two thousand years old. As it is a cypress growing over a Mohammedan tomb, it is evidently posterior to the Moslim sway in Asia; but the followers of the prophet are wont to speak in round numbers and encourage the marvellous in matters connected with themselves; so that often, as in this case, pride, the ruling passion, gets the better of reason, and exposes their ignorance.

In the principal Turkish cemetery are several monumental stones whose appearance indicates that they once belonged to Grecian buildings, and whose inscriptions, still clearly legible, remind the spectator of their transfer from the possession of ancient polytheists to that of modern deists.

Akhissar is of considerable extent, containing thirteen hundred Turkish, four hundred Greek, and forty Armenian houses. Situate in the direct road between Constantinople and Smyrna, it wears an appearance of comfort superior to that of Anatolian towns in general. The bazaars are large and amply supplied; and the khan is handsome, clean, and well ordered; indeed, so comfortable is it, that the doctor of the place lives there entirely, having furnished his principal apartment with a glass window. Fragments of ancient pillars abound in every direc-

tion, here supporting the tottering roof of a stable or private house, there forming the door-posts of a Turkish bath or mosque. On one of these columns, which sustains the verandah of a cotton manufactory, is a very legible inscription in Greek and Latin, denoting that the pillar it decorates constituted part of a structure in honor of the emperor Vespasian.

As one of the days we passed here was a sabbath, we paid a visit to the Greek school and to the Greek and Armenian churches. In the last of these a priest was sitting on a carpet, reading the gospel in his own tongue: two men and some boys were present; and in a gallery screened by a trellis-work, as in Jewish synagogues, several women, their faces veiled, were listening to the reading of the word.

In the Greek school a hundred and fifty children of both sexes are taught by a lay-master under the surveillance of the clergy. Cards inscribed with letters, numbers, and sentences, were hung round the room, as in English seminaries: among these we observed the commandments in modern Greek; in the last of which were inserted, on the authority, though not in the order, of the Pentateuch, the words "nor his field" after "maid;" and "nor his cattle" after "ass."

In the same quadrangle is the Greek church, where we attended the matins, which commence soon after sunrise. The interior of the building is handsome when compared with other similar temples in Asia Minor. A skreen, covered with paintings of the virgin and child and numerous saints, separates the vestry from the choir, which was then overflowing with people; but the service was performed with much irreverence and in ancient Greek, unintelligible to the congregation. As soon as this was concluded, every one present rushed up to the skreen and began to kiss the pictures; first, the men who had occupied the nave, then the women who had filled the galleries; afterwards, the priest distributed from a large platter pieces of bread cut into cubes of half an inch, which were greedily snatched and eaten, the people crossing themselves repeatedly while scrambling and laughing in the most indecorous manner. Whether or not this was intended to be a celebration of the holy sacrament of the Lord's supper, we did not ascertain.

In the vestry was a copy of the New Testament bound in leather and richly ornamented with silver. This volume was taken out at the conclusion of the ordinary service, and de-

posited, preparatory to a baptism, on a tripod in the middle of the church; before which was placed a large metal basin about a foot high, with two very tall wax-candles, and pitchers of hot and cold water. Small tapers, as thin as a crow-quill, were distributed to all the spectators, of whom there might have been sixty; the women standing on one side, the men on the other. Each lighted his taper and held it during the service. The two officiating ecclesiastics, having kissed their robes, put them on in the presence of the people; and one commenced, leaving the other to conclude, the sacred service. A girl of fourteen or fifteen years held the child and acted as godmother. The minister was some time engaged in making her repeat after him words which she evidently did not understand; while an old woman, equally wise, endeavoured to prompt her, pronouncing less distinctly what she conceived to be the syllables he uttered. The priest then placed the Testament before the vase, moved it over the water in the form of a cross, and pronounced a blessing: afterwards, he passed his finger through the water three times in the name of the holy Trinity, then blew upon it, then poured in oil, always preserving in these acts the symbolical figure of the cross. Such was

the form of blessing the water. During this ceremony, a matron stripped the infant and delivered it into the hands of the minister, who held it up for some moments to the gaze of the congregation. He then dipped its little feet in the consecrated element, moving them in the form of a cross; and at length, placing it in the basin, poured water with his hands upon its head. This was repeated three times in the name of the Trinity; after which, the infant was confirmed by having its eyes, nose, ears, mouth, hands and feet anointed with the holy chrism in token that its five senses were all to be dedicated to God; and it was made a partaker of the eucharist by its lips being touched with a consecrated wafer. During the ceremony, as we understood, extreme unction was likewise administered!

Before finally leaving the city, we paid a visit of form to the aga. While we were sitting with him, discussing pipes and coffee, dinner was brought in. A train of twelve servants entered the verandah, where each deposited a single dish, which was placed in its turn on the table without knife or fork. The aga invited us to partake of his repast; but it was not yet noon, and the Asiatic's hour did not suit our European appetites.

During our sojourn at Akhissar we were indebted for much hospitality to a benevolent and venerable old man, the clerical "œconomus" of the archbishop of Ephesus. It is customary among the Christians for the lady of the house to attend on her guests; and our hostess, as at Kasabah, cooked our meals and waited on us. During each repast her two sons with bare feet served their father and his friends; and when it was concluded, she sometimes ventured into the room, and took a seat on the divan close to the door. Her deportment was altogether that of a servant; nor, on our departure, did she hesitate to accept remuneration for her trouble.

The Frank doctor of the town, by name Leonidas Palanistras, having received early intelligence of our arrival, made himself a constant guest at the house of the "œconomus," and being a man of obliging disposition and well acquainted with the localities of interest, he would have proved a pleasing companion, had he not boasted himself an atheist and invited discussion. He is the son of a Corsican father and an Athenian mother, and speaks Greek and Italian. He professed his belief that all things were made by nature, and that man dies as a dog. "Man is made," said he, "of air, water, and earth;

the air returns to air, the water to water, the earth to earth." "And the spirit?" "Where," he replied with a sneer, "does the spirit of that dog go? Where that goes, there goes man's spirit." To the Bible he urged three foolish objections: First, that the world was created previously to the date assigned to it by Moses; Secondly, that Cain is said to have found a wife when Adam had but two children, himself and Abel; Thirdly, that Christ is stated to have spoken with Moses, which involves an anachronism. With the inconsistency habitual to such sophists, he maintained, first, that Christ was the most virtuous of men; then, that he was only a common philosopher; afterwards, that he was a bad man; and, lastly, that he was no better than a devil. The circumstances under which these sentiments were broached rendered them doubly painful. The individual bears the name of Christian among the followers of a false faith; we were in the house of the representative of a Christian archbishop,—the successor of that "angel of the church at Thyatira," to whom Christ himself addressed the words, "I have a few things against thee, because thou sufferest that woman Jezebel to teach and to seduce my servants: and I gave her space to repent; and she repented not.

Behold, I will kill her children with death!"* We begged him to pray to God that his eyes might be enlightened. "God!" said he, "What is God? I would as soon pray to that piece of wood." Notwithstanding our warm discussion we parted with amity; and when bidding me adieu, he requested my acceptance of an antique intaglio found on the spot, saying, "I have one favor to ask of you, which is, that you will not pray to God for me." Surely it may emphatically be said, that there are still, as in the days of St. John, those in Thyatira who have "known the depths of Satan!"*

Our conversation strikingly illustrated the assertion that the infidel is the most credulous of men. My opponent allowed three objections, which a babe in theology could refute, to destroy in his mind the force of the strongest direct and positive evidence; and was willing on *such* grounds to exchange the moral certainties of a true faith, with all its bright eternal prospects, for the uncertainties of conjecture and the hope of annihilation.

* Rev. ii. 20—24.

CHAPTER XX.

THE APOCALYPTIC CHURCHES. PERGAMUS.

Road to Pergamus.—Plague.—Romantic scenery.—Turcomans.—Black tents.—Singular fruit.—Kenik.—Pergamus.—Its situation.—Early history.—Library.—Invention of parchment.—Population.—Mosques.—Oppressed state of Greeks.—Anecdote.—Ruins of church of St. John.—Turkish superstition.—Subterranean water-courses.—Mosque of St. Sophia.—Tomb of Antipas.—Bath.—Beautiful vase.—Ancient pillars.—Well.—Hill of acropolis.—Genoese fort.—Trajan's temple.—Aqueduct.—Naumachia.—Theatre.—Temple of Æsculapius.—View.—White stones.—Illustration of Scripture.—Name of modern town.—Interesting commutation of letters.—Bishop of Pergamus.—Anecdote.—Greek school.—Children.—Leave Pergamus.—Road to Menimen.—Tumuli.—Cumæ.—River Caicus.—Elæa.—Accommodations at Kleesakooee.—Site of ancient Phocæa.—Eagles.—Rapidity of their flight.—Leuce.—Menimen.—Temnus.—Adventure.—Return to Smyrna.

FROM Thyatira to Pergamus there are two roads. One passes by Bokhair, the ancient Na-

crasa, and Kirkaghatch,* a large town containing five thousand houses; the other is a more direct, but less beaten, track over the mountains, which meets the former at Kenik within three hours of Pergamus. As the plague was raging at Kirkaghatch, we preferred the higher road; and travelled over a most romantic country, in which all the charms of mountain scenery are brought together, forming a series of views such as the north of Anatolia can scarcely rival. Our course lay along a central ridge commanding a superb prospect on either side; while the sun, partially shaded from us by clouds, cast his rich beams on the distant hills, clothing them in the loveliest of the rainbow's hues. We met neither camels nor travellers; and so entirely is the road disused on account of the commerce of Kirkaghatch, which draws all the caravans in that direction, that our *sooreejee* confessed he had only traversed it once in his life, and that eleven years ago. In the wildest part of the mountains we lost our way twice, and might have wandered for hours, had we not come in contact with some roving Turcomans who were burning wood for charcoal: their appearance resembles that of gipsies, and their jet black tents scattered over the waste communi-

* The name Kirkaghatch signifies "Forty trees."

cated to it a singular effect. In the woods we picked a fruit answering in some respects to the description given of the apple of Sodom. It grows on short bushes and is enclosed in a green shell like that of a horse-chesnut, which it resembles in shape, size, and color; it has thorns on its surface; and, when cut open, the inside looks like mould.

From the village of Yaiekooee, three hours from Thyatira, the ascent is uninterrupted for an equal distance as far as Ainess, where the descent commences, which continues, with little interruption, for two hours; the traveller then crosses the Caicus, a very broad, but shallow, stream; and in half an hour reaches Kenik, where the two roads from Thyatira meet and pursue the same course to Pergamus. Kenik is a pretty little town situate at the foot of the mountain, containing nine hundred houses, of which two hundred are about equally divided between Greeks and Armenians, each of whom have a church. Thence to Pergamus the distance is three hours; the road lies in the plain and again crosses the Caicus, known indifferently by the names of Ak-sou and Bergamo-chae, or White water and Pergamus-river.

The vicinity of Pergamus is first indicated by the tall cypresses of the cemeteries, several mi-

narets, and some houses on the slope of a hill, nestled into a nook between three mountains. As the traveller draws near, he is struck by the stupendous size of a ruin close to the gate, which towers over the petty modern structures around it, like the skeleton of some giant warrior guarding a Lilliput, and prepares the mind for much that is interesting in this comparatively unknown city.

Pergamus was the metropolis of a kingdom of the same name founded by Philetærus, the last of whose successors, Attalus Philomator, died without issue, B.C. 133, leaving his dominions to the Romans. After this event, it continued to exist as the chief city of the Roman province of Mysia, but sank, as Ephesus rose, in importance. It was the birthplace of Galen the physician and Apollodorus the mythologist; and was likewise the scene of the martyrdom of Antipas, the "faithful witness" for the truth, who was burnt in a brazen bull within the capital of his own bishopric.

In an age when learning and books were scarce, Pergamus contained two hundred thousand volumes, which were removed by Cleopatra to Alexandria, where they perished in the ruthless destruction of that famous library. It was the love of literature prevalent in this city

that led to the invaluable discovery of parchment, hence called “*charta pergamena* ;” * for when Ptolemy, jealous of the fame acquired by its library rivalling his own at Alexandria, prohibited the exportation of papyrus from Egypt, Eumenes II, incensed at this illi-

* It is somewhat curious to trace the steps by which words now in common use have followed the successive advances of nations in the art of book-making. The use of leaves, as a material for writing on, gave rise to our word *folio*, from *folium*, a leaf; as the papyrus did to *paper*. The Greeks named the rush papyrus *βιβλος* (*biblos*), whence they called a book *βιβλίον* (*biblion*), which the Latins designate *liber*, a term originally applied to the inner bark of trees used before the discovery of papyrus; and our own word *book* is derived from the Saxon *boc*, a beech-tree, the wood of which was employed for writing on. From the “*charta pergamena*” we derive the English *parchment*. When this material was rolled on rollers, it was styled a *volume*, from *volumen*, a roll; and when convenience suggested that the long roll should be divided into pages, the volume was designated a *tome*, from *τόμος* (*tomos*), a section, or something cut. In many languages the sacred book is called, by way of eminence, *The book*, *The reading*, or *The writing*, as being pre-eminently worthy to be written and read. Thus, *Τὸ Βιβλίον*,
and
The Bible,
Alkoran,
Ἄι Γραφαί, and
The Scriptures,

}	The book, or The reading;
}	The writings:

and examples might be multiplied.

berality, stimulated his people to provide a substitute, which they soon discovered in prepared skins.

The modern city contains four thousand Turkish, five hundred and fifty Greek, one hundred Armenian, and twenty Jewish, houses. The mosques are less numerous than might be expected where the population is so large: from the roof of that, formed out of the church built over the tomb of Antipas, we could count only ten. Each persuasion of Christians is provided with an appropriate place of worship. The Greeks have one and are now constructing another. Formerly, they were not permitted to build churches without a special firman from the Porte; but latterly, this license has been conceded to them on payment of a certain fine for each structure. The consequence is, that sacred edifices are now rising in every direction; tending, alas! less to the publication of truth, than to the grinding of the poor. The patriarch at Constantinople expects a large fee for granting his sanction; the aga of the place must have his perquisite; the bishop who consecrates the building exacts at least fifteen thousand piastres; and the poor Greeks must satisfy all. In a village near Cesarea, where there are only

two hundred Christians, a handsome church, which cost a million of piastres, has just been erected; the money required was actually forced from the poor by stripes; many being taken by the priests to the Turkish aga to be bastinadoed till they paid the tax; and several fled, because they were unable to meet the demand and unwilling to submit to the punishment.

The church of St. John, called "*Άγιος Θεολόγος*," whose gigantic ruins stand close to the gate of the city, is supposed to have been built by the emperor Theodosius. The brick walls, as they are seen at the present day, are about a hundred feet high and two yards thick. Though now dilapidated and covered with storks' nests, this church is said to have been once decorated with handsome pillars and marbles taken from the ruins of heathen temples. The nave is converted into a cow-yard; and a subterranean room at one end, supported by two rows of four pillars each, is a manufactory for pottery; while the other, which appears to have been the chancel, is turned into a Greek school, where a hundred and sixty children of both sexes are instructed in reading and writing: it was once used by the Greeks as a church, but the Turks compelled them to

desist from applying it to sacred purposes. A local sanctity is attached even by Moslims to the remains of Christian temples ; and here, as in Philadelphia, superstition has connected a miracle with the ruins of an early Christian edifice. Soon after the followers of the prophet got possession of Pergamus, they converted this building into a mosque ; but the minaret was miraculously thrown down, or, as some say, the position of its door was preternaturally altered, and it was thenceforth resigned to the destructive influence of time.

Close to this are the remains of two subterranean water-courses, twenty feet high and as many wide, built of immense stones, and extending to the other end of the city. They were formerly used as common sewers, and are inferior only to the Cloaca maxima at Rome ; now a small stream, anciently called the Selinus, flows through one of them. The only structure remaining on the spot which can vie with them in point of age is the mosque of St. Sophia, supposed to have been the church of the Christians to whom the apocalyptic epistle is addressed. This bears marks of great antiquity, and has evidently been altered and partly rebuilt ; but some of the lower walls

remain in their original state: the chancel has been cut off to destroy its cruciform figure, and the interior now measures ninety feet by seventy, and contains the tomb of Antipas: four brick pillars; six feet square, support the roof, which is surmounted by three cupolas. Here, too, superstition has invented a tale. Tradition says that a minaret was erected, but that it was miraculously displaced by a cross, to remove which several attempts were made, but all proved abortive: at length, the Moslims resolved to hide what they could not displace, and so built round it the centre cupola which is now seen! From the roof, some ruins of considerable size are visible on an eminence bearing south-south-west.

In another part of the town is a bath, the exterior of which contains a few antiques embedded in the wall; but it is especially celebrated for a vase of great beauty, the marble of which is six inches in thickness and very fine. The interior diameter is forty-eight, the exterior sixty, inches at the top. The outside is embossed in five parallel lines; the centre and chief of which represents Amazons; the next, above and below, wreaths of flowers; and the two outer, lanceolate leaves. Four of these

magnificent vases were found at Pergamus: one is in St. Sophia's at Constantinople, and another at Broussa. The fourth appears to be lost.

Not far from the bath are the ruins of a khan, whose verandah was originally supported by ancient pillars of fine granite, five on each side of the square. Eight are still standing; and in the centre is the mouth of a well, composed of marble beautifully chiselled; its interior surface exhibits marks of the ropes used in drawing water, which in the course of ages have worn furrows in the stone. In the same quarter of the town, six fine arches and some high walls tower above the neighbouring buildings. They seem to have belonged to an ancient temple, but we could obtain no satisfactory account of them.

The hill of the acropolis rises from the Greek quarter of the town, and is crowned by ruins of a Genoese fort. Here, as in the Crimea, that once great republic has left striking memorials of its extensive conquests and of the laborious assiduity with which it strove to perpetuate them. The site of one of its forts is always (as has been justly remarked) the most inaccessible spot in the neighbourhood. No labor of building, of conveying materials, of supply-

ing water, or of procuring the necessaries of life, seems to have deterred its generals in the choice of a position. In an hour and a half we attained the summit of the steep hill, the ascent of which towards the top is facilitated by a winding pavé, much injured by time. About half-way up, our attention was arrested by the remains of some formidable fortifications; above these is a platform constructed of ancient pillars embedded in mortar, with fragments of marble of various shapes and sizes. On this a battery was once raised, in which were four columns perforated and furnished with touch-holes: but they have long since been destroyed, and the whole platform is undergoing spoliation. From the middle to the top the pavement is nearly perfect: it is formed of flag-stones of red granite, and follows the course of a circuitous road, with an ascent so easy that a horse might walk up it. A single truncated column still stands by its side, and large fragments of marble lie about in every direction. The fortress covers the extreme summit of the hill, extending over an area a quarter of a mile square. The entrance is by two doors, one below the other, each about eight feet square and formed of three massive stones. The walls consist of marble, bricks, and

granite, rudely put together. In the interior are baths, cisterns, cellars, a powder-magazine, prisons, and various appurtenances of a citadel.

Near this, a splendid temple, supposed to belong to the age of Trajan, once reared its stately form. Its situation was, perhaps, unrivalled; and, if we may judge from the remains scattered around, the beauty of its ornaments must have been great, and its architecture of the first order. Now, its glory is departed, and its very name has perished.

The descent is almost perpendicular on the northern and western sides, where the fortifications are peculiarly strong. They face a narrow valley, into which runs the Selinus, spanned at one extremity by an aqueduct formed of seventeen lofty arches; at the other, a pile of massive building fills the whole breadth of the valley. This is supposed to have been the principal entrance into the "naumachia," which was often used likewise as a circus and stadium, for chariot-races and other land-exhibitions. On these occasions the waters of the Selinus were drawn off; and the river, restricted within its natural limits, left the arena dry.

In an adjoining and almost parallel valley, separated by a long low ridge from that into which the Selinus flows, and situate on the east

of it, the Cetus, or Bermakpatran-chaee, pursues a serpentine course round the opposite side of the hill of the acropolis; then enters the plain on the south, where both rivers unite their waters in those of the Caicus.

On the west is a low ridge surmounted by a ruin supposed to have been the theatre, whose principal door, with some of the arcades, was standing not long ago. Close to it is a Turkish burial-ground, said to be the site of the famous temple of Æsculapius, which afforded a refuge to criminals who were not suffered to be seized within its sacred precincts, and was constantly crowded with votaries who resorted thither for the recovery of health, as the priests of the deity were said to perform remarkable cures. Probably, they possessed some little knowledge of medicine, which gave a false sanction to their high pretensions by enabling them to prescribe for trifling maladies with a success that appeared to the ignorant miraculous.

In the same direction are the ruins of a circular temple, called the temple of the daughter of Priam; and some others which might afford subject for interesting speculation if duly investigated.

Viewed from the acropolis, the town of Per-

gamus seems, as it really is, completely embosomed in hills, the loftiest of which, those to the west, slope gradually to the city walls. In the south-west a more distant range presents a parallel chain. In the south-south-west, are three tumuli, beyond which the eye catches a glimpse of the sea, from whose surface rise, at a distance of fifteen miles, the lofty mountains of Mitylene. A series of lower hills extend from south-west to north-east. In the plain, two rivers, the Cetius and Boglou-chae, pursue almost parallel lines, while the Caicus winds its way, concealed by mountains and trees. Immediately under the citadel are the Greek quarter and the bishop's palace; to build which the Turks refused permission to take stones from the ruins of the acropolis, though for their own structures they have plundered them without remorse. A stream flowing from the high land behind the citadel separates the Greek quarter from the Turkish, out of which rise the domes of St. Sophia and nine minarets, here, as always, interspersed with dark green cypresses. Three burial-grounds in different directions, indicated by the same stately and appropriate attendants, are filled with the bones of the "faithful." To the south, at the foot of the citadel, a wall encloses the cemetery of the Ar-

menians, beyond which is that of the Hebrews; while, still farther in the distance, two groves of olives rise under the impending mountains.

In the vicinity of Pergamus an unusual number of white stones cover the ground in every direction; and the traveller can hardly fail to be struck with the local applicability of the words in which the scriptural promise to this church is couched, "To him that overcometh will I give a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."* The metaphor doubtless refers to the well-known custom prevalent among the early Christians of presenting a piece of lead or a stone as a token of friendship to every brother disciple entertained in his travels: this was divided in half, and one piece was kept by the host, the other by the guest, in order that, if the latter repassed that way, he might show it as a guarantee for a kind reception by the family of his original host. Sometimes a name was written on the stone, known only to the giver and receiver. In an age when writing was so little in vogue, such pledges were useful substitutes; and the abundance of white stones in this neighbourhood makes it more than probable that, among the Christians of Pergamus,

* Rev. ii. 17.

these were the significant pledges in common use. If so, the scriptural allusion is as appropriate as it is beautiful.

The modern name of Pergamus is Bergamo; so, at least, it would be written according to the orthography of our language; but here P is pronounced as B, and B is sounded like V. A learned native requested me to write for him in Turkish characters some English word beginning with a B, as *black*; which being done, he made me repeat it two or three times; then changed the B, I had written, into a P, saying "This (*plack*) is *black*."*

* The affinity and reciprocal commutability of the letters P, B, V, and F, but more especially of P and B, B and V, V and F, respectively, cannot but be familiar to those whose attention has been in any degree directed to philology. In Persian P and B, in German B and V, and in Icelandic V and F, are expressed by the same, or nearly the same, characters: in the second case, the distinction is very minute; while, in the first and third, it is confined to diacritical points. The Arabs dispense entirely with P, substituting B; and the Germans and Welsh often confound these letters: the Spaniards and modern Greeks frequently pronounce B as V: the Saxon alphabet admitted no V, the Hebrew no F; while the Æolic digamma symbolized to the ancient Greeks a sound so easily confused with both V and F that, when the words in which it was employed are transferred to other languages, it is indiscriminately rendered by the one or the other, as exemplified in the adjectives *vinous* and *filial*, derived by us through the Latin from the Æolic dialect of the Greek. In *cnafa*, (S.) knape, (I.) knabe, (G.) and knave; as, likewise, in *pater*, (L.) vater, (G.) father, and the corresponding *papa*, *baba*, (A.) and *abba*, (H.); the same idea is represented by words which interestingly exhibit commutations of all the four letters above referred to; as do the following examples:

Changes of	From	Is derived	From	Is derived		
P to B.	doppelt G,	double ;	episcopus L,	bishop ;		
V.	pauper L,	pauvre F ;	papilio L,	pavillon F and pavilion ;		
F.	platt G,	flat ;	Ιόππη, or Joppa,	Jaffa Syr ;		
B to P.	bourse F,	purse ;	terebinthinus L,	turpentine ;		
V.	βασίλειος, (basileus)	Vasili R ;	palabra Sp,	palaver ;		
F.	weib G,	wife ;	kalb G,	calf ;		
V to P.	verbreche old G,	parbreak ;	clivus L,	klippa Sw ; (a cliff) ;		
B.	Volga R,	Bulgaria ;	Suevi L,	Suabia ;		
F.	volk G,	folk ;	clavis L,	clef F ;		
F to P.	pfeife G,	pipe ;	ossifraga L,	ospray ;		
B.	tafel G,	table ;	farfala Sp,	falbala F and furbelow ;		
V.	hafen G,	haven ;	fahne G,	vane ;		
A. Arabic.	F. French.	G. German.	Go. Gothic.	H. Hebrew.	I. Icelandic.	It. Italian.
L. Latin.	P. Persian.	R. Russ.	S. Saxon.	Sp. Spanish.	Sw. Swedish.	Syr. Syrian.

* It is worthy of remark that our own is by no means the only language in which the same word, with a very slight alteration, (as papilio and pavilion,) signifies both a butterfly and a tent, or curtain.

Is derived

From

Is derived

From

Is derived

From

Nabloos Syr.

Νεάπολις,
(Neapolis)

پ. درویش
(dervesh)

پ. درویش
(uer pesh)

آ. فارس
(Fars.)

پ. فارس
(Fars.)

leprous.

آ. الأبرص
(alabrus)

verandah.

پ. برآمدہ
(beramdah)

staff.

stab G,

gossip.

gussiv Go,

Cordova G.

Cordova Sp,

ship.

scyre-reve S,
(shire-steward)

eben G.

schiff G,

oven.

efn Go,
(even)

ofen G,

I. Icelandic.

I. Icelandic.

Sw. Swedish.

Sw. Swedish.

Syr. Syrian.

Syr. Syrian.

During our stay at Pergamus we were guests of the suffragan of the archbishop of Ephesus, who always retains one bishop more than the number of sees. This supernumerary resides with him at Magnesia, occasionally going to Pergamus on duty. On our arrival he was engaged with twelve Ἐπιτρόποι, (Epitropoi,) or directors of church affairs, chosen every year from the most respectable Greek residents, who were then sitting in conclave discussing the means of raising funds to pay for a handsome new church, in digging the foundation of which many antiques have been discovered. Being an old friend of my companion and the uncle of a young man in his employ as a schoolmaster, the bishop received us with great cordiality; and after coffee and pipes, we sat down to supper. It was the commencement of one of the three long annual fasts which extend to forty days, so that meat was not admissible at our board, but the deficiency was supplied by fish of which we had no less than six different kinds. Our host is a man of comparatively enlightened mind, and expressed himself with some degree of liberality on religious subjects; but his nephew is more fully emancipated from the trammels which the Greek heresy imposes on its votaries; and when the bishop offered

him a situation as his procurator at Thyatira, he declined, saying he could not accept any office under the Greek church, so long as it continued to inculcate errors which he saw to be at variance with the word of God.

Having secured post-horses, we left Pergamus much pleased with our sojourn in a spot hitherto little visited by travellers. Passing out of the gates, we were surprised to see fifty or sixty children drawn up in files with oleander twigs in their hands, to bid us adieu and to escort us out of the city. The sight, at any time a pretty one, was in the present case more than ordinarily interesting. The children belonged to a Greek school now held in the church of St. John the divine, and came to testify their gratitude for some Testaments and Pentateuchs which my companion had promised them; they profess, and in the same place, the religion of Antipas; they dwell "where Satan's seat is," yet "hold fast the name and have not (utterly) denied the faith"* of Christ; and, possibly; the Scriptures bestowed by English Protestants and thus welcomed may be the means of leading them to embrace a purer form of Christianity than that in which they are now instructed.

* Rev. ii. 13.

Crossing over the Caicus by a bridge just outside the town, we entered upon the district formerly known under the name of Æolia, comprised between that river and the Hermus. The route to Menimen crosses a wild common surrounded by hills; and, passing the tumuli visible from the acropolis, pursues a south-westerly direction towards the blue mountains of Mitylene, till at no great distance it reaches the coast. A village entirely deserted in the midst of a woody, and what might become a fertile, country stands on the left; while on the right lies the gulf of Sanderli, on whose shores once rose the powerful state of Cumæ, the birth-place of Hesiod and Ephorus. Not far hence the Caicus, close to the embouchure of which was the ancient Elæa, empties itself into the Archipelago.

It was dark when we reached Kleesakooee (The village of the church) after a ride of four hours from Pergamus. The aga, though courteous in his expressions, provided us with no other accommodation than the room of the *munziljee*, or postmaster, adjoining the stable where he and his *sooreejees* slept. One part of it was piled up with saddles. By the hearth a beggar in rags, apparently half-tipsy or half-foolish, was sitting with a native traveller just

arrived from Constantinople: there was no lamp, and they blew the embers into a flame to catch a glimpse of our faces as we entered. Unfortunately, the same light served to show us the full wretchedness of the hovel in which we were doomed to pass the night. It had no window, and the addition to our numbers of several dirty *sooreejees*, full of vermin from the stable, completed our discomfort. Our host set before us a dish of pilau, followed by another of macaroni, in which all were expected to dip their fingers and eat sans *cérémonie*; these were accompanied by a flat doughy kind of bread, with sherbet, or honey-water; and the meal concluded with coffee. The night passed rather in expectation of morning than in sleep; and more than two hours before sunrise we were again on our horses.

From Kleesakooee the road skirts the sea-shore for some miles, and passes a little to the west of Giuzel-Hissar. Nearly due east of this town rises a hill, at whose foot once stood the ancient Phocæa; and beyond appears Karabooroon,* one of the headlands of the gulf of Smyrna. The distance to Menimen is seven hours, the last four of which are over

* قره بورن (Karah booroon), signifies *black nose*. The ancient name was very similar, Ἄκρα Μέλαινα, Black point.

high mountains, above whose summits eagles were flying with a velocity, compared with which

“The tempest itself lags behind.”*

Descending into the plain, we passed several villages; and, on the coast, the supposed site of Leuce, near to which Aristonicus, the pretender to the crown of Pergamus, was defeated by the Roman consul Crassus.

The road crosses the Hermus about half an hour from Menimen, the supposed representative of the ancient Temnus, standing just beyond the boundary of Æolia and within the precincts of Ionia. Menimen is first indicated by a row of windmills on a neighbouring eminence; it contains nothing of particular interest, and we were glad to leave it as soon as possible on account of its notorious insalubrity and the rain which had just set in. Hence to the Scala, or landing-place on the gulf of Smyrna, where we proposed to take a boat, is a ride of three hours; and the row occupies an hour and a half, or rather more. The post-horses were soon exchanged and we started; but we had not proceeded very far across a

* It is well known that wind seldom moves with a speed exceeding thirty miles an hour; whereas eagles are said to fly at the rate of eighty miles an hour.

wild waste before the *sooreejee*, who had lagged behind, called to us to stop. As we did not comply with his request, he galloped after us and, furiously brandishing a sword, threatened to cut us down. At the same time another Turk on horseback overtook us and presented his carbine. We were armed, and drew our pistols, which were purposely uncharged, kept rather for show than use. The display of arms checked our assailants, who loaded us with much noisy abuse, but at length suffered us to proceed without injury; and, late at night, we again reached our quarters at Smyrna.

CHAPTER XXI.

THE WESTERN COAST OF ASIA MINOR AND ISLANDS
OF THE ARCHIPELAGO.

Greek vessel.—Passengers.—Description of cabin.—Arab servant.—Provisions.—Leave Smyrna.—Gulf.—Vourla.—Clazomene.—The Hermus.—Storm.—Port of Foges.—Town.—Excavation.—Cyclades and Sporades.—Etymology of names.—Scio.—Town.—Exports.—Gum mastic.—Costume.—Orange and lemon groves.—Gardens of Hesperides.—Tchesmé.—Ruins of Erythræ.—Teos.—Colophon and Claros.—Samos.—Storm.—Isle of Fourni.—Pirates.—Expected attack.—View.—Patmos.—Anecdote.—Greek desire for instruction.—Calm.—Carelessness and ignorance of sailors.—Storm.—Port of Gumishlu.—Bargyia.—Temple of Diana.—Melasso.—Ancient city.—Mindus.—Greek ignorance.—Boodroom.—Halicarnassus.—Scenery.—Herodotus.—Ruins.—Grapes.—Beasts of prey.—Scorpions.—Amusing scenes on board.—Three capes.—Ship aground.—Calamino.—Sponge fishery.—Cos.—Fort.—Cape Crio.—Ruins of Cnidus.—Islands.—Divers of Nisari and Syme.—Greek convent.—Water-spout.—Rhodes.—Port.—Castle of the knights of St. John.—Colossus.—Altars of Apollo.—Mussulman prophecy.—“Strada dei Cavalieri.”—Church.—Population.—Costume.

THE only vessels trading between Smyrna and Syria are manned by Greeks, as faithless and ignorant as their fellow-countrymen in general. Their chicanery renders necessary much negociation and involves frequent disappointments in every arrangement to which they are parties; and it was not without some preparatory diplomacy that a document was at length drawn out by which the captain of the *Παναγία* (Panagia) consigned to me the entire accommodation of his vessel, the hold excepted, for a voyage from Smyrna to Beyroot at the foot of Lebanon; and, to the surprise of all who know the procrastination of Greek captains, we sailed on the day specified, though not till nine o'clock in the evening. The brig was small, of only eighty tons burden, and the crew consisted of five sailors and two boys. As our agreement left capitano Georgio Polibani at liberty to stow cargo or passengers in the hold, he preferred the latter; and I was a gainer by his decision; for their manners, habits, and conversation afforded me much amusement, beguiling the weary hours of a tedious and stormy voyage in the depth of winter, while the complete separation of our quarters prevented my being incommoded by their dirty habits. They consisted of two Arabs, three

Turks, one Egyptian slave-boy, and ten Greek hajees making a pilgrimage to Jerusalem; of whom two were women and four children. Turkish, Arabic, and Greek were the only languages they understood; but my Arab servant talked a little Italian, of which one of the Turks and the captain had picked up a few words. The first day of our acquaintance they elevated me to the peerage and conferred on me the title of "Milord Inglese," which I retained till my return to Smyrna. The fact is, that English travellers are so rare in the Levant that every one is styled "My Lord;" and the British tourist, however little disposed to assume that to which he has no claim, must consent to bear for a season this onerous title, which will not fail to weigh heavily on his purse.

My little cabin, regarded by the captain as most spacious and handsome, measured about six feet by three, independently of two recesses each calculated to contain a mattress. It had neither window nor door; but through an opening in the deck a man could let himself down into it, though egress was somewhat more difficult to an inexperienced climber. This opening, while it afforded light and air, exposed the interior and its contents to the full view of the hajees, who during the time

of our companionship, made a point of sitting before it to watch all my proceedings, and to amuse their children by pointing out a thousand wonders in every action and every article of the first Englishman they had seen.

In order to secure his services when they might be required during the night, I had intended my servant to occupy one of the recesses in this little apartment; but a single experiment convinced me that such an arrangement was impracticable, for the smell peculiar to all Arabs was in Ibrahim's case absolutely unbearable: he had but two suits of clothes; the one, in which he exhibited himself to be hired, glittering with gilt braid, and looked upon by its owner as unrivalled; the other, substituted as soon as we went on board, old and tattered, worn through many an Egyptian summer, filthy as the muddy banks of the Nile, and enjoying the privilege (unshared even by half a shirt) of immediate contact with a body washed once a year. Though on land his professions of capacity and willingness knew no limits, yet from the moment they were put to the test he proved himself utterly useless, neglected his work, and gossiped away his days, resorting, when he had wearied the hajees with his loquacity, to a pipe and tobacco, whose noisome

odor could be grateful to no one but himself. Travellers acquainted with Arab servants maintain that nothing can be wrung from them but by dint of blows. This judgment is too harsh and too general to meet with a ready assent; but I was at last reluctantly forced to the conclusion that Ibrahim's duties would have been very differently performed had his capacities been called into action by a principle that would operate on his only sensitive part, the body.

The stock of provisions intended to supply us during the voyage, with such reinforcements as we might from time to time obtain from shore, consisted of bread, which we ate till it was twenty days old, tea, coffee, rice, potatoes, eggs, and salted tongues, with a few live fowls, whose numbers the amiable Ibrahim contrived to diminish by occasionally suffering one to fly overboard while he was cleaning the coop: these acts of half-intentional carelessness, however, I was inclined to overlook when I remembered how novel the task must be to one who never cleaned anything in his life, and how repugnant to a nature of which the love of dirt formed the strongest passion next to the love of that self with which dirt was inseparably connected!

The wind had blown briskly from the north and north-west for some weeks before we sailed, but on the day of our departure it subsided, and allowed us to enjoy at leisure the picturesque scenery of the gulf of Smyrna, whose shape is such, with a sudden rectangular turn almost in the centre and the long mountainous isle of Mitylene at the entrance, that a vessel in any part seems to be sailing on an extensive lake; while the dark blue sea reflects the surrounding hilly coasts, the beauties of which are enhanced by the clearness of the atmosphere and the deep azure of a Levantine sky.

On our left we passed the town of Vourla, where the archbishop of Ephesus has a palace. It stands on the supposed site of Clazomene, one of the old Ionian cities, the chief part of which is thought to have been built on a small island connected with the continent by a mole constructed under the orders of Alexander. Off the town are several small islets which wear a picturesque but barren appearance: the largest is called English island, and was known to the ancients by the name Drymusa. On the opposite coast the Hermus, after receiving into its bosom the classic streams of Hyllus and Pactolus, and watering the plains of Lydia so often dyed with human blood, deposits its

waters in the sea. Beyond the extensive plain over which the Hermus distributes itself at the conclusion of its course is a long narrow promontory, said by antiquaries to have once borne the name of Leuce; and still further, at the head of the gulf is the harbour of Foges, in which our cautious captain thought fit to anchor, as the wind was adverse, the clouds lowering, and the dangerous strait of Scio ahead.

The port of Foges, or Fokia, bears some resemblance to that of Balaclava in Crim Tartary, like which, it is surrounded by a high coast and makes a counter-turn into the land, thus securing vessels against the influence of the most violent storms. A castle of considerable size stands at the entrance, on a projecting tongue of land which divides the harbour into two parts, but most of the embrasures seemed destitute of cannon; we saw but one gun, and not a single soldier. The shore on the north is lined with olives; and, at a distance, it more resembles a public walk in the suburbs of some European city than the outskirts of a petty town in Asia, wasting away under the upas influence of Turkish misrule.

The entrance to Foges is through a dilapidated gate closed every evening and a series of lanes flanked by thick walls, like fortifications

fallen into disuse. The houses are built of a porous stone from the surrounding hills; and long slits, supplying the place of windows, give them the appearance of prisons. The streets are so narrow that one passes a donkey with difficulty; and an oppressive gloom hangs over the place. Such is the existing representative of the once famous Phocæa, the frontier city of Æolia and Ionia.

A storm, succeeding the temporary lull of wind that immediately followed our embarkation, detained us here three days and afforded ample time for exploring the surrounding country, which is desolate in the extreme. High and rugged rocks rise in grotesque peaks on every side, covered with remains of masonry of modern date: at the foot of these are several fields, surrounded with stone walls and planted with vines set in regular rows and not allowed to attain a height exceeding three feet, as in Germany and other countries where the cultivation of that tree is best understood. The port, in which several vessels sought shelter from the inclemency of the weather, is to the north of the town; and to the south-east is a high ridge surmounted with three windmills, under which the inhabitants believe the ancient town was built. Near this a remarkable exca-

vation in the rock exhibits two sets of rooms, one above the other, whose history defies tradition.

At length, the storm abated and the wind changed; but it was evening; and the cautious Greeks deemed it prudent to defer their departure till morning, when, making direct for cape Karah Booroon, we rounded that southern headland of the gulf of Smyrna, the islands of Ipsara and Anti-Ipsara bearing due west, and soon came in sight of Scio, the ancient Chios, one of the seven candidates for the honor of giving birth to Homer. From this point to Cyprus, the general direction of our voyage was the same as that of St. Paul.*

Some barren islets, or large rocks, called Spalmadore, so occupy the space intervening between Scio and the main land as to render the passage very dangerous in rough weather. We sailed under one of these where the water is only a hundred and fifty yards wide and five fathoms deep, but as clear as in the fiords of Norway or in the vicinity of the Saya de Malha.† On the other side of this channel the mountainous ridge of Scio

* Acts xx.

† It is stated by Sir Arthur de Capell Brooke, whose assertion is fully confirmed by the author's personal observation

again appeared on the west, and the coast of Asia on the east; on the north we were shut in by the numerous little islands just referred to; and, in front, the promontory of Tchesmé approaching Scio left but a small view of the open sea. Thus, in the midst of the Archipelago, the voyager may fancy himself on a picturesque lake scarcely a dozen miles square; and frequently enjoy a similar illusion in his course from the Dardanelles to the Mediterranean.

The multitude of islands, large and small, in Norway, that sometimes in the fiords of Nordland the sea is transparent to a depth of four or five hundred feet; and that, in sailing over subaqueous mountains, whose summits rise to within two or three hundred feet of the surface but whose bases are fixed in an unfathomable abyss, the visual illusion is so perfect that, as the boat passes on, the astonished traveller seems rapidly and without effort to be ascending the rugged steep, till, at length, having apparently attained the summit, he shrinks back with horror as he glides over the vertex, under an impression that he is falling headlong down a precipice. The transparency of tropical waters generally is not comparable to that of the sea in those northern latitudes; though an exception may be made in favor of some parts of the China seas and a few isolated spots in the Atlantic. Every one who has passed over the bank known to sailors as the Saya de Malha, ten degrees north of the Mauritius, must remember with pleasure the world of shells and coral which the translucent water exposes to view at a depth of thirty or five-and-thirty fathoms.

scattered over this surface, and called by the ancients Cyclades and Sporades,* with the similarity of their forms, resembling high, abrupt, and barren rocks, and the shallowness of the sea from which they rise, all tend to corroborate the theory (plausible, but by no means established,) that these islands were once hills upon the low land joining the now opposite coasts of Greece and Asia Minor, which was submerged when the Euxine burst the barriers of the Hellespont and converted the present bed of the Archipelago into a channel to carry its redundant waters into the Mediterranean.

The sun was setting behind the snow-capped mountains of Scio when our vessel arrived off its principal town of the same name. The harbour is a bad one in spite of its mole, and affords but poor shelter against the prevailing winds: it is defended by a castle standing near the town, which alone contains a population exceeding that of most of the islands and comprising nearly forty thousand Greeks with a very small sprinkling of Turks: they are supported chiefly by fisheries, by the sale of oranges and lemons,

* These islands were called Cyclades because surrounding Delos as with a *circle*; and Sporades, because as numerous as seeds *sown* in a field.

and by the exportation of gum mastic with which they supply the harem of the grand seignior.* The women wear a singularly grotesque costume, consisting of an embroidered jacket with sleeves, a short wadded red skirt reaching only to the hips, and a long cotton petticoat: the head is covered with a small cap, from which a veil hangs down over the sides of the face and falls behind the back. The great beauty of the island is derived from its groves of oranges and lemons laden with their yellow fruit. Possibly the gardens of the Hesperides owe their fabulous existence to the splendor of these trees when collected together in large masses, like kings of the soil wearing golden crowns.

On the opposite coast of Asia, we saw the town of Tchesmé, almost desolated by plague, where the Smyrna merchants lay in their cargoes of figs and raisins. A little to the north-east are remains of another of the Ionian cities, called Erythræ, corrupted by the moderns into Ritié; and about four hours to the south-east is the Turkish village of Boodroon, with a scanty population, on the site of Teos, the birth-

* The Greek and Turkish females are in the habit of masticating this gum, like tobacco, as a luxury fraught with benefit to the teeth.

place of Anacreon; little more than a few ruins, difficult to be traced, remain to attest that the glory of man has passed away: and the whole country around this once famous city is now a marsh, filled with storks in their season; like Babylon, "a possession for the bittern, and pools of water."

Between this and Ephesus, on the sea-coast and at a distance of a few hours, is the territory of Lebedus famous for its hot springs, and the sites of Colophon and Claros.* A warm mineral stream and some old fragments of architecture which survived the destruction of Lebedus by Lysimachus may still be seen. Of Colophon nothing but the name remains to perpetuate its vaunt of being Homer's birthplace. With Claros it is otherwise: the temple of Apollo, indeed, is prostrate in the dust; but the ruins of some early churches declare to the inquiring Christian that the oracle of truth was heard there when the mouth of the pagan god was closed; and that this city was not without a portion of the light which shone upon the neighbouring church of Ephesus.

* The author has pleasure in acknowledging his obligation for much information concerning the early history of the towns that occupy, or have occupied, the coast between Smyrna and Beyroot to that admirable compilation, "The Modern Traveller."

Our voyage from Scio was scarcely more favorable than that which preceded it; for though we reached Samos, forty miles distant, in twelve hours, yet we continued all day beating up against a contrary wind, without being able to pass between that island on one side and Fourni and Nicaria on the other. These three, with Naxos in the distant south-west and Scio and the coast of Anatolia in the north, formed an horizon with which the adverse gale made us too familiar. Samos, visited by St. Paul on his voyage to Jerusalem, rises abruptly from the sea to a great elevation; Fourni and Nicaria are lower, less abrupt, and much smaller; but all wear the same barren aspect. After striving for eighteen hours to get through the strait we were compelled to put into a port under the isle of Fourni, notorious as the resort of pirates. Another vessel followed us, which our captain conjectured to belong to that class; and a goatherd, almost the sole tenant of the isolated waste, told the hajees, the day after our arrival, that he had watched some strange men lurking under the rocks, for whose presence and proceedings he could account only by supposing that they meditated an attack on us in the night. Though in any other sea than the Archipelago, and in any other spot than a notorious

haunt of pirates, the data would have been insufficient to excite alarm, yet the fears of the Greeks were awake and only waited for a hint to manifest themselves in the instantaneous adoption of defensive measures. A council of war was summoned ; and men, women and children,—Greeks, Turks and Arabs,—thought themselves equally qualified to offer an opinion as to the wisest plan of operation. In such a deliberative assembly little was elicited, while every opinion was combated: on one point, however, all agreed ; namely, that pirates give no quarter ; and that, if they should succeed in boarding us, every life would be sacrificed, since they never fail to chain all hands on deck and, boring holes in the bottom of the vessel, leave the crew and passengers to their miserable fate. While half inclined to smile at the apparently exaggerated alarm of the members of the little divan, I took up the journal of a modern voyager* in this sea, and referring to his notice of the part in which we were anchored, met with the following observation,—under the circumstances of the case not very consoling : “ We left Scio with a strong wind quite aft, which at night swelled into a

* Mr. Turner.

gale that rejoiced us, as we were informed everywhere that there were pirates at Samos, (off which island we arrived at midnight,) to whom we should inevitably have fallen an easy prey if the weather had been calm."

The result of the deliberations was, that watches were arranged for the night, in which all took a share; every pistol in the ship was loaded and fired off many times in the course of the afternoon; the captain shotted his only gun; and all professed, (with what truth the issue left ambiguous,) that they would fight to the last. Providentially, however, we were preserved from evil. A boat filled with men who professed to be fishing came alongside of us several times in the night, but our guards keeping up a martial appearance, the real or supposed enemy made no attack.

The following day we visited an adjoining island, called by the same name as that under which we were at anchor; and, like most of those in the Egean, all but destitute of inhabitants: the only occupants we could discover were four lads tending a flock of sheep and goats, who sold us for three shillings a kid of considerable size which supplied us with some fresh meat. From the top of this high and barren rock, between south-west and south-east, no less

than eight large islands,* besides several smaller ones, are visible. Among these are Nio the reputed place of Homer's death, and the rocky Patmos consecrated to the memory of "the beloved disciple:" this is the land nearest to Fourni on the south; and, from its height, it appears even nearer than it is; the voyage with a favorable breeze may be accomplished in two hours.

Returning to the ship, we found a deputation from a Greek vessel waiting to deliver a letter from their captain, who was anxious to procure some Romaic books for the use of the school in his native isle of Ipsara, which suffered so severely in the Greek revolution that its inhabitants have ever since been in a state of destitution. His letter was written in terms of earnest entreaty; and the suit eloquently urged by his two deputies. Happily, a small stock of Romaic books had been added to my luggage by the worthy Mr. Jetter of Smyrna: when some of these were produced, the poor man's gratitude in behalf of the youth of his country knew no bounds; and his mode of testifying it by an offering of a few

* The other six are Lebeda, Lipso, Lero, Calamino, Cos, and Agathonisi. Close to us on the north was Nicaria, and on the east Samos.

small fish, the only one he could tender, was as gratifying as it was simple and sincere. The occurrence was pleasing, and confirmed the testimony to the anxiety which the Ipsariotes manifest for instruction yielded by those who are well acquainted with them.

The deputation from the Greek cutter was accompanied by a little goatherd from the top of the neighbouring rock, who begged some books for himself and another boy, his companion: and as many of our sailors and hajees as were able to read anxiously sought for, and gratefully accepted, a similar boon. There is, perhaps, at this moment no people in equal ignorance, who so prize the gift of reading as the Greeks of Greece, Asia Minor, and the adjacent islands: though sunk in the lowest depth of ignorance and superstition, yet they are willing to receive instruction; and far from being inimical to the distribution of the bible, unless acting under the influence of their priests, they receive it thankfully.

After three days, we were towed out of the harbour of Fourni at one o'clock in the morning. There was so little wind while the sun remained above the horizon that we made scarcely any progress, and at night we were nearly becalmed between Patmos and a rocky

islet called (ironically enough !) Agathonisi,* when the little isles of Lipso, Lero, and Calamino rose from the sea within a few miles of our starboard bow, offering the same barren and rugged outline which characterizes all the Sporades. Before the wind entirely lulled, a ship crossing our course after dusk was within two or three yards of running foul of us, and it required every possible exertion to avert a calamity which could not have been threatened but for the inattention of the sailors to their duties.

It is surprising that more accidents do not occur among the country vessels navigating the Archipelago, for Greek sailors use no astronomical instruments and therefore can take no observations ; they seldom steer by the compass, and have only a general notion of its variation, which is here more than a point to the east ; they keep no dead reckoning and no log ; in the day there is no regular watch, and the helm is readily consigned to any passenger who offers to take it ; while in the night, the steersman, who generally *sits* on the deck, and therefore cannot see ahead even with the aid of the moon, may or may not be accompanied by a watch on the forecastle ; and this watch may or may not fall asleep : this is as it happens. Un-

* Good island.

der all these circumstances, it is easy to perceive that if the Greek sailors were not as timid as they are inefficient, many vessels would be lost ; but they never go far out of sight of land ; in weather that looks as if it might become bad, they fly to a port and stay there till twenty or thirty hours after the storm has blown over ; and the wind be contrary, however clear the sky, they resort to a neighbouring harbour in preference to pursuing their voyage by repeated tacks ; nor can they be induced to move till a favorable breeze sets in. The time thus lost is incalculable ; and no ordinary stock of patience is required by an Englishman voyaging on a Greek vessel in the Archipelago. After nine entire days, during only two of which the weather was rough, and during only a few hours of which there was a calm, we had made but a hundred and fifty miles, and were less than thirty leagues in a direct line from the point whence we started.

As we approached one of the most interesting tracts of country on the coast of Asia Minor, we encountered a third severe storm, which drove us into a very large gulf where we spent some days in the port of Gumishlu, under the ruins of the ancient town of Mindus, and not far from the reputed site of Bargylia,

a city of the Iasians, who in its immediate vicinity had a temple of great sanctity dedicated to Diana, and supposed to exercise so repelling an influence against rain that it never touched its walls.

The changes that have taken place in the outline of this coast owing to successive depositions of earth render it extremely difficult to trace with exactness the site of towns whose ruins exhibit no remarkable and distinctive features. Ancient islands now form part of the continent, and cities once washed by the sea are many miles inland ; lakes have been filled and rivers have changed their courses ; while in many cases the soil has been raised ten or twenty yards, so that the antiquary would in vain search on the surface for ruins embedded under his feet in the very spot where they are baffling his science and eluding his enquiries.

Within a ride of our anchorage, in a north-easterly direction, was Melasso, an insignificant town standing on the site of the ancient Mylasa, in the district of Caria, which comprehended the south-western part of Anatolia. Though formerly one of the grandest cities of Asia and especially crowded with temples, yet now nothing is to be seen but the very ruins of ruins. Here and there a column, or fragment

of an arch, with masses of masonry which mark the foundations of a theatre, or part of an aqueduct, is all that is left of this once famous city. Pococke and Chandler, who visited it in the last century, saw it in a state of far better preservation than it now exhibits. Such relics become more precious and more scarce to each succeeding generation; and the traveller of the nineteenth century is permitted to examine much which will probably be lost to his successors of the twentieth. There perhaps never was, and never will be, an age affording such opportunities as the present for exploring the remains of antiquity: while, on the one hand, the existing facilities of access and conveyance far exceed all that were ever enjoyed before; on the other, we are sure that the destroying hand of time will continue its ravages, leaving less and less to the curious eye.

Immediately above the little port of Gumişlu enclosed on three sides by hills, one rises to a greater elevation than the rest, covered with fragments of a city of whose name no record can be traced near the spot; but history records that this was Mindus, built by a colony from Troezen. A traveller, however small his pretensions to antiquarian know-

ledge, is regarded by the Greeks as a sage when, referring to a book, he assigns with an air of certainty a name and a date to a mass of ruins, their entire acquaintance with which has for generations been limited to the name "The old city." Now not a human habitation exists within a mile and a half* of the remains of Mindus; and even there but one is to be seen, that of a peasant who supplied us with milk, the only article we could procure.

At a distance of five hours is the town of Boodroom, standing on the northern shore of the gulf of Cos. No spot we visited in Asia Minor, except the apocalyptic churches, proved to us so interesting as this. It was the ancient Halicarnassus, where that mind was formed which combined in the page of history the charms of genius with the sobriety of truth. The plague was in the town, and we did not enter it; but as we gazed on the prospect; behind, mountains lost in the clouds; in front, the bay spreading its arms round the city, as a nurse fostering it in the bosom of loveliness; the grandeur of the opposite coast; and the sea reflecting every beauty in its glassy mirror; as we gazed on these charms, heightened by

* Within two or three hours are several villages, the nearest of which are Walee and Buxomatkoee.

the intense azure of the sky and seen through the medium of a mistless, translucent atmosphere, we could not but feel that the historian of Halicarnassus, whose writings have been the source of admiration and delight to more than threescore generations, was much indebted for the character of his mind and his consequent fame to the features of nature with which he was encompassed, the orb that sheds over them his radiant beams, and the blue ether that encircles them.

Captain Beaufort,* the accuracy of whose survey of this coast cannot be too highly eulogized, justly remarks that "a more inviting or convenient situation could hardly have been selected for the capital" of Caria: it stands at the head of the deep bay of Halicarnassus; in front are the islands of Cos, Iale, and Nicero; and the southern shore of the Ceramic gulf is traced to its termination in the grand bluff outline of cape Crio. The most striking object in the modern town is the castle of white

* The author trusts that he may be permitted to add his humble testimony to the accuracy of one whose scientific character places him above his applause or censure; and to whom he would feel it an honor to be as nearly allied by similarity of scientific attainments as he is by the ties of affinity.

stone which was built by the knights of Rhodes on a rock projecting into the sea, the site of the palace of Mausolus. Not far thence stands another large edifice; and several minarets denote the preponderance of Mohammedans among the inhabitants. The ruins of a theatre, a large Doric temple, and many fragments of ancient architecture are discernible in the immediate environs. Captain Beaufort, who examined the castle, says that numerous pieces of exquisite sculpture are inserted in the walls, representing funeral processions and combats between clothed and naked figures; and he hazards a conjecture that these ancient materials may have been furnished by the celebrated mausoleum of Artemisia. The Doric dialect and Doric style of architecture was first introduced into this part of Asia Minor by Dorians who migrated from the Peloponnesus, and took up their abode on the two sides of the Sinus Ceramicus and on the island of Cos.

It was not the season for grapes; so that we did not see any of that rich black species from which this rocky and mountainous district derives the name of Karabaghlar. And, as we slept each night on board, we encountered none of the jackals, boars, and wolves with which the

whole of Caria abounds ; nor any of the peculiarly venomous scorpions of the country, whose sting, it is said, sometimes proves fatal to the natives, especially in hot weather. In the east, Ipecacuanha powder, applied to the wound inflicted by a scorpion, is often found to be an efficacious remedy ; as also is sweet oil.

By this time the little party of passengers on board the Panagia had made acquaintance with each other, and had become somewhat habituated to the novel modes with which they were destined to be familiar during a voyage of a month. The captain furnished water and wood for cooking ; but, with these exceptions, we were dependent entirely on our own resources. All eat three times a day ; on which occasions the deck presented a scene of considerable variety. In one corner, the sleek captain and his sailors sat dipping their hands into the same dish of rice and fish swimming in oil ; in another, the hajees, proud of their superior comforts, exhibited their stores, sometimes regaling capitano Georgio, while they bounteously bestowed their fragments on the meagre sailor-boys : mounted on a cable coiled in circles, their elevated post of observation, the dignified Turks, sipping coffee and enveloped in fumes of smoke, gazed with imperturbable gravity on the frolics

or follies of the holy pilgrims; while the little slave-boy, early taught that to smile at a "giaour" was almost a sin, stood pensive and hungry, burdened with a seriousness unnatural to his years.

In the middle of the deck a moveable deal box, fastened with cords, contained a large stone and two iron crows to support logs of wood. This was the kitchen; object of interest and emulation to all; for, as more than two vessels could not well be heated at once, it was much in request: but the disasters encountered by the inexperienced landsmen in their culinary operations were so frequent and so doleful, that the hour previous to dinner was generally fraught with tragical occurrences: at one time, the soup ready for the hajees, made specially good because the captain was invited to partake, might be seen washing the deck and parboiling the feet that hastened in vain to save it; at another, a lurch of the ship would hurl the legs and wings of a chicken in different directions more swiftly than they ever moved with mutual consent: on one occasion, the salt fish prepared for the pilgrim's meagre day, emptying itself into a neighbouring saucepan, formed a novel accompaniment to a *compote* of stewed prunes; on another, the Turk's boiling

coffee, heedless of Moslim prejudices, unhesitatingly sought alliance with the Greek's dish of oil and olives. Such incidents—or rather accidents—were frequent, and were met with infinite good-humour by all parties.

Leaving the port of Gumishlu, we passed to the east of the Satalian rocks and the island of Calamino, and close under three remarkable capes projecting from the promontory of Karabaghlar, which, though known to Greek sailors by no peculiar designation, were familiar to the ancients under the names of Zephyrium, Astypalæa, and Termerium: on one of these, then an island, Scylax the geographer was born. The water is here so shallow that our ship ran aground; and had we been sailing under a strong breeze, instead of lying on the surface with our sails flapping against the masts, we should probably have been wrecked. Two anchors were carried astern by the ship's boat, and by means of a rope attached to them she was hauled backwards and floated again without sustaining injury.

The island of Calamino is famous for its sponge, which is cut by divers from rocks in the bed of the sea. The whole of the east of the Archipelago is so productive in this article, that one rarely walks along the shore without

seeing large masses on the beach and adhering to rocks.

A little further is Cos, called Stanchio by the Turks. It stands at the mouth of the Ceramic gulf, presenting its shortest side and loftiest mountains towards Halicarnassus, and resembles the rest of the Sporades, which rise in the form of rugged rocks, more or less conical in shape and separated by larger or smaller intervals: add to this more or less population and cultivation, and the description applies to nearly all, if not to all, the islands of the Egean Sea: Cos was the first on which we saw any herbage. The chief town, situate on the shore, contains a population estimated at thirteen thousand, most of whom are Greeks: it is neat and clean, and defended by a fort built by the knights of St. John of Jerusalem: it was visited by St. Paul in the year 61 of our era.

In this classic neighbourhood objects of interest succeed each other with a rapidity almost confusing under the ordinary circumstances of a voyage; but in our case the effect was counteracted by the slowness of our movements and by our long detentions in various ports, which afforded us an opportunity of forming an acquaintance with some of the more remarkable localities.

While yet passing Stanchio, we came opposite to cape Crio, the southern headland of the gulf of Cos, which, though once an island, has in the course of ages been transformed into a peninsula by depositions of earth. Here stood the city of Cnidus, whose remains are perhaps more numerous and more interesting from the variety of their styles of architecture than those of any other Grecian city in Asia Minor. Immense masses of ruins are scattered over the plain occupied by the ancient town, among which are discernible several temples and sepulchres, and no less than three theatres. The torso of a female, now at Cambridge, was discovered here; and the Venus of Praxiteles, a representation of which is stamped on medals found among the ruins, was one of the many decorations that genius and art bestowed on Cnidus.

Viewed from this extremity of the promontory, the gulf of Cos wears the appearance of a lake, the sea between cape Termerium and the island not being discernible owing to the projection of the extreme eastern point of the latter.

Leaving cape Crio, we passed under the islands of Iale, Nisari, Delos, and Karki on our right, and sailed to Syme, an islet in the mouth

of the gulf of that name, formerly called the gulf of Doris.

Nisari, or Nicero, and Syme are famous for the skill of their inhabitants in diving, a proficiency in which accomplishment is essential to every youth who would obtain a bride, and, (strange as it may appear!) to every girl who would secure a husband. The high estimation in which this art is held is attributable to the dependence of the islanders on sponge-fisheries, which not only supply them with a subsistence, but also with an annual tribute due to the Porte. These islands are peopled almost exclusively by Greeks. At Syme there is a convent, to provide lights for which every passenger on a Greek vessel coming in sight of its barren rocks is solicited for a contribution conveyed by the sailors to the monks.

Doomed to suffer alternately from the vicissitudes of storms and calms, we watched with regret the sails flapping heavily on the masts as we lay in the Doric gulf, in full view of Mons Phœnix, the neighbouring rugged mountains, and the long island of Rhodes. While we were anxiously awaiting a breeze, some small clouds rose from the horizon and gradually increased in size and blackness: one, in particular, assumed an angry aspect, and presently a water-

spout was seen like a cylinder between the cloud and sea, which singular appearance it retained for three minutes from the time it was first observed.

In the evening, we reached the town of Rhodes at the north-east of the island, having passed several villages on the coast which wear a cheerful aspect. Rhodes, formerly called Rhodus and Macaria, was an opulent republic under the Romans, and contained several cities of considerable importance ; it is the largest island in the Archipelago, except Mitylene, and the head-quarters of a pasha, who likewise governs the opposite coast of Caria. The first thing that strikes the eye in approaching the town, itself concealed for a while by a projecting cape, is a plain covered with fourteen wind-mills, exactly opposite the house of the English consul, who holds the same office for no less than five different countries, all of whose flag-staffs rise from his garden like a forest of masts.

Passing these, the port presents itself to view, divided into two parts by a mole projecting from the town, at the extremity of which is a massive square tower surmounted by a large octagonal and two small circular turrets ; the style of architecture points it out

as a work of the knights of the fifteenth century, whose arms it bears in bass relief. The eastern division of the port is in the form of a semicircle about seventy yards in diameter; and the wall which surrounds it was evidently built by the same master-hands that constructed the tower. Behind this the city appears, with its minarets, domes, and shabby houses; while on one side, unique and solitary, stands the castle of the cavaliers, a grand and gloomy structure. The entrance to the other division of the port is partly closed by moles extending from the two towers that flank it, approaching each other towards the centre, and leaving a channel of a few yards for the ingress and egress of vessels. The extremities of these two moles are supposed to have formed the resting-places of the feet of the celebrated Colossus, under which vessels entered the port; not the winged vessels of modern days, but the triremes and galleys of a ruder age.

On the landing-place of this port is a covered fountain whence the shipping is supplied with water. The roof is sustained by pillars whose upper part is modern, the lower ancient. Three of these antique supporters were once altars of Apollo, many similar to which are found in the interior: they are about

three feet high and a foot and a half in diameter: on opposite sides are two bulls' or rams' heads, joined together by wreaths in bass relief; and on the top is a hollow basin for the reception of the sacrifice. On some an inscription is found, and the name of Apollo may be deciphered.

The castle is an interesting object, built of large stones consisting principally of petrified shells, and studded with the arms of the knights of St. John of Jerusalem. We were detained for some time outside the walls; for it happened to be Friday, and the Mussulmans were engaged in their devotions: on these occasions the gates are closed till half an hour after noon; on account, as some say, of the Christians having once surprised the garrison; or, as others maintain, of a prophecy current with the "faithful" that they will some day do so during the hour of prayer. For a similar reason no Christian is allowed to sleep within the walls of the town. Over one of the gates of the castle is the name of a grand master and the date 1512. Part of the town remains much in the same state, as regards the exterior of the houses, as in the days of the knights. The "Strada dei Cavalieri" is long and narrow, and well paved with the small variegated peb-

bles peculiar to the island. On each side are massive buildings, comprising a palace, an hospital, and the apartments of the knights, all emblazoned with their arms; and at the end is a ruin which was probably a council-room: the walls and part of the roof remain; the latter is formed by double arches in the style of the early Gothic. We walked up and down the street without seeing an individual except two or three children.

The church of the knights templar is in a ruinous condition, but still retains its roof and walls: the former is supported by two rows of pillars that seem to have been taken from different heathen temples, as they are evidently ancient and of dissimilar orders of architecture; four are of the composite, and several of the simple Doric. The doors are of wood, very thick, cut into the shape of panels, which are again prettily carved with devices of various kinds. In the interior is the tomb of one of the grand masters. Not very far from the church is a building with a similar door, which may also have been a sacred edifice. Every now and then we trod on a piece of mosaic pavement composed of black and white pebbles, which has a neat and ornamental appearance, and resembles the pavé of

the unique little village of Brock, near Saardam, in Holland.

The whole island is thinly peopled, containing scarcely more than twenty-five thousand inhabitants, nearly half of whom live in the town. About five thousand are Turks, one thousand Jews, and the rest Greeks. The Turkish women wear an unsightly strip of calico, rather broader than the face, hanging down from the forehead to the breast, with two narrow slits for the eyes. Here the Arabic language begins to be spoken instead of Romaic, and is used conjointly with Turkish throughout the island. The only trade consists in the exportation of fruit and honey to Marmara, and the importation of coffee, sugar, and other similar produce.

CHAPTER XXII.

THE SOUTHERN COAST OF ASIA MINOR AND ISLANDS
OF THE LEVANT.

Coast of Caria.—Peræa.—Gulf of Glaucus.—Dangerous navigation.—Scenery.—Makri.—Ruins of Telmessus.—Site of oracle.—Theatre.—Ancient sepulchres.—Anecdote.—St. Nicolo.—Vast ruins.—Mount Cragus.—Origin of Chimæra.—Conjectures as to ancient cities.—Greek and Roman superstitions.—Mountain artillery.—Anecdote.—Greek miracles.—Hepta Cavi.—Patara.—Mountains of sand.—Turcomans.—Ruins.—Cave of oracle.—Site of town of Xanthus.—Adventure.—Castel Rosso.—Barrenness.—Town.—Population.—Necklaces.—Anecdote.—Antiphellus.—Its ruins.—Cape Khelidonia.—Mount Takhtalu.—Gulf of Adalia.—St. Paul's voyage.—Myra.—Mount Climax.—Cyprus.—Baffo.—St. Paul's visit.—Rock crystal.—Asbestos.—Limosol.—Larnica.—Town.—Salt lake.—Quarantine.—Historical reminiscences.—Connection of Cyprus and Jerusalem.—Government.—Taxes.—Episcopal see.—Archbishop.—Schools.—Population.—Country.—Soil and productions.—Depressed condition of island.—Locusts.—Tarantulas.—Veneration of cow.—Expense of living.—Voyage to Syria.

LEAVING Rhodes and the Archipelago, we sailed along the southern coast of Asia Minor,

and were driven by a fourth storm to no great distance from the ruins of Telmessus, where we passed some days. Our course lay along that portion of the coast of Caria formerly called Peræa, bounded on the west by mount Phœnix and on the east by Telmessus. The chief city of Peræa was Caunus, supposed to have stood on the site of the Turkish town of Karagatch; and the western headland of the gulf of Makri, the modern town built near the ruins of Telmessus, is supposed to be cape Artemisium, now named Bokomadee. This ancient gulf of Glaucus is a very dangerous one: many vessels are annually lost in it; and it was here that Lady Esther Stanhope was shipwrecked when proceeding to take up her permanent abode in Syria. The scenery of the coast, particularly around the entrance of the gulf, surpasses description. The exceedingly bold outline, the rugged masses of mountain rising one upon another, terribly grand in their sterile loftiness and mingling their snow-clad summits with the clouds, their sides rising perpendicularly from the sea and mocking the suppliant eye of the shipwrecked mariner;—all these peculiarities of the Carian and Lycian mountains render them at once terrific and sublime, and produce sensations which partake

of fear while they rise to awe and admiration. If the created atom be so grand, what must be the power of the forming Mind!

The entire circumference of the town of Makri is a mass of ruins on a gigantic scale. Among them is a subterranean chamber, the use of which does not appear: it consists of two compartments with a communication hidden from the spectator standing in the first division. The apparent aim at concealment, and the great celebrity of Telmessus for its oracles, have given rise to a conjecture that this was the site of one of them, and that the responses were delivered from the inner part.

The other and most prominent ruin is the theatre, situate on the slope of a hill and commanding a magnificent view of the sea. It had five gates, three of which are still standing, each formed of three gigantic stones varying from fifty-four to sixty-five cubic feet in size. But, after all, its position was its chief glory; and grand as it might have been, it could have served only as a foil to the majestic amphitheatre of hills with which nature encircled it.

Few places exhibit so many remains of ancient sepulchres as Telmessus: some are sarcophagi; others are cut in the solid rock: in

the almost inaccessible sides of the mountain may be seen, as remarked by Dr. Clarke, whose graphic description is inimitable, "excavated chambers, worked with such marvellous art as to resemble porticoes with Ionic columns, and gates and doors beautifully sculptured, on which are carved the representation of embossed iron-work, bolts and hinges. Yet every such appearance, however numerous the parts that compose it, proves, upon examination, to consist of one stone. When any of the columns have been broken at their bases, they remain suspended by their capitals, being, in fact, a part of the architrave and cornice which they seem to support, and therefore sustained by the mass of rock above, to which they all belong. These are the sepulchres which resemble those of Persepolis. The other kind of tomb found at Telmessus is the true Grecian *soros*, the sarcophagus of the Romans. Of this sort there are several, but of a size and grandeur far exceeding anything of the kind elsewhere; standing, in some instances, upon the craggy pinnacles of lofty precipitous rocks. It is as difficult to determine how they were there placed as it would be to devise means for taking them down; of such magnitude are the single stones compos-

ing each *soros*. A small opening, shaped like a door, is barely large enough to allow a passage for the human body. Examining the interior of one by means of this aperture, we perceived another small square opening in the floor of this vast *soros* which seemed to communicate with an inferior vault. Such cavities might be observed in all the sepulchres of Telmessus excepting those cut in the rocks; as if the bodies had been placed in the lower receptacle, while the *soros* above answered the purpose of a cenotaph. Such a mode of interment is still exhibited in all our English cemeteries: it is a practice that we derive from the Romans; and the form of their sarcophagus may yet be noticed in almost every churchyard in our island."

One sepulchre bears the following singular inscription, as deciphered by the learned traveller, who supposes it to be at least two thousand two hundred years old. "Helen, who was also Aphion, the daughter of Jason the son of Diogenes, a woman of Telmessus, constructed this edifice for herself, and late in life has buried herself therein; and to Apollonides her own son, and to Helen, who is also called Aphion, her own grand-daughter, but to no one else, be it allowed to be deposited in the

turret, after that she herself is therein entombed. But if any person presume to put any person therein, let him be devoted to the infernal gods, and let him yearly pay to the treasury of the Telmessensians fifteen drachms."

The rock on this coast is well adapted to the formation of caves. It is soft and porous; easily cut; and by the influence of weather alone, worn into holes of considerable size. One day, as I rambled alone in the direction of that stupendous chain of mountains which under the name of Cragus formed the boundary between Lycia and Caria, and which now separates Anatolia from Caramania, after scrambling up a precipitous acclivity facing the gulf to the east of that of Makri, I came suddenly on a cave of considerable size which had evidently been appropriated to the use of man. The whole side of the mountain was so steep that I could with difficulty maintain a footing with the aid of both hands. The aperture that attracted my curiosity was about eight feet above the highest natural stepping-stone, but five artificial stairs had been hewn in the rock. At a distance of two hours from the nearest village; alone and almost unarmed; in a spot very difficult of access, and therefore not likely to be the resort of men pursuing the ordinary

occupations of life ; and in a country notorious for the ferocity of the people and the blood-thirstiness of its pirates ; a momentary shudder came over me as a suspicion flashed across my mind which I was reluctant to indulge. As, however, I neither saw nor heard any one near, I was willing to avail myself of this unexpected fortuity to explore what appeared so like a pirate's haunt. The embers of a fire were not smoking, but they seemed to have been recently extinguished ; and beside them lay a quantity of half-burnt green twigs. The cavern consisted of three rooms, if rooms they could be called ; the sides and top were as nature made them ; the floor had been cut and smoothed in oblong figures corresponding to the size of a man, in which, possibly, the occasional occupants slept. In none of the apartments, except just in one spot, could I stand upright ; and there was no inlet for light and air but the single entrance. Curiosity was quickly satisfied, and I was not sorry to escape from a place associated with no very pleasing ideas and possessing no intrinsic attractions.

Between the gulf of Makri and the promontory called "Seven Capes," formed by the projection into the sea of the termination of the chain of Cragus, is another deep gulf, not

named in the charts to which we had access, nor could we ascertain on the spot its distinctive appellation. It contains, however, two ports called Levisa and Sooboloo. At the bottom of this gulf, lying north and south, is an island, a mile long, two furlongs wide, and seven hundred feet high, stretching across it from east to west. The rock, which is limestone, abounds with large cavities formed by the action of the elements and full of spars and stalactites; while the whole surface is so covered with ruins that in many parts it is difficult for a man to make his way through them: from the level, or even from below the level, of the sea to the very summit, remains of houses, arches, churches, monasteries, and reservoirs are crowded together so as to convey the idea of a densely-peopled town. The sailors call the rock St. Nicolo; but no one could give any account of the city,—when it flourished, or when it ceased to exist. From the appearance of the buildings I am inclined to attribute to them an age of less than a thousand years, and conclude that it was deserted by its Greek tenants soon after this part of Anatolia fell into the hands of the Turks. The population was evidently dependent on rain for its principal supply of water; and the

number of reservoirs is as great as might be expected under such circumstances: every house seems to have had one or more; those once on the edge are now completely immersed in the sea; and since they are cut in the solid rock, it is not probable that they should have subsided; still less likely is it that the level of the sea should have risen; otherwise the elevation of the whole of the Mediterranean would be co-extensive with such rise, and the fact would have been universally remarked. The only conclusion, therefore, at which we can arrive is, that these reservoirs were defended by high ramparts now destroyed. Specimens of black and white mosaic pavement abound among the ruins; some communicating to them a Roman character; others hidden among the shrubs which have taken the place of man under a sun where every spot teems with vitality.

On the summit is the ruin of a church commanding a noble view of the gulf and its two harbours; to the west are the mountains which divide it from the gulf of Makri, and to the east mount Cragus, the supposed residence of the Chimæra, whose fabulous existence may be traced to the fact, (as has been ingeniously conjectured,) that the top of the moun-

tain supplies caverns for the lair of lions, its centre yields pasturage to goats, and the marshy land at its base affords a cover to snakes. Out of such materials it is easy to conceive how a poetical imagination might picture to itself a gigantic monster, born and bred in the mountain, with the head of a lion, the body of a goat, and the tail of a serpent.

The walls of one of the churches, (for there are several at St. Nicolo,) are very perfect, together with a long corridor not unlike the famous one of La Madonna della Guardia at Bologna; the part allotted to the women in the interior of the sacred edifice may be clearly discerned.

There are two circumstances which induce a suspicion that the comparatively modern town, now seen in a state of decay, was built on the site of one more ancient, relics of which may be preserved in the midst of it: the first is the existence of a number of sepulchres with domes above them, and compartments for three bodies; a style of tomb utterly foreign to the modern Greeks: the other is the character of a temple, provided, like the cave at Telmessus, with hidden communications with the altar. The mass of masonry of a later date covering the island

may have served to conceal what is more ancient; while many a traveller may have been deterred from prosecuting a search by the palpably modern character of the buildings on the surface. Xanthus, whose site is undiscovered, though known to have been in this vicinity, is not represented as insular; but the distance between St. Nicolo and the mainland is only a few yards, and the present island might once have formed part of the continent. Were it not that Xanthus is believed to have been on the east of mount Cragus, while this is on the west, St. Nicolo might be conjectured to be its present representative; but the subject merits investigation on the spot; and relics may possibly yet be discovered here of one or other of those ancient Carian towns which have hitherto eluded the search of geographers.

Owing to storms and south-easterly winds we were detained long in this classic neighbourhood, and had ample leisure to explore the country immediately around. During the month of February the wind in the Levant is very variable: it blows, however, from the south more frequently than from any other quarter; and is generally in extremes; alternating between calms and violent storms; the one

and the other accompanied alike with pouring rain.

The Greeks consider surmises as to the probable state of the weather to be impious; nor will they often venture to express a belief that the wind will be in this or that direction the following evening or morning; so that the anxious enquiries of a voyager are almost always met by the truism, "God knows;" or, "If God will." The same superstitious fear which deterred the ancient Greek from applying to the Furies a less propitiatory name than that of "kind and benevolent goddesses," (*Εὐμένιδες*), and which similarly induced the Romans to appropriate to a storm a word (*tempestas*) originally denoting any weather, good or bad, still influences their present descendants, the modern Greeks and Italians; both of which people, adopting the same euphemism, never fail to substitute the word *fortuna* for the expressions ordinarily used by others to indicate rough, stormy, or unfavorable weather. Nor does the superstition of the Levantine sailors confine itself to a passive abstinence from all inominous expressions and actions: the virgin, like the Furies, must be actively propitiated: every Saturday evening the whole deck of the vessel must be perfumed with incense si-

milar to that dispensed from the thuribles in Roman Catholic churches ; and a candle must be kept burning all night, (by the more orthodox, both day and night,) before her picture. This is a matter of such importance that, when making the agreement for my voyage and insisting that no one but my servant should, on any plea whatever, enter the cabin, I was compelled to yield so far as to allow an urchin to come in every evening to light the madonna's lamp ; which might on no account be touched by the hand of a Protestant, much less by that of his Mohammedan servant.

Among the interesting facts which our sojourn in different parts of this coast afforded us an opportunity of observing was the occasional discharge of what has been aptly termed "mountain artillery." In excursions among the mountains of Anatolia and Caramania we were sometimes startled by a noise like the explosion of a distant cannon. At first, as the sky was overcast, this was attributed to thunder ; though neither the atmosphere nor the appearance of the clouds indicated a redundancy of electric fluid. Again, however, the same noise was heard under a cloudless sky, and repeated in various conditions of the atmosphere ; which established the non-connection of the sound with lightning,

and satisfied us that it was produced either by internal convulsions in the body of the mountains, by the disruption of large masses of its external surface, or by the sea rushing into and out of some peculiarly-formed cavities of the rock near its level. Had the phenomenon been attributable to the last-mentioned cause, it is reasonable to suppose that the effect would have been more regular and frequent; and had it arisen from the second, the avalanches of stone must have been perceptible either in descent, or subsequently: we concluded, therefore, that it should be ascribed to that first assigned, and we were confirmed in this opinion by the observations of others who have noticed similar natural wonders, which they have traced to the same origin, in one of the branches of Taurus a little to the east. Captain Beaufort mentions that the aga of Deliktash assured him that from mount Takhtalu, one of the mountains of the chain of Taurus, "a mighty groan was heard to issue every autumn, louder than the report of any cannon, but unaccompanied by fire or smoke. He professed his ignorance of the cause; but on being pressed for his opinion, gravely replied, that he believed it was an annual summons to the elect to make the best of their way to Paradise." The scientific navi-

gator adds his opinion that the fact is not improbable, though the aga's mode of accounting for it is somewhat unphilosophical.

In corroboration of the existence of volcanic elements in the neighbourhood it may be stated, that a flame has been observed by sailors navigating this coast to issue from the ground at no great distance from mount Takhtalu, yielding a small but steady and constant light. Others proceeding from a similar cause are seen in the Archipelago, in India, and in various parts of the world; nor is priestcraft slow to connect these and such-like phænomena with miraculous agency, and to turn them to account in confirming systems of lying wonders: we were assured by several Greeks of respectability, among whom was the chief man in the island of Castel Rosso, that the water which rises from springs on the summit of the opposite mountain of Achtea in Caramania, flows six months in one direction, and six in another; and that during three days of the annual feast of St. George this water is converted into blood! Our informants observed, that the explosions referred to occurred exactly at the time of, and were numerous during, that festival. But when reference was made to the liquefaction of the blood of St. Januarius at Naples, they ridi-

culed it as a deceit of the papists, a childish fraud in which they would scorn to participate!

From the gulf of Makri the coast for many miles exhibits a grand outline of rugged and lofty mountains. Among these are distinguished the summits of Katakalmasee, and some of its snow-capp'd brethren. Then comes the seven-headed hydra Yedee Booroon, or Hepta Cavi,* stretching its numerous and unsightly heads over the blue translucent ocean, which reflects back again forms hideous enough to terrify an intruder less insensible.

A few miles beyond this boundary of Caria and Lycia, in a gentle slope, stand the tenantless ruins of the once famous city of Patara, visited by St. Paul in his voyage from Macedonia to Jerusalem.† Encompassed by hills on every side except that which faces the ocean, with a background of perpetual snow, the site of Patara, like that of most of the Hellenic cities, was chosen with a view to the combination of all the essentials of magnificent scenery. The river Xanthus once laved the feet of this favored offspring of Grecian taste: but time, which changes all, has changed its course, and the yellow river was displaced by two large

* The Seven Capes.

† Acts xxi. 1.

mounds, or mountains, of yellow sand, which accumulated in the course of centuries and gradually forced it from its natural bed: the stream then flowed close to these on the west; but, disturbed by some other cause, it has again modestly resigned its rights and now humbly seeks admission to the sea under the seventh cape of Hepta Cavi. The port is no longer known except in history; for it has been completely destroyed by the formation of sand-banks which make a boat's approach, even in calm weather, so perilous that we were compelled to land considerably to the east of them, scramble over some rocks, and then cross successive ridges of sand, in order to attain the ruins. A few Turcomans were tending their cattle; a solitary camel was chewing the cud; and wild thyme and marine plants were growing on the site of mansions and gardens. Some tombs are excavated in the surrounding rocks, and their doors bear marks of inscriptions; but these are no longer legible; time has cast his shadow over them; and they are now dark as the vaults they close. Sarcophagi with arches and fragments of masonry cover the slope and top of the hill, to the north-west of which is a theatre of much larger dimensions than that at Telmessus, in a very

good state of preservation. A single column rising from the centre of a cave points out the probable site of the famous oracle of Apollo, who was said to pass his winters here and his summers at Delphi. But the oracle is no more! The deceivers and the deceived now blend their dust around the uncertain seat of the idol they adored, awaiting the solemn call which shall summon them to the bar of the divine Iconoclast.

There are yet other relics of antiquity; but their detail has no charm for the reader; for while ruins, seen in their own position, are fraught with the deepest interest, yet this is not to be communicated by description. They themselves are dear to the lover of olden times as the actual members of a body with which he has held familiar communion through the page of history; but the affection with which they are regarded can never be transferred to the enumeration of their mouldering elements. The heart that melts in tenderness while contemplating the lifeless body of a friend feels little pleasure in dwelling on the portrait of his perishing remains.

In the interior, not far from Patara, some place the site of Xanthus, the largest city of Lycia, and the brave opposer of Persian and

Roman conquests : but it has shared the fate of Nineveh ; its very position is unknown ; it has bowed to a power stronger than that of Rome and Persia ; and she who resisted the sword of the mighty has fallen under the scythe of time. The conqueror is conquered ; the warrior mown down ! There is something very affecting in moving, as the traveller does in Asia Minor more than in any other country of the world, among the wrecks of ages, and the sepulchres of successive generations. However heedlessly he may in general walk over the sod which covers the dead, yet occasionally the most thoughtless *must* reflect that soon his own tabernacle of clay will be similarly trampled under foot ; and then— Whither shall have flown the immortal tenant ?

Our visit to Patara exhibited an instance of the usual timidity of the Greeks, and elicited a remarkable proof of their national thoughtlessness. Leaving two sailors in charge of the little boat, the captain accompanied us on foot towards the ruins ; but no sooner did he catch a glimpse of the Turcomans than he declared his inability to proceed ; fear relaxed his muscles with his nerves ; he conjured us not to prosecute our intention ; and represented in glowing colors the mercilessness of the race,

their hostility to "giaours," and the folly of submitting to martyrdom in the cause of some old stones. From this time his forward movements were slow and heavy; but no sooner had we accomplished our object and begun to retrace our steps than the veteran ran towards the shore with the agility of youth, feigning an extraordinary solicitude to get the boat in readiness for us, and blaming his aged limbs for refusing to carry him with yet more alacrity. While we were thus occupied, a breeze had succeeded to a calm; and the mate of the vessel had set sail, trusting to the skill and energy of our boatmen to overtake him! In vain we displayed a handkerchief at the end of an umbrella. The distance was too great for so small an object to be discerned; indeed, we could but just descry the hull of the ship. Our sailors exerted their utmost strength, but every minute increased the interval between us, rendering our position more and more critical; yet the mate and his crew had not the sense to perceive the dilemma in which their inconsideration placed us. While we were discussing the prudence of trusting ourselves farther from land in a boat by no means sea-worthy, a light cutter coasting between Makri and Castel Rosso flitted across our bow; our captain recognized

an acquaintance; and the cutter took us in tow. After a long and rapid sail we neared the "Panagia," which then hove to and received us on board; but the mate, far from expressing a regret at the distress he had caused, was astonished that we did not praise him for having promoted the interests of the voyagers by making the most of a favorable breeze!

Twelve miles beyond Patara is an island, called by the ancients Megiste* because the largest off the Lycian coast, standing about three miles from the shore and forming, together with a number of neighbouring islets, one or two safe harbours for vessels navigating these dangerous seas. Before reaching it, we observed on the summit an old castle, and on the opposite coast of Anatolia several patches of red, which color so prevails on the rock of Megiste that it has acquired the modern name of Castel Rosso.† About six hundred small houses are built of stone on the rugged acclivities of a barren rock; by means of irregular steps hewn in which the inhabitants scramble from one dwelling to another.

The natives are compelled to obtain from the continent every necessary of life, except water, which is found on the island, but so impreg-

* The greatest.

† The Red Castle.

nated with iron as to look as if brickdust had been thrown into it, and so unpalatable that we could not drink that brought on board by our captain. As they do not boast an acre of arable land, they are supported entirely by the profits realized by supplying the small Greek craft driven by stress of weather into their harbours, and by their earnings as carriers of wood from the mountains of Asia Minor to the opposite coast. We saw two young bullocks; but, with this exception, the only animals were a few pigs and poultry, living, not on the natural productions of the niggard soil, but on the refuse of man's food. Both are remarkable in their way; the chickens being singularly pretty and speckled like guinea-fowls; while the pigs are an unusually stumpy, short-legged, neckless breed, with wiry bristles. A few red-legged partridges sometimes cross over from the continent; but unless, like the Greeks, they are habituated to fasting, they are probably glad to find their way back again.

The defences of Castel Rosso are two forts, both in a state of ruin, one of which is tenanted by a Turk and his wife, the latter of whom greeted us unveiled; the only inmate of the other was a solitary pig: they were built by the knights of Rhodes, who occupied them till

the middle of the fifteenth century. From the most elevated of the two forts the view of the town is peculiar. The eye rests on several hundred small square platforms, each provided with a white stone roller: these are the roofs of the houses, which, being of mud or stucco, require to be well rolled after showers; they serve the double purpose of catching rain-water and supplying a promenade, small as it is, for their owners, who can find no better in the town. The doors of all the houses open by means of a string at the top attached to an apparatus inside, which would not easily be found but by one of the initiated.

The population consists of about three thousand Greeks; to whom a hundred Turks from the continent have hitherto been added to represent the Ottoman interests; but as their number is so small, they assume none of the airs of superiority peculiar to their nation, and even adopt Greek customs, as was strikingly evinced in the case of the unveiled female. A day or two before our arrival an order was received from Constantinople that these few Turks should vacate the island, which is henceforth to be consigned exclusively to the Greeks on payment of a fixed tribute. The rejoicing on this occasion was unbounded. Young and

old seemed to partake the sentiment; even our grey-headed captain, a native of the rock, forgetful of his age and his cares, sang and danced with joy, evincing all the gaiety and light-heartedness of youth.

The females wear necklaces hanging down to the waist and composed of flat round pieces of stamped tin: these might not elsewhere be deemed ornamental, but they are, at least, as little objectionable as the nose-rings of the Indians or the ear-rings of more civilized Europe.

In this miserable spot the monks are building a handsome monastery close to the ruins of two others. The influence of the Greek and Romish clergy over their people, notwithstanding their own gross ignorance, is a remarkable proof of the effect of superstition on the un-instructed: this principle exercises a power unrivalled, unless it be by avarice, on the mind of a Greek, who, to gain a few paras,* will even sell the tapers he has bought for one of the religious ceremonies of his church.

I had ordered my servant to purchase some wax-candles, as it seemed probable that my stock might fail if the weather continued as unfavorable as that we had encountered. Ibrahim no sooner set foot on shore than he forgot the

* A para equals the fourth part of a farthing.

commission, thought only of amusing himself, and (as might have been expected,) returned to the vessel with empty hands just as we were weighing anchor. Always ready with an answer, he met the first question with an assurance that he had inquired at every house in Castel Rosso, but in vain. As the prospect of passing the long winter evenings in my solitary cabin without candles was somewhat dark and gloomy, I resolved to institute a search in person, and, having persuaded the captain to await my return, jumped into a boat with my Arab and proceeded to shore. In one of the first houses we entered, a young man and his mother were sitting over a few smouldering embers, which they quickly blew into a blaze as we opened the door. To our inquiry they first replied that the article we sought was not to be procured on the island; but, after surveying me for a few moments, as if to measure the depth of my purse, the youth said he had got two which he would sell me, as a great favor, if I would sit down and drink a bottle of wine with him to discuss their price! I assured him the sale could be readily adjusted without such a prelude, and begged him to value his goods, which he did at two or three times their worth, his old mother urging him all the while

to name a higher sum. Anxious to procure more, we suggested that perhaps he had a larger stock, as what he had given us were evidently church-tapers. He solemnly protested that he had not; but at length, opening a box to take out two, he accidentally exhibited a great quantity, which, he said, were prepared for his marriage, but which he would kindly allow us to have if we would buy of him a supply of flour, wine and coffee, give him a book, and purchase these at double the rate at which he had valued the former. We closed readily with the last part of his proposal; whereupon the old mother snarled angrily at her son for having asked such moderate terms, and actually seized my hand, as I was opening my purse, to force more money out of it. The impassioned eager expression of her wrinkled face would have done honor to a better cause.

Opposite Castel Rosso, on the coast of Carmania, at a distance of three miles across the water, is a small village which retains with little corruption the ancient name of Antiphellus. It is remarkable on account of the number of sepulchres hewn out of the soft limestone rock and its many sarcophagi, two of which have been carried over to the island. There are likewise a theatre, a temple, and

several reservoirs for water, like those described as abounding among the ruins of St. Nicolo. These relics of antiquity are visible from the deck of a ship entering the harbour of the Lycian rock, and form an interesting foreground at the foot of the high mountains which encircle them.

The voyage from Castel Rosso to Larnica, the principal port of Cyprus, may be performed in two days and nights. The timid Greeks love to keep as near as possible to the shore; and thus we caught a glimpse of the island of Kakava, the Dolichiste of Ptolemy, as also of the sites of Andriace and Myra. After passing these, we enjoyed a noble view of the grand outline of a branch of the range of Taurus terminating in cape Khelidonia, the Promontorium Sacrum of early geographers. To this chain of mountains belongs Takhtalu, the ancient Solyma, whose hoary head, towering to a height of seven thousand eight hundred feet, is a conspicuous object. The exceedingly wild aspect of the country and the similarity of name brought forcibly to my mind the apostrophe of the northern poet to his native land,

“ O Caledonia! stern and wild,
Meet nurse for a poetic child!”

But a rough sea, always to be encountered at the entrance of the stormy gulf of Adalia, is hostile to poetry and romance; and Khelidonia, with all its grandeur of scenery and poetical associations, was out of sight before we could decide whether the orthography of the name might legitimately be changed to adapt it to the lines.

The gulf of Adalia is the "Sea of Pamphylia" mentioned in the narrative of St. Paul's disastrous voyage to Rome.* He was compelled by adverse winds to pass to the north of Cyprus, and therefore crossed the dangerous gulf from east to west: in so doing he visited the church of Myra; but this honor conferred on it is insufficient to satisfy the superstitious taste of the Greeks, who have connected with it sundry fables regarding St. Nicolo; and thus, by blending fiction with truth, involve even truth in obscurity. From the shore mount Climax rises in characteristic form; its peaks out-topping one another in bold yet regular gradation, and offering to the eye no inappropriate emblem of the figure of speech whose name they bear.

The only spot of interest which attracts notice in the course of a voyage along the south-

* Acts xxvii. 5.

western coast of Cyprus is Baffo, the ancient Paphos, once so famous for its oracle, but now boasting no classical remains except a few excavated chambers, one of which is called the tomb of Venus. It has, however, a higher claim to notice than that which the tales of heathen mythology can advance; for here St. Paul withstood Elymas the sorcerer, and preached the gospel to the salvation of a Roman governor.*

In the side of a mountain near Baffo is a cavern where rock-crystal is found of such transparent brilliancy as to secure to it the name of "Paphian diamond." A quarry close to the village of Paleandros in the same neighbourhood produces the incombustible mineral amianthus, or asbestos, of which the ancient Cypriotes used to manufacture inconsumable cloth. The Greeks call it *caristia*, and sometimes *cotton stone* from its resemblance to that vegetable production.

We soon reached the wretched town of Limosol, remarkable only for the quantity of wine it sends annually to other countries, amounting to twenty ship-loads, or two-fifths of the exports of the whole island. Here, on a subsequent occasion, we passed three days, improving our acquaintance with the Cypriotes; but, on

* Acts xiii. 6—12.

the present, we proceeded direct to Larnica, whose roadstead is so exposed that in a gale of wind, as we found by experience, little protection is afforded. The town, with the Marina, or quay, within ten minutes' walk of it, contains a population of about ten thousand: the houses are built of mud; and the streets are narrow, unpaved and dirty, presenting a fair specimen of the state of the island. Not far from the Marina is the salt lake where, in the time of the Venetians, sixty or seventy shiploads of salt are said to have been annually procured by evaporation. On its borders is a mosque, built, as is currently reported, over the grave of Mohammed's mother.

The country immediately around is flat; but in the distant west are seen the heights of Santa Croce, the ancient Cyprian Olympus, whose summit is crowned with a venerable convent of solid masonry, raised by the piety of St. Helena. Underneath are some subterranean apartments once containing treasure, which the Turks, as a matter of course, monopolized. The adjacent hills abound in talc, and produce red jasper and agates.

Owing to the constant communication which Cyprus maintains with Alexandria and Constantinople, the inhabitants have suffered so

severely from the annual importation of plague, that they have at length had recourse to a quarantine; but this institution is still in its infancy. The period prescribed for vessels bringing clean bills of health from either Syria or Turkey is three days. Short as this is, we were anxious to escape altogether from what we knew to be in our case a useless form; and through the English vice-consul's interest with the director, a renegade Greek, and a few piastres opportunely distributed, we were immediately liberated, and the ship's company and the other passengers escaped with a single day of probation. It is not likely that an establishment so ordered should prove of much service to the island; but the admission under any circumstances of a quarantine into a Turkish dependency is an advance in civilization; and the new institution may be expected to improve under the stimulus it will receive from the Frank community, to whose interests it is obviously adapted.

An island which produced such men as Apollonius the physician and Zeno the founder of the Stoics can never be regarded with indifference; but the history of Cyprus is marked with other events dispersed through the long vista of two thousand years which claim

for it even a superior interest. Within ten years of the death of Christ, St. Paul there “preached the word of God in the synagogues of the Jews;”* in the fourth century it enjoyed the light of divine truth under the episcopacy of the pious Trisillius, mentioned by St. Jerome; during the crusades it was intimately connected with the Holy Land; and for some centuries the Lusignan and Genoese sovereigns of Cyprus were crowned at Famagousta and Nicosia as kings of Jerusalem.

The island is now in a very depressed state. It was formerly governed by three pashas; but, rapidly sinking into decay under this triple-headed hydra, it was, at the request of the inhabitants, relieved of the pashas and placed under a moutesellim, or governor, annually appointed, who resides at the capital, Lefcosia, the ancient Nicosia. The taxes amount to about three million piastres, of which little more than a fourth reaches the treasury at Constantinople: the moutesellim receives three hundred thousand, and his deputies, the cadis, collectors, and other officers divide the remainder. When a sum of money is to be raised, the governor intimates to the archbishop the amount required from the Greek popula-

* Acts xiii. 5.

tion; and the primate, with his suffragans, apportions to each individual his share. A Greek collector is then dispatched to every one of the twelve districts of the island, in company with a Turkish officer, who settles disputes and punishes such as are dilatory in making their payments. Turks contribute to the state less than Christians, whose average impost is a hundred and fifty piastres, or thirty shillings, annually for each male.

Cyprus is divided into an archiepiscopal and three episcopal sees. On the death of the archbishop the prelates elect a successor subject to the approval of the sultan; but the primate nominates his suffragans without reference to the Porte. He is at once the ecclesiastical head of the people and their political representative with whom the government transacts all public business; so that he is independent of the patriarch at Constantinople, except in matters of doctrine and the usages of the church. At Lefcosia, his residence, he has formed a Hellenic class for forty youths and established four Lancasterian schools containing two hundred scholars. Other children are taught according to the old system, by the clergy in the monasteries and the shopkeepers at their stalls; but the instruction thus communicated is lightly

esteemed, and the parents say that, after a child has studied the Psalter for seven years, he can repeat by rote more correctly than he can read.

The population may be estimated at eighty thousand. No Jews are tolerated; and here, as at Castel Rosso, the Turks are in so small a minority that they are lax in the duties of their religion and give no offence by an absurd assumption of superiority. The number of adult males liable to taxation is estimated at fifteen thousand Greeks and five thousand Turks. There is no standing army; but the whole Turkish population is called out, in case of necessity, either to meet a foreign foe or to quell insurrection among the Greeks at home; which, however, is of rare occurrence, as the Christians are almost universally disarmed.

Cyprus contains between three and four thousand square miles. The surface of the country is less hilly than that of the other islands of the Archipelago, to which it bears no geological resemblance; and the soil is so rich that it teems with wild flowers, and exacts but little toil from the laborer. The principal productions are wine, (of which that called Com-
manderia is the richest and most palatable,) madder, wool, turpentine, grain, and fruits,

particularly the caroob* or fruit of the locust-tree, cotton and silk ; the two last may be regarded as the chief staples of the island. Mulberry-trees are planted on a large scale to supply food to the silkworm, and are kept closely trimmed to make them throw out a greater quantity of leaves. Besides these articles, the natives cultivate the coloquintida, or colocynth, a species of gourd that creeps on the ground, like the cucumber which it resembles : while unripe, the fruit is of a green color, striped with red ; when mature, it becomes yellow ; and the skin and seeds being removed, the pulp is retained for use.

Under an ordinarily good government Cyprus might again become for its size one of the richest portions of the world ; but now only a small part of the arable land is under tillage, and the exactions of the Greek hierarchy, who extort money under the most shameless pretexts, keep the people in destitution and misery. In fact, Mohammedan and Greek tyranny has been carried to such a pitch that this fair spot, proverbial in olden times for its prosperous condition and flourishing even under the iron hand of Venice, has been despoiled of its population and reduced to a waste. More-

* *Ceratonia Siliqua*.

over, with the decrease of cultivation marshes have been multiplied, which render the climate peculiarly unwholesome and generate fevers that carry off the existing inhabitants, while they deter others from settling there.

The island is likewise subject to another dreadful scourge, namely locusts, swarms of which visit it occasionally, destroying every green thing. The natives sometimes succeed in killing these destructive insects when very young and unable to fly, by laying on the ground white cloths whose color attracts them. Animals feeding on them in Cyprus generally suffer; though it is well known that they are eaten with impunity by the Arabs of Syria and the desert. The Cyprian tarantula is of a dark brown tinge and covered with long hair: the bite, like the sting of a scorpion, seldom proves fatal, but is attended with exquisite pain. It is said that no wild animals exist in the island except foxes and hares; and that the flesh of the latter derives a peculiarly grateful flavor from the number of odoriferous herbs with which the soil abounds.

The Cypriotes have one superstitious feeling (if to superstition it be attributable,) in common with the Egyptians and Indians. They abstain from beef and the milk of the cow;

urging, in behalf of their practice, that the animal which draws the plough and is the companion of man in the labors that procure him sustenance ought not itself to be made an article of food. Living is unusually cheap. The finest fowls that England could produce would here scarcely fetch a shilling apiece : and a fat lamb may be bought for three shillings. A quartern loaf costs three halfpence ; and servants' wages vary from three to five pounds sterling per annum.

After enjoying a little intercourse with some Franks at Larnica, almost the only ones we had seen since leaving Smyrna, and experiencing the luxury of a bed on shore, we embarked once again on the Panagia, and encountering a fifth storm, during which, happily, the wind was not directly adverse to us, descried the shore of Syria on the second day. The distance from Cyprus is little more than a hundred geographical miles ; but the gales and calms which a voyager in these seas encounters, especially in winter and the early spring, sometimes extend the passage to a fortnight.

CHAPTER XXIII

SYRIA. BEYROOT.

First sight of the "Holy Land."—Present condition of country.—Land at Beyroot.—Perilous adventure.—Modern town.—Population.—Houses.—Style of building.—*Dibash*.—Quarantine accommodations.—St. George and Dragon.—Jackals.—Palm.—Phoenix.—*Judæa capta*.—Cactus.—Mulberry.—Scriptural allusion.—History of a converted Jew.—Persecution of a Druse.—Origin of Druses.—Their government, habits, doctrines, and moral character.—American missionaries.—Persecution.—Maronites.—Their origin, tenets, and clergy.—History of a converted Maronite.—Creeds professed in Syria.—Jacobite Syrians.—Their tenets and peculiarities.—Remarkable Protestant congregation.

THE first town on the shores of Syria of which we obtained a distinct view was Saide, the ancient Sidon, south of which is the hilly line of coast extending to Acre and Mount Carmel; while on the north are seen the snow-clad summits of Lebanon.

It were difficult, if not impossible, to describe the sensations experienced when the eye

first rests on that land emphatically called by Christians "The Holy Land," of which Sidon is the northern boundary.* These will vary with the character, temperament, and state of mind of the spectator; but in most cases they probably partake more of sadness than of joy. There is something in the present condition of the country, groaning under the tyranny of a rebel pasha, which contrasts painfully with the glory that invested it in the days of David and Solomon; and something in the moral degradation of the people, sunk in the darkest errors of the Greek and Romish heresies, which contrasts yet more sorrowfully with that divine light once enjoyed by its favored inhabitants.

Since Mohammed Ali, the viceroy of Syria, has instituted a quarantine at Beyroot for all vessels arriving from the sultan's dominions, no alternative is left to the traveller who would visit Palestine: he must land at that port between Saide and Tripoli, and there submit to a measure, half political, half sanitary. Unfortunately, there is only a roadstead; and this is so bad that vessels are obliged to

* From Josh. xix. 28, it appears that "Great Zidon" was the northern boundary of the tribe of Asher, who occupied the northern post on the sea-side.

anchor more than a mile from a shore on which many are stranded, as was the case with three a short time before our arrival.

Our passengers, anxious to land after a long and tempestuous voyage, were rendered still more so by an incipient storm. The sea was already high and the distance considerable; yet the risk of going on shore appeared less than that of waiting till the elements should spend their violence and again subside into tranquillity. With a quarantine-officer, four sailors, myself, servant and baggage, in the boat, she sank so low in the water that the waves broke in upon her fearfully; and being leaky withal, she filled rapidly from above and below, while every billow threatened to swamp her. In this perilous condition and while anticipating the worst result, our alarm was enhanced by one of the two rowers losing his balance and being suddenly precipitated into the sea: the other Greeks, caring for themselves only, and heedless of my remonstrances, raised not a voice nor a hand to their drowning comrade, who, however, succeeded in catching hold of the boat; and, at length, with great difficulty we reached the shore.

The mind is sometimes directed to an overruling providence in a manner which arouses

even indifference itself. The present was one of these occasions. We carried from Smyrna a box of types, weighing three hundred pounds, for an American gentleman at Beyroot. Some water being at the bottom of the boat, our luggage was put in first to secure the types from injury: this being done, she was so laden that it seemed imprudent to add them, and they were consequently left on board ship till the evening. Had they been with us,—and they were once actually let down,—there is every reason to believe that we should have foundered.

Beyroot stands on the site of the ancient Berytus, of which some very inconsiderable ruins exist on the sea-shore. It is a town rising in importance, as its port and quarantine make it the sole inlet to Syria. Consuls representing the principal European powers have raised their flags here, and everything indicates an increase of wealth and importance. The population of the town and its suburbs may be estimated at fifteen thousand. The houses are built of a porous stone that quickly imbibes moisture; and hence, as they are only whitewashed, they soon become discolored. Nearly all are constructed on the same plan. A flight of steps leads to a terrace, part of which is open, the other part covered in and

protected by a wall on three sides. This is used as a summer-house or tea-room in hot weather. Most of the apartments open on the terrace, on the level of which they are built: their sole decoration is a light wooden arch spanning them and forming a recess usually fitted up with a divan, or a side table, or some other convenience: this wood-work, prettily carved and sometimes inscribed with Arabic sentences from the Koran, gives an air of elegance to the rooms. It would seem as though there were something in this style of decoration peculiarly suited to the simple character of mountaineers, for it is found alike in the vicinity of the Norwegian Hardanger, the Swiss Alps, and Lebanon. In some of the larger dwellings the principal apartment is provided with a gallery like an orchestra, and with a raised alcove adapted for a sofa and table. The huts of the peasants are built either of mud or of bricks burnt in the sun.

A favorite food with the natives is a sort of molasses prepared by boiling the juice of the grape, which is left to cool, when it assumes the consistency of treacle. It is called *dibash*, a name originally Hebrew, which is translated "honey" in those passages of the Pentateuch that describe the promised land as "flowing

with milk and honey ;” and, inasmuch as the production of grapes is a surer sign of fertility than the abundance of the wild herbs and flowers that yield honey, it is far from improbable that this very article may be that more immediately referred to in Scripture. Moreover, *dibash* is to be found in great plenty throughout the whole of Syria; whereas the plain of Jericho is the only part of Canaan where much honey is produced.

The period of quarantine for vessels arriving from Smyrna and Constantinople is eleven days. The *nazir*, or overseer of the establishment, a Frenchman by descent, kindly resigned to my servant and myself his bedroom; but for which act of kindness we should have been exposed in a tent to the inclemency of the season, since all the apartments in the lazaretto were occupied. The rain fell in torrents, and in many places dripped through the ceiling; the new mud walls were covered with drops of water and large patches of saltpetre; and three window-frames without glass gave free access to damp and cold, while a marsh full of frogs within six yards regaled at least three of the organs of sense. Two trussels and three boards to support a mattress, with a table, were kindly lent to me by a gentleman of the

town; and every alleviation which courtesy could suggest was proffered by the authorities of the quarantine and by the consuls and other Franks resident in Beyroot to whom we were introduced. The establishment is on a very different footing from that of Cyprus. Though new and in every respect imperfect, yet it is governed by laws; and these are so strictly enforced, that for the infraction of them, in connection with other offences, a Turkish soldier was recently shot.

Accompanied by an Arab boy, called in quarantine language "a guardian," we were permitted to walk daily on the coast and in the plain between the sea and Mount Lebanon, passing the spot where St. George is said to have killed the dragon; a feat commemorated, —it were difficult to say why,—by a Moham-
medan mosque. The country is pretty and the soil fertile. Jackals (or, as the Orientals call them, *shikals*, a name which we have corrupted,) with other wild beasts, prowl among the roots of Lebanon, uttering during the night cries like that of a child. Palms and cactuses are the vegetable productions which most attract the eye of a European. The former are tall and straight, somewhat resembling the cocoa-nut tree, with naked stems and crowns

not unlike a bunch of feathers : the leaves are long and ensiform. The flowers spring out under the branches, one within another, adhering by very delicate membranes to the same pedicle. They are succeeded by the fruit, which is the common date. At first this is sour ; but it becomes sweeter as it ripens and dries, and is a favorite food of the Arabs. The dates of the plain of Jericho are the finest in Syria ; but those of Samarkand are superior ; and so much are they esteemed that, when the Persians wish to represent an object as possessing the highest degree of excellence, they do so by comparing it with the “ dates of Samarkand, and the apples of Bokhara.” The wood of the palm is used in building ; the leaves for making baskets ; the kernels are manufactured into ornaments ; and lastly a liquor is distilled from the tree. It attains an exceedingly great age, and, according to the natives, never dies except when injured by an instrument : when this happens, as we are told, the Arabs cut it down and burn it ; and the ashes being covered with a layer of earth, a new shoot springs up, which in the course of a few years becomes a strong tree. It has been conjectured that the fabulous history of the Arabian bird phoenix arising from its own

ashes is founded on this circumstance ; and the presumption is strengthened by the fact that the Phœnicians called the palm phœnix, which name the Greeks retained.

With the Arabs, this tree is a symbol of all that is great and good ; and especially of the fertility of Judea, where it is most abundant. Hence, when the Romans conquered that country they struck the well-known medal representing a female sitting in tears under a palm-tree, with the inscription “ Judæa capta.”

The cactus, or prickly pear, cherished in our English hothouses in little pots, in Syria grows to the size of a large shrub, the stem of which is as thick as a man’s body. A few of these planted together constitute an impervious hedge universally adopted here. The leaf is studded with thorns and of an oval shape, about ten inches long, six wide, and three-fourths of an inch thick ; the stem and branches are formed by the amalgamation of a certain number of these succulent leaves that grow together the year after their first appearance, when each is laden with fifteen or twenty yellow blossoms, which are rapidly matured into a sweet and refreshing fruit of the shape and size of a hen’s egg.

As the staple commodity of the district is silk, and as this has doubled its price within the last ten years, the mulberry is cultivated almost to the exclusion of every other tree, and the culture of even garden produce is neglected; so that all vegetables are necessarily brought from Saide. The mulberry-plants are set in rows, distant from each other six or eight feet; cut off at a corresponding height; and suffered to retain only the fresh twigs. Under this system a given plot of ground produces more foliage than one of equal size in which fewer trees are allowed to attain their natural dimensions; and all the leaves can be gathered, which is impracticable when the branches exceed a certain growth. Every year, in the month of June, the trees are topped, having been previously stripped of their foliage; and none but the first fresh leaves are given to the silkworms. Here and there, in the plantations, a solitary house, consisting of two rooms, one above another, occupied by the cultivator, reminds a stranger of the scriptural allusion to a "lodge in a garden of cucumbers."*

One of the persons so kind as to visit us in quarantine was a converted Jew, whose history

* Is. i. 8.

is remarkable. Mr. Calman, a native of Courland, on the coast of the Baltic, was brought up as a rabbi, in all the learning of the Jews and with the highest possible veneration for the talmud. Having completed his course of study and obtained certificates of his qualifications, he resolved to gratify a desire to visit foreign countries, first entertained in youth, and in advancing years increased by a growing disgust of Russian tyranny. In the prosecution of his tour he arrived at Hamburg, where he heard much of England and the privileges of her people. He had but five dollars in the world, but they sufficed to pay his passage to the land of freedom; and on his arrival he was so delighted "to feel the coat on his back his own," to enjoy a consciousness of liberty to which he had been all his life a stranger, that he determined never to return.

One of his fellow-passengers from Hamburg was a Prussian Jew, banished from Petersburg by that barbarous ukase which directed that every Hebrew in the capital should either be baptized or fly within three days. This man held bonds to a very large amount for money lent to Russian nobles; but, as it was impossible to recover his debts in the short space allotted and as all remonstrance proved fruit-

less, he quitted Petersburg comparatively poor. He had seen much of life, had formed many acquaintances in England, and read books of every description: the Courlander, on the contrary, was young, had no friends out of his native land, and thought it a sin to peruse any works but such as related to the law and the prophets. Arriving in London, he presented himself to one of the chief rabbis, and showed his testimonials, which secured to him a favorable reception, the supply of his wants, and the promise of being speedily provided for in a situation suited to his learning and abilities.

After some days, he sought out his fellow traveller, and was not a little surprised to find him residing in the house of a Christian, and to see a New Testament lying on his table. With the zeal of a bigot he took him to task, expatiating on the sin of reading an idolatrous book which proclaims another God than Jehovah, even the "Man of Nazareth." The Prussian replied that he looked into every book that came in his way; and that to read a work was not necessarily to believe it; he wished to know what the Christians could say in defence of their creed. Pacified by this answer, Calman departed, counselling him to put aside the proscribed volume. Some days after, he called

again; his friend was not at home, but the Old and New Testaments were on the table, and marked in a manner indicating that they had been attentively perused. His zeal now knew no bounds; he made up his mind to discard his new ally, and told him, when next he saw him, that if he did not instantly cease from his Christian studies and leave the house in which he was lodging, he should be denounced in the synagogue as a renegade. The Prussian entreated his forbearance and begged for time to consider so important a point, promising to call and give him a final answer: nor did he violate his word: in a week he went to the zealot, and confessed that the talmud appeared to him a fabrication, not fit to be received by an unbiassed, reflecting mind. The avowal was met as had been anticipated; but rage soon gave place to the hope of leading back the wanderer to the fold of Judaism, and a discussion ensued, which, being renewed several times, ended in the entire conversion of the young rabbi.

Mr. Calman described in eloquent and impassioned language the disgust he then for the first time felt against the rabbinical studies to which his life had been devoted. He had indulged an unholy preference, of which hatred

now took the place. After many thoughtful days and wakeful nights he resolved to take up his cross and acknowledge the Saviour whom his forefathers had crucified, submitting to the persecution that step necessarily entails on a Jew. His means of subsistence were instantly cut off, and nothing remained for him but to starve or earn his livelihood by manual labor. In such circumstances, a student is of all persons the most helpless. Driven by necessity, however, he applied himself to shoemaking; and while his days were spent at the last, his nights were devoted to the bible which was his meat and drink.

Revealing the state of his mind to a clergyman, he obtained baptism; but this did not suffice; Christian love is an expansive principle; it was not enough that our young rabbi had been taught to see the way of truth and to walk in it; his heart yearned over his brethren, whom he longed to be the instrument of inducing to embrace Christianity. Just at this time he met with the "Journal of Mr. Groves," a missionary at Bagdad, who mentioned his need of a Jewish convert to take charge of a Hebrew school recently established. Calman caught at the proposal, saw in it a leading of Providence, and embraced it. Accordingly, he took ship

for Alexandria: when he arrived there, his money was all spent, and he had no means of proceeding, but by stopping every now and then to work at his recently-acquired trade, in order to pay his expenses from town to town. In the prosecution of his plan he reached Jerusalem, where he formed the acquaintance of the Rev. Mr. Nicolayson, a missionary from the English Jews' Society to the Hebrews in Jerusalem, in conjunction with whom he preached to crowded congregations of his brethren, who, far from persecuting, received him with open arms, and oftentimes, after the manner of their ancestors in the same holy land, "fell upon his neck and kissed him." A wide sphere of usefulness was here open, and he was urged to remain, with a promise that all his temporal necessities should be supplied; but having left England with an intention of proceeding to Bagdad, and having pledged himself to go thither, he thought it right to persist in his resolve; promising, however, that should Providence unexpectedly close the door of usefulness to him in that city, he would return to Jerusalem.

After a long and trying journey through the extensive desert between Lebanon and the Euphrates, he reached the place of his destina-

tion, where he was cordially welcomed by Mr. Groves and his coadjutors. But ignorance of Arabic now offered a sad and unanticipated impediment to his usefulness. He found that he should lose two years in acquiring the language, while he might be immediately and profitably employed at Jerusalem, where many Polish Jews, with whom he had held intercourse in his native tongue, were willing to listen to his instructions. After much consideration he decided on a return, and labored for some time with great encouragement on mount Sion. In co-operation with Mr. Nicolayson, a man of no ordinary attainments, he commenced a refutation of the talmud, in which progress was made when a pulmonary attack compelled him to fly the air of the high country. For some time he resided at Beyroot, and his health was so far re-established that, when we saw him, he intended soon to return to Judea, to prosecute his double work of oral discussion with the Jews and written refutation of their talmud.

An outline of the facts on paper conveys no idea of the interest of this narrative as related by the young man with a simplicity and naïveté which could not fail to interest even a stranger.

In the house of Mr. Smith, we saw the daughter of an individual then in prison for professing the Protestant faith, a Druse by birth and, as such, a subject of the emir beschir, or prince of mount Lebanon, who is supreme within his own mountainous dominions. Having been instructed by the missionaries, he some time ago professed himself a Christian, in consequence of which a spirit of hostility was excited against him by the Roman Catholics. Soon after, having occasion to leave the mountains on business, he went to Beyroot; where, finding that the governor of the town, instigated by his enemies, was seeking to imprison him, although, as a subject of the emir beschir, he was not amenable to Mohammed Ali, he entreated the protection of Mr. Smith, under whose roof he lived for some days, secured by the international laws which hold inviolate the house of a Frank. At length, an opportunity of resuming his ordinary avocation, that of a baker, presented itself; and he thought fit to avail himself of it. No sooner, however, had he left Mr. Smith's grounds than the governor seized him. His wife petitioned the emir beschir, who wrote to the bey to release his subject. The bey replied that the baker, as a Druse, certainly had originally been under the

jurisdiction of the prince of Lebanon, but that, having become "English," (meaning a Protestant,) he had ceased to be so. The emir hearing this, resigned him, saying, "If he have become English, let the English do what they please with him;" and the Turkish governor, finding the man in his power, retained him in prison to please the Roman Catholics.

The matter between the Druse and the bey, or rather between the Missionaries and the Catholics, will shortly be tried. If the latter succeed, it will be clear that no Syrian may become a Protestant without subjecting himself to the loss of personal liberty; a penalty few will be willing to pay for love of the truth. If the former, it will be a virtual recognition of Protestants on the same footing as other Christian sects; a desideratum not hitherto obtained, because their number has been too small to command the attention of government. A religious faith, to be tolerated among rayahs in Turkey, must be registered and acknowledged by law; otherwise, its adherent may be punished as a sort of spiritual vagrant: and it is under this pretext that the present persecution is conducted. The English and American consuls have interested themselves in the case, which involves an important principle;

and it is hoped that it will be decided as it ought to be.*

The Druses are a very remarkable race. Some say they owe their origin to Al Durzee, who visited Syria and Egypt in the eleventh century; but others have attempted to trace their descent from some French soldiers who, being conducted to the holy wars by a general named Dreux, resorted to the mountains, and gradually adopting some of the tenets of Islam, yet retaining a sort of Christianity, formed themselves into a distinct sect under the name of their first chief. They constitute, together with the Christians, the population of Lebanon, and are found also in the mountains above Sidon and Baalbec, the environs of Tripoli and Jebaile, and the Haouran. Till lately, they were governed by seven princes, called emirs; but finding that in this subdivided condition they were likely to fall a prey to the Turks, they agreed to select and invest with supreme authority one of the seven under the title of grand emir. Beyroot is their chief city, where all the emirs formerly resided; but

* Since this was written the question has been decided in favor of Protestantism. The convert has been set free, and allowed to follow his trade in peace. How long he may be permitted to do so is, however, doubtful.

their present sovereign has his residence at a village on Lebanon called Dar-al-kamar, or The country of the moon, and pays a tribute to the Porte, of which in all other respects he is independent. The Druses are divided into ecclesiastics and seculars ; or, initiated and uninitiated ; the former called *akils*, the latter *jahils*. The ecclesiastics wear white turbans, and perform their devotions in private to the exclusion of the laity ; they intermarry among themselves alone, and refuse to take a meal with any but laborers, lest they should eat bread gotten by fraud ; they despise the distinctions common in the world ; and live in constant expectation of the return of their " Lord Hakim ;" they neither smoke nor swear ; they abstain from wearing gold and silk ; speak little, and maintain much reserve with strangers. Children and women are admitted into their order.

The Druses profess to believe the doctrines of Islam and to fast during Ramazan ; but, in private, they abuse Mohammed, drink wine, eat swine's flesh and break the sacred fast ; and in heart they hate Mussulmans. They call themselves Unitarians, and render divine honors to Hakim, who having ruled Egypt as its caliph from the year 386 to 411 of the

Hegira, was translated to heaven at the age of thirty-six, and will soon reappear to exercise dominion over the whole world, when his followers will reign with him, and they that have denied him be punished. The minutiae of their faith are studiously kept secret;* even the *jahils* know nothing of the mysteries with which the *akils* are familiar. Every one, when initiated, binds himself by a solemn covenant to surrender his body, soul, estate, and children to his "Lord Hakim," neither disobeying nor revealing his precepts. They have two statues of him, and to these they offer vows and prayers; they also render divine homage to the calf, an image of which is preserved by them on mount Lebanon. This fact has been often doubted, but it is now satisfactorily ascertained by the investigation of travellers and of the missionaries stationed in Syria. They hold the transmigration of souls, believing that the good are rewarded and the wicked punished in the bodies into which they enter. Thursday night is the time set apart for the weekly celebration of

* During the fortnight the author passed at Beyroot, a Druse offered for sale an Arabic work professing to give an account of the tenets and observances of the Druses, which the author purchased and carried to England.

their mysterious rites. They are not given to proselytism, for they consider that their number is fixed, and the very character of their system precludes conversion, since the declaration of its secrets to another is a capital offence.

Outwardly, the Druses are moral in their deportment; but it is doubted whether similar decorum prevails behind the scenes. Though polygamy is permitted, yet few have more than one wife, who, however, may be divorced at pleasure; marriage between near relations is not prohibited, but no union with Christians is sanctioned. They are hospitable to a degree, and would rather forfeit life than betray one who had confided in them; yet, where no breach of confidence is involved, the rights of blood and friendship are unhesitatingly sacrificed to interest. They have little personal, but much public, pride: in private a Druse will submit to almost any insult; but if others witness his humiliation, then no revenge is too deadly for his soul to cherish or his hand to execute. Perhaps among no other people is a creed to be found which exhibits such a strange admixture of Judaism, Christianity, Moham-medanism, and idolatry: yet, (absurd as it may appear,) they entertain a belief, originating

perhaps in a misapprehension of the word Druid, that their sect exists in England.

The American missionaries, including eleven individuals, are laboring indefatigably among the native Christians. This country seems almost entirely resigned to the sympathies of our brethren of the "New World," who have two missionaries at Jerusalem, three at Cyprus, and eleven at Beyroot, including females; whereas Mr. Nicolayson at Jerusalem is the only one deputed from England, and his attention is more immediately directed to the Jews. It is not to be supposed that they are suffered to invade with impunity the kingdom of darkness. Every now and then a bitter persecution is excited against them, and habitually they are subjected to the taunts and opprobrium of those among whom they dwell; but their lives are a practical commentary on their doctrine. Their bitterest enemies are the Roman Catholics and those under papal influence, by whom they are publicly denounced in the churches; while the people are forbidden to sell them the necessaries of life, to act as their servants, or to hold any communication with them; so that, if it were not for the Arabs, they would actually starve. None, perhaps, are so violent in rancour against them as the Maronites; and when,

at Cyprus, we saw a Maronite nurse in the house of one of their number, the anomaly was accounted for by her master having resided with a consul at Beyroot for whom she mistook him when she first engaged to enter his service. Before she discovered her error, affection or interest had bound her to her new situation, and the difficulty of removing from Cyprus to Syria offered a plausible excuse for deferring a compliance with the requisitions of her bishop.

The Maronites are a sect of Christians chiefly confined to the country comprised between Kanobin near Tripoli, the residence of their patriarch, and Nazareth ; a district comprehending the whole of Lebanon. The formation of their body into a distinct sect is traced to a Syrian abbé of the fifth century, named Maron, whose sanctity of character was such that St. Chrysostom applied to him, (the Maronites say,) to intercede with God on his behalf. The monothelite doctrine, which proclaims the existence of but one will or operation in the two natures of Christ, was by them introduced into the church ; but they abjured it in the twelfth century, when they reunited themselves to the see of Rome. Their present numbers scarcely exceed a hundred thousand,

under the spiritual superintendence of a hundred and fifty priests and nine bishops; all subject to one head, who applies to the pope for a confirmation of his dignity, and takes the title of patriarch of Antioch. As the city wherein the Christians were first so called and one of those honored by a visit from St. Peter, Antioch is held in high veneration by all the sects who maintain the supremacy of his successors of Rome.

The circumstance that infuriated the Maronites against the Protestant missionaries was the conversion, a few years since, of a young man of their number, named Asaad Esh Shidiak. When Mr. King, an American, left Syria for Greece, he addressed a farewell letter to the natives with whom he had held intercourse, assigning the reasons for his preference of the Protestant to the Roman Catholic church. Asaad had been his Syriac teacher. As a Maronite, owing allegiance to Rome, he felt himself specially aggrieved by this letter, and resolved to answer it. No one was more competent. By nature endowed with abilities of a high order, and brought up in the Romish faith, he held its tenets with the ardor of a zealot and defended them with the talent of a theologian. In composing an answer to

Mr. King's address he was compelled to search the Scriptures. This led to reflection; and he soon perceived that he was writing for victory and fame, not truth; for that the bible upheld the doctrines of his opponent and falsified his own. His mind was too candid to hesitate: from that moment he resolved to quit the Maronites and to embrace the Protestant faith. But this could not be done with impunity. The patriarch heard of his change of religion and despatched a priest to summon him to the convent of Der Alma, under a promise of providing for him. On his arrival, he was examined as to his tenets, and pronounced a heretic. Asaad relates, that when he declared his sentiments, "such a tumult and storm was excited in the company, that they seemed to be intent on overcoming him by dint of vociferation, rather than by argument; and on drowning his voice, rather than understanding his opinions." The bishop of Beyroot, who was sent for to discuss with him, after a conversation in which Asaad refuted all his reasoning in favor of the Romish church, concluded by saying, "You are possessed of a devil." Enraged to the highest degree, the prelate entreated the patriarch not to suffer the delinquent to return to his diocese; while, with the bitterest anger,

he reviled Asaad, saying, "If you go among my people again, I will send and take your life, though it be in the bosom of your own family."

Finding that his enemies were resolved to detain him a prisoner, though no attempt had as yet been made to confine him, the young convert determined to escape from their hands and fled by night to Beyroot, where he was joyfully received by the missionaries. A few days after, his uncle and three brothers visited him, and with many taunts and reproaches, declared him to be mad. They tried to induce him to return home with them, but he refused; and such was the rage with which they were filled, that his eldest brother, calling him aside, said, "Even if the patriarch and the emir should do you no harm, if *they* make no attempt on your life, be assured we ourselves will do the work; so take heed to yourself accordingly." His mother next came to beseech him to renounce his new opinions and accompany her home. In the first interview she was unsuccessful; but finally Asaad was persuaded to revisit the paternal roof. Here he suffered greatly; his brothers tore in pieces his bible and all his other books; and, at length, in spite of many earnest entreaties, carried him by force to the patriarch, who, on his arrival at Kanobin, caused him to be

“kept in close confinement, in chains, and daily beaten.” The great cause of complaint against him was, “that he refused to worship either pictures or the virgin Mary.”

From this time the history of the persecuted Asaad was known only from an account written by a young sheikh of Tripoli, who was much interested in his fate, and who received the following particulars from a priest, a relative of his own, belonging to the convent at Kanobin. After repeated discussions, during which Asaad was always reviled and beaten, he was put into confinement. Four times he contrived to effect an escape; but, being ignorant of the road, he was on each occasion discovered and brought back. After the third ineffectual effort, he was for three successive days subjected by order of the patriarch to the bastinado; then put in chains; and limited to a scanty allowance of food. In this condition he remained till his strength was much reduced, when he entreated his persecutors to have pity on him and open the door of his prison. Some of the monks, moved by his supplications, pleaded for and received permission to release him. After this, Asaad once more made an effort to regain his liberty; but being apprehended and brought back, “he was

loaded with chains, cast into a dark, filthy room, and bastinadoed every day for eight days, sometimes fainting under the operation till he was near death. He was then left in his misery; his bed, a thin mat; the door of his prison filled up with stone and mortar; and his food, six thin cakes of bread a day and a single cup of water, was passed through a small loop-hole." From this time he continued a prisoner. All the cruelty and torture he endured through a period of six years failed to shake his faith; and he was enabled to bear his sufferings with singular meekness and constancy, till death emancipated him from the fiend-like tyranny of man, and united him to the "noble army of martyrs." His Christian meekness and the eminent wisdom with which he refuted the fallacies of his persecutors were such, that one of his brothers, Pharez Esh Shidiak, became a convert to Protestantism and fled for safety to Malta, where he now resides, and where we made his acquaintance. The history of Asaad needs no comment. It exhibits popery in its true light, unreasonable, intolerant, and persecuting.

No fact connected with the moral state of this country is more remarkable than the variety of creeds professed. There probably is

no portion of the world of equal size in which such a diversity of religionists are to be found as in Syria. The Mohammedans are divided into five sects ; the Jews into three, including the Samaritans, who ought more properly to be ranked as a distinct class ; and the Christians into twelve, as follow :

Mohammedans.	{	Sunnees.
		Sheeahs; or Mutuallis.
		Druses.
		Nisarees.
		Ismaelees.
Jews.	{	Rabbinists, or Talmudists.
		Karaites.
		Samaritans.
Christians.	{	Greeks.
		Greek Catholics.
		Armenians.
		Armenian Catholics.
		Jacobites, or Syrian Christians.
		Jacobite Catholics.
		Copts.
		Copt Catholics.
		Abyssinians.
		Maronites.
		Latins, or Frank Roman Catholics.
		Protestants.

The characteristic distinctions of most of these have been already detailed at some length in the preceding pages ; and the Samaritans will be noticed hereafter. The Nisarees and Is-

maelees differ from the Sunnees in a few trifling points. The Greek Catholics, Armenian Catholics, Jacobite Catholics, and Copt Catholics are converts to Popery from their respective heresies, who yet refuse to amalgamate themselves entirely with the Latins, or European members of the western church; and are permitted to retain their own separate services, with some trifling concessions on the part of the pope as to certain ceremonies and the use of another language than the Latin. They are, nevertheless, considered to be in communion with Rome. The Abyssinians and Copts are the representatives of the African churches, small in number and distinguished by minute shades of difference.

The Jacobites are more numerous. Early in the sixth century the monophysite heresy was introduced into Syria by Severus, a patriarch of Antioch; and was soon after propagated by another of the followers of Eutyches, Jacobus Baradæus, from whom those who adopted it took the name of Jacobite Syrians. They maintain that "there was only one nature in Jesus Christ, composed of two, the one divine, the other human;" and in making the sign of the cross, they do it with the middle finger only, closing all the others, to indicate

their belief in the unity of Christ's nature. They abound chiefly on the banks of the Tigris, and their patriarch resides near Mardin; but they likewise exist in Syria in considerable numbers. They hold no communion with Armenians, monophysites like themselves, because of some very finely-drawn distinction in their opinions as to the peculiar subject of their common heresy.

Among such various perversions of the doctrine of Scripture, it was a gratification to meet a body of Protestants professing the pure apostolic faith, and to unite with them in worship according to the simple ritual of the church of England. The congregation, which met in the house of the American consul, was truly Pentecostal. There were not indeed "Parthians and Medes and Elamites;" but there were "dwellers in Judea and in Asia, strangers of Rome, Jews and proselytes and Arabians." Among the number, which scarcely exceeded fifty, we enumerated natives of England, Scotland, America, Germany, Russia, Syria, Palestine, Malta, and Italy; converts from Judaism, the Druse religion, the papal heresy, and the Greek and Armenian schisms; members of the church of England, baptists, presbyterians, congregationalists, and Lutherans;

seven ministers of religion; namely, an Armenian bishop, a baptized and unbaptized rabbi, with four Protestant ministers of three different nations and four different sects; a lay missionary and three ordained missionaries from the old and new worlds. The costumes displayed as singular a variety as the assembly. The hoary hair of the aged bishop, the black and bushy beard of the Jew, the curling mustaches of many, and the tonsured faces of others; the Turkish fez, turbans of divers forms and colors, the uncovered heads of the Franks, with the European fashions of their ladies, and the Arab costume of several boys and girls; all these united to form as picturesque and interesting an assembly as was perhaps ever exhibited by so small a number of persons. It was a moment of no ordinary interest when the first clergyman of the church of England was permitted, without fear or hindrance, to proclaim the truths of the gospel to such a congregation at the foot of that "goodly mountain" Lebanon, within twenty miles of the heritage of Israel!

CHAPTER XXIV.

SYRIA. FROM MOUNT LEBANON TO DAMASCUS.

Consecrated names.—Soliman pasha.—Ascent of Lebanon.—Perilous road.—Khan Hussein.—Travelling in Syria.—Route over Lebanon.—Scenery.—Famous cedars.—Geological observations.—Sepulchres in rocks.—Coal mine.—Rail-road.—Roman iron-works.—Mode of smelting.—Sure-footed mules.—Adventures on snow.—Heat.—Salutations.—Franks.—How regarded.—Anecdote.—*Tantour*.—Various modes of training vines.—Valley of Bakaah.—Zahleh.—Monks.—Tombs of Noah and Elisha.—Words *cupola* and *alcove*.—Caverns.—State of country.—Ploughs.—Goads.—Anecdote.—Baalbec.—First view.—Octagonal temple.—Wall.—Enormous stones.—Quarries.—Cyclops.—Architecture of Baalbec.—Semicircular buildings.—Gigantic pillars.—Temple of Sun.—Town.—Garrison.—Sheikh.—Greek bishop.—Anecdote.—Mountain track.—Snow.—Heat.—Levy of troops.—Tomb of Seth.—Caves—Zebedanee.—Cakes.—Distress.—Houses.—Roofs.—Illustration of Scripture.—Coffee and tobacco.—Interview with sheikh.—European custom regarding names reversed.—Tomb of Abel.—Abilene.—Anecdote.—Rivers.—Abana and Pharphar

I WAS peculiarly fortunate in meeting at Beyroot with Mr. Nicolayson, already referred to as resident at Jerusalem. Since he, like myself, was going to the holy city, and had never visited the district through which I purposed travelling, he kindly consented to accompany me, and to give me the benefit of his acquaintance with the eastern languages. To his intimate knowledge of Hebrew and the Hebrews, and the manners and customs of Syria, I was indebted for much of the interest of the journey, and much of the information gleaned in the course of it.

While preparing for a tour in this country, a stranger cannot fail to be struck with the constant and familiar use of consecrated names which will attract his notice in some such sentences as the following; "Your road to Jerusalem, sir, lies straight through Nazareth;" or, "If you please, you may take my mules as far as Bethlehem;" or, "In going to Damascus you must sleep in a khan on Lebanon." It is some time before the mind becomes reconciled to such an application of names till then associated exclusively with sacred events and Scripture history.

Our arrangements were made for departing a day before we succeeded in quitting Beyroot.

The cause of detention was the arrival of Soliman pasha; which had induced the muleteers to fly from the town for fear of being pressed into his service at a lower rate than would remunerate them. This individual is by birth a Frenchman; but having deserted his faith and country, he has risen in the Egyptian service, and is now a general in the employ of Mohammed Ali. Though devoid of principle, yet he is a man of enlightened mind; and, as such, was appointed to decide some differences subsisting between the European consuls and the viceroy's administration; for which object he then visited Beyroot.

Provided with the requisite number of mules for ourselves, our servants, and baggage, and having exchanged the worse than useless Ibrahim for a clever Maltese, named Angelo, we wound our way between high hedges of cactus till we had cleared the suburbs of the town; then, crossing a plain, commenced the ascent of Lebanon. In the road we met several of the Druses who principally people the mountainous district between Beyroot and Baalbec; while the sea-coast is about equally divided between Christians and Mohammedans.

As it leaves the valley, the road becomes

more rocky and perilous; till, as we proceeded towards the top of the second range of Lebanon, which we attained after an ascent of three hours, the track ceased to be a road and our course was almost a scramble over rocks. Here, even in the month of March, the snow lies deep on the heights. It was night, and the only resting-place was a hut rudely built of stones, piled one upon another without the aid of mortar or tools. A hole on one side served as door; a smaller one opposite as window; and both as chimneys. A few twigs lighted in the centre of the hovel filled it with smoke, and roused, without destroying, hosts of angry insects. Our canteens supplied food and candles; the old Arab presiding over the four walls dignified with the name of Khan Hussein, but offering what in no Christian country would be called "*good* accommodation for man and mule," provided straw for the supper of the one and eggs for that of the other; meagre fare for both; but the mind, not the body, finds food in Syria. A piece of oil-cloth was soon spread on the mud floor; our mattresses on the oil-cloth; and the weary limbs of the unaccustomed mountain travellers on the mattresses. Sleep was not desired in vain; and the discomfort of cold, smoke, in-

sects, bruises, filth unutterable, snoring muleteers and braying mules, were soon forgotten. So, too, was the interest of the spot on which we bivouaced.

There is but one mode of travelling in Syria. Carriages and carriage-roads are unknown; and the sure-footedness of the asinine race points out mules and donkeys as preferable to horses on the dangerous heights and almost impassable tracks which form the only communication between distant spots. A traveller in these regions has no reason to expect wholesome food, except when he may secure accommodation in a Greek or Latin convent: under other circumstances, he must depend entirely on his own provisions. A village will yield him generally sour, and sometimes fresh, milk, eggs, and *dibash*, unleavened cakes which he can ill digest, and bad water. In the towns he will purchase live fowls, rice, and coarse bread; the fowls must be carried ready cooked, and the stores laid in must be proportioned to his distance from the next market. The mattress he takes with him will be unique wherever he goes; and as to further luxuries,—the remembrance of the land in which he is travelling and its surpassing interest must supply to him the place of superfluities. The

most serious annoyance to which he is subjected results from the perverseness of the muleteers. Whatever amount be offered by a Frank for mules, it is unusual for the owners to consent without the interference of the authorities, accompanied generally by blows. When the cavalcade is set in motion, the pace at which it advances is about two and a half miles per hour; and the traveller is sometimes obliged to stop sixteen, twenty, or thirty times in the course of a march to refasten on the animal the luggage, which would never have shifted had it been once properly secured. At the close of a long day's journey, worn out with fatigue and the vexation occasioned by the muleteers, he expects and finds no comforts. Instead of the officious alacrity of waiters and the self-satisfied smile of a portly landlord to greet him and conduct to a clean apartment and wholesome repast, he marches in slow and solemn procession to the house of the principal man, or sheikh, who appoints a room in which the party is to be housed for the night, and perhaps sends a tray containing some milk, eggs, and unleavened bread, with *dibash*, for their supper. The room may be such as Khan Hussein, or it may be better; shared or not, as it happens, with

the mules or with twenty dirty Bedouins less clean and wholesome than the animals. No door secures him against the intrusion of twenty more; for in most cases the room is public property, set apart for strangers, and all are equally welcome: a door, therefore, which might lead to exclusive appropriation, is regarded with religious aversion. The first night passed under such circumstances converts the clothes of the stranger into an entomological menagerie, in which every variety of insect familiar to the country may be found; many, which amongst us are nameless or named only *sotta voce*, here obtain importance from their numbers, and celebrate a long carnival upon his fasting frame.

But if the comforts be few, the expenses are small. A single gentleman will require three mules for himself, his dragoman and servant, besides two for his baggage; for each of these he will pay three shillings a day, including the wages of two muleteers and the hire of their mules, if they ride. The usual accommodation for this party will cost him two shillings a night, except at a Greek or Latin convent, when six will not be too much to offer the friars for their monastery. Thus, a pound a day, or a hundred piastres of Syrian money,

will nearly cover the expenses of five men and as many mules.

Our route lay directly across Mount Lebanon, the chief part of which was at that season quite barren: almost the only tree it nourishes is the fir; consequently, the view is not of a character to interest a lover of scenery: from the sea and from the plains the mountain forms a noble object for the eye to rest on; but when once the ascent is begun, few of the component elements of a beautiful prospect are discernible: there are neither glaciers nor waterfalls; neither lakes nor rivers; no verdant fields nor smiling valleys; no widely extended forests nor attractive distant objects; no floral richness and no rural villages: even the cedars that were once the glory of Lebanon have deserted it, and are replaced by the large umbrella-topped fir. In one spot only, called Besharry, nearly opposite to Tripoli, eight gigantic trees and a few smaller ones attest the splendor of their by-gone race: in their desolation and solitary dignity they seem like veteran warriors, spared to proclaim to future generations the enterprise and "bloodless war" of Solomon and his "thirty thousand."* The large ones

* 1 Kings v. 13, 14.

measure about thirty-six feet round the trunk, and more than a hundred between the extreme points of the opposite branches : while at the base, or a little above, they send out five limbs, each measuring twelve or eighteen feet in circumference. There is another spot, but little known and seldom visited, to the west of Besharry, where this same interesting tree is found in much greater numbers, but of inferior size. The mountaineers cut down the cedars for the sake of their charcoal and tar, which latter article is used medicinally to heal the wounds and diseases of several animals, especially the camel.

The geology of this mountainous district has not been sufficiently attended to ; but enough is known to establish the fact that Lebanon contains within itself the same proofs of a deluge which are manifested in other elevated regions. From Hâkil, a village four hours north-east of Jebaile, and from Boobda, two hours south-east of Beyroot, we procured some beautiful spars and fossil shell-fish, with a box full of fish embedded in lime, like those found at Lyme Regis on the coast of Dorsetshire. The spots whence these are brought are at a great elevation above the sea. The prevalent rock throughout Syria, as well as Palestine, is

very porous, easily acted on by air and water, and rapidly worn into hollows of various shapes and sizes. It is doubtless this soft and porous character that has led to the formation of the unnumbered caves and sepulchres which are peculiar to these countries, where the subterranean cities are more numerous, more densely populated, and some of them more splendid than those now existing above-ground.

Indications of coal are exhibited in various parts. Here and there a narrow seam of that mineral protrudes through the superincumbent strata to the surface; and the enterprise of Mohammed Ali has not suffered this source of national wealth to escape notice. At Cornale, eight hours east from Beyroot and two thousand five hundred feet above the level of the sea, where the seams are three feet in thickness, Mr. Brettel, an English engineer, is employed under his orders in excavating the coal, which is of good quality, and mixed with iron pyrites in large quantities. It is now transported to the sea-coast on mules; but to obviate the heavy expense of this mode of carriage, it is in contemplation to make a rail-road to convey it to Beyroot, and there to establish a depôt; a speculation which, when carried

into effect, will greatly facilitate steam communication between Syria and Europe.

The discovery of coal in the mountains will increase the value of the iron in Lebanon and Anti-Lebanon; and a furnace is about to be erected for smelting the ore. There is little doubt that iron-works were carried on in this quarter by the Romans, as large quantities of scoria, or slag, are occasionally discovered at a distance from the mines and generally near forests of evergreen oak, the wood of which was probably used for smelting, as the ore thus prepared is superior to that subjected to coal-fires, because the metal becomes partially carbonated, and is therefore with less difficulty converted into steel, a purer carbonate of iron. It is a knowledge of this fact, with the consequent preference of wood for the purpose, that makes the Swedish iron peculiarly valuable; especially that of the mine of Danne-mora near Upsala, which is the best produced in Europe.

After six hours' laborious ascent from Khan Hussein, or eleven hours' march from Beyroot, we reached the highest point of Lebanon by a track exceedingly precipitous and terrific. In many places the irregularities of the rock scarcely supplied a footing to the mules, whose

cautiousness and skill afforded a striking proof of the wisdom which has so admirably adapted this animal for laboring where no other beast of burden can walk. It sometimes happens, in passing over precipices which he can scarcely contemplate without dizziness, that the rider is compelled to resign himself entirely to his beast, dropping the reins and closing his eyes; and this confidence is very rarely misplaced: even in gorges where the piled-up burden of the mule offers so large a surface to the wind that great fear for his safety might reasonably be entertained, the sagacious creature will not only stand the buffeting of the blast, but will calmly pick his way from crag to crag with an instinct which proves a safer guide than the reason of his master.

During the last two hours of ascent we made but slow progress; for our route lay over a mass of snow estimated at thirty or forty feet in depth. It had begun to thaw, and the track, about a foot wide, previously hard and well trodden, was now scarcely firm enough to support the mule for many successive paces; every step he sank up to his fetlock, every tenth step to his knee, and every fortieth to his girth; in the effort to extricate himself from which condition, the poor animal plunged,

rolled over, and threw his load; then got up again and quietly waited to resume his burden. The muleteers, with only less patience than their beasts, went through the same tedious process of untying and re-tying, arranging and re-loading, with a composure indicating long familiarity with such operations. As a deviation from the beaten path was sure to result in a fall, and as two mules could not pass each other on the track, it was amusing to witness a meeting between long lines, each consisting of thirty or forty. The ousted party made up their minds to a tumble. As each beast stepped aside, it fell; and since an attempt to rise before it could regain the path was vain, it quietly submitted to the recumbent position. One line of animals, marching on their pasterns or knees and occasionally floundering, thus passed the other, who in their turn arose and pursued their arduous course. During this comical exhibition on the snow, the direct rays of the sun and the heat reflected from the adjacent mountains were such, that we were thankful to rub our hands and faces with the thawing element; a luxury which continued exercise enabled us to enjoy without injury.

After being long accustomed to the solemn scorn with which the Mussulmans of Asia

Minor pass by the Christian "giaour," scarcely deigning to return his salutation, it is pleasant to be welcomed in Syria by a kind and cordial greeting from the majority of natives. Here Franks are as much esteemed as they are disregarded in other parts of the Turkish dominions; and this for three reasons; First, half the population profess the Christian faith: Secondly, Mohammed Ali's employment of Europeans has raised them in the estimation of his subjects: and Thirdly, every Frank is supposed to be a doctor; or, at least, to be endowed with medical skill.

Of this notion it is not easy to divest the Syrians, who, further, attribute to Franks an acquaintance with the art of magic and insist that many of them possess the secret of discovering treasure, and that it is with this view that they travel. A peasant at the foot of Lebanon entreated to be allowed to show us a spot where gold buried in the earth might be found, and offered to pass the night with us in disinterring it, if only we "possessed the secret." That a man should leave his native land and spend his money among foreigners, merely for the purpose of seeing different countries, is beyond the comprehension of these semi-barbarous Asiatics.

The majority of Christians in the mountains are Maronites; and the women are distinguished by an appendage as strange, unmeaning, and hideous, as female fancy ever devised. Other nations may laugh at the long trains of the ladies of England, the infantine shoes of China, or the monstrous nose-rings of India; but the *tantour* of Lebanon surpasses all. It is a plated, silver, or gilt tube, resembling a straight horn, eighteen inches long and standing out, like an unicorn's, at an angle of 45° from the centre of the forehead or from one side of the head; it is fastened by means of a spring, balanced by three heavy tassels hanging down the back, and covered with a white transparent veil. Some have tasked human folly so far as to suppose that the *tantour* may be traced to a desire to embody in a physical form the metaphorical expression of the Psalmist, "My horn shalt thou exalt like the horn of an unicorn."* Many of the Druse females wear a horn very similar to that of the Maronites.

The costume of the Syrian Arabs resembles in the main that of Turks, except that the whole dress sits closer to the body, and for the long flowing robe is substituted a short jacket. Turbans, too, are comparatively

* Ps. xcii. 10.

scarce, as most of the people wear the fez, which is often bound with a party-colored cloth that communicates to it something of the dignified air of a turban. The majority of the lower orders are ragged and filthy.

Every country is distinguished by some peculiar modes, a comparison of which with those of a corresponding nature in other countries, especially in matters *apparently* admitting of but little variety, often affords amusement and instruction. In illustration of this remark may be cited the characteristic salutations of different nations, the various modes of dressing the hair, and the dissimilar pronounciation of the same letter. The cultivation of the vine affords another example. In our own country it is suffered to expand itself to any size and nailed in regular lines to the wall or frame of a greenhouse; thus, a single tree will produce several hundred-weight of grapes. On the banks of the Rhine, the growth is limited to four feet in height, and each tree is supported in an upright position. In France, it is formed into arches and ornamental alcoves. In Sardinia, it assumes the aspect of a parasitical plant, luxuriating among the branches of the largest forest-trees and clasping with its tendrils the extreme twigs. In Asia Minor, its wild festoons

hang their green and purple pendants from rural bowers of trellis-work. On the heights of Lebanon, it lies, in a state of humiliation, covering the ground like the cucumber; and subsequently we saw it in the valley of Eshcol, in a position different from all that have been named. There, three vines planted close together and cut off at a height of five feet meet in the apex of a cone formed by their stems; where, being tied, each is supported by two others, and thus enabled to sustain the prodigious clusters for which that region has always been famous; clusters so large that, to carry one, the spies of Moses were compelled to place it on a stick borne by two men.* Each mode is, doubtless, the best that could be adopted in the quarter where it prevails, considering the nature of the soil and climate, the value of the land, and the object of the cultivator.

Lebanon is separated from the nearly parallel range of Anti-Lebanon by the valley of Bakaah, about a hundred miles long and ten wide, and perhaps two thousand feet above the level of the sea. It was formerly called *Cœlo-Syria*, or *The hollow Syria*. The word *Bakaah* in Arabic, and *Bikaah* in Hebrew,

* Numbers xiii. 23.

from the root *to cleave*, signifies a *cleft*, or deep valley; and the "plain Bikath Aven," translated in the book of Amos "the plain of Aven,"* is both by name and situation identified with this valley.

In the small town of Zahleh, standing on one of the roots of Lebanon, a traveller may secure a room in a Greek Catholic convent. He will meet with courtesy from the monks, of whom only one, however, speaks any European language; and he will obtain coffee and sweetmeats, with such homely fare as they happen to have at hand; but they are so engrossed with their own concerns, the petty vexations and oppressions to which they are subjected, that they seem neither to know, nor care for, anything else. They met to pass the evening between the bare walls allotted to us; but though my companion spoke to them on various subjects calculated to interest enquiring minds, he met with no response. The little politics of Zahleh are far more important in their eyes than the affairs of nations, and Mohammed pasha more puissant than the sovereign of Britain or the northern czar. To men so circumstanced, with understandings so little cultivated,

* Amos i. 5.

- " Life's cares are comforts ; such by heav'n design'd.
 " He that has none must make them, or be wretched.
 " Cares are employments ; and without employ
 " The soul is on a rack, the rack of rest,
 " To souls most adverse ; — action all their joy." *

In the valley, not far from Zahleh, are two comparatively modern buildings composed of very large stones, and called by the Arabs the tombs of Noah and Elisha. They consist of long terraces surmounted at one end by a cupola ; the former, which we measured roughly, was a hundred and thirty feet long and twelve wide. A dome supported on four pillars is a description of building common in Syria : it is called *كبة* (kabah), a word to which we probably owe our own *cupola* ; and which, with the aid of the Arabic article converting it into *alkabah*, forms our *alcove*. At a distance of five hours from these, at a place called Hooshbayah, under the impending heights of Lebanon, are caverns said to exhibit in the interior and over the entrance some interesting sculptures.

The soil of the Bakaah is rich, but the ground is entirely covered with large stones. As population is scanty and land plentiful, a sufficient inducement to undertake the trouble

* Young's Night Thoughts.

of clearing the valley is wanting; and it consequently remains almost entirely uncultivated; but the appearance of extraordinary desolation which stamped it at the time of our visit was in part attributable to the unwonted severity of the then recent winter. The snow was still lying in large patches at the foot of the two parallel chains of hills; while the angry torrents rushing into the valley had carried away nearly every vestige of a road, and greatly impeded the traveller's progress. The few peasants we met complained bitterly of their loss of cattle, saying that, owing to the intensity of the late cold, nearly all the females among the animals had died.

The ploughs are of the simplest possible construction. A long pole parallel to the ground has one end curved so as to raise it over the neck of the oxen. Across the other a second piece of wood is fixed at an angle of 110° or 130° ; one extremity of which enters the ground; the other serves as a handle. The goad with which the cattle are urged is nothing more than a stick, furnished with an iron point and a heavy hoe-shaped piece of metal for scraping mud off the plough. It was probably with some such weapon as this, by no means inoffensive, that Shaugar,

the "deliverer of Israel," slew six hundred of the Philistines.*

The valley leads direct to the desert in which Palmyra stands; and the temptation to extend our tour to that famous scene of ruins was great; but a fear of encountering the heat of a Syrian summer and other obstacles interposed. Some of our cotemporary travellers made the attempt, and were attacked by the Bedouins; their horses were taken from them; one of their party was killed; and all their property plundered. The coup-d'œil presented to the spectator by Palmyra is said to be superior to that of Baalbec, because the ruins are more numerous; but there is no single one which can rival the temple in the city of the Bakaah.

It is generally believed that Baalbec, the Baal-gad of Joshua,† and possibly the Baalath built by Solomon together with "Tadmor, (Palmyra,) in the wilderness,"‡ was a chief seat of Baal's worship; its name and locality favor the supposition, and it is highly probable that it owed its origin to Solomon's heathen wives who "turned away his heart" from the God "of David his father."§ That his heart, however, was not ultimately and irretrievably es-

* Judges iii. 31.

† Joshua xiii. 5.

‡ 1 Kings ix. 18.

§ 1 Kings xi. 4.

tranged, but that he found pardon and peace at the last, we are authorized to infer from the gracious declaration, couched in no enigmatical terms, "My mercy shall not depart away from him as I took it from Saul."*

The first view of this ancient city is obtained at a distance of several miles, when the eye is attracted by some ruins of an immense size; and particularly by a few gigantic columns which, standing on an eminence, assume a commanding aspect. As we approached the town, then bearing north-east, we came to a roofless octagonal temple, twenty-three feet in diameter, with an architrave of eight large stones supported on as many handsome pillars of red granite very finely polished. On one side a single limestone marbled by age, hollowed into the form of a sarcophagus and placed on its end, still occupies the spot where it once served, perhaps, as a niche for the statue of some pagan divinity. All these stones would be considered enormous elsewhere; but the proportions of Baalbec masonry are gigantic. The natives call this ruin Kabah Dooris, and regard it as one of the oldest in the vicinity.

The town is surrounded by a long wall built of vast stones, among which are some of a size

* 2 Sam. vii. 15.

that would not be credited, unless it were attested by evidence sufficient to convince the most sceptical. The dimensions of two which we examined minutely are as follow :

Length.		Breadth.		Thickness.	
Ft.	In.	Ft.	In.	Ft.	In.
18	8	9	5	5	9
24	0	9	5	5	9

But these are small compared with three others which probably formed a portion of the identical wall that encircled the principal buildings in the days of Solomon. They lie end to end ; and are fifteen or eighteen feet from the ground. We were separated from them by a narrow moat, but measured them roughly with the eye, and believe that the dimensions given by Maundrell very nearly approximate to the truth ; he states them to be each sixty feet long, twelve wide, and twelve deep. Two quarries are within half a mile of the town : in one of them is a mass of rock of similar size and dimensions, probably hewn at the same period with its brother Anakim, and suffered to remain in its original stony bed on account of the loss of the mechanical knowledge essential to its removal ; nor can it be conjectured by what means the others were transported and elevated to their present position. Is it impossible that an acquaintance with mechani-

cal powers should have been preternaturally communicated to Solomon as a portion of the gift of unparalleled wisdom divinely bestowed on him? For he did what we cannot; and by comparison with these, the largest specimens of hewn stone in Europe, (even that at Mycenæ, which measures twenty-seven by seventeen by four and a half feet, and weighs a hundred and thirty-three tons,) are insignificant.

In all the existing remains of Cyclopean architecture, whether in Syria, Greece, Italy, or England, there is a singular resemblance for which it is difficult to account. It has been suggested that the "Cyclopeans were a kind of freemasons employed to construct lighthouses, citadels, &c., who handed down their mysterious art from generation to generation; and that the stupendous nature of their edifices led to the fables with which the name is associated. Thus, the true Cyclopean monster is very plausibly conjectured to be no other than a lighthouse with its one burning eye; and Etna, as a stupendous natural pharos, was the Sicilian Polyphemus. Wherever we trace these Cyclopean artists, they appear to have carried with them the worship of their great patron the Phœnician Hercules, or the sun; and the same deity was invoked by Electra as the ancestral

god of the royal house of Mycenæ, who was worshipped by the Hyperboreans in their circular temples, of which Stonehenge is so remarkable a specimen. The latest efforts of Cyclopean art were probably those which were made in the most distant regions, and it is not impossible that the last Cyclop was a Druid.*

The principal ruins, collected together in the midst of a pile of buildings called the castle, exhibit three distinct styles and ages of architecture. Some foundations exist which, with the Cyclopean stones above referred to, cannot be much less than three thousand years old: the more interesting and best preserved remains, including the beautiful temple and some fallen pillars of red granite whose polish has defied the ravages of time, tell of the Romans; while the fortifications are evidently Saracenic or Arabian, and exhibit inverted inscriptions and figures of shells, rich cornices, pedestals, and capitals, all of earlier date, barbarously mingled in wild confusion.

After scrambling over a vast mass of ruins, we came to a semicircular structure with five niches, all exquisitely carved to represent festoons of various devices, each differing from the rest. Of these semicircular edifices there

* Modern Traveller.

are four, corresponding to one another, at the angles of a large parallelogram which might have been a court occupied by smaller buildings, or reserved for the use of the priests of the Sun in this his city of Heliopolis.

Beyond these, on a very elevated platform, and visible at a distance of eighteen miles, stand six gigantic and highly-polished pillars supporting an architrave: they are nearly seventy feet in height and twenty-three in circumference; and the structure of which they formed a part must have been stupendous.

Not far thence is the Temple of the Sun: the pillars, cornice and architecture of the colonnade surrounding it, as well as the whole of its interior, are so exquisitely sculptured, and exhibit such taste, execution, and prodigality of labor, that no description can do justice to them; nor can any relic of antiquity that I have seen or read of be placed in competition with this. It is a parallelogram measuring externally nearly two hundred by one hundred feet, including the colonnades and the ante-temple now no more; and internally a hundred and twenty by sixty-three feet: each side is adorned with eight magnificent columns, fluted and beautifully carved, the recesses between which might once have been occupied by statues. The portal,

leading from the ante-temple to the temple, is twenty feet ten inches in width, surmounted by a superb basso rilievo representing an eagle hovering, as it were, over the worshipper when about to enter to render homage to the presiding deity. The outer colonnade originally consisted of forty pillars: of these only eighteen are now standing; nine on the north; four on the south; two on the east; and three, with four halves, on the west. Each consists of three pieces, and measures forty-nine feet in height and nineteen in circumference. The capitals are five feet ten inches high, and the architrave, which we had no means of reaching, may be estimated at ten feet. The sculpture of the cornice and architrave, as well as that of the large arched stones which extend from the pillars to the wall of the temple and form the top of the colonnade, is of the highest order; nor is it easy to imagine a specimen of architecture more perfect in every respect than this ancient Temple of the Sun. A handsome fountain and some other fine relics survive their fallen compeers, but the beauty of the sacred edifice casts all into shade.

The town is now a complete desolation. Over its vast extent not more than five hun-

dred inhabitants are scattered. Some Turkish soldiers are garrisoned here to hold in awe the sheikh and his family, who belong to that heterodox sect of Mohammedans called Mutuallis, or Sheeahs, and who from time immemorial have lived by plunder and the sword, but are now compelled by Ibrahim pasha to respect Franks travelling under his protection. Among those who most rejoice in the sheikh's humiliation are a few wretched Greeks who still linger round this wreck of departed glory.

In the house of Athanasius Cyril, their bishop, we were offered some rice and unleavened bread, and a spot in which to lay our mattresses. The prelate was sufficiently civilized to express regret that he had not a bed to place at our disposal, nor better fare wherewith to regale weather-beaten travellers. When about to take leave, we felt a hesitation in offering so high a dignitary remuneration for our entertainment, and therefore satisfied ourselves with feeing the servants. This, however, was by no means in accordance with his wishes; and he sent for my Maltese, desiring him to remind his master that a gift *to the church* would be acceptable. Happy in the permission to discharge an obligation, we forward-

ed with a polite message a piece of gold : but on receiving it our host said it would not pay for our supper ; a remark which so exasperated Angelo, who, like ourselves, had gone almost supperless to rest, that he told the bishop, as he afterwards informed us, that his falsehood and avarice were " a disgrace to his grey beard." The degenerate namesake of Athanasius and Cyril then evinced a degree of shame, and desired the servant to return his best thanks for the gift. The fact is, that he makes a trade of letting his four mud walls to Frank travellers, and is obliged to have recourse to unworthy means to augment his poor finances. Such are the temptations to which a clergy not placed above actual want must be always more or less exposed.

Leaving this interesting spot, our route lay across Anti-Lebanon ; at one time ascending into the region of snow ; at another, following the direction of mountain torrents between parallel lines of hills, by the side of aspens, and oaks, and numerous willows by the water-courses. In one part where snow intercepted the track, it offered so great an impediment to the progress of the mules that two hours scarcely sufficed to effect as many miles ; while the heat of the sun was such that the skin of our faces cracked, and

we were parched with thirst. No aid could be obtained from the neighbouring villages, which were depopulated of males by the pasha's new levy of troops: the seizure of many had caused the flight of more, and the recruiting corps imprisoned the sick and aged to compel the fugitives to return. After passing a building called the tomb of Seth, situate in a village of Mutuallis and similar to those in the Bakaah sacred to the memory of Noah and Elisha, we observed numerous sepulchral caves in the rocks, and at length reached Zebedanee, the first inhabited spot on the east of Anti-Lebanon.

The sheikh, with much courtesy, directed that a room in his brother's house should be allotted to us. It consisted of two parts; one for the cattle; the other, raised a foot above the ground, for ourselves and muleteers; it possessed a door withal, and the door could be closed: our expectations were, therefore, more than realized — we were in luxury. The sheikh's servants soon brought on a tray our supper prepared at his house. It consisted of rice, *dibash*, small pieces of spiced meat preserved in the fat of sheeps' tails, and thirty or forty flat unleavened cakes, a quarter of an inch thick and larger than a plate: the

number of these is increased according to the respect the donor desires to manifest to his guest; so that six or eight, or even twenty times the quantity he can eat will often be set before a man of rank; but in the case of a traveller, his dragoman, servants, and muleteers seldom find the supply, however large, to be excessive.

The people of Zebedanee were in great distress owing to the recent seizure of twenty-one of their men as recruits. Many had fled into the mountains from fear, and the bereaved women were everywhere to be seen in tears.

Here, as in all the Arab villages, the houses are built of bricks dried in the sun; and the roofs are composed of mud laid over branches of trees supported on long straight trunks of aspen. Each is furnished with a stone roller, as in the isle of Castel-Rosso, and rolled after heavy rain; without which precaution it falls in; nor is it uncommon to see half a village destroyed by a rainy season, while the loss of a roof is an event of ordinary occurrence. The houses are all of the same height, never exceeding one story; and their tops communicating with one another form a favorite promenade in dirty weather, as well as the sleeping-place of the men in summer. A knowledge of these

facts and of the construction of Syrian dwellings throws light on the narrative of the paralytic whose friends uncovered and broke up the roof* of a house to let down his bed before our Lord. It was not unusual to place a sick man's couch on the roof; to open a hole in it was a simple operation; and to repair the damage was scarcely more difficult.

In front of the abode of a sheikh and the richer inhabitants a square platform of mud is often erected under the shade of a tree: here the village politics are discussed; the noon-day siesta enjoyed; the fumes of the chibouque inhaled; and the coffee-cup hourly circulated. In the absence of mental resources and of a necessity for bodily labor, coffee and tobacco may be regarded as a real blessing, since they occupy and amuse without recourse to the aid of spirits or other vicious indulgences.

The day following our arrival at Zebedanee we paid a visit of ceremony to the sheikh, who, roused from a siesta on his shady mud platform, evinced all the vacuity which characterizes his nation. The usual enquiry after our health and the health of our mules was succeeded by ample potations of coffee and whiffs of tobacco. Each observation hazarded

* Mark ii. 4.

by us was met with the usual reply, "God is great," or "God is merciful," or "Thanks be to God:" and the only topic of conversation that came to our relief was suggested by the ivory handle of my umbrella, carved in the form of a hand holding a serpent, in which our host seemed to trace some strange enigma or the communication of some magic power to its owner.

One of our muleteers was called Aboo Georgius. He was a Greek; and it appeared that he was christened Michael and retained the appellation till the birth of his son; after which, according to a prevalent custom, he ceased to be known by his baptismal name and was always addressed as Aboo Georgius, or the father of George. The same custom prevails among the Jews; and Moses is no longer called Moses when elevation to the dignity of a parent entitles him to the more honorable appellation, "Father of Levi." It is very usual in Syria to give an individual a *sobriquet*, styling him *the father* of anything that is peculiar to him; thus, a man with a finer beard than ordinary will probably be called "Father of a beard:" when first an European appeared in Damascus with a white straw hat, he was designated "Father of baskets;"

and the children of Nabloos, who traced in my black hat some resemblance to a common kitchen utensil, followed me up and down the town crying out, "Aboo tinjarah," or "Father of saucepans!" In the case of proper names the Arabs reverse the European custom exemplified in the names Fitz Simon, Williamson, Ap John, or Upjohn, O'Neil, M'Adam, De La Martine, Vandyck, Von Essen, Paulovich and others, where the son is designated as the offspring of his father. This would seem to be according to the natural order of things; and the oriental practice may, probably, be traced to the excessive desire of progeny, the stigma attached to barrenness or a single state, and the special honor conferred on the parental relation, which have characterized the inhabitants of Syria from the days of Rachel to the present.*

The distance from Zebedanee to Damascus is nine hours. The road runs through a valley lying between a few straggling roots of Anti-Lebanon, terminating in a narrow gorge, and then, after a few ascents and descents, leading into the great plain of Damascus.

* Genesis xxx. 1. "And when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die."

The only structure which attracts attention is the "Tomb of Abel," said to have been erected over the spot where the first subject of the "king of terrors" fell under his power, and to have given the name of Abilene to the adjacent country. In the way, we overtook a man walking by the side of his donkey. Both were bowed under the weight of many years; but the old man's soul seemed to be groaning under a heavier load, the load of grief; and we sought a participation in his sorrows. He was going for the fourth time to Damascus to see his son, recently pressed into the army. The lad would soon leave the capital, and the aged parent could not expect again to embrace the long-cherished prop of his declining years; for leave of absence is seldom, or never, granted to a soldier, and enlistment is a virtual banishment from home for life. "My son," said the sorrowing parent, "is no longer mine; and, a short time since, my daughter went to see her brother; the snow was on the ground and she perished: thus am I bereaved of my children!" We thought of Jacob, and sympathized with the aged sufferer.

For the last two hours the road skirts the banks of the Chrysorrhoas, now called Barra-

da, which rises near the town of Zebedanee, flows through the capital of Sennacherib, is almost entirely consumed in irrigating the numerous gardens which deck the plain of Damascus, and then forms a dull stagnant pool to the east of the town, called Behr ool murj, or the "Lake of the meadows." This river presents a singular appearance. It flows with great rapidity over a bed so rocky and uneven, that it is driven back and forms by the rebound waves in a direction contrary to the current: in the early part of its course, the water is of a dirty grey tinge, muddy, and unfit to drink; and so it continues till met, a few miles from Damascus, by a beautifully clear stream gushing with great force out of a rock. This is supposed to purify and sweeten the Barrada. Thus united in one channel and under one name, the two rivulets pass through the crowded city, cleansing and fertilizing, and affording on the banks many a cool and shady retreat to the citizens who love the vicinity of these rivers of waters. Possibly, these mingled streams were the Abana and Pharphar referred to with such pride by the Syrian leper;* for the Hebrew word Abana, derived from Aben,

* 2 Kings v. 12.

signifies a stone,* and the characteristic of the river supposed to communicate its virtue to the Barrada is that it gushes violently out of a *stony* rock; and further, in the word Barrada, or Pharatha, we trace a resemblance to the original name Pharphar; while the natural union of the two streams and the virtue said to be infused by the less into the greater would lead to their almost necessary association in the mind of Naaman. It may be added that, with the exception of a shallow rivulet called the Torah and another equally insignificant, there is none besides the Barrada in the neighbourhood of Damascus; and Naaman speaks of "rivers of Damascus," not rivers of Syria.

* Thus Aben-ezer, or Eben-ezer, is The stone of help, or The stone set up to commemorate God's help afforded

CHAPTER XXV.

SYRIA. DAMASCUS.

First view of Damascus.— Salkhiah.— Interior of city.— Destruction of houses.— Conscription.— Tragic scene.— David's abhorrence of oppressors.— Converted Jew.— Antiquity of city.— Population.— Mosque.— Tomb of Saladin.— House of Ananias.— "Street called Straight."— St. Paul's window.— Moslim tradition.— Site of Saul's vision.— Greek caravan.— Leprosy and lepers.— Hobah.— Elijah's hiding-place.— Elisha's tomb.— Jewish custom.— Burzee.— Abraham's birthplace.— Subtlety regarding Ur of the Chaldees.— Walls.— Baths.— Three Persian princes.— Variety of languages.— Native Indians.— Angle-Indian government.— Frank privileges.— Rights of English consul vindicated.— Despotic act.— Shereef pasha.— Syrian government.— Condition of Moslims and rayahs.— Estimate of Mohammed Ali's character.

THE first view of the capital from the heights of Anti-Lebanon is very imposing. It stands in the midst of a vast luxuriant valley,

situate two thousand feet above the level of the sea and covered for many miles with gardens abounding in eastern trees and flowers which acquired a peculiar beauty at the time of our visit from thousands of apricot and almond trees in full blossom crowned with their elegant wreaths of pink and white. Through these the mingled streams of Abana and Pharphar wind their sinuous course, till lost in the silent "Lake of the meadows." On either side, the sacred Lebanon and her twin-sister gently swell from the vale; then, more boldly rising, outtop the clouds, and look down complacently upon their favored child; who, as if to meet their gaze, throws upwards a forest of light and tapering minarets with massive domes and graceful cupolas.

Descending into the plain, we passed four old sepulchral buildings: beyond these is Sal-khiah, the residence of the English consul; and a mile further the wall which encircles the city. Damascus is beautiful at a distance, but its interior will not bear examination. All that can be said in its favor is that the bazaars are extensive and well furnished with goods from Aleppo, Bagdad, Constantinople, and India; but the streets are narrow and dirty, with the exception of one, which is very long, broad,

and paved, being the handsomest in the Levant. Squalid filth and dilapidated houses; indolent Turks and half-naked Arabs; cruelty, oppression, and misery, combine to render a visit to this metropolis one of almost unmingled pain and disgust. The material of which most of the dwellings are constructed is mud dried in the sun; this necessarily melts under much rain; and it is a melancholy fact that no less than three thousand houses suffered greatly, while six hundred actually fell, during the winter. That we occupied belonged to one of the first men in the place; but only a single room in it was standing: the rain beat in at the broken and shutterless windows; doors and sashes were lying about in every direction; and each gust of wind carried with it the unsatisfactory anticipation of the walls falling on our heads. Yet this was the best apartment to be procured; and for it we were indebted to the British consul, part of whose own residence had tumbled down.

But loss of property from weather was not the only source of the distress manifested throughout the city. The conscription had acted like a blast and mildew. Numbers of the shops were closed. A panic had seized the men, and those who enjoyed health and youth

had fled. With some exceptions, women alone were to be seen. The cry of woe was sounding through the streets, as in the morning of that fearful night when the destroying angel visited the houses of the Egyptians and marked each firstborn as his victim; mothers were bewailing their sons with the hopelessness of Rachel;* while the sick and aged men who remained cried aloud in reckless agony that "the reign of Islam was at an end, for the prophet was dishonored and mercy had fled!" A few days before our arrival a most heart-rending scene was witnessed here. At noon, a gun sounded from the citadel; a body of soldiers was let loose into the chief street, all the outlets of which were carefully guarded; and every single male found out of doors was seized. In this manner, in one hour, four hundred persons, including young and old, rich and poor, sick and sound, were hurried into the barracks; all that were not physically incapacitated were pressed into the army: and no substitutes were admitted, because the pasha desires to secure as many as possible of good families. Similar occurrences are not uncommon; and such is the indignation excited in the minds of most of the Moslims

* Matthew ii. 18.

against their viceroy, that they anxiously await his death ; while many would joyfully become Christians to avoid serving in the army, were not a denial of their faith followed by immediate execution. Surely it was the sight of tyranny embodied in effects like these,—such as men living under a Christian government and well-defined laws cannot conceive,—that led David to utter certain denunciations against tyrants which appear to militate against the principle of universal charity! But, if the execution of God's wrath on oppressors and the manifestation of his abhorrence of their cruelties be essential to the well-being of society, then may the infliction of punishment on those who in being to such an extent the enemies of man are especially the enemies of God, be the legitimate object of a righteous man's desire.

But it is pleasing to turn from subjects of this nature to one of a brighter character. Among the Jews an interesting circumstance occurred here a short time ago. A rabbi of great consideration residing at Aleppo had been led by the study of the bible to reject Judaism and embrace Christianity ; and the change in his opinions was fearlessly conveyed in a letter to a Hebrew friend at Damascus, in which, after stating the grounds of his present

faith, he signed himself "Lately a rabbi, but now a disciple of the Lord Jesus."

Damascus is probably the oldest city in the world; in other words, there is no modern city on whose site it can be proved that one so ancient formerly stood; much less one which has preserved its early name. The first mention of it in Genesis proves that it was known to Abraham nearly four thousand years ago and within five centuries of the deluge.* Its population is calculated at a hundred and seventy thousand, and that of twelve villages in its immediate vicinity at sixty thousand. Of these, about six thousand are Greek Catholics, and as many "schismatic" Greeks; five hundred are Catholic Armenians and Syrians; and eight hundred Maronites. About fifty are Chaldeans, and a very few Jacobite Syrians and Jews.

From the street we saw the handsome mosque called Jamee al Amooee; and, looking into it through two of its doors on different sides, we perceived some fine columns; but the jealousy of the Moslims refuses admission to Christians, and we were compelled to be satisfied with a partial view of this edifice which was formerly a church dedicated to St. John.

* Genesis xiv. 15, and xv. 2.

A similar cause prevented our obtaining more than a transient glance at the tomb of Saladin, surnamed Malik ool dahir, or Ruler of the world.

Having procured the key and a guide from the Latin convent, we visited the "House of Ananias." Like almost every other place connected with Scripture history shown to the devout or superstitious, it is underground and evidently of an early date. The taste of the present day does not lead to the occupancy of such gloomy tenements, and they are admirably adapted to the purposes to which the priests apply them. Still, all is not to be discredited because much is incredible. A few pearls of sacred antiquity may be detected amidst the rubbish, but they must be sought for and carefully selected: no such, however, are likely to be found in the reputed house of Ananias. A descent of fourteen steps leads to two nearly square apartments; in one of which is an altar-piece representing the saint in the act of laying his hand on Saul, who is decked out in Roman armor becoming a persecutor of the church; in the other the guide shows a blocked-up *kabah*, or praying-place, once frequented by Mussulmans, who, (the pilgrim is assured,) have been compelled to desert the spot, because every Moslim entering to pray there was afflicted

with madness by the righteous vengeance of Saint Ananias!

It was with more of interest and less of incredulity that we passed through a long narrow street, lined with miserable huts, supposed to be the "Street called Straight," whose modern name is "Durrub ool Sultanee," or the Sultan's street; for, though none of the houses exist which stood there in the time of St. Paul, it is not too much to believe that the outline of the street may be nearly the same, and that in it is the site of the residence of his host Judas.*

Passing out of a gate facing the south, our attention was directed to a blocked-up square in an old part of the wall of the city, just over a gate similarly built up: here, we were told, was the window from which the persecuted persecutor was "let down by the wall in a basket."† The gate is closed, because tradition says that as soon as a Christian shall enter it, Damascus will fall into the hands of the infidel.

Scarcely a quarter of an hour's walk hence, on the high road to Jerusalem, are remains of an ancient pavé, whose reputed sanctity has caused it to be surrounded with Armenian tombs. Whether this be, or be not, as is affirmed, the

* Acts ix.

† Acts ix. 25.

exact spot where a "light from heaven shone round about" the zealous Pharisee, it is impossible to determine; but the Christian may feel sure that he is at no great distance from the place thus honored by the visible manifestation of the Saviour, and there is something hallowed in the associations connected with the mere vicinity to such a spot. Here the first rays burst forth which subsequently "lightened the Gentiles." In this soil was planted the grain of mustard-seed which became a tree covering the world with its branches. Damascus is the spiritual mother of Christendom. Here the "breather out of threatenings and slaughter" against Christians was converted into an undaunted witness to the truth of Christianity. Here he obtained that pardon of sin, which captivated his soul to a heavenly service, and not only changed the bitter foe into the devoted friend of his Lord, but made him one of the highest examples of the mercy he was commissioned to proclaim to the Gentile world. Yet, even here, no such reflections can be long indulged without a painful check from the superstitions which abound. A false faith and a dead faith divide the land. Mahomet and Mary are raised to an impious rivalry of Jehovah, while forms and ceremonies are substi-

tuted for a spiritual worship. As we were pausing on the sacred spot, a multitude of Greek pilgrims, collected close to it, were arranging their caravan preparatory to a departure for Jerusalem, where the foulest sins are washed away in "holy water," and forgiveness is offered for sale in exchange for gold and silver.

...The exact connection between mental depravity and physical suffering in this world is a problem not likely to be solved till our visual orb be purged from the film that now impedes its clear perception of God's dealings with man: but it is a remarkable fact that the two most dreadful calamities the human frame has known, leprosy and possession by the devil, have been, with a very few exceptions, confined to those countries which are Anti-Christian. The latter, as manifested in our Saviour's day, seems to be suspended or destroyed: the former still exists; but it is for the most part limited to kingdoms where Mohammedanism or Paganism reigns. Many painful cases attract notice in Syria; at least, in Damascus, Nabloos, and Jerusalem, the three stations assigned by law to lepers, and to one or other of which every patient is compelled to resort. As in olden times, they are

not suffered to enter within the gate of the city, except under certain restrictions; but are confined to a village outside the walls, inhabited solely by sufferers like themselves. The spectacle exhibited by the leprous colony near Damascus is dreadful,—almost inhuman. Some have lost the lips, some the nose, others the eyelids; and all are horribly disfigured by their cancerous disease. Yet even here, pride is not excluded, and those that are loathed by all the world besides can glory in themselves. The individual who principally conversed with us assumed an air of importance singular in so pitiable an object;—he was, as he informed us, the sheikh, or chief, of lepers! These poor creatures are called “juzam,” or maimed, from one of the species of leprosy which first corrodes the extremities of the fingers and toes, then advances to the hands and feet, and subsequently eats away the arms and legs, till the sufferer dies, a limbless trunk: but the generic name, including every species and giving rise to our word leprosy, is *الابرس* (*alubrus*). In India another kind exists, apparently unknown here now, though evidently that of Naaman* in this

* “The leprosy of Naaman shall cleave unto thee. And he went out from his presence a leper, *as white as snow.*” 2 Kings v. 27.

very place: under its influence the whole body becomes white, or covered with large white patches; but when taken in time it is not unfrequently cured.

At a distance of an hour and a half hence is Hobah, the spot to which Abraham pursued the kings who carried away Lot.* The modern Syrians call it by its other scriptural name, Zobah.† It is remarkable as being the only place in the Ottoman dominions, outside the walls of a city, in which Jews are permitted to have a synagogue. This privilege is conceded to them in consideration of its sanctity as the reputed hiding-place of Elijah, and the burial-place of his servant Elisha, over whose tomb (preserved here by the Jews, as it is in the valley of Bakaah by the Arabs!) a lamp is kept constantly burning. The cave supposed to have concealed the prophet from the rage of Jezebel‡ measures eight feet by six: the only access to it is by a descent of several steps, and through an aperture scarcely large enough to admit the body of a man. In this spot we heard an interesting reason assigned for the Hebrews wearing their hats in a synagogue. It is said that they believe the Shekinah to

Genes. xiv. 12—15.

† 1 Kings xi. 24.

‡ 1 Kings xix. 9.

hover over every true Israelite when he worships. Hence, under an awful sense of the exceeding nearness of this emanation from the Deity, they keep the head covered, lest human impurity should defile a thing so holy. We could obtain no information as to the thirty-six copies of the law which Pococke states to have been preserved here ever since the destruction of the temple by Titus.

To the north of Damascus, about an hour and a quarter from Zobah, is Burzee, to which tradition assigns the honor of having been the birth-place of Abraham; an event the Moslims commemorate by an annual festival. Outside the village, in a gorge of the mountains, is a mosque, from whose elevated gallery the pilgrim is permitted, as a special favor, to slide into a passage leading to a cave in the rock against which the mosque abuts. This cave is just large enough to contain one person; and to it the mother of the patriarch is said to have retired, to bear her son who she foreknew would become a prophet and be the object of Nimrod's persecuting search. Jews and Mohammedians alike hold this tradition; adding that Abraham himself fled here from the pursuit of the tyrant. But, we may ask, how does the tradition agree with Scripture, which says that

he came from *Ur* of the Chaldees? The Hebrew and the initiated Moslim are ready with an answer. First, say they, his family might have come thence; but, Secondly, *Ur* in Chaldaic signifies *fire*; and Nimrod, enraged with Abraham for forsaking the idolatry of his ancestors, condemned him to a fiery furnace; from which Chaldean *Ur* the arm of God delivered him. The entrance from the mosque to the passage is ornamented with a piece of cloth embroidered with the following Arabic sentence: "In the name of God, gracious and merciful. There is no god but God; and Mohammed is the prophet of God. This is the place sacred to Abraham the friend of the Merciful (that is, God). Rest and peace be to him!"

In the course of our ride we were struck with the mode in which the walls of the numerous gardens surrounding the city are constructed. A frame, four feet by two, and six feet deep, is applied to a given spot: this is filled with mud of a certain consistency; and thus, in a few minutes, a wall is raised of the dimensions of the frame, which is then withdrawn and placed four feet further; when by a similar process a second gigantic brick is added, increasing the structure to eight feet in length;

thus the work is continued till the whole is finished: in the mean time, the sun dries and consolidates it. As long as it lasts, it is efficient; and when injured by rain, it is easily repaired.

Damascus is famous for its baths. The room first entered, built entirely of stone, is surrounded by sofas. In the centre, a dozen fountains play round a circular basin under a lofty dome, within which fine long towels are suspended. Here undressing, encircling his waist with a white cloth, and slipping his feet into sandals, the bather passes through three or four rooms, each hotter than the preceding, till he reaches a smaller one heated yet more, lined with marble and furnished with a bench of the same material, on which he reclines. An Arab, girt with a linen ceinture, proceeds to shampoo him and to crack each joint; then drenches him with hot water, and scrubs him with a hair-glove till the outer skin flakes off. A second attendant now brings a bowl of soap-suds, and, having again scrubbed him from head to foot and again drenched him with hot water, supplies a chibouque and leaves him to repose for a quarter of an hour on the marble couch. The bather then dries his body; and, entering into a cooler room, partially dresses himself. By the side of the fountains a soft

divan, a pipe, and a cup of coffee await him ; and, after finishing his toilette and his lounge, he leaves the bath with an increase of spirits, elasticity, and vigor.

We passed an evening, in the house of Mr. Farren the consul, with the three Persian princes, the sons of Abbas Mirza's brother, who have since visited England, whither they were then proceeding to solicit the British government to obtain for them the restitution of the paternal estate of which their cousin, the ruling sovereign, has despoiled them. They talked nothing but Persian and a little Turkish and Arabic ; nor had they any interpreter, except an old Indian from Delhi, who had learnt Arabic during a long residence in Damascus ; but who, as he spoke no European language, was not qualified to accompany them. Under these circumstances they invited me to join their party ; but this was impracticable ; and, subsequently, they secured a regular dragoon, admirably fitted for his office, in the person of a very clever young Greek attached to the English consulate. As they are now known to the public through their visit to London and a history of it which has been published, any details regarding them would be superfluous. They are fine, handsome men, and look well

in the Persian costume and the high cap of their country. Their manners are truly oriental: when at Damascus, knives and forks were an enigma to them; and their principal amusement during dinner was to stick a fork into a fowl or other delicacy, and place it successively on every plate within their reach.

A resident in these Levantine regions becomes a linguist of necessity, for it often happens in a small circle that half a dozen languages are spoken at the same time. Our party at the consulate did not amount to twelve: yet Arabic, Persian, Turkish, Hindoostanee, Italian, and English, almost equally divided the conversation, allowing a fair preponderance to the native tongue of our host.

We were visited during our stay by three native Indians. To an enquiry whether they were Sunnees or Sheeahs, they answered Sunnees; and when taxed with falsehood, admitted the charge, but excused themselves by saying that Sheeahs are so abhorred by the Turks and Arabs, that they would not be suffered to live in Damascus if they avowed their allegiance to Hussun and Hussein. One of them spoke, *con amore*, of the freedom of speech and action, the security of life and property, and the even distribution of justice in India,

contrasting them with the existing state of things in Syria.

To listen, in a distant land, to such an un-suborned testimony to the merits of the Indian government, afforded by a man who had formerly been its subject, but who, having now for ever resigned the country, could have no motive for professing what he did not feel, was gratifying to one who, having for several years served under its administration, knew the justice of the encomium: and in the present day, when an opposing opinion is circulated with assiduity, such a testimony from unbiassed parties, however humble, is not without its value. There may be, and doubtless are, some errors of legislation; but the difficulties to be overcome are at least sufficient to account for them; and perfection is not to be expected. Before the cultivator can be blamed, an estimate must be formed of the capacities of the field whereon he has had to labor; it must be ascertained whether the soil on which he has been compelled to rear his seed be adapted to it; and whether it could possibly have been made to yield a richer harvest. In like manner, if we would appreciate the skill and resources of those who have been called to redeem from the waste and to raise to a state of cultivation the vast po-

litical plains of Hindoostan, we must first analyze the character of the people submitted to their rule: and then, if we judge rightly, we shall award them no ordinary meed of praise for the happiness and prosperity resulting to their subjects, and be very far from censuring them for the absence of that which no human legislation could have supplied. Here failure is attributable rather to the materials, than to the workman: a more paternal or judicious government never held sway in the east, or one which afforded, on the whole, a degree of satisfaction bearing any proportion to that yielded by the British.

It is one thing to find fault; it is another to point out a remedy, or to adduce a single case in which different means would have ensured better success. The conflicting interests of the various tribes under our government and the dissimilarity of European and Asiatic modes of thought and action render the difficulty of legislation for India very great; and this difficulty is much enhanced by the constitution of an authority which, instead of being independent and supreme, is itself subject to a higher power. When, it may be fairly asked, has any government so circumstanced succeeded equally well? A political paradox has been

realized by the admirable administration of this imperium in imperio; and, whatever the defects it shares with everything that is human,—and they are many,—it is not too much to say that few can be found, even among their adversaries, who will deny to the governors of that vast empire an anxious desire to promote the welfare of their subjects, or who will hesitate to admit that they have conferred on them unspeakable advantages.

When the traveller compares the existing condition of India and Syria, the one with its Mussulman and Christian thousands, the other with its Mussulman and Pagan millions; when he sees the cruelties, injustice, and oppression of the government, with the lawlessness, and political and moral degradation of the people, under the Egyptian viceroy; and contrasts them with the mildness and justice of English rule, and the security and happiness of British Indians; he will not only wonder at what has been done for our eastern possessions, but he will estimate more justly the blessings conferred on them by liberation from a Moslim yoke and the substitution of Christian sway.

Franks enjoy the same privileges in Syria as in other parts of the Ottoman dominions, and the existing state of things renders this

necessary, for the civil administration is conducted in a manner which Europeans could not tolerate, unless secured by the treaties of their respective governments from the oppressions to which natives are subjected. In some respects, however, their exemptions seem more than are necessary; they pay no taxes, and are freed from pecuniary demands of every description, their houses and persons are sacred, and their very domestics are relieved from serving as soldiers and from other vexations. The Jewish and Christian rayahs, on the contrary, are harassed by ordinary and extraordinary taxes; their houses are violated; their cattle and property seized, and themselves bastinadoed without a show of justice. The consequence is, they fly to the English consul and entreat to be permitted to live under his protection; to be, as we saw several, his servants without wages. In fact, the European Christian in Syria is placed in the position in which prophecy declares that the Jew shall hereafter stand; for seven men "take hold of one man, saying, We will eat our own bread and wear our own apparel, only let us be called by thy name."* The natural order of things is reversed. For the most part "the kings of

* Isaiah iv. 1.

the earth take custom and tribute of strangers," and "the children are free ;"* but here the children are oppressed, and strangers are free.

Formerly, a Frank was not suffered to reside in Damascus nor to enter the city on horseback, but was compelled either to walk or to ride on a donkey. Five years ago, a Christian traveller was obliged to change his clothes and assume the Mussulman costume if he wished to preserve his life within the walls : but now it is otherwise ; Frank clothes are a protection ; and Moslims move out of the road to make way for an European, who may ride on horseback through the most crowded bazaars, neither encountering nor fearing insult. Jerusalem and Damascus, two of the holy cities of Islam, have thus been compelled to open their gates to Christians ; and the time, perhaps, is not far distant when the other two, Mecca and Medina, shall witness a similar change.

The day before yesterday, a still more striking proof was afforded of the influence which Europeans are acquiring. On the occasion already mentioned, when the soldiers were let loose in the streets of the city to press every

* Matt. xvii. 25, 26.

man they could seize, eight of them entered the house of the English consul, the only accredited agent of any western power residing here. Such an infringement of his privileges was resented; and the two principal offenders were ordered to be bastinadoed. One received three hundred and fifty, the other two hundred and fifty, lashes, in presence of the whole military force of the city drawn out to witness the punishment. Up to the last moment, the Moslims could not believe that a Mussulman would really suffer for violating the house of an infidel: such an outrage on Islam was never heard of; much less in the holy city of Sham.* While we were waiting in the barracks, in the room of one of the Turkish officers, to witness the infliction, and while the troops were actually drawn out preparatory to it, a Turkish *bin-bashee*† expressed his conviction that the offenders would be pardoned, and maintained in our presence an animated discussion with the dragoman of the English consulate as to the impropriety of making one of the “faithful” suffer for an insult to “a giaour.” At length, however, the hour arrived; and, to the surprise of all, the stripes were administered. The instrument used was

* Damascus.

† Captain.

a large double thong of leather, an inch in width, under which the dragoman assured us he had often seen men expire. After the punishment the soldiers were dismissed, and a scene ensued resembling the breaking-up of a boys' school: children of twelve and thirteen years began to frolic about the barracks, jumping on one another's backs and calling to their fellows in the shrill octave of boyhood. Seeing them dressed in uniform, we concluded that they were urchins attached to a military seminary and destined to be hereafter enrolled as soldiers; but we were astounded and horrified to hear that they were actually a part of the new levies of the pasha; and might in a few months be called into the field!

One of the thousands of cases of despotism which constitute the modern annals of Syrian crime was forced on our notice in the house we occupied. It was a splendid mansion, a palace in ruins: and its owner one of the first nobles of the land, who traced his descent lineally from Aboobeker, the successor of Mohanmed. A year or two ago, as Ibrahim pasha was regaling himself at a convivial party in the city, one of the company laid a charge against this individual, and the pasha, who was not quite sober,

instantly ordered his head to be taken off; some of the guests, throwing themselves at Ibrahim's feet, entreated for the unhappy man a respite till the morrow; and the executioner, who had actually started on his bloody mission, was recalled. In the mean time the accused received intimation of what was in store for him and fled by night; nor halted till he reached Beyroot, where he took ship for Malta. In the morning an express was despatched to arrest his progress; but he had sailed before the courier arrived. The whole of his property would then have been confiscated but for the interest of the English consul, whom he had laid under personal obligations. As it is, his houses are falling, his estates are going to decay, and he is himself an exile for life; and this, without a trial and without a crime!

Damascus is the residence of Shereef pasha,* the governor-general of Syria under

* Pashas are distinguished by the number of their tails, as a pasha of two tails or a pasha of three tails. The tail of a horse was from an early date used by the Turks as a military standard, and the number of tails attached to the title of a pasha indicated the number of standards, or of troops, over which he presided: it now denotes his rank, whether civil, military, or naval.

Ibrahim pasha, the real or reputed son of Mohammed Ali, who delegates to him plenary authority in Syria and has made him generalissimo of his forces. The Egyptian viceroy's principality comprehends all that part of Egypt and Syria which was once comprised in the pashalics of Misr, (or Egypt,) Hubsh, (or Abyssinia,) Gaza, Sidon, Tripoli, Damascus, Aleppo and Adana. His government is eminently distinguished from that of all other Turkish rulers by his preference of Frank agents; for he has the discernment to perceive, and the independence to avail himself of, their superior enterprise and talents for business. Accordingly, in every department where they can be employed without directly violating the first principles of Mohammedanism, they are to be found; and if an European of good capacity, picked from the very refuse of a moral charnel-house, will but utter the talismanic words, "There is no god but God, and Mohammed is the prophet of God," he may aspire, with good hope of success, to any dignity in the state. But in this hallowed land he that would be crowned with the crescent must trample under foot the cross.

From the esteem accorded to Franks under the Syrio-Egyptian government, it might na-

turally be expected that some benefit should result to that large number of Christians who, however various their denominations and errors, still cling to the soil which was the first nursery of their faith ; and so it does ; for while, as a body, they are subjected to many indignities at the hands of government, yet, as individuals, a show of justice is rendered to them, nor can their Moslim fellow-subjects trample on them so cruelly as formerly ; and it is no small gain to a Syrian rayah to be able to walk through the streets of Damascus, Aleppo, or Jerusalem, without crouching under the bâton, or bleeding under the yataghan, of some Turkish bigot. Of this approach to an equality of civil privileges, (for it is nothing more than an approach, and as yet a distant one,) the Mohammedans complain grievously ; in Jerusalem, especially, they are often heard to say that, when a change of circumstances shall open the way, they will make the Christians suffer for their present season of respite ; formerly they laid on them a heavy yoke ; soon, they hope to make that yoke more galling ; in times past they lashed them with whips ; they look forward to the day when they may be able to “ chastise them with scorpions.”

Notwithstanding much that is plausible, the policy of Mohammed Ali is assuredly a short-sighted one. He acts as if his sole object were, without consulting the interests of his people or of his son and successor, to accumulate as much as possible during the year or two that may remain of a life already extended beyond the age of man. All classes of his subjects are alike disgusted. The Moslims think he does not pay them due regard as followers of Mohammed; they resent his encroachments on their privilege to beat and kill all "Christian dogs;" and they are still more dissatisfied with his system of conscription which has desolated the country. When a demand arises for soldiers, he not only decimates, but actually appropriates the entire adult male population of villages. In many of those through which we passed not a single male between eight years and the decrepitude of old age was to be seen; and the women, forgetting their natural dread of the eye of man, the restrictions of their religion, and the shame incurred by such an exposure, ran out to make enquiries of us which none could answer. They asked, beating their breasts and giving vent to the bitterness of grief in loud and lamentable cries,—“ Shall we ever see our husbands,

brothers, and sons, so cruelly snatched from us? Is our village condemned to desolation for some unknown crime? Are our crops doomed to rot on the ground? And are the powers of nature to be henceforth exercised in vain on untilled fields?" In other places, where the conscription had been less rigorously enforced, the men frequently addressed us in the language of alternate hope and despair, "Why do not the Franks come to take possession of our country? We know they will conquer it soon. We are waiting for them. Why do they tarry so long?"

While such is the discontent among Moslems, the rayahs, alas! have no greater cause to love their tyrant. What can be expected by others from the father who is merciless to his own? If ambition and self-interest, united to a personal indifference towards all religions, have secured for the professors of Christianity some little consideration, that consideration is limited by the principle from which it emanates; and the moment it clashes with the oppressor's selfish views the Christian is forgotten to be human and treated like his fellow-laborers on the soil, the ox and the ass. Thus, extortion knows no limits. The peasants are

left with the minimum of food and clothes requisite for life; and the first cry of "Give, give," which is answered by total destitution, is urged and re-urged with the thong of the bastinado. Elsewhere, the curse is enforced, "labor and the sweat of the brow;" in Syria, it is labor and starvation, and nudity, and a sweat of blood.

In England, Mohammed Ali and Ibrahim pasha are spoken of as enlightened men, fond of Europeans and anxious to introduce civilization among their degraded subjects; but a few days in Syria will convince an unbiassed mind that they are not *truly* enlightened, and that their apparent partiality for Franks is merely the result of a discovery that they can turn their superior knowledge to a selfish account. That they would by no means communicate to their people any light or benefit which may unfit them for being passive slaves is proved by their obstinately maintaining, in spite of the remonstrances of England and the reiterated mandates of the Porte, a system of monopoly which is ruining Egypt and Syria by compelling the natives to labor without wages, and by assigning to the pasha the hard-earned fruits of their industry. It is thus that the Macedonian slave has filled

the coffers of the viceroy of Egypt ; and from conduct such as this an estimate may be formed of his disinterested and enlightened mind. Ex uno disce omnes !

CHAPTER XXVI.

THE COUNTRY EAST OF JORDAN.

Leave Damascus.—Its main street.—Great and Little Hermon.—Ghabarib.—Haouran.—Auranitis.—Population.—Hovel.—Sanamein.—Ruins.—Mountain of Druses.—Inhabitants.—Fellahs and Bedouins.—Mode of living.—Horses.—Shemskein.—Ituræa and Gaulonitis.—Route of pilgrims' caravan from Damascus to Mecca.—Ashtaroth.—Tributes paid.—Dangers of pilgrimage.—Jedoor.—Country of the Gadarenes.—Nowa.—Decrease of population.—The granary of Syria.—Hut.—Habits and costume of Arab women.—Mode of drinking.—Scripture illustrated.—Road to Feek.—Rain.—Streams.—First view of Holy Land.—Road lost.—Feek.—Sheikh.—His office and power.—Abraham, a sheikh.—Hospitality.—*Munzil*.—Visitors.—Form of salutation.—Escort of pilgrims to Mecca.—Long journeys.—Anecdote.—Abstinence of horses and Arabs.—Locusts.—Girls sold.—Scripture illustrated.—Sheikh's reluctance to give opinion on weather.—Value entertained for Scriptures.—Anecdote.—Situation of Feek.—View from the town.—Ancient name.—Hot springs.—Spot where the devils entered the swine.—Samagh.—Cross Jordan into the Holy Land.

LEAVING Damascus for the Haouran, a region hitherto almost unexplored by travellers, we rodé through the long and wide street above referred to as being the handsomest in the modern representative of the capital of Sennacherib. The houses on either side but little correspond with the dimensions of the street itself, and the meanness of their appearance is relieved only now and then by a fine mosque or sepulchral monument, constructed of massive stones of various colors. In passing out of the city, the road takes a south-westerly direction to avoid the roots of Hermon and the morasses which are usually formed at the foot of a mountain, especially of one so remarkable as this for its heavy dews and frequent showers. As the summit is covered nearly all the year with snow, which sometimes lies in lengthened streaks upon its sloping ridges, the vivacious fancy of the Orientals has traced in it a resemblance to the hoary head and beard of a venerable sheikh, and assigned to it the name of Jubl ool sheikh, or The old man's mountain. This is considered the most elevated peak of Syria and thought to rival Mont Blanc, though the high land on which it stands detracts considerably from its apparent altitude and makes

it a less imposing object than the king of European mountains, as seen from the Italian valley of Aosta. The frequent union in Scripture of the names of Lebanon and Hermon, and the proximity of this noble mountain to the chain of Libanus, together with the distance of the Little Hermon in the plain of Esdraelon and the absence of all connection between it and Lebanon, have led to a supposition that some mountain in this neighbourhood is referred to on the occasions in question; and Jubl ool sheikh naturally suggests itself as the Great Hermon, while the Little Hermon in the vicinity of Tabor is probably indicated in those passages in which the name is mentioned conjointly with the mount of transfiguration.

After marching for eight hours on plain ground, we reached Ghabarib, a miserable village of the Haouran, which includes not only the ancient Auranitis, whence it derives its name, but likewise part of Trachonitis and Ituræa. It is mentioned by the prophet Ezekiel,* and is supposed to have been included in the dominions of Aretas, king of Arabia. The population has been variously estimated;

* Ezek. xlvii. 16, 18.

and in this country there is great difficulty in arriving at any accurate conclusion ; but it may be roughly stated at seventy thousand, of which eight thousand are Druses and not less than four thousand Christians. Almost the only object passed in our route was a khan, surrounded by four walls to secure its inmates from the nocturnal attacks of wolves and Arabs of the desert. The village where we were compelled to halt consisted of a few mud huts tenanted by half-naked Bedouins, who were covered about equally with dirt and rags. The sheikh directed that we should be shown to a room ; and accordingly we were conducted to an enclosure almost floating in the manure of oxen. In one corner of this foul place was a shed filled with rubbish, which a ragged girl and her brother carelessly threw aside, allotting to us a quarter in the midst of oxen, insects, and filth. The only food to be obtained was some fresh milk and a dish made of flour boiled in milk, called *leben*.

Little more than a hint of approaching day was necessary to make us fly from the horrors of a night thus spent ; and, mounting our mules, we decamped before the Bedouins had smoked their morning chibouque. Two hours and a half brought us to Sanamein. The name

signifies "Idols;" and the surviving ruins indicate the former existence of a large town, which might have received its appellation from the worship of the heathen deities to whom it was originally dedicated. The antiquities that most attract attention are two columns supporting a massive architrave; and a building, the materials of which have been taken from earlier structures on the spot. Among the masonry are fragments of sculpture; and in the interior are ten columns with Corinthian capitals and a circular recess surmounted with a very large shell in alto rilievo. A Greek inscription assigns to it an early age; while magnificent fragments of capitals and cornices, and marbles on which the characters of that language are legible, are scattered around in profusion; all bearing an architectural resemblance to the less ancient remains at Baalbec.

To the east of Sanamein is a long, and not very high, ridge of hills lying north and south, known by the name of Jubl ool Droos, or The mountain of the Druses. It appears, at a distance, to be about fifteen miles in length; and from the summit to the southern extremity it tapers so as to assume the form of a tongue, as it stands in solitude on the vast plain of Auranitis bordering the district called Ledja,

the Trachonitis of the ancients. The inhabitants, most of whom profess the spurious Mohammedanism of the Druses, are governed by a prince of their own who owes no allegiance to the emir beschir, the chief of the Druses of Lebanon. They live in comparatively little connection with the Fellahs of the plain to the west of them, or with the Bedouins who range the vast desert to the east, extending nearly to Bagdad.

The Arabs are divided into two classes. The Fellahs are those who, forsaking a migratory life, cultivate land and carry their produce to market, exchanging it for the necessaries of a civilized state, and occupying fixed habitations; while the Bedouins still retain the wandering habits of their father Ishmael; their "hand is against every man, and every man's hand against" them; the wild desert is their home; the ground their pallet and their canopy the sky: or, if luxurious, their choicest place of sojourn is a little tent "black as the tents of Kedar" their progenitor.* horses constitute their chief treasure and happiness; and *such* animals are worthy the partiality they secure. A party of ten or twelve Bedouins, who

* Gen. xxv. 13.

appeared to be chiefs of their tribe, met us in this neighbourhood, mounted on horses richly caparisoned with bright colored cloths of Damascus and decked with ornaments probably plundered from caravans of merchants. Nothing can exceed the symmetry and grandeur of one of these noble animals. As though he embodied the description of the war-horse given by the inspired writer, his "neck clothed with thunder" seems to ask, Who can make him afraid? and the "glory of his nostrils is terrible." At one moment "he paweth in the valley and rejoiceth in his strength;" at another he gently offers his cheek to be caressed. Now "he swalloweth the ground with fierceness and rage; and smelleth the battle afar off, the thunders of the captains and the shouting;"* and now he lies down, like a lamb, in the midst of the family, gambols with the infant Ishmaelite, and displays a degree of sagacity almost bordering on reason.

Four hours' distant, in a south-easterly direction from Sanamein, is Shemskein, the capital of the Haouran. A change of plans, which prevented our visiting the far-famed ruins of Djerash, the ancient Gerasa, induced us to

* Job xxxix. 19—25.

bear more to the west and pursue the road through Jedoor and Jolan, the ancient Ituræa and Gaulonitis. In so doing, we quitted the track pursued by the annual caravan of pilgrims on their way to Mecca. This, starting from Damascus with a train of many thousands, follows the course above described from that city to Shemskein, passes to the east of Bashan, Moab, and the Dead Sea, strikes through Arabia Petræa, and leaving mount Seir to the west, proceeds to Mecca along the shore of the Red Sea. The country it traverses is so infested by warlike tribes of Bedouins that a large escort of cavalry is required to secure it from their attacks; and it is the special privilege of the pasha of Damascus to accompany in person the sacred procession, of which he takes the lead, ever after retaining the honorable appellation of Ameer ool haj or "Prince of pilgrims." So conscious, however, is he of the strength of the Arabs, that he does not dare to proceed beyond Mezareb, the ancient Ashtaroth, about two hours from Shemskein, till he has propitiated them. There he makes a long halt to settle with the various tribes for the tribute they demand to ensure the safe passage of the pilgrims through their respective territories: this being paid, a large

force from each Bedouin horde accompanies the cavalcade; who, if they be satisfied with the sum received and have pledged their word for the safety of the caravan, will sacrifice life rather than suffer it to be injured.

The expense of a pilgrimage from Damascus to Mecca is estimated at a hundred and fifty pounds sterling, a sum which none but the opulent can command. The dangers, too, are great. Many perish from intense fatigue; some from privations against which they are insufficiently provided; not a few are killed by the soldiers, who murder them in the night while they are marching; take their money, camels, and goods; and leave their bodies to be devoured by the beasts and carrion birds who form the rear of the procession; others, again, are cut off by the marauders who are constantly on the look out for stragglers; for in a long journey, involving exposure to weather and entire dependence on their own resources, the rich hajees are likely to be provided with much that is valuable; and consequently the transit of the pilgrims through their country is regarded as an annual harvest by the Bedouins. From a combination of all the causes above stated some are disposed to think that not more than one in ten of those

who start from Damascus to visit the tomb of the prophet are spared to return.

Pursuing our course through Jedoor, by some supposed to have been the country of the Gadarenes, the long chain of Bashan bounded our view on the south, till we reached Nowa, the ancient Neve. This, like Sanamein and several other towns and villages in the road, is a heap of ruins. Population seems to have decreased from thousands to hundreds, and from hundreds to decades: what were once cities of considerable magnitude are now wretched villages; and large towns have not a single tenant to perpetuate the memory of their name.

The whole of the Haouran is covered with a species of blue stone, very hard, yet porous, of which all the millstones of Syria are made. The land is good, and at one time, doubtless, it produced abundant crops; but now it lies fallow for want of hands to cultivate it, and teems only with wild flowers. Yet, even still, this district is regarded as the granary of Syria; and as corn must be grown somewhere, the pasha leaves here a few cultivators of the soil; so that the conscription presses less heavily on the Haouran than on any other part of his dominions.

Through this vast plain, as in the mountainous districts of Lebanon, mules are preferred to horses as beasts of burden, where speed is not required. The only roads are mule tracks, and the animals are often brought to a stand by bogs and quagmires.

The room we occupied at Nowa was daubed all round with mud. It had no door, and a hole in the ground for fire corresponded with another in the ceiling to let out the smoke. Three large earthen vessels, shaped like the cases of mummies and here used for preserving corn from insects, stood in the middle of the room and constituted the entire furniture.

The Arab women, whose complexion is a light olive, tattoo their legs just above the ankles with blue, and communicate to the face a deadly tinge by similarly dying the cheeks and lips. Some wear boots and cover themselves with blankets thrown over the whole body. The hair is dressed in small plaits hanging down before and behind. Though Mussulmans, they often appear with faces uncovered; and the elder women not only mix with men of their own class, but they even approached us Europeans without the slightest reserve, laughing at our foreign modes, and

satisfying their curiosity by examining minutely our dress and baggage.

In the heat of the day we frequently observed men slaking their thirst in the streamlets which traverse the country, or in dirty pools by the side of the mule-track, lying at full length on the ground and applying their lips to the water. Among persons accustomed to drink in this manner, it is not improbable that some few should acquire a habit of lapping with their tongues; and thus the favored soldiers of Gideon* might have been selected according to an existing peculiarity, as though the Almighty had chosen the three hundred left-handed men out of an army of ten thousand.

From Nowa to Feek the road crosses a vast plain destitute of cultivation and inhabitants. Nothing is seen but the ruins of tenantless villages and towns scattered in every direction, with multitudes of hawks and herons occupying the spots deserted by man. Rain poured in torrents during the day; several streams were so increased that we forded them with difficulty; and the violence of one of the currents carried my servant's mule off his legs, precipitating his rider into the water. The

* Judges vii. 5.

high land of Bashan was visible for several hours, and towards evening we obtained the first sight, from the east of Jordan, of the most sacred and interesting country of the world. While Tabor's sacred summit was full in view, our attention was arrested by the angry voices of the Arab muleteers giving utterance to oaths in which the word Allah was predominant. The violation of a divine command thus forced on our notice and that impious denial of the Son of God with which the name of Allah is associated, contrasted painfully with the remembrance of the glorious scene which Tabor's top once witnessed in the transfiguration of the Messiah.

The severity of the weather had deterred our guide from accompanying us during the afternoon: neither presents nor entreaties could induce him to continue to encounter the storm; and he slipped away, leaving us on a wide waste, the tracks obliterated by water, and all our party ignorant of the road. In this condition we wandered for many hours; and, as darkness increased, we anticipated passing a night on the common. Providentially, however, just as our tired mules began to exhibit inability to proceed, a whistle attracted us to a heap of ruins under which we found some

cows tended by an Arab, who informed us that a town was within two miles and offered to conduct us thither.

The town of Feek, containing three hundred huts, is divided between four sheikhs, each ruling in his division over the little population, consisting principally of members of his own family and forming, with their collateral branches, a clan. The office is hereditary; and a child, however young, is brought up as a sheikh from the day of his father's death. His will is law in the paternal principality; he presides over the external relations of the tribe; decides internal disputes; and, as in the patriarchal days, of which this state of society is a relic, is regarded as the counsellor, father, and ruler of the community. That Abraham, the sheikh of his family and dependents, exercised in this vicinity the office of a governor, no less than that of a father, priest, and general, is manifest from many passages of Scripture; and among others, from that which represents Jehovah as saying of the venerable patriarch, "I know him that he will *command* his children and his household after him, and they shall keep the way of the Lord to do justice and judgment."*

* Genesis xviii. 19.

Each of the four sheikhs of Feek has his peculiar apartment for the reception of strangers. A few half-naked travellers had forestalled us in the occupation of one of these rooms, but we were not the less welcome. The rights of hospitality are so sacred that, if an Arab neglect them, he is subjected to the greatest possible disaster in the refusal of all around to marry his daughter; and no alarm is excited in the mind of a stranger by the absence of a door or by the company of a dozen squalid creatures whose fortune would be made by the contents of the portmanteau open before them; for, if they dared to touch his property or person, the swords of the sheikh and his clan would be steeped in their blood. A certain deduction from the legal taxes is made in favor of the proprietor of each of these public rooms, or *munzils*, as they are called; and so efficiently do they answer the purpose for which they are intended, that a Syrian never thinks it necessary to carry with him on a journey any cash for food or lodging, as he is sure to be supplied as well as, or better than, in his own hut. Our money was sometimes refused, and never asked for; nor can there be a doubt that we should have been received and welcomed in almost every house in the Haouran.

A wood-fire was quickly kindled in the middle of the room, which was soon filled with smoke. The Arabs sitting on their heels narrowly watched our proceedings while we changed our wet clothes and hung them up to be smoke-dried, like ourselves. The dark complexions, long beards, and half-naked bodies of our companions, covered only by a single coarse loose blanket, enveloped as they were and partially concealed in volumes of smoke, formed a picture worthy of the pencil of an artist.

Tidings of our arrival circulated quickly through the town; and during a halt of a day many inquisitive visitors favored us with their company. Among the habits and customs of the Arabs, none more attracts a foreigner's notice than the form of salutation which is so long and tedious that it verges on the ridiculous. After a visitor has taken his seat on a carpet opposite his host, he asks politely after his health; a pause ensues, and the question is repeated; after another pause, it is renewed with an additional enquiry as to his happiness; a third long pause ushers in, with great solemnity, an enquiry after the most important part of the Moslim, his beard! The solicitude of the guest being satisfied as to what

more immediately concerns the person of his host, he proceeds, with due pauses, to manifest by similar questions his interest in his sons, his horses, his cows, his goats ; but no allusion is made to his wife or daughters. The orthodox answer to all these tokens of good-will is not an affirmative, but " By the favor of Allah," " Thanks be to Allah," " Allah is merciful."

The Arabs occupying this ancient territory of the Gadarenes are held in high repute among their neighbours, and are engaged every year in the transport of the caravan from Damascus to Mecca, escorting it to within two days' journey of the holy city, when the charge is consigned to another tribe which introduces it to the tomb of the prophet. The honor, as well as gain, accruing to them from conducting the pilgrims through their respective territories is such that, if disputed, they would defend their claim to the last drop of blood : yet the labor is excessive. They travel, as our sheikh informed us, four days and nights without allowing themselves more than an hour each morning for food, when the camels are not unloaded. After this continuous journey of ninety-six hours, they halt for twenty-four; then resume their progress during another

such stage of extraordinary length. In these long intervals no water is to be found ; hence the necessity for proceeding without loss of time. The only animals employed, according to his statement, are camels, with the exception of eight hundred horses, on which the guard supplied by government are mounted. In answer to our query how the horses bore this unusual fatigue and deprivation of water, the sheikh replied, "By the special favor of Allah."

The power of abstinence in this country is not peculiar to the camel and the horse. Bestowed on the camel by nature and vouchsafed to the horse "by the special favor of Allah," it seems to be acquired by the Arabs as the result of habit. Not only is their facility of fasting great, but the quantity they habitually eat is smaller than is usually considered necessary for the sustenance of life. Of this we saw many instances ; but none that would bear out the statement made by a writer of the last century, who asserts that in some parts of Arabia, where nothing but dates can be procured and these only in small quantities, the inhabitants are satisfied with five a day, and habituate themselves from infancy to so little nourishment that the stomach is never pro-

perly distended ; and the human figure, instead of exhibiting the portly rotundity of a well-fed European, presents to view a concave in the gastric region. The cravings of hunger are additionally repressed by tightly bandaging the waist and thus reducing its size.

The Bedouins use locusts as an article of food ; these they fry on an iron plate, and then preserve in bags of salt. Some cut off the head and tail, which others eat with the rest of the insect. The swarms that almost annually visit the Haouran are immense. All, however, are not equally insatiable. Thus, they are distinguished into two classes ; those which devour every green thing ; and those which confine themselves to leaves, sparing corn and fruit. Pliny mentions that some of the Ethiopians in his day lived "only on locusts, salted and dried in smoke ;" and of the Parthians he observes that they were "very fond of locusts ;" and St. Jerome notices the same taste among the Libyans. There can be little doubt that it was the animal, not the vegetable locust, which constituted the frugal fare of the Baptist ; for, while the former is universally eaten on both sides of the Jordan, the latter is given only to cattle.

The custom, that existed in the days of

Jacob, of selling girls to their future husbands still prevails. When a female attains the age of nine or ten years, her friends, perhaps in consultation with the village sheikh, let it be understood that they are willing to receive proposals for her from any eligible youth. One and another then comes forward with an offer, corresponding to his number of oxen and those of the girl's father, (the standard by which wealth is estimated,) and the highest bidder is accepted.

Our entertaining host exhibited a curious instance of the disinclination of Mussulmans to give an opinion regarding the weather; a disinclination already adverted to as being strongly manifested by Greeks. To a casual enquiry as to what he thought of the day, the sheikh deliberately replied, "The weather is fine, but the knowledge of the weather is with the Lord of the weather;—nor does any one know the knowledge of the weather, but the Lord of the weather." The last clause of this sentence followed the first after a short pause, as though the speaker thought he had not sufficiently intimated his inability to hazard a conjecture. The expressions, "a bad day" and "bad weather," so familiar to our ears, never escape the lips of a Moslim; but, unhappily, a professed ac-

knowledgment of the Deity in most of the minutiae of life consists with a virtual denial of him in everything.

Ten families of Christians reside among the Mohammedans in Feek. One of them visited us during the day we passed there, and, to testify his gratitude for a book, he brought us a present of twenty eggs and a pomegranate. To the observation that we wished we had an Arab Bible to give him, he replied in an emphatic manner, "To *give* me! The Scriptures are not to be received without a return; they must be paid for." The feeling of the poor Arab was probably akin to that which led David to refuse the liberal offer of Araunah's threshing-floor, saying "I will surely buy it of thee at a price."* This instance of a just estimation of the Bible was peculiarly interesting, as it occurred in a country the only scriptural record of which informs us that its inhabitants repelled the Messiah and "besought him that he would depart out of their coasts."†

On the east of Jordan, an elevated table-land stretches in a southerly direction as far as the Dead Sea, here and there broken by ravines extending to the river. Situate on the verge of a precipitous steep where the mountain is cleft

* 2 Sam. xxiv. 24.

† Matt. viii. 34.

by one of these valleys, Feek commands a noble view of the lake of Tiberias, with the town of the same name on its margin and the adjacent hot baths; beyond which Tabor displays its round solitary summit; to the south is a continuation of the same table-land called Bashan; and to the north, are the lofty mountains of Galilee, on whose highest peak the picturesque town and castle of Safet tower above the clouds.

The commanding eminence on which Feek is built points it out as an eligible site for a city; and the Arab town has been conjectured to be the modern representative of the capital of Og the king of Bashan; while some have supposed it to be the ancient Gadara or Gamara; but these two names have been assigned by others to the ruins of Oom Kais,* at a few hours' distance. Feek, Oom Kais, and Djerash, however, are doubtless on the sites of three of the cities included in the district of Decapolis.† The two last-mentioned seem to have belonged to Gad, and the first either to Gad or to the half-tribe of Manasseh.‡ The neighbourhood abounds in hot springs. A few are found within two hours

* The neighbouring ruins of Oom Kais, Hippos, Pella, and Scythopolis deserve to be explored by future travellers.

† Mark v. 20.

‡ Josh. xiii. 24—31.

of Feek, and several more on the banks of the Hieromax at the foot of the mountains; some to the south-east; and others on the opposite shore of the sea of Galilee.

From Feek a steep descent leads down to an isolated hill called Al Hosn, on whose summit are extensive ruins supposed to be those of the ancient Regaba. This descent extends to the eastern shore of the lake of Tiberias. It was here that the legion of devils fled at the mandate of our Lord out of the man who dwelt among the tombs, and entered into a herd of swine, who "ran violently down a steep place into the lake and were choked." St. Luke says * that this miracle took place in the territory "of the Gadarenes (called by St. Matthew † Gergesenes) over against Galilee;" a description which exactly corresponds to the position of Feek, and the character of the country answers the conditions required by the narrative; ‡ for so abruptly do the precipices impend over the water, that a herd of swine might, even in the present day, almost encounter a similar fate.

Proceeding along the eastern bank of the lake to its southern extremity where Jordan

* Luke viii. 26.

† Matt. viii. 28.

‡ Mark v. 13.

débouches from it, we reached the village of Samagh ; and, crossing the sacred stream on the only boat used between the source of the river and the extremity of the Dead Sea, we entered into the Holy Land.

CHAPTER XXVII.

THE HOLY LAND.

GALILEE. FROM TIBERIAS TO NAZARETH.

Palestine.— Its extent and names.— Jordan.— Lake of Tiberias.— Hills of Gaulonitis and Bashan.— Baths of Tiberias.— Ruins of ancient Tiberias.— Sepulchral caves inhabited by maniacs and lepers.— Modern town.— Wall.— Mosque.— Church.— Christians despised.— Conduct of governor.— Leave Tiberias.— Town of Mary Magdalene.— Banks of lake.— Ruins of towns.— Chorazin.— Accident.— Scenery.— Bethsaida.— Repast on “ five loaves and two small fishes.”— Capernaum.— View.— Joseph’s well.— Encampment of Bedouins.— Their conduct.— Safet.— Prospect.— Situation.— The “ city set on a hill.”— Rain.— Roofs of houses.— Anecdote.— Population.— Holy cities of Jews.— Their local attachments.— Cemetery.— Jewish calendar.— A native Protestant.— Khatain.— Mount of Beatitudes.— View.— Condition of women.— Strength of Syria departed.— Plain of Esdraelon.— Its boundaries and soil.— Deboree.— Little Hermon.— Nain.— Sleep in mosque.— Tradition regarding our Lord.— Bedouin tents and horses.— Ascent of Tabor.— Scene of transfiguration.— Altar and

excavations. — View. — Nazarèth. — Cause of bad repute. — Population. — Latin convent. — Monks. — Palm Sunday. — Scramble for palms. — Grotto of Annunciation. — Miraculous pillar. — Removal of virgin's house to Loreto. — Greek site of Annunciation. — Church. — Sacred fountain. — Water-pots. — Leathern bottles. — Illustrations of Scripture in Palestine. — Striking coincidence. — Synagogue where Christ preached. — Hill of precipitation. — Table on which last supper was eaten. — Respect shown to monks. — Workshop of Joseph. — View from hills. — Sephoury. — The talmud. — Roman Catholic love of tradition. — Reflections.

THOUGH long in the vicinity of the goodly heritage of Israel, we now for the first time entered within its precincts. Sidon, Beersheba, the Mediterranean, and Jordan may, strictly speaking, be regarded as the boundaries of the Holy Land. Palestine, or the country of the Philistines, comprehended originally nothing more than Philistia, which extended from Jaffa to El-Arish, including part of the plain of Sharon with the five cities of Gaza, Gath, Ekron, Askelon, and Ashdod. This name, with that of Canaan similarly derived from the ancient inhabitants expelled by the Israelites, was applied by extension to the whole territory they occupied; and thus, the three names may be regarded as almost synonymous. Entering the Holy Land at this point, we found ourselves at

once ushered into the midst of the principal scene of our Lord's miracles, a large proportion of which were performed on the shore of that sea which laved the walls of Tiberias, Chozazin, Bethsaida, and Capernaum.

Jordan rises in a branch of Anti-Lebanon at a spot called Panias, the site of Cæsarea Philippi, nearly opposite Sidon. Increased by the snow melting on the adjacent hills, it reaches a deep valley hemmed in by the mountains of Galilee and Jedoor, where, overflowing its banks and aided by numerous springs, it forms the sea of Galilee, whence it again pursues its course as a river through the plain called Al Ghor; after traversing this, the lowest level of Syria, it is lost in the deep and silent Asphaltites, from whose expanded surface its waters are now disposed of by evaporation: before the dreadful catastrophe which converted the plain of Sodom into a sea, there is reason to believe that Jordan found its way into the Red Sea.

Having skirted the southern shore of the lake, our course lay along its western bank, to the modern town of Tiberias. This beautiful piece of water, called indiscriminately the Sea of Galilee, the Sea of Tiberias, the Sea of Chinnereth, and the Lake of Gennesaret, from the situation it occupies and the cities once near

its banks, is about fifteen miles in length from north to south, and about six in width from east to west. Its water is of a greenish hue and abounds in fish, some species of which are said to be found only here and in the Nile; it is perfectly clear and sweet, though it receives several hot saline streams so impregnated with gases that they change the color of the stones over which they pass.

The depression of the land in the Ghor is such that the opposite hills of Gaulonitis and Bashan, which rise from the plain of the Haouran, assume an appearance of loftiness not real; nor, seen from any point to the east of them, would they bear out, as they do when viewed from the river above which they are elevated between one and two thousand feet, the aptness of the similitude, "a high hill as the hill of Bashan." At the time of our visit the face of nature wore a smiling aspect after rain; and the bright verdure of the opposite country of the Gadarenes and of the "hills of Bashan" seemed to promise abundant pasturage to "fat bulls," such as those for which the district was famous even in the days of the Psalmist.

Nearly two miles distant from Tiberias are the baths above referred to, over which the pasha has lately erected a handsome building

for the accommodation of the public, about sixty yards distant from the margin of the lake; it is the first institution of the kind in Palestine, and therefore peculiarly interesting. Baths are supplied in the European and Turkish fashions; and some soldiers were performing their ablutions when we entered. These springs have enjoyed a high reputation from a very early date, and promise to attain greater celebrity with the advancing civilization of Syria. Josephus mentions them as the hot baths of Ammaus, but we heard no other name applied to them than that of Tiberias. Their natural temperature is 85° of Fahrenheit; they are salt and taste of sulphur; and the stones of the beach over which the refuse water finds its way to the sea are blackened by its action.

For full a mile to the south of Tiberias, now called Tabbereea, the margin of the lake is covered with ruins of the former city, and the waves gently ripple over its fallen columns, while the sides of the hills of Galilee rising above it are filled with sepulchral caves. These are very ancient; for, in the time of our Lord, they seem to have been disused and thrown open, probably because that part had long ceased to be inhabited as it was in the days of the kingdom of Israel; and maniacs

and lepers found a shelter there from the heat of the sun. Thus, it is recorded, that when Christ was in the country of the Gergesenes, that is, in this very neighbourhood, "there met him two possessed with devils, coming out of the tombs."*

The modern town, in the form of a triangle, is fortified with a wall and bastions in excellent condition; this wall encircles a space much larger than that covered by buildings, which have gradually dwindled down to their present number, while green grass has taken the place of streets and houses. The most conspicuous object is a mosque, whence the daily cry of the muezzin insults the majesty of Him who walked upon the troubled billows of the lake, and calmed their rage by the fiat of his word.

In the dirtiest part of this dirty town, where Christians and Jews are banished to a distance from their Mussulman lords, a church, with an arched stone roof in the form of a boat turned upside down, perpetuates the memory of the house occupied by St. Peter; or, as others maintain, of the spot where the disciples conveyed to shore the miraculous draught of fishes. We had not an opportunity of examining it minutely, for our visit was paid

* Matt. viii. 28.

at an hour when no one belonging to the building was at hand; but we learned that it bears marks of a very early date, and that there is reason to believe that it was the first church erected in Tiberias.

The Christians and Jews number each about three hundred families; and the latter have two *studios*, or academies. It is a remarkable fact, that on this spot, so honored by our Lord's conversations and miracles, Christians are more than ordinarily despised; and we wandered long from house to house, seeking in vain a shelter for the night. The governor was in his harem; his servants refused to disturb him; and when he came out, he was rude and disobliging. Fortunately, we carried a *beyoortee*, or order, from the governor-general of Syria; armed with which, my companion threatened him with his master's wrath, if he did not provide us with some sort of accommodation. At length, he condescended to give us a room without door or shutter, indescribably filthy, which we would thankfully have exchanged for a clean English cow-house; and for food he sent us some sour milk and rice, accompanied by only three unleavened cakes, which small number, although sufficient to meet the demands of hunger, was, in connec-

tion with the Syrian practice already referred to, a marked token of incivility. After a night of misery from insects we were thankful to quit our wretched quarters; and departed long before break of day without the interchange of a farewell or a compliment.

Anxious to trace the sea of Galilee from one extremity to the other, we continued our course along its western shore. An hour and a half brought us to the little village of Majdal, which gave its name to Mary Magdalene and was the spot whither our Saviour retired after his miracle of the loaves and fishes; thence, proceeding northwards, we passed the ruins of some ancient cities, partly merged in the sea and partly exhibiting, even at this day, the foundations of buildings. Possibly, relics of Chorazin might be discovered here.

Our march along the coast was an arduous one. Rain had so swollen the mountain torrents that some were crossed with great difficulty; and the force of one of them was such that my companion's mule was carried down it into the lake, and he narrowly escaped with his life, his person and baggage being for some moments under water. Nothing can surpass the beauty and grandeur of the surrounding scenery. The feathered tribe seem to choose

this neighbourhood as a favorite resort. Multitudes of storks were congregated on the banks; the water was covered with wild ducks; and numerous vultures were assiduously engaged with their carrion prey.

At the northern extremity of the lake is another mass of ruins, called Tabghoorah, which mark the site of an ancient town. The only indications of life are a mill and a few huts made of rushes, occupied by two or three fishermen. Its position points it out as an eligible *fishing-place*; and such is the import of the word Bethsaida; which city, if not situate on this spot, could not have been very far off. Here we halted, and requested the tenant of one of the huts to throw in his line and let us taste the produce of the sea. In a few minutes, each of us was presented with a fish broiled on a plate of iron, according to the custom of the country,* and wrapped in a large flat wafer-like cake, a foot in diameter, of which one was spread as a tablecloth and two others served as napkins; thus we made a repast, on the banks of the sea of Tiberias, of what was almost literally "five loaves and two small fishes."†

Close to Tabgoorah are some hot springs

* Luke xxiv. 42.

† John vi. 9.

whose waters resemble those of Tiberias; and a mile beyond, by the side of the lake, a mass of masonry bears the name of Telhoom; the possible successor of Capernaum. Of the city "exalted to heaven" nothing remains but piles of stones, over which later residents have raised their habitations; and these too have crumbled into decay. The only living creature we beheld was a solitary jackal. In Hebrew the word *Caper* denotes a town or village, and *Nahoom* signifies comfort; in which sense it is used by the prophet Isaiah, "Comfort ye, comfort ye my people, saith your God; speak ye comfortably to Jerusalem."* In Arabic *Tel* means a heap; and the original name has undergone a change corresponding to that the place has experienced; for the city has become a heap; and *Caper-nahoom* is now *Tel-nahoom*; or, by contraction, *Telhoom*.

As we sat among the ruins of Capernaum, honored as the Messiah's principal residence during his ministry and therefore called "his own city,"† many interesting objects presented themselves to the eye and to the mind: to the south, Jordan is seen hurrying its rapid stream through a fertile plain, till it reaches the sea of Sodom: on either side the hills of Bashan and

* Is. xl. 1, 2.

† Matt. iv. 13, and ix. 1.

Galilee precipitously impend over the water, while Gennesaret, like a mirror poised between them, reflects their beauties and lays her crystal tribute at their feet. Immediately above, hill rises upon hill in beauteous succession, and the loftiest visible eminence is crowned with a city whose commanding position is probably unrivalled in the world. At no great distance, though concealed by higher land, is the mount from which our Lord delivered his memorable sermon. In the immediate neighbourhood, the dews of Hermon descend upon its favored slopes; Tabor fills the mind with ideas of heavenly glory brought down to earth; and the city of Joseph points to the Saviour of the world as its triumphant reply to the question, "Can there any good thing come out of Nazareth?"

Refreshed by our interesting repast at Bethsaida, we ascended the hills for an hour and a half to see the pit called Jebool Yoosuf, or Joseph's well, into which tradition says that Joseph was cast by his brethren.

Hence, our road lay over high hills commanding a noble view of the lake. At the foot of one of the mountains, crossed in the course of numerous ascents and descents, we came to an encampment of Bedouin Arabs. The weather was unfavorable, and low clouds had settled in

these elevated valleys. No track served to indicate our route, and after we had proceeded for some time, my companion was seized with so violent an attack of ague in consequence of his fall into the water in the morning, that he could scarcely sit upon his mule; added to which, the animals refused to proceed. In this condition we sought assistance from some of the wandering horde, offering them money to supply us with fresh mules and to act as our guides till the mist should disperse and a beaten track appear. But bribes and solicitations were in vain. They refused to move; and those whom a long sojourn in Syria has rendered familiar with the people say they never knew a Bedouin willing to leave his tent to point out the road or render assistance to a traveller. Happily, we soon met a man on horseback coming from Safet, whither we were bound; and we seized the opportunity of securing his aid by the promise of a handsome gratuity. Lured by the bribe and making us pledge ourselves "on the honor of Franks" to give him the sum we offered, he agreed to return with us. The ascent was long and steep; and gradually one and another of the surrounding mountains was left below, as we climbed a pyramidal hill out-topping them all, on the extreme summit of which,

like an eagle's eyry, stands the castellated town of Safet.

Here we spent some days, examining minutely the neighbouring localities. Probably no spot in Galilee commands so magnificent a prospect. The lake of Tiberias in its whole extent, with the town and villages on its banks, the hill of Beatitudes, and Tabor, with the vast range of mountains which constitute Galilee and bound Samaria, are in full view. Such is the height of Safet that, from every point whence it is seen, it cannot fail to form the most remarkable feature in the landscape; and, if the position assigned to our Lord when delivering his unparalleled discourse be correct, Betoolia, the ancient Safet, rose in unrivalled majesty exactly before him; hence there is reason to suppose that, according to his usual custom of drawing his illustrations from the scenes immediately presenting themselves, he availed himself of this object to enforce on his disciples the necessity for Christian circumspection by the striking metaphor, "A city set on a hill cannot be hid."

The elevation of the town renders it peculiarly liable to rain; and one summer that my companion passed here, a spring of water actually burst forth out of the floor of his bed-room

abutting on the side of a hill. During the few days we were detained by his illness, the mountain maintained its character for attracting the clouds, and showers succeeded each other almost without intermission. The mootesellim allotted to us a large room whose ceiling admitted water in only two places, and whose door was actually furnished with one hinge!

All the houses are constructed of mud; and, as the hill on which the town is built is precipitous and the roofs are flat, public convenience has sanctioned the conversion of these into thoroughfares; so that, both on mules and on foot, we repeatedly passed over the tops of dwellings. The right to do this is so generally admitted at Safet that an amusing anecdote has gained currency of a native, who brought an action against a fellow-citizen for breaking through the roof of his house by conducting over it a mule very heavily laden, and was met by a counter-suit for the value of the beast whose leg he had been the means of fracturing by not making his roof of sufficient strength to sustain the weight of the animal.

The population may be estimated at six thousand, of whom fifteen hundred are Jews, about fifty Christians, and the rest Mussulmans. Among the Jews are Germans, Aus-

trians, Spaniards, Poles, Prussians, and English. Safet is one of their holy cities; and though they have had much to alienate them from this, as from every other object of their local affection, yet they still cling to it with fond enthusiasm. Tiberias is another of their holy cities; Hebron is a third; and Jerusalem the fourth. That the hill of Sion and the burial-place of Abraham, Isaac, and Jacob should be peculiarly dear to the Israelite is not a matter of surprise; but we failed to ascertain the reason for the special sanctity attached to Safet and Tiberias.

One of the most interesting traits in the character of the Jews is connected with the invincible pertinacity with which they cling to what they regard as sacred. Their local attachments are maintained, though every change in political circumstances, every temporary interruption of the protection afforded by law, every trifling revolution, and every season of anarchy, are seized with avidity as an occasion for manifesting the irreconcilable hatred with which the rest of the world regard a nation who have imprecated on themselves the curse of God.

Were history with all its instructive lessons silent, the sceptic has only to travel to the

land of promise, in which the name of an Israelite was once a glory and his sword the dread of nations, to see the literal fulfilment of the prophetic denunciation "As the vine-tree among the trees of the forest which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem. And I will set my face against them; they shall go out from one fire and another fire shall devour them; and ye shall know that I am the Lord when I set my face against them."* During the rebellion in 1833, which placed Jerusalem itself for a week in the hands of the insurgents, the Musulman inhabitants of Safet took occasion to gratify their antipathies by attacking the harmless Jews. Entering their quarter, sword in hand, they despoiled them of everything, even of clothes, and many a rich man was left absolutely penniless. Up to this day, no part of the property thus plundered has been regained by the influence of the Frank consuls for the subjects of their respective governments, with the exception of a small sum assigned to the English sufferers through the praiseworthy exertions of Mr. Farren of Damascus.

In a valley, at a distance of about two hours

* Ezekiel xv. 6, 7.

from Safet, is a very extensive burial-ground in which tradition says that the prophet Hosea was interred. It is a desire of laying their bones by the side of his, and of passing their latter days in a holy city, that attracts to Safet from all parts of the world the numerous Hebrews who exhibit the interesting variety above referred to. The cemetery is called Meiron, and contains, as the Jews believe, the dust of many Israelites who died before the Christian era. The sepulchres, enclosing from three to twenty bodies each, are hewn out of the solid rock and covered with immense stones, some of them a foot in thickness. One of these tombs is peculiarly sacred. It is that of rabbi Simon who lived fourteen centuries ago. To this the Hebrews make an annual procession in the month of May, and over it they burn the most precious articles they possess, as a tribute to the memory of the saint; so that, as our conductor, an Austrian Jew, informed us, Cashmere shawls and other valuables are often consumed there.

It is well known that the Jews, rejecting the practice common to Christians of reckoning time from the epoch of the Messiah's birth, retain the primitive mode of calculating from the creation of the world; an event which we sup-

pose to have taken place about 5842 years ago ; but according to their tables the present year 1838 is the year 5597 of the world. The discrepancy of two hundred and forty-five years thus exhibited is accounted for, partly by a difference in the supposed duration of the life of Abraham, partly by a similar difference in the term of the captivity in Egypt, and partly by a third in the interval that elapsed between the destruction of the first temple and the erection of the second.

One of our visitors was a native Protestant who holds a high character and is much persecuted for his principles. This excellent man was delighted to meet two of his own faith, and expressed himself as most anxious to see a missionary established in the town, which he believes would offer a sphere of successful labor.

From the heights of Safet the road descends for two hours ; then crosses several of the other mountains of Upper Galilee ; and at length reaches the village of Khatain at the foot of the mount of Beatitudes, whose irregular outline resembles the back of a camel. Though itself low, it rises from a plain of considerable elevation and commands a beautiful prospect. In front are several ranges of hills

towering one above another, the mountains of Upper and Lower Galilee, and the city of Safet elevated above all, like a sentinel on a post of observation; on the left is Tabor; on the north-west the long high range of Lebanon; and on the right the sea of Tiberias with the hills of Ituræa and Gaulonitis. Here to read the Beatitudes, endeavouring to realize the tones of that voice which "spake as never man spake," is a privilege it were legitimate to desire; and many may imagine that their bodily presence on the spot would cause the mind to be impressed with the purport of those divine words in a manner never yet experienced. But, alas! local associations are insufficient to awaken spiritual feelings: the heart that is cold while studying the Scriptures, when surrounded by Christian ordinances in a Christian land, is not likely to glow with any kindling warmth even on the mount of Beatitudes.

The village of Khatain, like almost every other through which we passed, was drained of men by the late conscription, and the women were laboring hard; for, as though the cup of misery were not full when the heart of a widowed mother, wife, or sister is agonized by the rupture of the sweetest ties of life, the pasha had issued an order that every woman should furnish

a certain quantity of ready-ground grain out of the scanty pittance left for her subsistence. It may be matter of surprise that the iron chain of tyranny, subjected to too great tension, does not break asunder and liberate the slaves;* but the strength of Syria is gone; the solids of the body politic are annihilated, and the remaining morbid elements are incapable of a successful resistance to any external pressure. They yield and yield, and soon will cease to be. The peasantry have already been deprived of their arms; for, to place effective rebellion out of their power, Ibrahim lately required that every town and village throughout the country should furnish a certain number of guns and pistols according to its population; the number demanded amounting to the whole quantity it was supposed to contain: thus, men whose glory is in their weapons, who regard them as a part of their costume, and whose ancestors for many generations have boasted their matchlock, pistols, and yataghan, are now for the first time bereft of their defence and their pride.

Leaving Khatain and the mount of Beatitudes, we pursued our course over hills teeming

* Since this sheet was sent to the press, the people have actually rebelled and are now fighting, but with little hope of success, against their despot.

with wild flowers and luxuriant herbage to the villages of Loobeea and Sejareh; then passing through the first woody country we had seen, we reached the foot of Tabor, and entered the plain of Esdraelon which divides the mountains of Galilee from those of Ephraim, or Samaria.

Esdraelon is known in Scripture as the "valley of Jezreel" from a city of that name; and from a similar cause, as the "plain of Megiddo:" it measures thirty miles in length and eighteen in breadth: on the north it is bounded by the mountains of Galilee; on the south by those of Samaria; on the east by Tabor, the Little Hermon, and the hills of Gilboa; and on the west by Carmel, which leaves between itself and the mountains of Galilee an outlet through which the river Kishon winds its way into the bay of Acre. The valley possesses the elements of great fertility, having a rich alluvial soil about three feet in depth resting on a substratum of gravel and whitish limestone. In the distribution of Canaan to the people of Israel it fell to the lot of the tribe of Issachar, who in its fertile and well-watered soil had abundant cause to "rejoice in their tents."* At its entrance, close to the foot of Tabor, stands the

* Deut. xxxiii. 18.

village of Deboree, probably named from the judgess Deborah, who on this very spot marshalled the tribes of Zebulon and Naphtali against Sisera, the captain of the enemies of Israel.*

Beyond Tabor is a small range of hills, commonly called the Little Hermon, to distinguish it from Jubl ool sheikh or Great Hermon near Lebanon. The Arabs designate it Jubl ool dehee. It stands on the plain of Jezreel, forming, as it were, a sort of outwork of the parallel mountains of Gilboa; and its proximity to Tabor, from which it is scarcely five miles distant, has induced a belief that it is the mountain referred to in the passages of sacred writ which connect the names of Tabor and Hermon. Some of the inhabitants likewise call it Hermon; but no certain inference can be deduced from this fact, as they may have adopted the name from the monks of Nazareth. At its foot are several natural caves once used as burial-places, but now converted into stables for the horses of the Arabs; and on its slope is Nain, where our Lord raised to life the widow's son.

On our arrival at this village we found the whole population, exclusively Arab, sitting in

* Judges iv. 2. 7.

an old mosque converted into a sort of public rendezvous, in one corner of which a number of men were employed in separating cotton from the pod. They received us with hospitality ; and, for the first and only time, we took up our quarters for the night in a temple dedicated to Mohammed. In the midst of these Moslems, we spread out our mattresses and eat our frugal meal, the sheikh supplying us with milk, eggs, and unleavened bread. At nine o'clock a signal was given, when all commenced the evening devotions, uttering their prayers with an irreverent rapidity and accompanying them with the usual prostrations. Among the few words intelligible to us were the following, "Jesus said to God, No one knoweth secrets but thou, O Lord. I worship thee, my Lord and their Lord." They were perfectly acquainted with the fact on account of which the spot they occupy is interesting to Christians ; and a Mohammedan "makam" or sacred building, consecrated to "Husrut Esau," (the prophet Jesus,) commemorates it. The sheikh told us that, a short time since, one of two pillars standing in this "makam," which appears to have been originally a Christian church, was taken away ; no one knew by whom ; and after five

or six days it was restored. He added with much solemnity that the unseen agent could be no other than the prophet Jesus!

Retracing our steps across that portion of the plain of Esdraelon which intervenes between the Little Hermon and Tabor, at an hour when the dew lay thick upon the grass, we arrived again at Déboree. At the foot of the mountain some Bédouin Arabs had pitched their black and comfortless tents, near which several noble horses were tethered, presenting to the eye an apparent combination of the extremes of poverty and luxury. From this point we commenced the ascent of Tabor, which we accomplished in an hour by a track exceedingly precipitous. Its height does not appear to exceed a thousand feet above the plain; but as its form approaches that of a semisphere, the outline is very bluff. It is covered with low brushwood, stunted oaks, and olives; and tenanted principally by wild hogs, which are not often disturbed by the few Arabs who occasionally resort thither to cultivate a small patch of ground on the most elevated spot.

It is generally believed that Tabor is the mountain on which our Lord was transfigured, inasmuch as it is the only one in the neigh-

bourhood that corresponds to the description "an high mountain apart;"* and this it does exactly; for, though surrounded with chains of mountains on all sides, there is no other that stands entirely aloof from its neighbours. Happily, the zeal of fanaticism has not been able to interfere much with the calm and interesting associations this spot is calculated to inspire: an altar, indeed, is raised on the summit, and three excavations are exhibited as the resting-places of Moses and Elijah; (two out of the three tabernacles which Peter merely *proposed* to construct!†) but none of these attract the eye so as to arrest the current of sacred thought; and this grand feature of nature, left as it was in the day of the Transfiguration, unadorned and unaltered, is suffered to exercise its own influence on the mind of the Christian, for whom it has a charm which no commemorative erection, however splendid, could afford, and from which no tales of deceivers can detract.

The view it commands is magnificent. To the north, in successive ranges, are the mountains of Galilee backed by the mighty Lebanon, and Safet, as always, stands out in prominent relief. To the north-east is the mount

* Matt. xvii. 1.

† Matt. xvii. 4.

of Beatitudes, with its peculiar outline and interesting associations, behind which rise Great Hermon and the whole chain of Anti-Lebanon. To the east are the hills of Haouran and the country of the Gadarenes, below which the eye catches a glimpse of the lake of Tiberias; while to the south-east it crosses the valley of Jordan and rests on the high land of Bashan. Due south arise the mountains of Gilboa, and behind them those of Samaria, stretching far to the west. On the south-south-west the villages of Endor and Nain are seen on the Little Hermon. Mount Carmel and the bay of Acre appear on the north-west; and towards them flows, through the fertile plain of Esdraelon, "that great river, the river Kishon," now dwindled into a little stream. Each feature in this prospect is beautiful. The eye and the mind are delighted; and by a combination of objects and associations unusual to fallen man, earthly scenes which more than satisfy the external sense elevate the soul to heavenly contemplations.

A ride of three hours over the mountains conveys the traveller to Nazareth, which stands on a slope surmounted and fronted by the hills of Lower Galilee. Rocks and barrenness appear on all sides. The eye, like Noah's dove,

wanders about finding no cultivation and no tree to rest upon. The dreariness of the spot reminded us forcibly of the prophet's touching description of Him who, though the Lord of all, condescended to take up his abode here. If the moral desolation were, as it doubtless was, in those days equal to the natural, well might Nathanael wonder that the desert should produce a holy fruit! It has often been asked whence Nazareth acquired so bad a reputation. As the frontier town of Galilee on the south, might it not have become infamous as the resort of criminals who fled thither from Judea and Samaria to evade pursuit? If much pressed, they had ready access to Ituræa, Gaulonitis, and Auranitis on the other side of Jordan; and hence Nazareth would naturally be a favorite rendezvous for the worst characters.

Though the surrounding country be desolate, it must be admitted that the town is superior to most of those in Palestine, and that it wears an air of comfort not Syrian. The majority of houses are built of stone; and the population, as nearly as we could ascertain, consists of fifteen hundred Greeks, five hundred Greek Catholics, and four hundred Maronites, with two hundred and fifty Turks,

who have a single mosque. The eastern veil is less strictly worn by the females here than in most parts of Syria; and even Musulman women may occasionally be seen without it.

It was no small comfort, after a journey of nine days, during which we had been exposed to the inclemencies of a rainy season and compelled to lodge in the filthiest and most wretched huts, to find ourselves in clean rooms within the walls of a Latin convent; and to enjoy, for the second time since leaving Smyrna two months before, the comfort of a glazed window and a bed something better than the mattress which constant travelling and strapping on mules had rendered hard and uneven.

All the convents in the Holy Land belong to the order of Franciscan monks. Each is built like a fortress; standing at the gate of which the traveller might fancy himself entering within the precincts of a feudal castle in the days of the old English barons. The protection thus ensured is necessary in the existing state of Palestine; and "with all appliances and means to boot," the monks are not too well defended, while the little security they do enjoy is purchased at a high rate from the Turks.

The monastery at Nazareth contains seven clerical and eight lay brethren. The latter divide among themselves the secular duties of the household ; thus one is sacristan, another tailor, a third coffee-maker, a fourth cook, a fifth steward ; and to each is assigned an office which he is required to fill for the good of the fraternity. They are all Italians or Spaniards, who come to this country for a limited period, generally for three years ; at the expiration of which the greater number are thankful to return home : a small minority remain bound by a vow for life. They live comfortably, but simply. Every necessary is in abundance, though luxuries are scarce : but it is to be remembered that most of the brotherhood belong to the lowest orders of society, and in all probability would never have earned by the sweat of their brow the half of what they now enjoy in repose.

The routine of church duties entirely engrosses the clerical members. Forms are multiplied without number ; and the greater part of the night, as well as of the day, is passed with rosaries, crucifixes, and missals. To a Protestant some of their services appear a solemn mockery : but God judgeth not as man ; and, perhaps, under many a pharisaical form and

monkish cowl, the Searcher of hearts discerns rectitude of purpose and an earnest desire to honor him.

We spent a sabbath here, which happened to be Palm Sunday; accordingly, we witnessed the ceremony of blessing the palms, performed with all the pomp characteristic of the Romish church. When consecrated, the branches were thrown to the people, who eagerly scrambled for them. I was actually pushed down by the violence of the mob on the steps of the altar; and a little child by my side was very nearly killed.

Within the wall of the convent is the "Church of the Annunciation," under which is a chapel, originally a subterranean grotto, where tradition says the virgin was sitting when the angel of the Lord greeted her with "Hail, thou that art highly favored among women," and announced her destiny as mother of the Messiah. Part of a granite column, fastened by its capital to the impending rock, is supposed to be miraculously sustained: the pious pilgrims say "to see is to believe," and hold the tradition, nothing doubting that the angel broke the pillar because he wished to convert into a seat for himself its lower half: yet, so little care has been

taken to make this fraud consistent with itself, that the upper and lower parts of the pillar are of different materials; a fact which renders equally ridiculous another story current, namely, that the Turks cut the column in two under an impression that treasure was contained in it. The truth is, that its capital is artificially attached to the solid rock, and therefore remains in its present position where it was purposely fixed to give color to a miracle. But the most wonderful part of the history of the "Cave of the Annunciation" is that it originally contained a house; and that this house was uplifted by angels, who, after traversing Europe to find a fit spot in which to deposit it, placed it in Loreto, where we saw it in the centre of a magnificent church! The dimensions of the cave and of the house, of course, exactly correspond; and such correspondence is regarded as quite sufficient evidence of the fact that the one was taken out of the other.

The Greeks show another site of the Annunciation. It is marked by a fountain to the north of the town, whither maidens still resort, as in the days of Rebekah and Rachel, to draw water; and where they say the virgin was similarly engaged when she received the heavenly visitor. But this assertion of the

“schismatics” (as the Romanists call them) is gratuitous and contrary to the account given by St. Luke,* in whose gospel the word translated “came in” implies that the angel entered into a house. They, like their rivals, have built a church over the spot, which for a Syrian building may be called handsome, though the exterior resembles a tent, as their funds have been insufficient to enable them to substitute a better roof for the temporary one originally constructed.

The narrow passage leading from the body of the church to the fountain is ornamented on both sides with Dutch tiles and variegated marbles arranged alternately in the form of panels; and the floor is perpetually wet with drops from the “water-pots” filled at the sacred fount. These water-pots are made of common red earth, furnished with two handles, and precisely similar to those in use throughout Asia and the south-eastern parts of Europe: they are always carried by women, and generally on the head. Sometimes the vessel used to hold water is the skin of a sheep, calf, or goat, with the orifices carefully sewed up; while smaller utensils of the same material frequently attract the eye and explain the

* Luke i. 28.

scriptural allusion, unintelligible to an European, regarding "new wine put into old bottles." Indeed, at every turn the Christian student meets with illustrations of the inspired writings. The expressions, parallels, and imagery of the Bible are peculiarly adapted to this Holy Land; and Syria may be regarded as a local commentary on the sacred volume. Here some of its prophetic declarations seem almost to carry with them a double fulfilment: thus, when the Christian reads that Joseph settled in Nazareth, "that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene," he is not a little surprised to find himself designated by the same name of reproach, and to learn that Nasari, or Nazarene, is the Syrian appellation of every disciple of Him who was termed "the Prophet of Nazareth."*

Returning to the convent from the Greek Church of the Annunciation, and musing on the mystery here first distinctly announced to man, we saw in the path a snake which had recently been killed. Its head was smashed and the destroyer was destroyed. The coincidence was striking. What a drama was that in which the parties were Jesus of Nazareth and that

* Matt. ii. 23, and xxi. 11.

old serpent, the devil, whose "head he bruised" and whose power he subdued!

Our friendly monk, the tailor of the fraternity, then conducted us to a house about fifty feet long and half as wide, which he represented as the synagogue where Christ preached the sermon* that exasperated the Jews to lead him out of the city to kill him. The building is formed of large stones and is covered with an arched roof. Within, are two altars, several pictures, and some lamps; and at one end is a compartment measuring twelve by ten feet, separated from the rest by wooden lattice-work, for the use of the women.

The "Hill of precipitation" is a rugged rock terminating one of the ranges of the mountains of Galilee, and presenting a steep bank towards the plain of Esdraelon. Its distance, full two miles from Nazareth, has been thought by some to be irreconcilable with Scripture; while others have conjectured that the town originally extended farther in that direction than at present; a supposition inconsistent with the present reputed site of the virgin's house, and the known size of Nazareth as a small town: but in the words of the evangelist there does not appear to be anything which

* Luke iv. 16.

necessarily implies that the precipice was *close* to the town ; it is said, they “ thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.”*

In a room of solid masonry, eighteen feet square and ornamented with pictures of our Saviour, the holy family, and St. Francesco, a large stone, twelve feet long, seven broad, and three high, is shewn as the table where our Lord eat with his disciples before and after his resurrection. While we were examining it, two females entered, and with great solemnity kissed it. With only less veneration they saluted the hand of our guide, an act which was frequently repeated in the course of our walk by others of the Nazarenes† who regard the friars in charge of the holy relics with a reverence almost amounting to adoration.

A circular room, fifteen feet in diameter, furnished with one door and one window, is declared to be the dwelling and workshop of

* Luke iv. 29.

† The names Nazarene and Nazarite have sometimes been thought to be connected ; but they are very distinct words, and only *appear* similar because two different Arabic letters are represented by the European z. Nazarite is derived from نَذْر (nuzur), a vow or offering ; Nazarene from نَصْرَة (Nazareth), the town.

Joseph, where "the carpenter's son" practised the humble trade of his father. The masonry is very strong and ancient; the interior is adorned with an altar, a lamp, and a picture; and a recess is shewn as the bedroom of Joseph who, if he ever occupied so substantially built a house, was favored beyond most of his trade, even in modern days.

The view from the hills above Nazareth embraces many interesting objects. Besides Tabor and Hermon, the valley of Esdraelon, and Carmel, already referred to, in the east is Cana of Galilee, the scene of our Lord's first recorded miracle; and in the north, in the plain of Zebulon, Sefhoury the site of the ancient Diocæsarea, where the pilgrim is invited to inspect the house of Joachim and Anna, the parents of the Virgin, and that of "Judah the holy," who, according to the Jews, composed, completed, or reduced into form the Mishna, or traditions of their religion, in the second century after Christ. The Gemara, or commentary on the Mishna, is generally believed not to have been compiled till the sixth century. It is held to be of equal authority with the Mishna; and though the Mishna and Gemara form conjointly the talmud, yet, in general, when the talmud is

spoken of, the Gemara is principally intended. When the word of man is thus preferred to that of the Most High, can we wonder at the solemn censure of our Lord addressed to the expounders of the law, "Well did Esaias prophesy of you, saying, In vain they do worship me, teaching for doctrines the commandments of men?"*

In their exaltation of traditions above the written word, the Roman Catholics in the Holy Land follow the example of the Scribes and Pharisees; and, as though the country they dwell in were not sufficiently fraught with interest, every spot must be forced into a false connexion with some event related in Scripture. Thus wearied with unmeaning legends, after seeing all that is to be seen and hearing all that is to be told, the traveller finds it no small comfort to get rid of the kind, officious monks, that he may retire to meditate on the interesting realities of a place where the Lord of heaven was known, though as the son of a carpenter; where his glories and his god-head shone, though concealed from the eye of man; and where the brightness of his Father's image shed a divine, though unacknowledged, radiance over his veil of flesh.

* Matt. xv. 7, 9.

CHAPTER XXVIII.

SAMARIA. FROM NAZARETH TO NABLOOS.

Leave Nazareth.—Plain of Esdraelon, or Jezreel.—Shunem.
 — River Kishon.—Gilboa and Megiddo.—Probable spot
 where the last battle will be fought.—Jezreel.—Sarco-
 phagi.—Battles.—Vineyard of Naboth.—Present desola-
 tion.—Junneen.—Hills of Samaria.—Territories of Asher
 and Manasseh.—Jubbah.—Curiosity of villagers.—Ac-
 commodations.—Ruins of Sebaste, the ancient Samaria.—
 Terraces.—Columns.—Origin of name.—Colonnade.—
 Ruins of church.—Prison of John Baptist.—History of
 Samaria.—Sieges.—Prophecy fulfilled.—Israelites carried
 captive.—Heathen colony.—Christianity introduced into
 Samaria.—Villages.—Conversation with natives.—Na-
 bloos, the ancient Sychar.—Gerizim and Ebal.—Population.
 —Festival.—Amusements and dress of women.—Dinah's
 curiosity.—Reproof of guide.—Lepers.—Anecdote.—
 Greek priest.—Mode of preparing leather.—Bazaars.—
 Springs of Samaria.—Joseph's portion.—Jacob's well.—
 Burial-places of Joseph, Eleazar, and Joshua.—Spot where
 Joseph was sold.—Modern Samaritans.—Their early his-
 tory.—Synagogue and "cohen."—Samaritan copy of the
 Pentateuch.—Its age and character.—Walton's Polyglott.

—Priesthood hereditary.—Differences between Jews and Samaritans.—Alteration of Scripture.—Appearance of Gerizim and Ebal.—Annual sacrifice on Gerizim.—Samaritan secretary.—Antipathies of religious sects.

LEAVING Nazareth at 6 A.M. we crossed over the “Hill of precipitation” at some distance from the spot whence the monks say the Jews proposed to cast our Lord headlong into the abyss. Proceeding by a steep descent, in an hour and a half we reached the plain of Esdraelon. The interesting villages of Nain and Deboree, with the site of Endor, where Saul consulted the woman that had “a familiar spirit,”* again came into view; and soon we passed Soolam, or Shunem, the residence of the Shunemmite,† whose son Elisha raised. Two hours after, we forded a little stream, one of the sources of the river Kishon; a mile beyond which is the parallel of the low hills of Gilboa, the scene of destruction to Saul and his sons.‡ On these, two villages are situate that still retain, with slight corruption, their ancient scriptural appellations; the former is Gilboa, now called Jilboon, which gives its name to the hills; the other is Megiddo,

* 1 Sam. xxviii. 7, 8.

† 2 Kings iv. 8.

‡ 1 Sam. xxxi. 8.

where, possibly, the last battle alluded to in the book of Revelations will be fought;* though, indeed, there is another similarly designated in the western part of the plain, which may be the one referred to.

At noon we reached Zuræen, the ancient Jezreel, a miserable little village, surrounded by some magnificent sarcophagi which lie exposed in the valley. It was in this neighbourhood that the battles of Barak and Sisera,† of Josiah and Pharaoh Nechoh,‡ of the armies of Israel, Egypt, and Assyria, were fought. Here, likewise, was the vineyard of Naboth, “hard by the palace of Ahab, king of Samaria;”§ and here, too, was fulfilled the terrible denunciation against his idolatrous wife, “the dogs shall eat Jezebel by the wall of Jezreel.”|| Now, the vineyard and the palace, cultivation and architecture, are alike unknown. All is dilapidation and barrenness. When we visited Jezreel, it was under water; a few half-naked Arabs were the sole representatives of the courtiers who surrounded the palace of the king, and the pastures of his camels and horses were occupied by storks and lizards.

* Rev. xvi. 14. 16.

† Judges iv. 13. 16.

‡ 2 Kings xxiii. 29.

§ 1 Kings xxi. 1.

|| 1 Kings xxi. 23.

Having crossed the interesting valley of Esdraelon in six hours, we reached Junneen, the ancient Ginæa, and began to ascend the mountains of Samaria, which are less high and rugged than those of Galilee. Up to this point, the road had been for several days nearly impassable, and the whole valley was a quagmire; but here, as we left the territory of Asher and entered that of the half tribe of Manasseh, the track began to improve. In the course of the subsequent journey we saw several black Bedouin tents, and were charmed with the beautifully wooded hills of Samaria, exhibiting scenery so different from that of the mountains of Galilee. Among numerous venerable olive-woods, towns and villages are scattered in every direction; and some of the views rival those of Switzerland.

At Jubbah, four hours and a half from Junneen, we were kindly received in the house of a Christian, whose two little girls immediately advanced, according to the fashion of the country, to kiss our hands; and no less than nine of the villagers, attracted by the intelligence of the strangers' arrival, came uninvited to spend the evening with us and to gratify a curiosity which knows no bounds. Our room was shared with the family, a goat, three cats,

a young wild hog, just captured, and innumerable vermin. *Dibash*, unleavened cakes, and sour milk, were offered with all the hospitality of patriarchal days; and in the morning, our kind, but poor, host refused to accept any remuneration.

At an early hour we remounted our mules; and the sun shone brightly as we entered the portion of Ephraim and rode towards the ruins of the ancient city of Sebaste. The first view of the representative of the famous capital of the kings of Israel is very imposing. It is built on a high semi-spherical mount, standing alone in a valley encompassed by hills, and covered with terraces of which we counted sixteen rising one above another: when each of these was defended with all the valor of the Israelitish host in the days of their glory and the science of war was yet in its infancy, it can readily be conceived that a city so circumstanced must have been almost impregnable.

On the north-east, about half-way between the summit and the base of the hill, eighteen limestone columns are still standing, which seem to have formed part of a parallelogram, whose dimensions were about a hundred and eighty by eighty yards. On the top are two

more parallel lines of pillars ; the one containing six, the other seven, in a comparatively perfect state : they are all without capitals, but appear to belong to the Doric order, and were doubtless erected by Herod, who rebuilt the city and called it, in honor of Augustus, Sebaste.* On the opposite side, on one of the highest terraces, are two rows of limestone columns distant from each other about twenty yards ; the one containing twenty-one, the other fifty-six. These seem to have formed a double colonnade, the present ruins of which are scattered over a space nearly a quarter of a mile in length ; nor is it easy to determine whether it originally extended all round the mountain, which at that distance from the summit may be a mile and a half in circumference, or whether it only adorned the chief street of the city.

To the east of the present village are the remains of a very handsome church erected by Helena. Its material is limestone, and the sculpture is beautiful. The whole of the eastern portion has been spared by time, as has the opposite end, which is converted into a Mohammedan mosque. Tradition records that this edifice was dedicated to John the Baptist,

* Sebastos and Augustus are the corresponding Greek and Latin translations of the word *august*, or revered.

and a large sepulchre underneath is shewn as the prison wherein he was incarcerated and put to death : it was once closed by a stone door, like those existing at Telmessus, with panels, embossments, bolts and hinges, all carved out of one solid mass ; but the cave is now open, and fragments of the door lie by its side.

To the student of Scripture history, the site of ancient Samaria is fraught with interesting associations. Soon after the first city was built by Omri, B.C. 925,* it was besieged by Benhadad, whose army was twice discomfited and given into the hand of Ahab king of Samaria.† On the third occasion, after the death of Ahab, the siege was prosecuted with such rigor by the relentless Benhadad that the distress was never equalled, before or after, except in the days of Titus in the sister capital of Jerusalem ; for “ an ass’s head was sold for fourscore pieces of silver, and the fourth part of a cab of dove’s dung for five pieces of silver.”‡ Then, too, was fulfilled in Israel the prophecy of Moses which was subsequently accomplished in Judah, “ the tender and delicate woman, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye

* 1 Kings xvi. 24.

† 1 Kings xx. 21.

‡ 2 Kings vi. 25.

shall be evil towards her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates;”* for it was in the siege and straitness of this war that one woman proposed to another to give her son that they might eat him one day, offering her own for the morrow's meal; and she “boiled” her “son and did eat him.”† Nor did the miseries of Samaria end here; it was successively besieged, and more or less depopulated, by Shalmaneser, Sennacherib, and Esarhaddon, till the final removal of its remnant of Israelites into Assyria, and the establishment of a heathen colony from whom sprang the Samaritans.

Though the occupation of Samaria by a class of idolaters who hated the Jews was calculated to keep the inhabitants in ignorance of the great truths which the preaching of the Christian dispensation revealed, yet we have evidence that the gospel was preached to them at a very early period; for, not to mention the woman of Sychar who has, not inaptly, been regarded as one of the first teachers of Christianity, we read that, within two years of our Lord's crucifixion, “Philip went down to the city of Samaria and

* Deut. xxviii. 56, 57.

† 2 Kings vi. 28, 29.

preached Christ unto them." Even in that day, it appears that the people, though professing to observe the law, had been addicted to sorcery, following after Simon Magus and regarding him as "the great power of God;" "but when they believed Philip, they were baptized, both men and women."*

The villages in this neighbourhood are numerous. One of them is called Πεντεκώμη (Pentekome), and probably belonged to a district designated the five villages, as Decapolis is known to have been the appellation of another containing ten cities. While we were inspecting the church of Sebaste, the natives examined, with Arab curiosity, everything about our persons. The women so far forgot themselves as to throng round us with uncovered faces, and the men took hold of my watch-chain and other articles, scrutinizing minutely and then showing them to the women. One of the crowd asked if many Franks would come to see these ruins. My companion answered in jest, "So many that, if each were to take a stone, there would be none left." "The more the better," he replied. This is a specimen of the feeling which pervades the mass of Syrians, whose hatred to their government has been converted by the late

* Acts viii. 5. 10. 12.

conscriptioꛑ into open animosity, and now they long for the Franks to take them under their protection. "The country is yours," say they; "why do you not come quickly? we know you are coming, and you are welcome." Can their feelings be wondered at, if it be true, as is stated, that the pasha's conscription has recently taken ten thousand men from the mountains of Samaria alone?

Nabloos is an hour and a half from Sebaste; it is built near the site of the ancient Shechem, Sychem, or Sychar; between the mountains on which the twelve tribes stood to proclaim the blessings and the curses of Jehovah. On the south, immediately above it, rises Gerizim; and exactly opposite, the barren Ebal. Its present appellation is contracted from Neapolis, or the new city, a name which it acquired under Vespasian, by whom it was restored. It contains about ten thousand Mussulmans, five hundred Christians, eighty Samaritans and twenty Jews.

The day of our arrival at Nabloos was the festival of Courban Bairam. The women were all on a plain in front of the city, amusing themselves with swings and other bagatelles; decked out in new dresses made for the occasion, principally of scarlet, red, or pink; and the brightness of the colors rendered the scene very

picturesque and gay. The Arab females, both Moslim and Christian, are fond of what is gaudy; and, like the women of all eastern countries, they love ornaments. On the wrists and ankles they wear circular pieces of glass or metal, similar to the Indian *bangles*; and they disfigure themselves by fastening round the face strings of silver coins close to each other in a circle. It was probably on some such festive occasion as the Courban Bairam and to this very spot, that Dinah, allured by female curiosity, “went to see the daughters of the land” regaling themselves, within a quarter of an hour’s walk of the “parcel of a field where” her father “had spread his tent,”* when “Shechem’s soul clave unto” her; and the bloody tragedy ensued which robbed Simeon and Levi of the birth-right† devolving to them by Reuben’s instability; that birthright with which was connected the unrivalled honor of being the ancestor of the Messiah.

Among the women in the valley not a single man was to be seen. Our old guide thought that we approached too near; though we considered ourselves at a very respectful distance; and, stroking his beard deliberately, he muttered *sotta voce*, “It is a shame.” We took the

* Gen. xxxiii. 18, 19. † Gen. xxxiv, and xlix. 5—7.

hint, and retired. In the course of our ride we saw outside the gates of the city several lepers with their fingers, toes, arms and legs, more or less eaten off. Nabloos, as before mentioned, is one of the three cities assigned to these pitiable objects.

While these notes were being penned a number of Greeks, apparently in great anxiety, entered the damp hovel we occupied, which afforded no accommodation whatever but the shelter of four walls: they stated that they had obtained leave to supply it with a door for the benefit of future Christian travellers, and purposed to avail themselves of the permission that very night; but an order had been received from the *cadi*, insisting that the door should be so low as to compel a man to stoop on crossing the threshold. The *rayahs* have long been obliged to submit to this indignity; but, as Franks under the government of Mohammed Ali are treated with respect, the poor Greeks hoped our intercession might be productive of good, and the object of their visit was to solicit this kind office. Accordingly, we waited on the *cadi*, who was sitting with the governor to whom we had been specially introduced by Shereef pasha; and after many difficulties raised on his part, it

was decided that *for our sakes* the Christians should be permitted to furnish their apartment with a door six feet high.

The state of the Christians here, as throughout Syria, is sadly depressed. The Greek priest waited on us like a servant, bringing the saucepan, boiling the water, and performing every menial office in co-operation with our own attendants. For such services he would have been thankful to accept the smallest remuneration; and a donation induced by regard to his sacred profession was acknowledged with gratitude painfully humble. Where such is the state of the teachers of religion, who ought to occupy a high post in every community, the condition of the laity may be inferred.

The mode of preparing leather in Nabloos is peculiar. The raw hides are stretched on the ground in a public thoroughfare under an arched way which skreens them from the weather; every passer-by necessarily walks over them, and in due time they are seasoned for use, as by tanning. Whether any of the material called tan be laid under them, or what anterior or subsequent process they undergo, we did not ascertain.

The bazaars are well supplied with Bedouin head-dresses and various kinds of cloth manufactured at Bagdad, Aleppo, and Damascus.

The valley in which Nabloos is situate abounds with water, and is said to be enriched by three hundred and sixty-five springs. Such a supply in so hot a country could not fail to make Sychar a favorite city of the Samaritans. It was one or more of these springs that fed the well by whose brink our Lord taught the woman of Samaria to ask for that "living water" of which "whosoever drinketh shall never thirst;"* and it was, doubtless, the abundance of this necessary of life that gave a special value to the land Jacob "took out of the hand of the Amorite with his sword and with his bow," and which he gave, on account of its excellence, as a token of peculiar love, to Joseph, "a portion above his brethren."†

The well, known by the name of Jacob's well, stands at the extremity of the valley of Shechem, just where it opens into a fertile plain, in the direct road to Jerusalem: it is "deep," but now dry, and partially choked with rubbish said to be the débris of a temple erected by Helena; nor is it improbable that it is, as she believed it to be, the well referred to by St. John; for, First, springs supplied by mountain streams generally find their exit in a valley; Secondly, our Lord was travelling

* John iv. 11. 14.

† Gen. xlviii. 22.

from the holy city into Galilee when he halted to refresh himself, and must necessarily have passed this way; and Thirdly, the scene of his conversation with the woman is placed near Sychar;* which, there is little doubt, stood on the hill directly above the reputed well. Thus, independently of the weight due to tradition and to the evidence supplied by the temple built over the ancient well within three centuries of the crucifixion, the site of the modern carries with it strong presumptive evidence in favor of the general opinion. But if the identity of Jacob's well be established, no doubt can remain as to the "parcel of ground;" for it contained that well, of which the patriarch "drank, himself, and his children, and his cattle:"† and the valley is so narrow that the paternal gift doubtless included its entire width.

Not far hence is a spot held sacred by Jews, Samaritans, Christians and Mussulmans. It is the reputed burial-place of Joseph in the ground which Jacob his father bought of the sons of Hamor,‡ and to which the children of Israel carried his bones from their resting place in Egypt. Here too reposes all that was mortal of Eleazar the son of Aaron, and of Joshua

* John iv. 5. 6.

† John iv. 12.

‡ Gen. xxxiii. 19.

“the servant of the Lord;” * and the sides of the mountains are full of sepulchres.

But if such recollections connect Nabloos with all that is solemn, it has an interest of a very different character from the intimate association between the ancient city and the story which first attracted our childish notice and drew our earliest regards towards sacred Scripture. It was in Shechem that Joseph’s “brethren went to feed their father’s flock,” † and to Shechem that the lad was sent by Jacob when his envious brethren “conspired against him to slay him” and finally sold him to a “company of Ishmaelites from Gilead,” the country situate just across the river.

The only Samaritans in the world are now at Nabloos. They are reduced to eighty persons, the little remnant of the descendants of those whom Esarhaddon, king of Assyria, brought together to Samaria from the surrounding nations to supply the place of the children of Israel who had been carried away to Babylon by Shalmaneser.

Some have regarded the Samaritans as a sect of the Jews; but that they were not so considered by our Lord seems evident from the command to his disciples, “Into any city of the

* Josh. xxiv. 29—33.

† Gen. xxxvii. 12.

Samaritans enter ye not, but go rather to the lost sheep of the house of Israel;”* and it is expressly stated in the second book of Kings,† where their history is given in detail, that they were originally idolaters; for, to prevent the land from being utterly desolate, “the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria *instead of* the children of Israel; and they possessed Samaria, and dwelt in the cities thereof.” Moreover, in the account of the opposition offered to Nehemiah in building the wall of Jerusalem, upwards of two hundred years after, the Samaritans are classed with the Arabians and Ammonites and Ashdodites who scoffingly asked, “What do these feeble Jews?” and to whom Nehemiah replied, “Ye have *no portion, nor right, nor memorial* in Jerusalem.”‡ It is worthy of remark that the Jews still designate them Cuthites in token of their origin from that heathen stock.

The Samaritans had not been long in possession of the capital of the kingdom of Israel before “the Lord sent lions among them” on account of their idolatries, intimation of which

* Matt. x. 5. 6.

† 2 Kings xvii. 24—41.

‡ Nehem. iv. 2, and ii. 20.

being conveyed to Esarhaddon, he ordered back from Babylon one of the Hebrew priests who had been carried captive, that he might teach this new colony "how they should fear the Lord." Still, they followed their own gods, only admitting Jehovah into their system of polytheism; and in this state they continued till the time of Sanballat, the Horonite, governor of Samaria, whose daughter was married to Manasseh, the son of Joiada the high-priest of Judah. He, being enraged at Manasseh's expulsion from Jerusalem on account of his marriage with his daughter, resolved to set up a new religion in opposition to that of the Jews, and to erect on mount Gerizim a rival temple. In this he was joined by many Hebrews, friends of Manasseh and similarly yoked to heathen wives; who, going over to Samaria and taking with them a copy of the law, succeeded almost entirely in reclaiming the Samaritans from their idolatries, while they stimulated the hatred already subsisting between them and the orthodox Jews. Of this rival temple Manasseh was made high-priest; and here he offered sacrifices, read the book of the law, and officiated regularly according to the rites prescribed for the priests in God's favored temple on mount Zion.

From that time Samaria became the resort of all Jews who felt the restrictions of their ceremonial law to be irksome, and wished for a relaxation of its rigorous discipline. By their brethren at Jerusalem these were regarded as apostates; and the greater the influx of Hebrews into Samaria and the more complete the adoption by the Samaritans of the Jewish faith, always excepting the one unchangeable tenet of Judaism, that "in Jerusalem is the place where men ought to worship,"* the more violent was the hostility and rancorous hate fomented between the parties. This continued to increase, till, at length, the Jews published against their rivals the bitterest anathema that could be embodied in words; "declaring the fruits and produce of their land to be as swine's flesh, excluding them from being ever received as proselytes to their religion, and debarring them from any portion in the resurrection to eternal life."† How rigidly this extreme separation was maintained is manifest from the question addressed to Christ by the woman of Samaria, "How is it that thou, being a Jew, askest drink of me which am a woman of Samaria?"‡

* John iv. 20.

† Prideaux's Connection; Part i. Book iv., to which the reader is referred for a more minute account of the Samaritans.

‡ John iv. 9.

as also from the words of the Jews themselves, who, when they wished to testify their extreme abhorrence of our Lord, said, "Thou art a Samaritan and hast a devil;" * as if (as has been observed) it were equally infamous to be a Samaritan and to have a devil.

When the number of Samaritans was so far swelled by apostate Jews that those of Hebrew origin preponderated over their brethren of pagan descent, and when the worship of other gods had entirely ceased among them, they endeavoured to forget their original alliance with the heathen, and laid claim to a descent from Jacob, whom therefore they called their "father:" † at the same time, to gratify their spirit of hostility, they maintained that, in the person of Ephraim, their ancestor, they broke off from the common stock of Israel, and therefore ought not to be dishonored by the name of Jews. The first occasion when they boasted a connection with the Hebrews was when Alexander the Great granted certain immunities to that people and released them from the payment of tribute every seventh year. The Samaritans, desirous of sharing the advantages of their rivals, then besought the conqueror to show them similar favor, urging

* John viii. 48.

† John iv. 12.

that they held the book of the law and did not cultivate the land on the seventh year. During the persecutions of Antiochus, on the other hand, they disclaimed all relation with the Jews; and, to please the tyrant, prayed that their temple might be dedicated to Jupiter; after which they professed themselves connected, or not, with the inhabitants of Judea, just as suited their purpose, though the Jews invariably disowned them. If any further evidence of their heathen origin were required, in addition to the testimony of history, which is abundant, it is yielded by the fact that the physiognomy of the existing little remnant of Samaritans bears no resemblance to that which characterizes Israelites of undulterated blood.

It was with no common interest that we entered into the synagogue of these remarkable people, as a prelude to which they required that we should take off our shoes.* Their "cohen," or priest, showed us a copy of the Pentateuch on two rollers, which they maintain to be the oldest manuscript in the world,

* The fact of the Samaritans requiring strangers to take off their shoes marks an interesting distinction between them and the Jews; as it intimates that they look on their place of assembly for worship as a temple; a light in which it is well known the Jews do not regard their synagogues.

saying that it was written by Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron. It bears marks of very great age, and is here and there patched with pieces of parchment. Some of the learned are of opinion that it is only a transcript from Ezra's copy, written again in the old Hebrew, or Phœnician, letter, out of which Ezra transcribed it into that of the Chaldeans, then first adopted and since commonly used by the Jews: others are disposed to regard it as an independent record which has been preserved ever since the days of Jeroboam, first by the ten revolting tribes, and subsequently by the Samaritans.* In either case it affords a remarkable testimony to the accurate preservation of the books of Moses during a period of two thousand three hundred years; for, as the rival sects of Christianity have acted as checks on each other to prevent the corruption of any portion of the Sacred Scriptures since the first schism in the apostolic church, so the quick-sighted jealousy of Jews and Samaritans has proved an infallible safeguard of the text of the Pentateuch since the days of their separation. In the earlier ages of society, when manuscripts were scarce and the knowledge of letters was con-

* See Discours sur L'Histoire Universelle, par Bossuet.

fined to a very few, it would have been easy for an unanimous priesthood to mutilate the inspired volume; but even suspicion itself can have no place in reference to a record of faith kept with equal veneration and care by men whose national and religious antipathies have separated them in every other respect; but who, in their agreement as to *that*, afford incontestible evidence to its genuineness. Like the mountains of Ebal and Gerizim, as to which alone their manuscripts differ, they present a front of irreconcilable opposition; but their very hostility enhances the value of their testimony, and renders them unconscious guardians of the truth of that Mosaic dispensation, a full belief in which neither party admits to be possessed by the other.

The "cohen" suffered me to purchase a small Samaritan fragment, written in the ancient character; a highly interesting memorial of a people now almost past out of existence. He also shewed us a much-esteemed copy of Walton's Polyglott, with the Hebrew, Samaritan, Chaldaic, Syriac, Arabic, Greek, and Latin versions; and the Targum of Onkelos.

Unlike the Jews, the Samaritans still boast an hereditary priesthood. The present, and only "cohen" has one son, nor did we ascertain

how his place would be, or whether it could be, supplied in the event of his dying without issue. There is not, perhaps, an individual in the world who can claim descent from Aaron with such semblance of probability as this man, who traces his genealogy from Manasseh the son of Joiada, the high priest of Jerusalem; and who can advance, as presumptive evidence, his tenure of a priesthood still strictly hereditary.

The points of difference between the Jews and Samaritans are threefold: First, the Samaritans receive no other part of the Old Testament but the five books of Moses; Secondly, like the ancient Sadducees and modern Karaites, they reject all traditions, adhering exclusively to the written word: and Thirdly, they hold that Gerizim, not Jerusalem, is the place which God has chosen "to put his name there."

This last point they support with the argument advanced by the woman of Samaria, "Our fathers worshipped in this mountain;" to substantiate which they quote the examples of Abraham* and Jacob,† who raised altars on that spot; urging that it was in consequence of its consecration by the holy patriarchs that God selected it as the mount of

* Gen. xii. 6, 7.

† Gen. xxxiii. 20.

blessings;* and that there Joshua built the first altar erected in Canaan after the Israelites received the land of promise as that of their possession. Hence in Deuteronomy xxvii. 4, and Joshua viii. 30, wherein the command is recorded, with its fulfilment, that the altar should be built on Mount Ebal, they adopt a different reading, substituting Gerizim for Ebal; and as a sort of presumptive evidence in confirmation of this version, they urge that it was more probable that a God of mercy should delight to receive a sacrifice from a mount of blessings than from a mount of curses. †

The most plausible reasoning ought to have no weight in deciding a question which affects only the fact whether this or that be the word in an original manuscript; but, were the matter to be settled by argument, it might be urged on the other side that the *mount of cursing* was the appropriate place for the *altar of propitiation*.

The Samaritans, who form the little congregation now living at Nabloos, proceed once every year in solemn procession to the top of

* Deut. xi. 29.

† The Samaritans deduce an additional argument from the present nature of the two mountains; the one, Ebal, which faces the south, being parched and barren; while Gerizim, which has a northern aspect, is in their eyes always beautiful and verdant.

Gerizim, where they offer a sacrifice on the spot on which they maintain that Joshua erected an altar, and subsequently Sanballat a temple.

We paid a visit to their chief, a man of noble person and refined manners, who holds the office of secretary to the governor of the town. His figure is tall and slight, and his features are rather of the Grecian character, without any resemblance to the Jewish. He gave us much information, and treated us with all the courtesy of an European gentleman. His peculiarly elegant mode of going through the form by which a well-bred Syrian expresses his readiness to comply with the wish of a guest commanded our admiration. Description can convey a notion of the attitude assumed, but not of the grace which accompanied it. Placing his two hands on his head and slightly bowing, he intimated by two Arabic words, "Upon my head," that he imposed it on his head, or held it thenceforth as a duty dear to him as the preservation of his head, to fulfil our desires.

While the Jew is so hated and despised throughout the world that his name is everywhere "a by-word and a reproach," it is emphatically so among the Samaritans, who, however, appear to entertain no peculiar hostility

to Christians : but this is consistent with the character of religious antipathies in general, which seem to gain strength as the disputed points exciting them diminish in number and importance. Where the shades of difference are scarcely perceptible, hatred between the parties is deadly, while the antipodes of the theological sphere will meet together on a friendly footing. The heathen are pitied and perhaps despised, but seldom violently hated, by those who recognise but one God. The Mohammedan and the Jew, who, adoring a God in unity, regard as an idolater the worshipper of the Holy Trinity, view that idolater with more complacency than they entertain towards each other, whose chief difference consists in the acceptance or rejection of a prophet. But, if we would see theological hatred carried out to its full extent, we must turn towards the sectarian parties which divide the Pagan, Mohammedan, Jewish, and Christian worlds. If their power were equal to their enmity, Asia would be too small to contain the followers of Brahma and of Boodh, or the Sunnee and the Sheeah : the Rabbinst is authorized to make a bridge of a Karaite brother to save a Nazarene from drowning ; and, to revert to the original source of this observation,

the Jew, who differs from the Samaritan principally as to the site of a temple, excludes his opponent from eternal life. We are reluctant to trace further a parallel which is too applicable not to be humiliating; and we would throw a veil over the unchristian rancour which has so often animated Papists and Protestants with their respective rival sects, and diffused itself too subtly into the disputes of those who, wasting their time and talents on metaphysical points, have forgotten "the weightier matters of the law," and especially that holy principle which is superior to faith and shall survive hope.*

* 1 Cor. xiii. 13.

CHAPTER XXIX.

JUDEA. FROM NABLOOS TO JERUSALEM.

Road.—Cultivation.—Levitical law observed.—Enter Judea.—Attel.—Terraces on mountains.—Soil and cultivation.—Causes of former fertility and present barrenness.—Ainberood.—Value of water.—Bethel.—Jacob's altar.—Beer.—Scriptural allusions.—Inhospitability of Arabs.—Ramah.—Tomb of Samuel.—View.—Sepulchres of Judges.—Sepulchres of kings of Judah.—First view of Jerusalem.—Reflections.—Walls of city.—Lepers.—Enter Jerusalem.—Sion.—Acra.—Bezetha.—Moriah.—Modern town.—Population.—Jews.—Protestants.—Missionary labors.

LEAVING Nabloos, we followed the course of the valley between Gerizim and Ebal nearly as far as "Jacob's well" and his "parcel of ground," and then turned to the right, ascending the hill whereon Sychar is said to have stood; after which we entered a very fertile plain, bounded on either side by the mountains of Samaria, and indicating more cultivation than we had yet seen in Syria. Several ploughs were at work; and a large proportion of the land was tilled.

An ox and a horse or ass are never seen working together in Palestine or Egypt, as they are in other countries. In the same field a camel will be attached to one plough, an ox to another, an ass to a third, and a horse to a fourth, each wanting assistance, but none unequally yoked. It is difficult to determine how far this regard to natural congruities may be the mere result of custom, and how far it may be connected with a scrupulous adherence to the law of Moses,* a great portion of which is copied into the Mohammedan Torah, or Pentateuch. Black horses are very scarce; the prevailing color is grey. A good horse may be bought for ten or twelve pounds; but mules are rather dearer because better suited to the mountains.

Passing in the same fertile plain the villages of Khowarah and Leban, we halted to refresh ourselves and cattle at a clear stream which we were told was the last we should see for a considerable distance. Here we met with a rare instance of a peasant possessing information; and, little as was the knowledge displayed, it excited remark; so unusual is it for a Syrian laborer to know anything beyond his own daily requirements and the means of their

* Deut. xxii. 10.

supply. A man of whom we asked the name of the last-mentioned village, answered, "It is called Leban; it is the boundary between the mountains of Jerusalem and Nabloos;" in other words, between Judea and Samaria.

Crossing the little brook, we quitted the kingdom of Israel, and entered into Judea; a land of such high former glory, such high future expectations, and such present degradation! The summit of all our desires, as regarded this tour, seemed now within reach. Actually in Judea, we were scarcely more than a day's journey from Jerusalem, and the heart beat high with expectation.

Ascending and descending among the mountains of Judah, we passed the villages of Koo-fursayah on the left and Sinjun on the right, and reached a mound on which stand some ruins, called Attel, or "The heap." From this point, for a distance of about two hours, the entire slopes of the hills, from the base to the summit, are, or have been, laid out in terraces. The great majority are fallen into decay, but enough remain to shew what once existed; and, here and there, near a village, a dozen in a state of repair and cultivation indicate what might exist again. The rock is of a kind easily converted into soil; which, being

arrested by the terraces, constitutes long narrow gardens, whose produce exposed to the genial warmth of the sun is rapidly matured, and an abundant increase obtained. When the country was filled, as formerly, with an overflowing population, every terrace was doubtless cultivated; and in their hills the countless hosts of Israel found both security from invasion and the means of support; but when the land fell under the curse of the Almighty, the terraces became dilapidated, and the soil, gradually formed on the slopes, was washed down by the first abundant rain; so that the hills, once clothed with vineyards, fig trees, and olives, then ceased to present to the eye anything but their own arid rocks. Hence the contrast between the present and the past condition of Syria; between the "goodly land," formerly enriched with "plenty of corn and wine," and this modern territory of rocks peopled with Arabs, a second *Arabia Petræa*. Though now little is seen but desolation, yet it is evident that the capabilities of the country are great: there is not another of equal extent calculated to supply food to so large a number of inhabitants; and its present sterility is manifestly the special result of the divine will; an appointment in oppo-

sition to natural causes, intended to establish the truth of Jehovah and to fulfil his denunciation against the idolatries of his people;* “Your children and the stranger that shall come from a far land shall say, when they see the plagues of that land, and that the whole land is not sown, nor beareth, nor any grass groweth therein; even all nations shall say, Wherefore hath the LORD done thus unto this land? What meaneth the heat of this great anger? Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt: for they went and served other gods, and worshipped them, gods whom they knew not, and whom he had not given unto them: and the anger of the LORD was kindled against this land, to bring upon it all the curses that are written in this book.”

At the season we saw them, the valleys of Judah had been plentifully watered by rain, and were not even beginning to be parched by a summer's sun. As we contemplated the richness of the herbage, the sleekness of the cows, and the large bowls of milk which the Arabs presented to us, we frequently thought how

* Deut. xxix. 22—27.

truly this might still be called "a land flowing with *milk*;" and believing, as we have every cause to do, that the "*dibash*," supplied as the sole but most abundant accompaniment of bread, is the "honey" of Scripture, we were compelled to acknowledge that it is equally "a land flowing with *honey*." But if "*Judæa capta*" be such in the days of her barrenness and desertion, what must she have been when every particle of earth, acted on by the prolific powers of nature, was stimulated to the utmost by the labors of an overflowing population; and when the genial rays of an ardent sun glowed on her, not as now, through the mist of God's wrath, but through an atmosphere brightened by his smile, and accompanied with a principle of fruitfulness that distinguished the heritage of his favored people as "a field which the Lord had blessed?"

From Attel the mountains of the tribe of Benjamin assume a more sterile appearance. In fact they are wholly uncultivated; the terraces being out of repair, mould is no sooner formed than it is washed down the slopes; and perhaps in no other country is such a mass of rock exhibited without an atom of soil. It is only here and there that a field is seen, even in the valleys, in a state of tillage.

After a ride of three hours in Judea, we reached a village on a hill, called Ainberood, or The cold fountain, from a refreshing spring in its vicinity. The scarcity of water in Palestine renders such fountains highly valuable; hence the frequent mention of them in Scripture, the numerous similes deduced, and the many quarrels to which in the early history of the world they appear to have given rise.

Three quarters of an hour beyond Ainberood is Betheel, the ancient Bethel. The remains of a church of considerable size and beauty attest that this spot was regarded as sacred by the Christians of former days. The town, which once stood here, is no more; and now only heaps of stones point out where Jacob erected his rude altar; where, with a head recumbent on a stony pillow, he received the promise, "In thee and in thy seed shall all the families of the earth be blessed;" and where he beheld in vision the free communication between earth and heaven opened to man through the promised Messiah. We carried away from the ruins a stone—the only thing to be found there, and the aptest possible emblem of the first origin and present state of Bethel.*

* Gen. xxviii. 11. 18. 22.

Pursuing a direction to the westward of south we reached Beer, the spot to which Jotham fled to avoid the anger of his brother Abimelech.* Maundrell supposes this to be the same as Michmash, where Jonathan smote the Philistines;† but, as a village still bearing that name exists on the other side of Jerusalem, which equally answers to the Scriptural mention of Michmash, *it* would seem to be more probably the spot referred to.

At Beer we were inhospitably treated by the Arabs, owing perhaps to the sheikh's absence, and to our having knocked at his door when he was from home; an action which they interpreted into a dishonor to the females of his family.

In the morning, resuming our journey, we made a détour to visit Ramah of Samuel, bearing west by south from Beer. A mosque is shown here, dedicated to the prophet after whom it is called, and over whose sepulchre it is built. The tomb is covered with a coffin, according to Mohammedan custom, and there is little doubt that the holy man was born, died, and was buried ‡ on this mount, which for three thousand years has retained his name.

* Judges ix. 21.

† 1 Sam. xiv. 31.

‡ 1 Sam. i. 19, and xxv. 1.

Independently of this remarkable fact, we know that Ramah of Samuel was styled Ramathaim Zophim,* or "The heights of the lookers-out," because it was the spot on which the scouts of the army of Judah were stationed in time of war to give early intelligence of the movements of an enemy; and since this is the most elevated hill in the neighbourhood of Jerusalem, little doubt can be entertained that it was the identical post of observation. The view it commands is extensive. To the north, close underneath the mountain, is Jib, the ancient Gibeah of Saul: in the north-west, under a chain of low hills bounding the vale of Sharon, is Bether, or Bethoran: and beyond the vale, on the sea coast, stands Jaffa, the ancient Joppa: in the middle of the plain, due west, is the representative of Arimathea: in the south-west is seen Modin, the burial-place of the Maccabees; towards the east is the site of the ancient Anathoth, the birth-place of Jeremiah: and, crowning the landscape with its sacred interest, in the south-east mount Olivet intimates the vicinity of the holy city.

Leaving Ramah, we arrived in an hour and twenty minutes at the "Sepulchres of the Judges." Of these there are six, all much

* 1 Sam. i. 1. 19.

alike. They consist of huge chambers cut in the limestone rock, which admits of easy sculpture, and are furnished with stone doors. On either side of the doors are three large recesses, in which are niches, varying in number from two to four, each calculated to contain a body. Beyond the first chamber is a second similarly supplied with sepulchral niches; beyond the second a third; and thus several follow each other in succession. Most of them have been deprived of their original tenants; the treasures, if any, have been removed; and nothing but dust remains to tell how the mighty are fallen.

Not very far from these are some sepulchres, called, though perhaps erroneously, the "Sepulchres of the kings of Judah." Descending into what appeared a lime-quarry with the walls very regularly hewn, we perceived, on one side, a beautiful frieze surmounting a fine piece of sculpture nearly forty feet square. This is cut out of the solid rock, within which are suites of chambers similar to those above described, but exhibiting richer work and containing some large fragments of marble likewise admirably carved. The original doors of these inner chambers were, like that magnificent one to be seen at Sebaste, together with their panels, bolts and hinges, formed out of a single stone.

Leaving on our left the hill of Skopos,* on which a portion of Titus's army encamped, we caught the first indistinct glimpse of the buildings on mount Olivet; and within ten minutes, Jerusalem burst on our view. For some weeks our minds had been deeply interested: one spot after another, fraught with Scriptural associations, had passed rapidly in review before us; every day that elapsed, imagination became more active; and, as we approached the holy city, expectation was wrought up to its highest pitch; but when, at last, the object of hope was realized, when Jerusalem was actually in sight, instead of an ecstasy of delight, our sensations were those of perfect calmness tinged with melancholy; the fever of anticipation was succeeded by a state of mental collapse; and when the eye rested on the prospect of greatest interest that earth can offer, a certain sense of incomplete satisfaction overshadowed the soul, and our feelings partook more of sorrow than of joy. There are many causes of sadness to the reflecting Christian for the first time entering Jerusalem; it were scarcely possible for him to tread this hallowed soil with a heart joyous and unburdened. Where'er he looks, whichever way he turns, he sees the effects of

* So called from the view it commands of Jerusalem.

divine judgment on the people and on the soil. In the absolute sterility of the surrounding mountains he seems to behold a curse stamped on the face of nature by the fiat of the Most High, in accordance with the imprecation of the Jews on themselves and on their children.* But when he turns from the physical to the moral prospect, the climax of woe is complete. The favored people of Jehovah and the avowed followers of the Messiah groan under the iron hand of an Egyptian despot; an unscriptural worship renders the name of Christian synonymous with idolater; a mosque is erected on the site of the temple once honored by the visible presence of Deity; the "abomination of desolation" stands in the holy place; and "Ichabod" is written upon the walls of Sion.

The city is encompassed by walls apparently in a state of excellent preservation; and from its position on the slope of a hill it wears an imposing aspect. The splendid mosque of Omar, the numerous minarets rising in all quarters, and the domes of the church of the Holy Sepulchre, are the objects which principally arrest the eye.

As we entered, several lepers were sitting, asking alms, outside the Bethlehem gate, and

* Matt. xxvii. 25.

not far from them a number of females, covered with their long white veils, were reposing under the shade of a tree. We rode in on our mules, without asking permission or receiving insult, and proceeded to the house of Mr. Whiting. The room allotted to us was "an upper chamber," perched on the top of a high platform, which seemed like the roof of another house: it commanded a beautiful view of the city; while a stone, dropped from one of the fourteen unglazed windows with which it was furnished, would have fallen into a piece of water surrounded with houses and called the pool of Bathsheba, because supposed to be that in which she bathed.

Two valleys intersecting each other at right angles divide the city into four parts, which, as being more or less elevated, are called hills, though the valleys have been so filled up in the course of ages that it requires some skill and a little effort of the imagination to discern them. On the four hills, occupying respectively the south-west, north-west, north-east, and south-east corners of the city, history, sacred and profane, has stamped the imperishable names of Sion, Acra, Bezetha and Moriah;—not that it is ascertained beyond a doubt that these names are now all accurately affixed; but if something

may be said against their application, much may be urged in its favor. Of Moriah there seems to be the least, of Sion the most, doubt. Some suppose the latter to have been on the other side of the valley of Hinnom, which bounds the hill now called Sion on the south. If the modern appellation be correct, part of the hill of Sion is at present included within the walls, and part is without. On the included portion are the Jews' quarter and the palace of David; on mount Acra, the Christians' quarter and the church of the Holy Sepulchre: on Moriah, where Abraham testified his faith* and Solomon erected his temple, the mosque of Omar rears its stately form; not far from which, and close to Bezetha, is the site of the famous tower of Antonia.

The streets of Jerusalem are narrow, like those of all Syrian towns. The houses are shabby, and the shops but poorly supplied. The nature of the principal articles exposed for sale indicates that the city is supported chiefly by pilgrims, who joyfully spend here the little all they have accumulated in a life of toil. The manufactures consist of rosaries, made either of beads or olive stones from Gethsemane, of bitumen from the Dead Sea, of date stones, or of

* Gen. xxii. 2.

pearls; besides these are crucifixes, amulets, and mother-of-pearl shells, prettily, but not skilfully, carved and painted at Bethlehem. Many of these represent the Virgin and child; and possibly resemble the "shrines for Diana" made at Ephesus by Demetrius the silversmith and his brethren.*

The number of Jews in the city is variously stated, and in no part of Syria can any very accurate estimate of population be formed. Some suppose the Hebrews to amount to five or six thousand, of whom a large majority are females. Among them are individuals of all nations; for the attractions Jerusalem offers to a Jew operate equally on the mind of Israelites born in England and Kamschatka, Spain and Persia, Germany and Egypt. To a certain extent, European manners are introduced among them; their women are not all retained in oriental seclusion; and the comforts of civilized life have been imported by the affluent, though they are careful not to seem to possess money, lest they should be deprived of it: hence, the exterior of the house or person of a Hebrew in Jerusalem will never exhibit any appearance but that of poverty. One, whom we saw embrace a European gentleman with all the familiarity of

* Acts xix. 24.

perfect equality, and who held a note of hand for 5,000*l.* lent to a Frank lady, was dressed in no way better than a humble tenant of a shop in Monmouth Street. The population, exclusive of Jews, may amount to ten or twelve thousand; of whom seven or nine thousand may be Moslims. If the Greeks be reckoned at two thousand, the Roman Catholics at one thousand, and the Armenians, Copts, Abyssinians and other sects at five hundred, the estimate may approximate to the truth. But this statement is confined to residents: the influx of Christian and Hebrew pilgrims, with their servants, muleteers, and others, gives to the population, at different seasons of the year, accessions varying from two to eight thousand.

Besides Mr. Whiting, an American missionary, his lady, and Mr. Nicolayson, (whose duties prevented him from granting me any further the benefit of his companionship in my travels,) the only Protestant residing in the city is an Englishman lately arrived, who lives in daily expectation of the Messiah's second advent.

The attempt to introduce missionary labors among the Christians of Jerusalem is so recent that a correct opinion cannot be formed as to its probable issue. Mr. Nicolayson has been for ten years employed among the Jews;

but his exertions have not been crowned with any very brilliant success, though the result has tended to strengthen his assurance of an ultimate realization of his hopes. It has lately been proposed to build a church on mount Sion for the celebration of Protestant worship; if this be effected, both Jews and Moslims will see that Christianity is not the idolatry it appears to them, as exhibited in the services of Greeks and Romanists.

CHAPTER XXX.

JERUSALEM AND ITS ENVIRONS.

Objects of interest in and around Jerusalem. — Boundaries of city. — Pools of Gihon. — Sepulchres. — Tophet, or valley of Hinnom. — Sepulchre of David. — Protestant burial-ground. — Armenian chapel. — Relics. — Aceldama. — Valley of Jehoshaphat. — Kedron. — Various legends. — “Hill of offence.” — Fountain and pool of Siloa. — Illustration of Scripture. — Tombs of Zacharias, James, Absalom, and Jehoshaphat. — Jewish cemetery. — Golden gate. — Gethsemane. — Traditions. — Olivet. — Olive-trees. — Splendid excavation. — Stone of martyrdom. — Gate of Stephen. — Pool of Bethesda. — Via Dolorosa. — Traditional localities. — Mosque of Omar. — Stones of Solomon’s temple. — House of Pontius Pilate. — Site of Holy Sepulchre and Calvary discussed. — Desecration. — Moslems. — Church of Holy Sepulchre. — Slab of anointing. — Mount Calvary. — Holes for crosses. — Fissure in rock. — Head of Adam. — Name Calvary. — Various “holy places.” — The Holy Sepulchre. — Lamps. — Service. — Quarrels of Greeks and Latins. — Conduct of Turks. — Degradation of Christianity. — Roman Catholic service on Good Friday. — Five sermons. — Mock crucifixion and resurrection. — Greek service at Easter. — “Holy Fire.” — Disgraceful scenes. — Reflections.

THE objects of note in Jerusalem divide themselves into two classes; First, those whose interest depends on the degree of faith the pilgrim can render to the tales of the monks; such as buildings and localities unstamped by nature with any durable character: Secondly, those whose interest rests on the comparative unchangeableness of the grand features of nature, such as mountains, valleys, and rivers; which, defying the influence of superstition and time, must remain, to a certain extent, as they were in the days from which they derive their original associations.

Before paying a visit to any of the former class within the city, in reference to which so many foolish legends are repeated that the traveller is scarcely permitted to see with his own eyes, we were anxious to inspect the country immediately around, in order to indulge those feelings and reflections that connect it with all that is sacred and dear to the mind of the Christian.

Desirous of judging, as far as possible, for ourselves, we went out by the Bethlehem gate under the kind and judicious conduct of one of the Protestant missionaries, and examined each side of Jerusalem, except its northern, by which we had first entered. In that direction

its dimensions might once have been greater than at present, and there is every reason to suppose that it extended to the sepulchres said to be those of the kings of Judah : on the other three sides the modern city is defined by valleys which constitute its natural boundaries ; that on the west, indeed, is shallow, and there is no palpable absurdity in supposing that it might have been included, with a portion of the opposite hill, in the ancient Jerusalem ; but there can be little doubt that the two deep valleys which now appear on the south and east, namely, that of the son of Hinnom and that of Jehoshaphat, must always have restricted the city in those quarters within its present limits.

Not far from the Bethlehem gate, on the west of the town, is the pool of Gihon, near which, in a village of the same name, Solomon was anointed king by Zadok and Nathan.* This pool is one of the numerous reservoirs prepared by the early sovereigns of Judah for supplying the city with water, which was conveyed to it by an aqueduct that can still be traced. Hence we commenced the tour of the three valleys encompassing Jerusalem on as many sides ; and, proceeding first through that on the west, we

* 1 Kings i. 34.

passed a reservoir sometimes called the pool of Bathsheba, though it did not exist in her days; for its position proves that it is the one made by Hezekiah, who “stopped the upper-water course of Gihon, and brought it straight down to the west side of the city of David:”* it appears, therefore, to be evidently the lower pool of Gihon, which Nehemiah the son of Azbuk repaired, and his namesake designates “the pool that was made.”† The superfluous water from the upper reservoir is here arrested by a wall built across the narrow valley that bounds the city on the west; but the lower has no springs of its own; so that it is only after heavy rains that water is found in it.

Beyond this, extending to the end of the valley and into that of Hinnom, to the south of the city, are numerous sepulchres hollowed out of the rock. Those who have examined them minutely represent them as resembling the tombs at Telmessus described in a former chapter; and, as they are on the side of the valley farthest from mount Sion, and were evidently outside the ancient Jerusalem, many believe that the sepulchre of our Lord should be sought for on this spot, rather than within the walls of the church on mount Acra.

* 2 Chron. xxxii. 30.

† Nehemiah iii. 16.

Turning the south-eastern angle, we entered Tophet, or the Valley of the son of Hinnom.* Just above us, to the left, on the part of Sion that is outside the city, appeared a mosque, which was originally a Christian church, said to be built over the room where our Lord celebrated the last supper. In the mosque is shewn the sepulchre of David, who, instead of being deposited without the walls according to the custom prevalent among the Jews, "was buried in the city of David, the same is Sion."† Close to this, the Protestants have lately bought a field for a burial-ground, the Greeks having refused to allow them any longer the use of their cemetery; for even the bones of heretics must be excluded from the company of the orthodox. The pasha has not yet suffered the Protestants to take possession of this purchase; and some doubt exists whether the prejudices of Turks or Armenians may not even now cast an impediment in the way; the former objecting to the vicinity of infidel carcasses to the mosque of David;

* Jerem. xix. 6. Some have supposed that the valley of Hinnom was the same with the valley of Jehoshaphat, or one part of it. The author has adopted the name generally applied to the valley on the south of the city, without entering into a discussion involving great difficulties.

† 1 Kings ii. 10, and 2 Sam. v. 7.

the latter to their proximity to an Armenian chapel, built, as is affirmed, on the site of the palace of Caiaphas.

In this chapel the pious pilgrim is allowed to kiss the stone that was rolled by the angel from the door of the sepulchre.* It is a piece of limestone rudely cut, only part of which is visible ; and the Armenians boast that they contrived to convey it out of the church of the Holy Sepulchre, where the Greeks and Latins have substituted another of marble ; which, though palpably different from all the natural rock in the neighbourhood, yet answers their purpose equally well. Here, too, are exhibited the prison wherein our Lord was confined previously to being carried before Pilate ; and in the court-yard, under a tree, the spot where he was denied by Peter.

About half-way down the valley of Hinnom the eye is attracted by a building to the right, on the top of the hill opposite the city wall. It was once a charnel-house, belonging to the Armenians ; and like that of Naples, but on a much smaller scale. Underneath is a large cave ; and in the floor of the house are holes through which the dead bodies used to be thrown into the subjacent catacomb ; but it

* Matt. xxviii. 2.

has been long disused. Numerous sepulchres in the side of the rock indicate that this was a very ancient cemetery; and it is supposed to be the "Potter's field," bought to bury strangers in with the price paid to the betrayer of our Lord, and thence called "Aceldama," or "The field of blood."*

The valley of Jehoshaphat, running from north to south, forms the eastern boundary of Jerusalem, separating it from the mount of Olives and, at the point of junction with the valley of Hinnom, taking a south-easterly direction towards the Dead Sea. The brook Kedron flows through it: this is, even in rainy weather, an insignificant rivulet; but at other times it is quite dry; and nothing is to be seen except its narrow bed marking the line of the valley of death.

At the south-east corner of the city the pilgrim is assailed by legends. The Moslim assures him that near this spot, on a stone projecting from the wall surrounding the mosque of Omar, Mohammed will sit to judge the world assembled at the last day in the valley beneath: the Jew points out the well of Nehemiah, so called, says Maundrell, because "reputed to be the same place from which that

* Matt. xxvii. 7, 8, and Acts i. 19.

restorer of Israel recovered the fire of the altar after the Babylonish captivity ;”* and hard by, the pious Catholic defines the spot where Isaiah was sawn asunder ; while nearly opposite, is a low hill called the “ Hill of evil counsel,” or the “ Hill of offence,” because, according to one tradition, the Jews here plotted against the life of our Lord ; or because, according to another, Solomon here erected altars to Chemosh and Molech to gratify his idolatrous wives. †

Proceeding northwards, under the eastern wall of the city, we visited the fountain of Siloa, opposite to which, on the other side of Kedron, is a miserable village composed of huts and grottoes, tenanted by Arabs. The fountain is at the foot of mount Moriah. A descent of some steps leads to it ; and the water collected in the hollow of a rock is deep and clear. Here several women were washing their clothes. As the females of Jerusalem are wont to resort hither for that purpose, the monks have discovered that the virgin did the same ; hence they call the fountain by her name. Not far from this spot, the valley of Jehoshaphat sends out a small branch in a westerly direction, which runs immediately under the southern steep of Moriah. In this little valley, three

* 2 Maccab. i. 19.

† 1 Kings xi. 7.

minutes' walk from the spring, is the muddy pool of Siloa, said to have received in former days a drain from the temple immediately above it. The water was used for all the purposes of the sacred edifice, except for drinking; and it was customary among the Jews, on the last day of the feast, to draw it in golden vessels and to carry it up to the temple. An allusion is made to this custom by the prophet Isaiah, when he says, "Therefore with joy shall ye draw water out of the wells of salvation;"* and, perhaps, it was with similar reference that our Lord "In the last day, that great day of the feast, (probably while the people were engaged in this very act,) stood and cried, saying, If any man thirst, let him come unto me and drink."† The foulness of the water with which they slaked their spiritual thirst was aptly symbolized by that of the polluted and stagnant pool of Siloa, and formed a striking contrast to the pure and living stream with which the Saviour offered to supply them.

On the other side of the brook Kedron are the tombs of the patriarchs, two of which, unlike the majority of sepulchres in Judea, are structures above ground. The first of these,

* Isaiah xii. 3.

† John vii. 37.

called by the name of Zacharias, is a cube of about twenty feet, surmounted with a pyramidal top. Each side is ornamented with four semicircular pilasters; all, like the mass which they adorn, cut out of the solid rock, and still forming one stone. The whole is a mixture of the Grecian and Egyptian styles, exhibiting, as has aptly been observed, "a link between the Pyramids and the Parthenon." The exterior is now covered with the names of Jews; perhaps of those who are buried in the immediate vicinity.

Between this and the tomb of Absalom, a large door is cut in the rock, flanked by two pillars of the simplest order, with two pilasters at the corners. This is known as the sepulchre of the apostle James.

The tomb of Absalom is sixteen feet square. Two pillars and four pilasters, with Doric capitals, appear to support an architrave on each side, which, however, is part of the same rock with themselves; over these is a heavy dome, surmounted by a top like a Chinese pagoda. From the base to the architrave the whole mass is cut out of the solid limestone, which, as in the case of the tomb of Zacharias, has been cleared away all round, so as to leave it standing in isolated grandeur. It is difficult to form

anything like a consistent opinion as to the age to which these sepulchres should be referred; but tradition attributes that bearing the name of Absalom to David's unruly son, and supposes it to be the "pillar" which "Absalom in his lifetime reared up for himself in the king's dale, to keep" his "name in remembrance, and called after his own name."* It is remarkable that neither in this, nor in the tomb of Zacharias, is there any apparent entrance; so that both were either cenotaphs, as is not unlikely, or they were purposely closed in such a manner as to conceal the original aperture, in order that the sacred dust might remain undisturbed. Probably our Lord had in view these noble monuments to the memory of the dead when he reproached the Scribes and Pharisees with "building the tombs of the prophets, and garnishing the sepulchres of the righteous," while by their sinful conduct they were drawing down upon themselves the guilt of "all the righteous blood shed upon the earth from the blood of righteous Abel unto the blood of *Zacharias*."†

Behind the tomb of Absalom is the entrance to a fourth, called the sepulchre of Jehoshaphat, from which the valley derives its name. It is

* 2 Sam. xviii. 18.

† Matt. xxiii. 29. 35.

the last of these extraordinary monuments; all of which so remarkably answer to the words of the writer of the book of Job when he speaks of "kings and counsellors of the earth, which built desolate places for themselves."*

Between the tombs of the patriarchs and the brook Kedron is the favorite burial-ground of the Jews, who, still clinging to the land of their fathers, flock to Jerusalem from all parts of the world to lay their bones here, fulfilling by anticipation, as they strangely suppose, the command of Jehovah to the heathen; a command which they conceive refers to the last judgment and includes the whole human race; "Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about."† The opinion entertained by Moslims that this shall be the scene of final judgment is evidently borrowed from the Jews.

Opposite this necropolis, in the wall that encloses the mosque of Omar, is the "Golden gate" of the city, now built up because the Turks have a tradition that, if the Christians ever take Jerusalem, they will enter by that gate; and conversely, that if they ever enter by that gate, they will take the city. A similar tra-

* Job iii. 14.

† Joel iii. 12.

dition is current, as already stated, regarding a gate at Damascus.

Beyond the tombs of the patriarchs, on the right hand side, at the foot of Olivet is the garden of Gethsemane. It contains eight olive-trees of great age; though not referrible (as the monks say they are,) to the time of our Lord, since history assures us that Titus cut down every tree in the neighbourhood of Jerusalem. The plot of ground, now called Gethsemane, is about fifty yards long and forty-five broad. Whether the *limits* be, or be not, defined with perfect accuracy is a matter of minor importance; but there can be no doubt, from the relative position of the spot and the uninterrupted transmission of its name, that it was in this immediate vicinity, just beyond the brook Kedron* and at the foot of Olivet, that our Lord underwent that portion of his sufferings called by way of eminence his "agony." The monks connect some incident with every quarter of the little enclosure. Under one of the trees Jesus saw the disciples sleeping; close to another he knelt in prayer; and, on a rock outside the present rude stone wall, he was betrayed with a kiss.

From the garden of Gethsemane we ascend-

* John xviii. 1, 2.

ed the mount of Olives, and enjoyed a bird's-eye view of the city, whose prominent features, as seen thence, are the mosque of Omar in the foreground, and the church of the Holy Sepulchre on the more distant hill of Acre. This mount is perhaps the most interesting locality in the world. The extent, position, and form of Jerusalem is so much altered that it were difficult to prove any given spot of note now within its walls, except Moriah, to have been so in the days of our Lord: almost everything else is changed; but we may feel assured that Olivet is still in its main features the same as when our Saviour was wont to resort thither; when he uttered his solemn prediction regarding the destruction of Jerusalem and its hallowed fane; when, "beholding the city, he wept over it;" and when he ascended thence to resume his glory.* It is a remarkable fact that, amidst all the vicissitudes to which the

* The statement of St. Luke (xxiv. 50, 51.) that Jesus led his disciples "out as far as Bethany, and while he blessed them he was parted from them," has been supposed to prove that he did not ascend from the mount of Olives; but it should be remembered that Bethany is itself at the foot of Olivet; almost, if not quite, on its slope; and the same inspired writer, after speaking of the ascension, says (Acts i. 12.) "*Then returned they unto Jerusalem from the mount called Olivet.*"

country has been subjected, not only has the mount of Olives retained the name by which it was known in the days of David,* but, likewise, that beautiful evergreen whence it derives its name and its perennial foliage.

At the foot of Olivet, a little to the north-west of Gethsemane, is a very large excavation formed into a handsome chapel belonging to the Greeks, the descent to which is by a long flight of steps cut out of the limestone rock. Here are shewn the tombs of the virgin, her parents Joachim and Anna, and her husband Joseph. Though this be entitled to no consideration on the ground urged by the Romanists, it commands attention as being one of the most magnificent excavations in the world. Dr. Clarke, who was not backward in hazarding conjectures, says he could assign no probable date to it, adding, "It ranks among those colossal works which were accomplished by the inhabitants of Asia Minor, of Phœnicia, and of Palestine, in the first ages; works which differ from those of Greece, in displaying less of beauty but more of arduous enterprise, works which remind us of the people rather than the artist, which we refer to as monuments of history rather than of taste."

† 2 Sam. xv. 30.

Leaving the sacred mount, we crossed the brook Kedron on its only bridge, and passing over the stone whereon Stephen is said to have been martyred, re-entered the city by the gate that bears his name. It is to the north of the mosque of Omar; adjoining which, a dry pool, of considerable size, is pointed out as the "pool of Bethesda;"* it differs, however, from the scriptural description in having only two porches. Hence we were conducted to a long street called the Via Dolorosa, in which the pilgrim is shewn the arch of "Ecce homo," where Pilate presented our Lord to the people; the successive stages where the "Man of sorrows" fell thrice under his cross; the spot where Simon was compelled to bear it; that where the virgin rested as she followed her Son; and the place where Veronica wiped the drops from his brow, and received back her handkerchief miraculously impressed with his likeness.

As Christians are not permitted to enter into the mosque of Omar or within the sacred area in which it stands, they are debarred from minutely inspecting the site of the temple of Solomon, the most splendid and most honored edifice the world ever saw; still,

* John v. 2.

they can take a general survey of it from the roof of the governor's house, which abuts on the wall of the enclosure and commands a near view of the mosque. This is a noble octagonal structure, surmounted by a dome and standing on mount Moriah in the centre of a parallelogram about five hundred yards in length and three hundred in breadth. Some very large stones are said to be inserted in the lower part of the walls: their nature and size, which resemble those of the enormous masses of Baalbec and Palmyra, have led to the conjecture that they constituted part of the temple of Solomon; for though, in the fulfilment of prophecy, not one stone of that edifice was left upon another, and though its foundations were actually submitted to the plough, yet it is unlikely that blocks of such dimensions should have been destroyed or removed; still less that, when such were near at hand, the builders of another fabric should have failed to make use of them.

Descending from the roof of the governor's house, raised on the reputed site of that of Pontius Pilate, we were prevented from indulging in reflections on the unrivalled glories of the first temple by some monkish attempts to identify the spots where our Lord was

buffeted and clothed in purple, and where the stairs were placed on which he ascended to the judgment hall of the Roman governor.

When the traveller has visited the mounts of Olivet and Moriah, the garden of Gethsemane, the valleys of Hinnom and Jehoshaphat, and the brook Kedron, he has seen nearly all the principal sacred places which convey to the mind those pleasurable sensations that moral certainty alone can excite. He cannot now "walk about Sion, and go round about her, tell the towers thereof, mark well her bulwarks, and consider her palaces," with any confidence that he can identify a single object or a single spot that rendered the Holy City dear to the ancient Jew; nor can he regard her as any longer singularly "beautiful for situation," much less as "the joy of the whole earth." Yet, notwithstanding this uncertainty and this change, there is one other locality in which (even though its claim has been disputed,) he cannot fail to feel an overwhelming interest, on account of its connection with the grandest event in the history of the world.

Much has been said and written on the subject of the Holy Sepulchre. If there be a difficulty in believing the identity of the reputed

and the real site, some thinking minds find it equally difficult to disbelieve. On the one hand it is urged that, since the crucifixion, the site of the city itself is altered and the clue is lost; but that, at any rate, the real sepulchre was outside the walls, which the pretended one never could have been; and that it was an excavation in a rock, not a tomb above ground. To these objections it is answered, First, that the testimony of Eusebius, Lactantius, Sozomen, Jerome, Nicephorus, Cyril, Theodoret, and other early writers coincides with the tradition: Secondly, that Adrian, who reigned in the beginning of the second century, erected a statue of Jupiter on the site of the Holy Sepulchre, and another of Venus on Calvary, in order to defile those places held sacred by Christians; that the statues existed till the days of Constantine, whose mother Helena substituted for that of Jupiter a church which, though subsequently destroyed, was rebuilt within forty years, and was never doubted to have stood on the foundations of the present structure: Thirdly, that it is easy to account for what was once "a cave in a rock" now appearing on the surface; for, as related by Gibbon, Hakim, the third of the Fatimite caliphs, who styled himself "the visible image of the

Most High," regarding Christ as a rival, took great pains to destroy the original sepulchre, obliterating the "cave in the rock" that properly constituted it; and this could only have been done by cutting away the surrounding mass. The advocates of the authenticity of the tradition further urge that the trace, if lost, must have been lost during the sixty years that intervened between the destruction of the city by Titus and the erection of Adrian's statue; which is highly improbable, since the sepulchre was preeminently venerated and much resorted to;—a fact established by the desire of the emperor to desecrate it. When, therefore, the circumstances of the early Christians are considered;—the frequent cavils of the Jews to disprove the Messiah's resurrection, and the pertinacity with which his disciples maintained it; their hopes of future happiness based thereon, their boldness even to death, and their zeal rising superior to all worldly considerations;—it seems scarcely possible that, within the period of a single generation, the scene of that great event should be forgotten; that men who endangered life to attest the resurrection of their Lord, honoring above every other the spot where it occurred, and having that spot within their reach, should have suf-

ferred its identity to become a matter of doubt. Nor does it destroy the force of this presumptive evidence to object that, consistently with the topographical description of ancient Jerusalem by Josephus, the reputed sepulchre could not have been, as Christ's was known to be, *without* the walls: for so many unsuccessful efforts have been made to reconcile that description with existing appearances, that they must now be regarded as irreconcilable. The conclusion seems inevitable, that Josephus is not perfectly correct, or that he has not been clearly apprehended, or else that the surface of the ground has undergone such changes in the course of nearly two thousand years, that what were small valleys and mounds in his day have now ceased to be such, and that, consequently, his description cannot be applied to the present face of nature.

The accuracy of the tradition regarding the site of the crucifixion does not necessarily affect that regarding the Holy Sepulchre; and when it is urged that the modern Calvary is not sufficiently high to meet our ideas of a hill, it may fairly be replied, First, that Scripture nowhere states that Calvary was a hill; and Secondly, that the objection is irrelevant, for the authenticity of the one statement is not neces-

sarily connected with that of the other; the site of the tomb may be correctly laid down, while that of the crucifixion, at some little distance from it, may now be lost. Helena, anxious to comprise both spots within the compass of a handsome edifice and placing too limited a meaning on the words of St. John,* might have sacrificed truth to ambition; and, correctly estimating the site of the sepulchre, have ascribed to Calvary a fictitious existence where she wished it to be found; namely, in the church of her own erection. Such, in few words, are the arguments on both sides of the question.

From the principal bazaar a narrow passage leads into a square, of which the church of the Holy Sepulchre forms one side. In this square is the only public entrance to the edifice. Here, even before he reaches the threshold, the feelings of the Christian are first shocked. If he have approached the spot with reverence, if he have regarded the surrounding dust as almost consecrated and been inclined to take his shoes from off his feet because treading

* "Now *in the place where* he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus, therefore, because of the Jews' preparation-day; for the sepulchre was nigh at hand."—John xix. 41, 42.

upon holy ground, his heart will be sad when he sees the hallowed precincts converted into a "Vanity-fair" for the sale of objects of idolatrous worship. It was on Good Friday, the most solemn day of the year, that we first visited the church: yet, on such a day and in such a place hundreds, nay, thousands of pilgrims, congregated from all parts of Europe, from Asia, and from Africa, might be seen purchasing rosaries, madonnas, crucifixes, and amulets; while the same traffic, with the sale of sherbet, coffee, cakes, and fruit, was carried on even *within* the walls of the temple, converting it literally into "a house of merchandise." Here, too, in a little recess by the door, a band of Moslems sit during the services, smoking and sipping coffee; ridiculing (as well they may!) the anti-Christian idolatry they witness; dilating on the superiority of their own unitarian creed; invoking Mohammed and the unscriptural God of Mohammed; and, till lately, suffering no Christian to enter without having first paid tribute in token of subjection to the infidel power. Dwelling on this sight and on the desolation which Turkish oppression has spread over Judea, the reflecting mind sees the prediction a second time embodied of the "abomination of desolation standing in the holy place."

The church of the Holy Sepulchre has nothing in it as a building to attract particular notice. It resembles Roman Catholic churches in general, but is greatly inferior to many of those in Rome; and, though adorned with valuable marbles, yet these are not in the profusion in which they may be seen in most of the sacred edifices in Italy.

Immediately in front of the entrance is a slightly elevated marble slab, called the "Slab of anointing." Here, it is said, the body of our Lord was anointed by Joseph of Arimathea, and lamps are suspended over it in honor of that circumstance. Close to this are seventeen steps on the right hand side, which conduct to the supposed mount of Calvary; to attest the identity of which, three holes are exhibited as those wherein the crosses were fixed that bore the ransom of our guilty world and its two appropriate representatives. Immediately behind these, a fissure in the rock is pointed out as that which sympathized* with the heart of Mary when the last words of her dying Son proclaimed his work accomplished and his natural ties dissolved.

The modern Calvary is nothing more than a

* Matt. xxvii. 51. "And the earth did quake and the rocks rent."

handsome apartment, about fourteen feet above the level of the floor of the church, abutting on a rock, whose accidental position probably gave rise to its selection as the reputed scene of the crucifixion. The room is floored and lined with the richest Italian marbles, a space between two of which displays the fissure referred to, but does not admit an examination as to its nature or extent: the rent, however, is of considerable length, as it may be traced in a subjacent chapel, where the superstitious are edified with a tale of the head of Adam having been found there. This discovery, the monks observe, gave rise to the original name Calvary, Golgotha, or the "Place of a skull."

The pilgrim is compelled to make the circuit of the "holy places;" to visit the "Pillar of flagellation;" the "Cave of the Holy Cross," where Helena discovered that wonderful relic; the "Chapel of apparition," where our Saviour shewed himself to his mother; the prison where Christ was confined between his condemnation and crucifixion; the spot where he was mocked; and a multitude of others equally uninteresting to one whose judgment is not placed in the hands of the priests. At length he reaches the one great object of interest, the Holy Sepulchre itself. An oblong structure,

about fifteen feet by ten, roofed in with a handsome ceiling corresponding to the richness of the silver, gold and marble which decorate its interior, stands exactly under the principal dome of the church, and is surrounded at some distance by sixteen pillars supporting a gallery. It is divided into two chambers; the first contains the stone on which the angel sat when he announced to the two Marys and Joanna, their Lord risen* and departed; the other the sepulchre to which he pointed, saying, "Behold the place where they laid him."† The inner compartment, lined with verd antique, is just large enough to allow four persons to stand by the side of a plain white sarcophagus of the ordinary dimensions.

Over this the Latins, Greeks, Armenians, Copts and Abyssinians, claim the privilege of suspending their respective lights. Here seven large silver, and forty-four smaller, lamps are ever burning; while in the adjoining chapels incense ascends day and night, and prayers and praises are offered without ceasing to the incarnate God; for the monks of the five classes above mentioned bind themselves to maintain a perpetual service. Led hither by the associations of the place, and many under a vow to

* Luke xxiv. 6.

† Mark xvi. 6.

remain for life, these devotees have no other occupation than to take their turns in the terrestrial cycle which is continually engaged in the work of praise. On Easter-day, as we listened, the deep tones of the organ sounded through the building; at one moment in notes of triumph, at another in the minor key of pathos:—now gently floating on the air, then thundering through the vaulted roof, they seemed as though conscious of the great event they celebrated and inspired by the genius of their own harmony.

Whatever a man's cooler judgment, it were impossible for him to be untouched by the associations of this spot, heightened, as they are, by the music and apparent devotion of some of the pilgrims. Apathy can find no place here. He must either ridicule the whole, or yield himself to the illusion and to the influence of that *local* religion which actuates those around him. As I stood by the reputed sepulchre of the Saviour and watched the hundreds who reverentially kissed the sacred marble, I experienced a struggle between judgment and feeling; at last, the former gave way, and I yielded to the impulse of the moment.

The Greeks and Latins have an equal share in the Holy Sepulchre, to which they now

enjoy co-equal access. This, however, is not always the case. The Turks, who regard the sacred tomb as an object of odious idolatry, see in it only a source of gain, and sell it by turns to the highest bidder: thus, at one time the Latins, at another their rivals, are vested with a superior right of entrance. The quarrels to which their jealousy and furious passions give rise are a disgrace to the Christian name; and if ever divine forbearance were displayed, it is manifest in this, that the walls of Jerusalem are still suffered to stand, and that the city is not overwhelmed in the doom of Chorazin and Bethsaida.

Our visits to the church of the Sepulchre were frequent, as we happened to be present in Jerusalem during the "holy week" of both the Latins and the Greeks, one of which immediately followed the other. Once in three years they occur together; the second year they succeed each other, as on this occasion; and the third, an interval of seven days elapses between the termination of the one and the commencement of the other. It is when both parties require access to the tomb at the same, or nearly the same time, that the most disgraceful scenes are witnessed. The church is then crowded to excess by pilgrims, all anxious to obtain the

best places, and scuffling for them without shame or awe; so that children, women, and even men, are often killed. But accidents constitute the least melancholy part of the drama: with, or without, provocation, the inimical hosts, animated by religious hate and impelled by their priests, proceed to blows; the hallowed shrine is stained with the blood of murderers and the murdered; and Turkish soldiers are forced to interfere and drag violently from the fray Christian combatants, nay Christian priests, wielding their bludgeons over the sepulchre of the Prince of Peace! If the eyes of the royal psalmist became fountains of tears while he bewailed the *ordinary* sinfulness of man,* what would have been his feelings could he have seen professing Christians thus insulting their Saviour in the house appropriated to his service, and over the tomb which attests the magnitude of his sacrifice? Surely tears of blood had not belied his sorrow!

Could anything rival the horror of such a scene, it would be that inspired by the conduct of the Turks themselves. Accustomed to regard Christians as dogs, and to detest them as idolaters; too long habituated to the riots and murders of the church of the Holy Sepulchre; and

* Ps. cxix. 136.

justly considering the pilgrims and priests who figure there as among the most foolish and degraded of their race; the indignities they inflict on them know no bounds. If a Turk of rank or a Frank gentleman wish to pass through the crowd, a *kowass* will precede him with a stick, dealing his blows right and left with a mercilessness which makes the beholder shudder; and the hierarchy at the very altar crouch and bleed under the strokes of the infidel. No description can convey an adequate idea of the degradation of Christianity within the walls of its holiest temple.

During the "holy week," the Latins perform a mock ceremony in commemoration of the crucifixion, burial, and resurrection of the Saviour. At an early hour in the afternoon of Good Friday, we resorted to the church, in which the Roman Catholic, with a few Greek, pilgrims gradually assembled. Various services, more or less connected with the sacred season, were celebrated in the large chapels of the Latins, Greeks, and Armenians, as well as in the smaller ones belonging to the Copts and Abyssinians, which served to amuse the pilgrims till seven o'clock, when a long procession of monks, attached to the Latin convent, was seen moving, in slow and solemn silence, towards mount

Calvary. In the midst of these an image, about three-fourths of the size of a human figure, furnished with moveable joints and beautifully carved, was borne on a cross. After making the circuit of all the "holy places," and after two sermons in Italian and Spanish, the procession ascended the steps leading to Calvary, and the crucifix was placed in the hole in which its prototype is supposed to have borne its divine burden; when a third sermon was delivered in Latin. During the whole of this discourse and the subsequent drama on Calvary I stood next the principal performer, who was on the left of the crucifix, the mechanism of which I had an opportunity of examining minutely. Three large-headed nails, about five inches long and a quarter of an inch in diameter, attached the figure to the cross; the holes in both of which were sufficiently large to allow the nails to be inserted and removed with facility: at the back they were fastened by a wire passed through the projecting part, as a security against their accidentally falling out. A little hammer was placed behind the cross, by a gentle touch of which the nails, released from the securing wire, could be withdrawn.

When the sermon was concluded, two priests, personating Nicodemus and Joseph of Arima-

thea, proceeded in slow and solemn mimicry of sorrow to extract the nails; and the jointed arms of the figure yielded, in a manner startling because so natural, to the apparent efforts to place them parallel to the sides: the body was then carefully enveloped in a semi-transparent winding-sheet, while the nails were each kissed by the pretended Nicodemus and Joseph, and exposed to the reverential gaze of the multitude. All assumed the aspect of woe; and the superior of the Latin convent, "Il reverendissimo custode della Terra Santa," humbly bowed himself before the cross. The priests and pilgrims followed his example, and a French sermon ensued.

After this, the body was carried to the "stone of anointing," where, preparatory to laying it in the tomb, the superior with his own hand anointed it with "myrrh and aloes,"* and unguents of various kinds. The fifth and last sermon was then delivered in Arabic; and the image was carefully removed and deposited with due solemnities in the Holy Sepulchre. During the two following nights and day, (making, according to the Jewish mode of reckoning, three days,) the priests fasted and wept, as the disciples sorrowed over their de-

* John xix. 39.

parted Lord; towards the conclusion of the appointed time, the figure was removed; and on the morning of Sunday they proclaimed "The Lord is risen indeed." Festivities then took the place of fasts, and the mummeries of the Catholic Easter were at an end.

Similar absurdities are practised by the Greeks, who, however, as rigid iconoclasts, admit no image; but, since they must needs have some visible object, they lay on the floor a living man who counterfeits death and is dragged about as a dead body; though he cannot, like the image of the Latins, be submitted to actual crucifixion. With these religionists, the great event of the week is the miracle of the "Holy Fire," which the Romanists ridicule as much as the Greeks despise *their* pious frauds. This, the climax of lying wonders, is reserved for the Saturday intervening between Good Friday and Easter-day; and, since the Greek are far more numerous than the Latin pilgrims, perhaps in the ratio of eight to one, the crowd is much greater at the celebration of their festivals than at the commemoration of those of their rivals; consequently, the violation of decorum and of the peace is carried to a greater extent. It is computed that eight thousand persons are congregated on these occasions within

the walls of the church. The gallery of the Latin convent is the only place in which a man can feel secure; for, not to mention the probability of a fight between the opposing parties, the press of the multitude and the extravagances of the pilgrims are such, that fatal accidents almost always occur. This year we heard of only two or three; last year there were many.

It were difficult to convey an adequate idea of the excesses of the Greeks within the sacred edifice; they can be compared only to the riots of drunken men or the revels of pagans. Laughing, singing, quarrelling, roaring, jumping, and dancing succeeded each other, or were carried on all at once, in different quarters of the church. One party dragged a man, feigning himself dead, round the Holy Sepulchre; while another formed a procession of pilgrims perched on the shoulders of their fellows. Now and then, the Turkish officers forced themselves by means of their bludgeons into the midst of a group more tumultuous than the rest, who dispersed only to swell the crowd of rioters in another direction. This went on for some hours. At length, the principal actor in the long-wished for miracle, the Greek bishop of Jerusalem, appeared; and, accompanied by a priest, entered into the Holy Sepulchre and closed the door.

It was about noon; but the windows were shut to make the church as dark as possible. After a short pause of anxious expectation, a light, the production of the two miracle-workers, issued from a little window in the wall of the chamber of the Holy Sepulchre. Sometimes, though it was not the case this year, a dove is simultaneously let loose to confirm the supposition of the descent of the Holy Spirit. No sooner was the celestial fire visible than a shout, like that of bacchanals, echoed through the building; every one rushed with wild impetuosity to kindle his taper; and in a few minutes the whole church was in a blaze of light. As this flame has the peculiar property of not burning, while its divinely communicated heat purifies everything it touches, the pilgrims apply it to the forehead and beard; nor does the evidence of the senses always succeed, as we were assured, in convincing them of the absurdity of their notion. A few drops of the liquid wax, daubed on the inside of the cap or turban, is an atonement for all sin; and a remnant of the taper, buried with a pilgrim in his coffin, dissipates the darkness of the tomb and guides him in safety to the gates of Paradise. The more speedily the light is obtained, and the more direct the communication with the original flame, the more precious the

boon: the more violent, therefore, is the conflict for precedence. The sanctity of the place is forgotten; men jump on one another's backs; knock each other down; rage, foam, and swear; till a spectator, horrified at the insults offered to the majesty of God within a church dedicated to his service, trembles lest he should be involved in a judgment such as that which overtook the Philistines in the temple of Dagon.* The brawling revelry of an Irish fair, succeeded by a devil's dance in a sea of fire, is the only image which conveys to the mind a just idea of the half hour that precedes and follows the descent of the miraculous flame. Thus were the *sacred* festivities concluded; and thus ended the *holy* week we passed in Jerusalem!

The recollection of such scenes is sad; it is more than sad,—it is appalling,—when we reflect on the imperishable character of man's deeds. Not only are these recorded in the book of divine remembrance; but modern discoveries of science have established the fact, peculiarly calculated to impress creatures of sense, that their every word and action produce an abiding impression on the globe we inhabit. “The pulsations of the air,” we are told,† “once set

* Judges xvi. 23—30.

† Babbage's Ninth Bridgewater Treatise.

in motion cease not to exist;" its "waves, raised" by each sound or muscular exertion, "perambulate the earth and ocean's surface, and in less than twenty hours every atom of atmosphere takes up the altered movement" resulting to it from that sound or action, "which must continue to influence its path throughout its future existence. The air itself is one vast library, on whose pages are for ever written, all that man has ever said or even whispered. There, in unerring and imperishable characters, stand recorded" the jests of the profane, the curses of the swearer, and the scoffs of the infidel, with all the unhallowed tones of revelry and strife by which Christians on this occasion insult the majesty of Heaven around the sepulchre of their risen Lord.

CHAPTER XXXI

JUDEA. JORDAN AND THE DEAD SEA.

Pilgrimage to Jordan. — Cavalcade. — Costumes. — View. — Bethany. — Tomb of Lazarus. — Fountain of apostles. — View of pilgrims. — Bedouin banditti. — Good Samaritan. — The "inn." — Aspect of country. — First view of Dead Sea. — Atmosphere. — Plain of Jericho. — Its barrenness and insalubrity. — Causes. — Jericho. — Present condition. — Modern name. — Stream healed by Elisha. — Appropriation and perversion of foreign words. — Anecdote. — Hornets. — Remarkable tree. — Mount of Temptation. — Night-scene on plain of Jericho. — Starting of caravan. — Accidents. — Want of sympathy. — Arrival at Jordan. — Bathing scene. — Winding-sheets. — The river. — Bethabara. — Spot where Israelites crossed. — Proceed to Dead Sea. — Turkish name. — Soil. — Shells. — Barrenness. — Sulphur. — Atmosphere. — Bituminous explosions. — Boundaries and extent. — Peculiarities of water. — Bitumen. — Bed of lake how composed. — Mode of destruction of Sodom. — Avernus. — Birds. — Subaqueous remains. — Apples of Sodom. — Ruins of Greek convent. — Return to Jerusalem. — Adventure. — Re-enter Holy City.

OWING to the unsubdued state of the Arabs and their marauding habits, an excursion to

Jordan and the Dead Sea involves considerable danger, and can be undertaken only under the protection of a large escort. About Easter, the Greek *hajees* annually make a pilgrimage to the sacred river, when they are accompanied by a body of Turkish cavalry. It is a great advantage to a traveller to attach himself to this caravan, as he thus not only secures his own safety, but at the same time witnesses the most interesting assemblage of persons in the Holy Land.

Having obtained permission from the *mootesellim*, or governor, of Jerusalem, to join his party, we mounted our horses an hour before sunrise, and proceeded towards one of the southern gates of the city; but the rush of people was so violent that we were glad to escape the pressure and accordingly pursued a circuitous route, making our exit on the opposite side, and rejoined the procession near the gate of St. Stephen. The cavalcade consisted of about three thousand Greek pilgrims from every part of the world where the oriental church has members, together with muleteers, camel-drivers, Turkish and Arab soldiers, and half a dozen Frank travellers, who swelled the number to five thousand.

On these occasions every beast in Judea is

put in requisition; and horses, donkeys, mules, ponies, and camels, flocking in from all quarters, throng Jerusalem for several previous days. The young and the aged are placed in panniers on either side of a camel: women, who never before mounted a horse, now cross themselves in an orthodox manner, (for their safety depends on the exact mode of forming the sign of the cross!) and stride *manfully* the saddle: boys and girls are seen riding, two and two, beguiling the length of the journey with an occasional dispute as to which shall sit on the pad, and which on the less comfortable backbone of the beast, sharpened by a perpetual fast. Hundreds who cannot afford to ride, having already bestowed on the priests the earnings of many years, trudge on foot; at first, briskly leading the way; then merged in the equestrian cavalcade; till, at length, they are worn out with fatigue, and their pilgrim-staves bring up the rear. A singular variety of costumes characterizes the barbarous Russian, the sportive Athenian, the patriotic islander, the Greek priest, the austere Armenian, the poor Copt, and the dark-skinned Syian; while all these blend picturesquely with the uniform of the Turkish and Arab cavalry, who gallop their well-trained horses up and down

among the motley crowd, now urging them to full speed, and now suddenly curbing them with a rapidity that excites as much alarm as admiration.

As this interesting train passed under the walls of Jerusalem, mount Moriah and the mosque of Omar towered above; below, was the stony bed of Kedron in the valley of Jehoshaphat, with the tombs of Absalom and Zacharias, and the cemetery of the ancient and modern sons of Israel. The slope on which the protomartyr breathed out his life in prayer, the garden of Gethsemane, and the foot of Olivet, presented long lines of figures clad in pink and white, and more or less veiled according to the prejudices of Christian, Jewish, or Mohammedan women; for the whole female population of the city had gone out to see the pilgrim caravan. The translucent atmosphere invested every object with a beauty not its own; while each spot, each tree, each stone, was hallowed by its position in a vicinity on which the Scriptures have stamped their interest and eternity its import. It would be difficult, if not impossible, ever to obliterate from the mind the impressions excited by this scene.

A ride of three quarters of an hour brought us to the village of Bethany, where

we were conducted to the tomb of Lazarus by eight very steep steps leading into a square room, excavated in a rock to a depth of fourteen feet. From this a second descent communicates with a vault, having a high arched roof, large enough for two, perhaps for three, bodies; and we are allowed to suppose that kindred love had led Martha and Mary to select a resting-place for their brother where their own mortal remains might sleep with his till the day of resurrection. That this is really Bethany, still called Bethanea, none can doubt; nor is it impossible that the sepulchre we entered was that which once resounded with the startling mandate of the Lord of life, "Lazarus, come forth!"

As the caravan was in motion, and we had lingered some time in the tomb of Lazarus, we did not stop to examine the house of Mary Magdalene, but hastened onwards till we reached, at a short distance, "the Fountain of the apostles," so called because, according to the monks, the apostles used to halt and refresh themselves here in their walks between Jerusalem and Jericho. There is nothing remarkable about it, except that it is the only fountain on the road after passing Bethany.

In two hours and three quarters from that

village we reached a high hill commanding a fine view of the table-land on the other side of Jordan, and of the pilgrims extending in a long line through the valley, like a tribe of ants pursuing their unwearied course. The horsemen here dispersed themselves through the caravan, ordering us to wait for stragglers and to rally our forces, as we were entering the tract of country ravaged by the Bedouins, who are more than ordinarily on the alert for booty on the day of pilgrimage. Having mustered all our men, we proceeded through narrow gorges of the mountains, which, like the strait of Thermopylæ, a few could easily defend against a multitude; and we saw, in the nature of their country, the strength of the Arabs and the reason why the Turks are unable to reduce them to a state of subjection. The whole region is notorious for the murderous deeds of these sons of Ishmael, whose "sword is against every man;" and within the last three years no less than two of our own countrymen have here fallen by their hands!

This is the road on which our Lord laid the scene of his parable of the "man who fell among thieves;" and from that day to the present it has maintained a character indicative

of the aptness of his choice. Between Bethany and Jericho, a distance of five hours, not a single house is visible, nor a ruin except that of a khan, which the priests shrewdly point out as the "inn" to which the good Samaritan, forgetting his hereditary antipathies, conducted the wounded Jew.

To halt for a considerable time without eating, after a march of some hours, and this, too, close to *an inn*, the very name of which whets a weary traveller's appetite, was more than could fairly be expected of pilgrims who had fasted since the previous evening. The Greeks, at least, were not inclined to do so; and, descending from their beasts, they pulled out their little dirty packets of black bread and emptied their greasy pockets of olives, crossing themselves in due form and sharing their provisions with their cattle. In the mean while the governor and his suite were not idle; they sipped coffee, smoked chibouques, and enjoyed a laugh (for, strange to say, even the Turks smiled!) at the expense of the *hajees*. The only party not allowed a respite from their arduous duties were the cavalry, who kept a sharp look-out, scouring the hills and valleys, and firing their matchlocks as often at the innocent rocks as at the way-laying Bedouins.

At length, the signal for advance was given ; and in ten minutes all were remounted and in motion.

We saw the country under circumstances the most favorable, inasmuch as more rain had fallen during the winter and spring than had been known for many years, and the heats of summer had not yet set in ; still, where nature has been most kind, the limestone rock produces nothing but the dry tamarisk and one or two similar shrubs ; but, further from Jerusalem, even these vanish ; the pilgrim descends hill after hill, each more barren than the last, and thus winds his way for two or three hours down rugged and naked rocks, over a track scarcely passable and hemmed in on all sides by hills whose look is death. As we approached the plain of Jordan, the ravines became yet more fearful, and the passes narrower. Here a heavy mist hangs over the distant prospect ; nature seems to labor under an insupportable weight ; and the very mountains change color in sight of the soil which God has cursed. It was an hour past noon when we reached the top of a hill overlooking the "Great Plain," with the ruins of Jericho, the river Jordan, and the Dead Sea ; the last was then at a distance of six miles ; yet we distinctly discerned, by

the yellowness of the water, the course of the sacred stream in the accursed lake. The intense azure of the sky gave something of a blue tinge to the surface of the Asphaltites; still, in parts it appeared quite brown, partaking of the same leaden color which communicates to the plain and the surrounding mountains their sombre hue; nor is it a fiction that the atmosphere is fraught with a peculiar weight and oppressiveness, at once unnatural, painful, and prejudicial.

The plain of Jericho is about four miles in width; bounded on the west by the rugged hills of Judah; on the east by Jordan, the high land of Bashan, and the mountains of Moab; on the south by the Dead Sea; and on the north by the valley of the Ghor. The whole surface, formerly teeming with animation and vegetable life, producing the most luxuriant palms and balsams, and giving birth to the cities of Jericho and Ai, is now desolate; and the few squalid Arabs who live under coverings of mud among the ruins of Jericho are eaten up with disease and wasted by constant fevers. In so remarkable a change in the condition of this tract of country the Christian sees and acknowledges the hand of a righteous God, who has subjected the land to a perpetual

curse. But, while referring to this as the first grand cause, he will trace as secondary agents the large quantity of salt in the soil, the sulphureous exhalations of the lake of Sodom, and the vast masses of masonry that abound throughout the plain. The impediment to a free passage of subterranean streams, offered by the substructions of cities whose names have perished with them, gives rise here, as at Athens and in the vicinity of other ruins, to a miasma which generates and perpetuates disease. It seldom happens that an European sleeps in the neighbourhood with impunity. The tent we occupied had been the property of an Englishman whose enterprising spirit led him to visit this untravelled region the preceding year; but he had scarcely succeeded in launching a boat on the Dead Sea, when he caught a fever and died. One of our party also suffered severely from his visit to this land of death, and nearly two months elapsed before he recovered from a similar attack.

Of Jericho what shall I say? How fallen is "the city of palm trees!"* We saw but one, and that of a degenerate species. The fig tree and the vine, indeed, are not wanting; but, for aught we ascertained, the fig tree may be

* Deut. xxxiv. 3.

“barren,” and the vine bring forth “wild grapes.” The glory of this famous city is departed; and a solitary square tower, called by the monks the house of Zaccheus, is all that remains on the site of the once grand fortifications. A few hedges of wild cactus have supplanted the walls that fell under the blast of Joshua’s trumpet; and, since the days of Hiel the Bethelite, none has been found bold enough to fly in the face of the solemn denunciation against the rebuilder of Jericho.* A few, very few, mud huts, tenanted by naked Arabs and scarcely visible till closely approached, constitute the modern village of Rihhah, the Turkish name for Jericho. Here we pitched our tent, and the pilgrims strewed the plain around.

The absence of large ruins has led some to doubt whether the site of Jericho is rightly

* “And Joshua adjured them at that time, saying, 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.” (1451. B. C.) Josh. vi. 26.

“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, according to the word of the LORD which he spake by Joshua the son of Nun.” (918. B. C.) 1 Kings xvi. 34.

fixed at Rihhah, between which and the foot of the mountains of Judah are some very considerable foundations of buildings, denoting the existence at some early period of a great city; but whether it were Jericho, or Ai, or any other, is unknown. It is remarkable that Rihhah, or Ryah (ريح), has the same signification* in Arabic as Râhab in Hebrew; and those who advocate the identity of Rihhah and Jericho, maintain that the modern village is called after the female whose name is associated in Scripture with Jericho.

At a little distance to the north-north-west, under a wild fig tree, a spring issues from the ground: it is called Ain Sultan; and is said, with some probability, to be that which Elisha healed† with salt. The water is now sweet and limpid, abounding in crawfish‡ and afford-

* An odor or fragrance.

† 2 Kings ii. 21, 22.

‡ The propensity of our countrymen to change foreign into English words somewhat similar in sound is subject of universal remark. *Country-dance* corrupted from *contre-danse*, and the beginning of a bellman's cry, *O yes, O yes!* corrupted from the obsolete French word *Oyez, Oyez!* (Hear, Hear!) are examples in point, familiar to most. *Craw-fish* is another. This word, instead of being a derivative from *fish*, is nothing but a corruption of the French *écrevisse*, originally introduced into our language as *crévice*, and gradually perverted into *craw-fish*. An amusing instance of the propensity re-

ing, with the exception of one or two fountains close to Bethany, the only drinkable water between that village and Jordan. A building that once enclosed the source is now in ruins. As we sat by the side of the stream, reflecting on the melancholy scene of desolation around, a hornet of uncommon size startled us with its buzz; then settling on a sprig rising out of the water, it afforded us an opportunity of examining that terrible weapon in the hand of the God of nature by means of which "the Hivite, the Canaanite, and the Hittite" were driven out of the land.*

In making our way to Ain Sultan among
ferred to was exhibited to the author in the island of Malta. Entering a shop to enquire the way to the artillery barracks, he was greeted by an Irish woman, who kindly gave him ample directions, laying great stress on the expediency of his taking the route through "Straordinary Alley." The name, which she repeated three or four times, appeared too like an English one to be Maltese, and he asked how the natives designated "Straordinary Alley," that he might make further enquiries. She assured him that, natives as well as English, knew it by no other name than "Straordinary Alley." He then asked whether it was near the *Strada Reale* (or King Street), upon which his obliging informant, much pleased that the stranger had found a clue to his route, repeated quickly, "That's the very street, sir, Straordinary Alley, Straordinary Alley!"

* Exod. xxiii. 28.

some thickly-set trees, an umbrella, which had warded off the rays of a burning sun during the day, was destroyed by the thorns of a tree supposed to be the myrobalan mentioned by Josephus as growing about Jericho. It attains a height of twenty feet, having a thick stem and large branches. The twigs are very supple, covered with small leaves, and armed with thorns an inch long, at an interval of a finger's breadth from one another. The nut, resembling a walnut, is called by the Arabs *zachone*, and is much prized by them. It yields an oil, which they consider more valuable than the famous "balm of Gilead," and apply to bruises, administering it likewise internally as a medicine.

Not far from the fountain is the mount of Temptation, now called by the monks Quarantina, where our Lord is supposed to have fasted forty days and to have been tempted by the devil, when all the kingdoms of the earth were made to pass in review before him. It is, as Scripture describes that on which this event occurred, an "exceeding high mountain," terminating the hills of Judah and directly impending over the "Great Plain." In its height and desolation the sublime and the terrific are admirably combined; and the spectator is bound

to admit the suitability of the spot selected, even though the evidence on which the opinion rests be insufficient to carry conviction to his mind.

The night-scene on the plain of Jericho was one never to be forgotten. Bands of musicians carrying flambeaux paraded the camp, blending their discordant symphonies with the gurgling noise of the camels, the braying of asses, the neighing of horses, and the screaming of children, frightened at sights and sounds consorting so ill with the peaceful slumber of infancy. Here a party of pilgrims were spending the night in revelry; there a group of Turks were making merry over the follies of the "giaours;" while the hallooing of the guard intimated to the Bedouins that an attack would be repelled by an armed force. Around, thousands of every age lay buried in sleep, thousands whose hearts were beating high with exultation in the prospect of attaining on the morrow the object which for years they most had coveted. Among these were Moslims, Greeks, and Protestants; Europeans, Americans, Asiatics, and Africans; travellers, muleteers, musicians, and soldiers. In every quarter of the camp caldrons of burning pitch, (terrible emblems of the fate of Sodom!) raised

on poles ten feet in height, marked the different stations, while their lurid glare contrasted with the calm and mellow light of the celestial orbs; for our encampment in the vicinity of Jordan was favored by one of those brilliant nights which are seldom witnessed except under an eastern sky, when not a single cloud intervenes between the eye and the deep azure of the firmament, decked with its myriads of glittering stars. On one side were the ruins of Jericho and Ai; on the other Sodom and Gomorrah engulfed in a sea of death: above, the eye rested on the glories of the God of nature; below, on the terrors of a God of judgment. Such were the discordant elements which combined to form this memorable scene!

A little after midnight the pilgrims put themselves in motion, in order to reach by sunrise the banks of the sacred river: but it is no easy matter to start a caravan of five thousand persons; and it was three o'clock A. M. before the cavalcade was in progress. A number of torch-bearers preceded, carrying flambeaux which threw a wild blaze of light over the plain and the moving host. The Arab cavalry marched next; their spirited horses curveting, while they plunged into the high grass and jungle, to drive out any

lurking Bedouins: the governor with the Greek archbishop followed; and, lastly, the whole host of pilgrims, hurrying along with anxious expectation to wash in a stream which they vainly suppose to be endowed with a cleansing moral efficacy. In such a multitude, moving without order, subject to no discipline, and wrought up to an unnatural excitement by superstitious zeal, it is not surprising that many accidents should occur. Some of the party are generally left dead; many are wounded; and all are kept in a state of feverish alarm for their personal safety. One thing struck us forcibly;—the entire absence of sympathy among these professors of piety. If an aged man, a feeble woman, or a helpless child fell from his seat, no friendly hand was stretched out to aid, and no fellow-pilgrim halted to enquire the extent of injury received: the groans and cries of the sufferer were responded to by a laugh, and the cavalcade moved on regardless of their brother; who, if he met with sympathy and aid, found it at the hand of some “good Samaritan” united to him by no ties of country or of faith.

The sun rose above the mountains of Moab just as we reached Jordan, after a ride of more than two hours over a tract utterly sterile, de-

serted even by the samphire* and low shrubs which are thinly scattered over other parts of the plain. Instantly, a rush was made; and the pilgrims, young and old, rich and poor, sick and sound, men, women, and children, plunged into the stream; some of the females and children, however, evinced a degree of nervousness; and, here and there, the father of a family might be seen gently chiding his spouse or more roughly handling his young ones; now religiously forcing the head of a little girl under the water, and now struggling with a well-grown urchin whose fears got the better of his love of pilgrimage. Of the men, some jumped boldly in, communicating a rotatory motion to the body as it passed through the air; a few considerably occupied themselves in aiding the weaker sex, lending to a tottering mother or timid sister the support of filial or fraternal strength; others resigned themselves composedly to the priests, who standing, like the Baptist, in the river, poured the sacred water three times upon the head of the devotee. All were clad in their winding-sheets; or, to speak more correctly, all carried with them, either attached in some convenient way to the body or held loosely in the hand, the piece of cloth with

* *Salicornia Arabica.*

which they wished to be enveloped after death; for, to make certainty more sure, the *hajee*, who has preserved the taper once touched by the holy fire, secures likewise a winding-sheet dipped in Jordan, which possesses an equal charm, and is supposed to protect from the power of the devil both the corpse so shrouded and the spirit that shall re-animate it. Sometimes these promiscuous bathings are occasions of great indecorum; but, in the present instance, we saw nothing more than the *ghât* of every populous town on the Ganges exhibits daily. When, however, the scene is contemplated as a religious ceremony, and when the Turkish governor is observed, with his Moslim satellites, ridiculing with proud disdain these vain ablutions and this violation of female modesty, the Protestant cannot but lament the errors of those who, like himself, profess the faith of Christ, and the consequent degradation of that sacred name in the eyes of the infidel.

Jordan is a rapid and muddy river, which has formed for itself a zig-zag channel through a sandy soil, easily disturbed by the action of water. Between the sea of Tiberias, where we first crossed it, and its final embouchure into the Dead Sea, it may vary from twenty to eighty yards in width, and from six to sixteen feet

in depth in the centre. On the east the shore is low, shelving, and thickly set with bushes, which probably gave cover to the lions that once found a lair here: * on the west the bank is bluff and high, and strewed with tamarisk, oleanders, and low willows, from which the pilgrims cut precious staves; while several sand hills thrown up in parallel lines, but at uneven distances, and sprinkled with shells and drifted wood, tell of "the swelling of Jordan," whose shores used to be overflowed † in March by the annual melting of the snow on Lebanon and Hermon, the mountains of Gilboa, and the hills of Bashan. Whether these periodical "swellings" have been transferred through the operation of some unknown natural causes to any other period of the year we could not ascertain; for scarcely any one visits the lower part of Jordan except at the season of Easter, when, certainly, there is no apparent increase of the mass of water: on the contrary, on the twenty-first of March and the fifth of April, on both of which days we saw the sacred stream, its level was far below the top of the banks; and this, notwithstanding the season had been unusually rainy.

The spot selected for pilgrimage is said to

* Jerem. xlix. 19.

† 1 Chron. xii. 15.

be exactly opposite Bethabara, where our Lord was baptized; and the Greeks have discovered that it is the same as that passed over by the hosts of Israel, when they invaded the promised land.

Leaving the pilgrims thus engaged, and having obtained a special guide from the *mootesellim*, we proceeded to visit the Dead Sea, next to Jordan, the most interesting piece of water in the world; and, in a philosophical point of view, without a rival. The Turks call it Behr ool Lout, or Behr ool mout; that is, the Sea of Lot, or the Sea of death. The route we had to traverse is regarded as one of great danger, because infested by Arabs who have only to cross the river to get back to their fastnesses in the mountains of Arabia, where they may laugh to scorn the power of the pasha. During a ride, however, of two hours along, or at some little distance from, the banks of Jordan, we saw not a single man or animal, and reached in safety its embouchure, where it discharges its muddy waters with considerable force into the sea of Sodom. The soil appeared to be a mixture of sand and clay, the former being superficial and apparently a deposition from the water during its annual overflowings. Very minute shells lie scattered

in myriads over the plain; but in the immediate vicinity of the lake of death, even these symptoms of a by-gone life are no longer visible;* their place is occupied by little masses of a white frothy substance exuding from the earth, resembling in shape and size the turbinated cones thrown up by worms: when taken in the hand, these almost melted, leaving a smell of brimstone; they looked like a sulphureous efflorescence in combination with salt; but the taste indicated the presence of something more than these ingredients. No signs of vegetation are to be seen except sea-weed and another marine production.

The air, even at seven o'clock in the morning, was heavy and oppressive, though the sky was cloudless and the heat not unpleasant. We saw no symptoms of the smoke said to be the effect of bituminous explosions underneath the lake and to arise constantly from its surface; but a mist covered it, which might have been nothing more than the ordinary effect produced by the morning sun. Hemmed in, as the water is, by mountains absolutely barren, themselves of a gloomy hue, the sand and clay

* Maundrell states that he saw "two or three shells of fish resembling oyster-shells," on the shore of the Dead Sea. None such fell under our observation.

below reflecting no brighter rays, it is not surprising that every object should wear a dreary aspect, and the very eye be deceived into a belief,—if deception it be,—that the only color it discerns partakes of a sombre livid tint. The air is regarded as pestilential; no human dwellings are to be seen; and probably no spot in the world is so calculated as this to convey the idea of an entrance into the kingdom of death. Here death wields a leaden sceptre. The eye perceives only the absence of life. The ear is cheered by no sound;—even the waveless sea sleeps in mysterious silence. The taste and smell detect only that mineral which is too intimately associated in the mind with unquenchable fire and eternal death;* and the sense of feeling becomes sympathetically affected, as though every nerve were on the verge of dissolution. In this region of death the living exception is ready to exclaim, “How dreadful is this place!”

On the north, where we stood, the Asphaltites is bounded by “the Great Plain;” on the west by the mountains of Judah; on the east by those of Moab and the lofty Pisgah; and on the south by the deserts of Idumea. The

* “The lake which burneth with fire and brimstone: which is the second death.” Rev. xxi. 8.

sea is here only eight miles in breadth, but it is wider towards the south. Its length is variously stated at thirty, forty, and fifty miles; for every attempt to ascertain this accurately by sailing over it has proved abortive. The last was made, only a year ago, by the English gentleman already referred to.

When taken up in a glass, the water appears perfectly clear; but, when viewed en masse under a cloudless sky, though in some parts it reflects imperfectly the azure hue, yet in others it is quite brown. The taste is inconceivably nauseous, salter than the ocean and singularly bitter, like sea water mixed with Epsom salts and quinine. It acts on the eyes as pungently as smoke, and produces on the skin a sensation resembling that of "prickly heat," leaving behind a white saline deposit. Having already filled some bottles in the stream of Jordan, we were desirous of carrying to England a similar sample from the Dead Sea, which we succeeded in doing. An analysis of this water some years ago established the fact that it contains nearly one-fourth of its own weight of various salts; the principal of which are muriate of soda, muriate of magnesia, and muriate of lime; with a small proportion of sulphate of lime. This accounts

for its remarkable specific gravity, noticed by every writer on the subject, whether ancient or modern, and now found by experiment to exceed that of rain water by more than sixteen per cent. We proved it practically; for our whole party, consisting of five persons, plunged in and remained some time in the lake. Though the assertion be not true that a flat dense mass of iron will be sustained on the surface, yet a man who cannot float elsewhere finds no difficulty here: having proceeded some way into the lake, till his shoulders are nearly immersed, his feet are actually borne off the ground, and he walks, as it were, on water; or else his legs are forcibly raised, and he is *compelled* either to float or swim. To sink or dive would require some effort. The specific gravity of the water accounts for its reputed immobility: it is less easily excited than that of any other known lake, and sooner resumes its wonted stillness.

Bitumen, or asphaltos, which gave to the Dead Sea the name of Asphaltites, is very scarce on the north shore; but we were so fortunate as to secure a specimen: on the east and west it is picked up in considerable quantities, and being taken to Jerusalem, it is manufactured into beads and crucifixes. It has

been called a "fetid limestone;" and has been said to emit a peculiarly offensive smell in burning, while in process of combustion it loses only weight, retaining its bulk unimpaired. We did not obtain enough to make experiments; therefore all I venture to state is, that to a casual observer it appears like very hard pitch. There is reason to believe that the bed of the lake, or its immediate substratum, consists of bitumen, which from time to time is fused by the action of subterranean fires and thrown up into the water, whence it finds its way to the banks. Some have supposed that the destruction of Sodom was effected by the ignition through the agency of lightning of the asphaltos on which it stood; but the conjectures of philosophers are silenced by the declaration of Omnipotent wisdom. "The Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven."* Some terrestrial phænomena might have accompanied this preternatural shower, and possibly did so; but we dare not attempt to explain a miracle, or suffer reason to trench on what is so clearly the province of faith.

The fiction, that the Dead Sea is a second

* Gen. xix. 24.

Avernus* over which birds cannot fly, was disproved by some wild ducks that crossed the lake as we watched them, from Moab to the hills of Judah. We perceived no fish, nor could we learn that any are ever caught here by the Arabs. Our guide repeated a statement made to Maundrell which, however, requires to be confirmed by higher than Arabian authority, before it can be regarded as establishing the fact. He said that, at times, when the lake is very low, ruins of towns are seen at the bottom. While holding our opinion in abeyance on this point, we must remember that we have no parallel instance from which to deduce a positive conclusion that under water so impregnated masonry could not endure for four thousand years.

The same acute Arab, who was the sheikh of Bethlehem, assured us that on the west bank trees are seen producing a fruit which, when opened, exhibits nothing but smoke or dust. His description corresponded in some degree to that we found near Thyatira in Asia Minor; as, likewise, to the diseased excrescence from maples and similar trees. So

* The lake Avernus derived its name (signifying *without birds*) from a similar fable, that birds attempting to fly over it fell dead into its waters.

many theories have been started as to the apples of Sodom that conjectures would now be superfluous. Among the various fruits which have been so miscalled is one that grows in great abundance on low bushes in the vicinity of Elisha's fountain and Jericho. It is of a yellow color, beautiful to the eye, but exceedingly unpalatable, and reputed to be poisonous; the appearance, however, of its interior does not correspond to the description of the fruit in question. That which does so more than any other known vegetable production is the fruit of the *solanum melongena*, or mad-apple; when this is attacked by a certain insect, the skin is pierced with a hole scarcely perceptible, and remains apparently perfect and of a beautiful color; while the inside is converted into a powder like dust.

Having satisfied curiosity, we turned our horses' heads again towards Jericho, and galloped a second time over the barren plain. At a distance of three miles from the Dead Sea, we passed, on the right hand side, the ruins of a Greek convent which has been long deserted. The first part of our ride was over ground strangely unequal, consisting of a series of long hillocks, of whose formation we could learn nothing; but so rapidly do they succeed

each other, that no sooner had we crossed one than we found ourselves at the foot of another. At length we regained the camp of the pilgrims, who had returned by a direct route from Jordan.

On account of the great danger of travelling without an escort, the governor of Jerusalem had issued an order that no *hajee* should leave the encampment before the whole cavalcade was ready to start, which would not be before midnight. As, however, we were desirous to return the same day to the Holy City, we solicited and obtained his permission; at the same time, he warned us that he would not be answerable for our safety. Though we heard several tales of bloodshed, we encountered no banditti. A trap, however, was laid, in which we were nearly caught. At the top of a hill impending over a ravine, we saw a man, Prometheus like, apparently fastened to the rock and struggling to deliver himself. With a tone of earnest entreaty, he supplicated aid, saying that the Bedouins had stripped him of everything and left him bound. The first impulse of humanity was to fly to his succour; but suspicion was alive, and our dragoman bade us beware. Nevertheless, one of our number resolved to ascertain the truth of the

tale, and riding up the hill, with a pistol in hand, made direct for the spot. The deceiver, seeing him armed, probably thought that he might be shot before he and his party in ambush had inveigled their prey, and accordingly fled.

It was five o'clock in the afternoon when, after paying a second visit to the tomb of Lazarus at Bethany, we found ourselves once again at the foot of Olivet and re-entered the Holy City by the gate of St. Stephen.

CHAPTER XXXII.

JUDEA. HEBRON, BETHLEHEM, AND JOPPA.

Governor of Jerusalem.—Ancient custom retained.—Leave Jerusalem.—Valley of Rephaim.—Sepulchre of Rachel.—Pools of Solomon.—Gardens and spring.—Aqueduct.—Wilderness of St. John.—Cave, house, fountain, and locust-trees.—Wild country.—Bedouins.—Palace of Abraham.—Hebron.—Idumea.—Jews.—Valley of Eshcol.—Cave of Machpelah.—Tombs of Abraham, Isaac, and Jacob.—Turkish mosque.—Tombs of Esau and Abner.—Plain of Mamre.—Turpentine tree.—Bethlehem.—Its situation.—View from Latin convent.—Scriptural localities.—Grotto of Nativity.—Chapel.—Star.—Site of our Saviour's birth discussed.—Privileges of Christians.—Personal appearance of Bethlehemites.—Return to Jerusalem.—Fever.—Certificate from the "Custode della Terra Santa."—Final departure from Jerusalem.—Culloonea.—Valley of Elah.—David and Goliath.—Aspect of country.—Ruin.—Modin.—Village of Abooghoosh.—Predatory Arabs.—Birthplace of Jeremiah.—Monastery.—Murder of monks.—Accom-

modations.— Voluntary mutilation.— Road.— Plain of Sharon.— Rose of Sharon.— Ramla.— Arimathea.— Birth-place of St. George.— Jaffa, ancient Joppa.— Harbour.— Ships.— Antiquity of Joppa.— Scriptural associations.— Houses of Simon and Dorcas.— Fever and detention.— Interview with superior of Franciscan convent.— Voyage to Smyrna.— Storm.— Shipwreck.— Conclusion.

As the road from Jerusalem to Hebron is as much infested by Bedouins as that to Jericho, it was necessary, before undertaking an excursion in which we could not enjoy the protection of a caravan, to wait on the governor of the city and solicit an escort. Of this individual we saw a good deal during our sojourn at Jerusalem. In his deportment he was pleasing, and exhibited more of the manners of a Frank, with less of the gravity and hauteur of a Turk, than any Moslim of his rank with whom we became acquainted. Still, his conduct and feelings were oriental, and displayed themselves in a way which little accorded with European notions of propriety. During one interview, he made a direct application to me for some English gunpowder; and to the expression of my regret that I had only sufficient for four or five charges, a quantity not worth his acceptance, he replied that a little would be better than none; while a

young Greek satellite by his side gave me to understand that a present was essential, if I expected to secure a guard or any other favor. From one of our countrymen the governor had just contrived to obtain a gun, given with some reluctance, when he asked in plain terms what "*bukshish*"* he was to have; and, as something was expected, I presented him with my only remaining European pistol with a detonating lock. Such is the mode of transacting business among Moslims! Neither justice nor favor can be obtained without bribes; and the eastern custom of approaching a superior with a present in hand has remained unaltered since the days of Joseph's brethren† and the wife of the churlish Nabal.‡ Now, as then, "A man's gift maketh room for him and bringeth him before great men."

The governor promised that a guard should meet us at the pools of Solomon, on the road to Hebron; accordingly, at an early hour, we left Jerusalem by the gate of Al khuleel. In Arabic, Ibrahim al khuleel, or "Abraham the friend" (of God), designates Hebron, the burial-place of that patriarch. This long name is contracted into Al khuleel, which appellation of the father of the faithful is retained

* Gift.

† Gen. xliii. 11.

‡ 1 Sam. xxv. 27.

with great jealousy by the Mohammedans, who, no less than the Jews descended from his loins, hold him in the highest honor. Passing through the "valley of Rephaim," or the valley of the Giants, where David routed the armies of the Philistines,* we quenched our thirst at the fountain where the magi are said to have seen a second time the star that guided them to Bethlehem.† While the pilgrim is doubting whether he may believe this statement, he is shown the house of Simeon, a tree under which the virgin rested, and, on a rock opposite the handsome convent of Mar Elias on the top of a hill, the impression of a human form made by the body of Elijah who slept there!

A quarter of an hour beyond this is a square building, like a common Mohammedan tomb, surmounted by a dome, and held in great veneration by Jews and Turks as the sepulchre of Rachel. The structure itself is palpably modern; but the site is probably the true one, for it exactly answers to the scriptural description; Jacob and Rachel "journeyed from Bethel, and there was but a little way to come to Ephrath; and Rachel died, and was buried in the way to Ephrath, which

* 2 Sam. v. 22, 25.

† Matt. ii. 9.

is Bethlehem. And Jacob set a pillar upon her grave.*

The "pools of Solomon" are between three and four miles from Rachel's tomb. They consist of three large reservoirs on sloping ground, at intervals of sixty yards, each lower than the one preceding, whence it receives its water; the first being supplied by a spring at a little distance. They are all of considerable depth, and about eighty yards in breadth, but they decrease successively in length. The first is about two hundred, and the third a hundred and forty yards. Though the pools be devoid of beauty, yet their dimensions and the solidity of the masonry excite admiration. The spring whence the water flowed to supply them was secured, as at this day, by a building opened and closed at pleasure; and Solomon's large gardens surrounded with high walls were near at hand. It was from these gardens and this spring, the monks maintain, that the imagery of the Song of Solomon was deduced, "A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed."† From the reservoirs an aqueduct, now out of repair, once conveyed water to Jerusalem; and the same cause renders the one and the other

* Gen. xxxv. 16. 19, 20.

† Can. iv. 12.

peculiarly interesting ; namely, the high degree of probability with which it may be predicated regarding them that they are actually the works of Solomon, and that the “ pools ” are those referred to by him when he says, “ I made me gardens and orchards, and I planted trees in them of all kind of fruits : I made me *pools of water*, to water therewith the wood that bringeth forth trees.” *

On a hill, just above these reservoirs, are the remains of a large square building which might have been either a castle or a monastery ; and, not very far hence, is the convent of St. John in the wilderness, supposed to be built on the site of his birth and in the desolate tract of country in which he passed his life of privation. The pious pilgrim is conducted to the cave in which he lived, the house in which he was born, the fountain at which he slaked his thirst, and, more marvellous than all, the *locust-trees* which fed him.

The country traversed by the road to Hebron is wild as nature’s wildest productions. It consists of a series of barren hills, which swarm with Bedouin banditti. Some travellers were plundered of all their property the day before we passed ; and, thirteen days previously,

* Eccl. ii. 5, 6.

a man had been murdered. The guards, for whom we had obtained an order from the governor of Jerusalem, and who were appointed to join us at the pools of Solomon, did not arrive; and we had no option but to proceed without them or give up the excursion altogether: we preferred the former; and, happily, arrived without encountering the enemy; nor had we any occasion for the display of prowess, though a few false alarms kept us on the alert. We passed several deserted villages and a great many ruined "makams," one of which is designated the "Palace of Abraham."

Hebron, which has been very little visited by European travellers, stands on the north of the territory of the Hittites and Amorites, on the confines of Judea and Idumea; and for seven years it was the seat of David's government. The valley in which it is situate acquired the name of Eshcol,* on account of its clusters of grapes, which have been already alluded to. The streets are narrow and dirty, the houses high and dark, and the town is gloomy. One fourth of the population, about five hundred in number, are Jews, who go thither from all parts of the world that they

* Numb. xiii. 23, 24.

may repose in death near the ashes of the patriarchs.

The association which endears it to the Jew is likewise that which makes Hebron interesting to the Christian: it was the burial place of Sarah and Rebekah, of Abraham, Isaac, and Jacob, whose dust lies in "the cave of the field of Machpelah which Abraham bought for a possession of a burying place of Ephron the Hittite, before Mamre." A Greek church originally built over the cave is now converted into a mosque, and neither Jew nor Christian is permitted to enter; yet, to the one and the other it is a consecrated spot. As none of our party were allowed to pass beyond the outer limits of the mosque, I cannot speak of its interior from personal observation; but the following description is recorded by Ali bey, who disguised himself as a Moslim, and so succeeded in getting in. "The sepulchres of Abraham and his family are in a temple that was formerly a Greek church. The ascent to it is by a large and fine staircase that leads to a long gallery, the entrance to which is by a small court. Towards the left is a portico resting upon square pillars. The vestibule of the temple contains two rooms; the one to the right contains the sepulchre of Abraham, and

the other, to the left, that of Sarah. In the body of the church, which is Gothic, between two large pillars on the right, is seen a small house, in which is the sepulchre of Isaac; and in a similar one, upon the left, is that of his wife. The church, which has been converted into a mosque, has a *meherel*, the tribune for the preacher on Fridays, and another tribunal for the *mueddens*, or singers. On the other side of the court is another vestibule, which has also a room on each side. In that upon the left is the sepulchre of Jacob, and in that upon the right, that of his wife.* At the extremity of the portico of the temple, upon the right, is a door which leads to a sort of long gallery, that still serves as a mosque. From thence I passed into another room, in which is the sepulchre of Joseph, who died in Egypt, and whose ashes were brought hither by the people of Israel.† All the sepulchres of the patriarchs are covered with rich carpets of green silk, magnificently embroidered with gold:

* This must refer to Leah, since Scripture, as above quoted, places the tomb of Rachel near to Bethlehem.

† It is distinctly stated in Josh. xxiv. 32, that Joseph's bones were buried in Shechem; and, as already mentioned, his sepulchre is even to this day shown at Nabloos, the modern representative of Shechem.

those of their wives are red, embroidered in like manner. The sultans of Constantinople furnish these carpets, which are renewed from time to time. I counted nine, one over the other, upon the sepulchre of Abraham. The rooms also which contain the tombs are covered with rich carpets. The entrance to them is guarded by iron gates, and wooden doors plated with silver, with bolts and padlocks of the same metal. There are reckoned to be more than a hundred persons employed in the service of the temple; it is consequently easy to imagine how many alms must be paid."

Not far from the cave of Machpelah are shewn the tombs of Esau and Abner, the captain of David's host; but, the identity of these, like that of the vast majority of "holy places" exhibited to the pilgrim, rests on evidence which, from its very nature, must be cautiously received. Happily, however, it is not essential to the interest excited that we should be able to fix the *precise* spot where any particular great event occurred. It is sufficient to know that we are in the immediate neighbourhood; so that, whether the reputed cave of Machpelah be, or be not, what its name imports, is comparatively unimportant; the Christian treading the streets of He-

bron is assured that he is *very near* the grave in which reposes all that was mortal of the father of the faithful, the child of promise, and the wrestler with God; the honored ancestors of the incarnate Messiah; and, if he reflect, he can hardly fail to think how loud will the song of praise *here* sound when human dust shall seek its kindred atoms and those saints arise to take possession of their inheritance above! Surely, in that day, few valleys will be so joyous as the "Valley of Eshcol;" few caves so honored as the "Cave of Machpelah!"

The plain close to Hebron is still called the "Plain of Mamre," and venerated by the Jews as that which witnessed the earnest and touching intercession of Abraham for the devoted city of Sodom.* It extends for some miles; and in it is a turpentine tree held in such honor that our kind host, the chief rabbi of Hebron, sent a guide a long distance on purpose to point it out to us. Under this identical tree Abraham pitched his tent!

Retracing our steps from Hebron, we again reached the pools of Solomon, where we turned to the right towards Bethlehem, or "The house of mercy;" no inappropriate name for the site of the nativity of the Messiah. This interesting

* Gen. xviii. 23—32.

village stands on the top of a high hill, distant about six miles from Jerusalem and commanding an extensive view of the surrounding mountainous country; in the midst of which it is a conspicuous object, pointing out the birth-place of Him who ennobled a comparatively insignificant division of the promised land by here manifesting himself as *the* "ruler in Israel, whose goings forth have been from everlasting."* From the roof of the Latin convent the monks point out many scriptural localities of more or less interest.

On the south, at a distance of six miles, is Tekoah,† not very far from which is Engedi, the strong hold of David, wherein he hid himself from Saul and generously saved the life of his persecutor.‡ In another direction is a hill famous for a battle fought in the time of the crusades, which gave it the name of the "Mountain of the Franks." Here, the pilgrim is shewn the field in which the shepherds were keeping watch by night when a company of the heavenly host communicated to them the birth of the Messiah: there, his attention is directed to the grotto in which the child was concealed from the executors of He-

* Mic. v. 2. † 2 Sam. xiv. 2. ‡ 1 Sam. xxiv. 1.—4.

rod's murderous purpose, although Scripture informs us that the mother, warned by an angel, had fled with her infant into Egypt before the decree was issued!*

A passage under the convent leads to a cave called the "Grotto of the nativity." To this, as to the Holy Sepulchre, the Latins, Greeks and Armenians advance an equal claim, and each has a door opening into it from their convent. The grotto is now converted into a chapel about twenty feet below the floor of the church, adorned with Italian marbles and illuminated by numerous lamps; for the privilege of lighting which the rival parties dispute with much zeal and rancour. The pilgrim is conducted with due solemnity, to a star, inlaid in the marble, marking the exact spot on which the Saviour was born, and corresponding to that occupied in the firmament by the meteor that intimated the great event; afterwards he is shewn the manger wherein the infant was laid, the sepulchre of the innocents, and the grotto where St. Jerome passed a great portion of his life; with chapels dedicated to Joseph and to a multitude of other saints.

Those who assert that this cave is the

* Matt. ii. 13, 14.

identical birth-place of our Lord say that, when Adrian erected statues of Jupiter and Venus over the Holy Sepulchre and on Calvary, he likewise raised one of Adonis over the "Grotto of the nativity," with a similar object; and hence they argue the knowledge of the spot could not possibly be lost; but it seems improbable that what is called in Scripture a stable should have been a subterranean grotto. Under some circumstances, indeed, a cavern may serve as a shelter for beasts; and, as has already been stated, the Arabs at Nain appropriate to that purpose those of the Little Hermon; but then, the slope of the mountain affords an easy access, and the descent is not, as in this case, too precipitous for cattle.

No Mohammedan resides at Bethlehem. Whether this be owing to an opinion industriously circulated by the Christians that the air of the place is prejudicial to Moslim health, or to some other cause, may be doubted; but it is an interesting fact that the birth-place of the Messiah is unpolluted by the creed of the Saracen impostor, and that the Christians resident there, amounting to five hundred, are endowed with certain privileges not granted to their brethren in other parts of Judea. The personal appearance of the natives supports the

reputation for beauty enjoyed by the "fair and ruddy" David, the son of Jesse, the Bethlehemite; for the men are a peculiarly fine race, and the women are regarded as the handsomest in Syria.

After three days' absence, we once again entered the Holy City; but the excitement, hardships, and fatigue of the tour, especially of the preceding week, concurring with the pestilential air of Jericho, brought on a fever. In a room with fourteen windows, in the absence of medical aid, of European comforts, and of what even an English laborer would be inclined to call the *necessaries* of life, this disease was not a little aggravated; an anxious desire, therefore, to get back to the comparative comforts and civilization of Smyrna led me, after some days of suffering, to make a premature effort to reach the coast.

Preparatory to leaving Jerusalem, it is usual for every pilgrim to be furnished with a Latin certificate from the superior of the convent of St. Salvador, testifying that he has visited all the "holy places" to which the *hajees* usually resort. Although by an English Protestant such a document is little valued, yet it is interesting as indicative of the merit attached by Greeks and Roman Catholics to a visit to the

Holy Land; and the paper itself is somewhat curious. It certifies that the bearer, "having, from feelings of devotion, undertaken a pilgrimage to Palestiné, arrived in Jerusalem; that he visited the holy places in which the Saviour of the world rescued his beloved people from the power of the devil; for instance, Calvary, where, nailed to the cross, he opened to us by his death the gate of heaven; the sepulchre, where his most holy body rested for three days previous to his glorious resurrection; mount Sion, where he celebrated the last supper with his disciples; the garden of Gethsemane; the mount of Olives, where, in the presence of his disciples, the Lord ascended to heaven, leaving, as a perpetual memorial of himself, the print of his feet; and various other localities within and without Jerusalem:—also Bethlehem, where the Saviour of the world condescended to be born of the virgin Mary; and such holy places as are found in the road to, and in the vicinity of, that town:—moreover, such as are similarly contained in Galilee; to wit, the house of Nazareth, where the blessed virgin, greeted by an angel, was pronounced worthy to conceive the incarnate Son of God; the Sea of Tiberias, of which mention is often made in sacred writ

on account of its being much frequented by Christ; Cana, where our Lord performed his first miracle; and all the other sacred places in Judea and Galilee, which, being consecrated by the presence of the Lord and his most blessed mother, pilgrims are wont to visit." This curious document was duly attested by the signature of Francesco Xavier, "Il custode della Terra Santa," and by the official seal of the convent of St. Salvador in Jerusalem.

Bidding a final adieu to the Holy City we again left it by the Bethlehem gate; and, travelling over a desert and stony track, arrived in an hour and a quarter at the village of Culloonea, a name corrupted from Colonia, a town founded by a Roman colony. It stands in the Turpentine valley, or the Valley of Elah, where the shepherd boy, strong in heavenly confidence, encountered with a sling and a stone the giant who defied the armies of Israel. As the face of nature, when unaffected by the action of the sea and subterranean fires, preserves its grand outlines, it is probable that it presents to the eye of the traveller passing through this defile nearly the same features as those exhibited in the day when the "Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other

side;" and that the very stream which now waters the valley runs in the identical channel from which the young Bethlehemite "chose him five smooth stones."*

Riding under a castle built in the time of the crusades and some ruins called Sobah, which point out the site of the ancient city of Modin, the residence and cemetery of the brave Maccabees, we reached a village known by the name of its chief, Abooghoosh, about two hours and a half from Jerusalem. For many years this sheikh and his family maintained a sort of chieftainship among the neighbouring Arabs, plundered all travellers that passed near, and lived in a state of open outlawry, defying the authority of the Turks. At length the government proposed to him to accept the office of *mootesellim*, or governor of the city of Jerusalem. Thus he became first reconciled to the restraints of law; and from that time the stronger arm of Mohammed Ali has curbed his power and held him in check. Travellers, consequently, are now less molested than they used to be, though the route is still attended with danger.

The ruins of a handsome Latin church yet mark the village of Abooghoosh, which pos-

* 1 Sam. xvii. 3. 40.

sesses a sanctity in the eyes of the Romanists as being the Anathoth of Scripture,* the birth-place of Jeremiah, by whose name they call it. They once had a monastery here; but the friars were so ill treated by the partisans of the old sheikh that they resolved to abandon it; and the Abooghooshites expedited the fulfilment of their intentions by murdering the whole fraternity.

In this wretched place we spent a night on a mud floor, in a room without a door, and with something like a pigsty at the entrance of the hut. For the accommodation, poor as it was, we were indebted to the brother of the American vice-consul at Jaffa, who, in order to secure for us so desirable a resting place, kindly accompanied us all the way from Jerusalem.

Just before our arrival, one of the natives of the village had cut off three of his fingers; an act which the tyrannical system of conscription adopted by the Egyptian viceroy has rendered common. Inasmuch as a soldier with a mutilated right hand is unable to pull a trigger and is therefore useless, some of the Syrians who are determined not to serve in the army chop off their fingers; others put out the right eye;

* Jer. i. 1.

and many contrive, to main themselves in one way or another, to avoid the dreadful calamity (as they regard it,) of being enlisted as recruits.

For the first two hours, the road (from Abooghosh to the sea-coast) lies over the mountains of Judah, and is as arduous as any we traversed between Lebanon and Judea. As the hills lose something of their height and prepare to merge themselves in the plain, they exhibit less barrenness than in the vicinity of Jerusalem and are, to a considerable extent, covered with wild flowers; especially with pink and white roses.

Leaving these mountains, we entered the fertile plain of Sharon, the soil of which is very rich and abounds with an indigenous flower resembling a double rose; and probably that referred to in the Song of Solomon.

Three hours across the plain brought us to Ramla, the ancient Arimathea, the birthplace of St. George the martyr, whom Richard Cœur de Lion and his companions in arms adopted as the patron saint of their country.

Before entering Jaffa we came to a well-supplied with delicious water; beyond which the road lies between gardens, the most extensive, luxuriant, and numerous in Palestine; fenced

with thick and high hedges of cactus, the leaves which were laden with their peculiar fruit. At a distance of three hours from Ramla, and at the extremity of the broad vale of Sharon, Jaffa stands on the slope of a hill overlooking the sea. Till within the last few years, in which Beyroot has risen into importance, it was the principal port of Syria; and, at the time we reached it, full fifty ships were riding at anchor in the roads, waiting to convey home the pilgrims whom devotion had brought to Jerusalem for the sacred festival of Easter. There could not have been less than two thousand *hajees* in the town, the usual population of which scarcely exceeds six thousand.

Tradition assigns to Joppa an exceedingly ancient date. Pliny speaks of it as one of the oldest cities of the world; and some say that it derived its name from Japhet, the son of Noah, who wished to commemorate the construction of the ark by his father on this spot! With more certainty we are assured that it was the port where Solomon received the cedars of Lebanon for the building of the temple; and where Jonah found a vessel going to Tarshish when "he fled from the presence of the Lord."† Here, too, Peter enjoyed the vision which first

* 2 Chron. ii. 16. † Jonah i. 3.

revealed to him distinctly the purpose of God to make known his will to the Gentiles, and led him to lay aside his prejudices connected with a ceremonial and partial law.* The monks carefully point out the house of Simon the tanner where the apostle lodged; as also the residence of Dorcas † whom he raised to life.

But though the wretchedness of the modern city contrast painfully with the celebrity of ancient Joppa, and though the traditions which connect certain of its localities with sacred events be ill-supported by facts, yet, to the eye of a traveller worn out with toil and eager for repose, it was peculiarly interesting, as it presented the prospect of an easy return to the comforts and refreshments of domestic life, now rendered almost necessary by illness, and greatly enhanced in value by a long period of deprivation.

Still, however, I was to be detained a little longer from the fulfilment of these legitimate expectations. The fatigues of a journey on horseback, at a time when the body was under the debilitating influence of fever, brought on a relapse, and for some days I was confined to my bed in the Latin convent. The miserable

* Acts x. 9—16.

† Acts ix. 36, 43.

room allotted to me was about twelve feet square, and the chief furniture was an old table and two tottering chairs; its broken window was patched with pieces of paper; a comfortless bedstead was stowed in a recess which resembled a niche in one of the Syrian sepulchres; and the words *LA MORTE*, written in gigantic letters on the dingy walls, perpetually arrested the eye and unavoidably directed the mind to the not improbable termination of my disease, while I was still in a foreign land, deprived of medical aid, unattended by a single friend, and surrounded only by those who unhesitatingly condemn the Protestant to eternal perdition.

One morning, as I was indulging reflections little calculated to promote recovery, the superior of the convent paid me a visit, to make the usual enquiries after my health. His countenance was one in which the gloom of an austere faith seemed to have obliterated the traces of a naturally kind disposition; a long, uniform, brown robe, of a material coarse as sackcloth, added to the apparent height of his tall and emaciated figure; his waist was girt with one of those formidable cords with which the brothers of the most ascetic order are wont on certain days to lash themselves; a small black

skull-cap covered the crown of his head, and his naked feet, hardened by the severe discipline of forty years, were ill-protected from the cold stone floor by a wooden sole strapped over the instep. As he entered the dismal apartment, the inscription on the wall and the sick man on the bed,—“*La morte*” e *il moribondo*,—seemed to remind him that, in his priestly character, he had a work to perform. He approached; and as he looked stedfastly at me, his eye softened into an expression bordering on compassion: at length he broke silence with “*Come sta, Signore? Credo che ella è molto ammalata.*” (How do you feel Sir? I fear you are very ill.) After my reply he proceeded, “*Perhaps you will die!*” I assented;—a pause ensued;—he continued, “*But how sad! You are a heretic; and if you die, I cannot bury you in the cemetery of the true sons of the church.*” I was too ill to bestow a thought on the fate of my body after death, and too well acquainted with the ignorance and prejudice of monks in general to be displeased with him for appealing to those feelings which he regarded as most sensitive in the dying man. My reply indicating the little effect produced by his threat of post mortem outlawry, his manner at once changed from gentleness to se-

verity, and he proceeded, in a tone of sternness, authoritatively to denounce the errors of Luther and Calvin and to assert the power and infallibility of the "Holy Apostolic Church." On the one side, heresy, with her deepening shades of darkness and her irretrievable doom, were made to pass in review before me; on the other, truth and certainty of salvation within the pale of the Roman faith. Happily, the friar's fund of argument and information were soon exhausted; and, after advancing a few truisms, some falsehoods, many exhortations, and the tempting lure of a speedy deliverance from the pangs of purgatory, he left me to my solitary reflections; more than ever, I trust, thankful for the privilege of possessing those Scriptures denied to the people by an interested priesthood, and of being permitted to exercise an unbiassed judgment on the only means of salvation therein proposed to sinners through the merits of the One great Mediator between God and man.

A conviction that, if I should die here, the monks would assert that I had embraced Popery with my dying breath, increased my desire to embark, enfeebled as I was, for Asia Minor; and, in less than an hour, Angelo brought to my bedside a reclaimed old Greek pirate, who

said that he could weigh anchor in two days. Matters were soon settled; I hired the whole of his little vessel of thirty tons; and he undertook to construct a room, four and a half feet high, in the widest part of the hold, by ranging some stiff mats round a space eight feet square. We embarked; and sailed in company with another vessel greatly superior in point of size, which was often an object of envy to our sailors, who used to observe "If we were in such a boat as that, we should have no cause to fear a storm." The result proved how frequently human probabilities are set at nought by the decrees of Providence.

We had scarcely lost sight of the shores of Syria before a violent gale compelled us to put into harbour at Cyprus, where we were detained for some days; and off Rhodes we encountered a second of a more awful character, which drove us before it at a fearful rate through the dangerous channels formed by the numerous islands of the Archipelago. Having reached the entrance of the gulf of Ephesus, the captain desired to know whether he should steer direct for Scala Nuova, its port, or proceed towards Scio en route to Smyrna. The old pirate professed himself unacquainted with the navigation of the gulf; and as the wind,

though violent, was aft, he strongly advised our prosecuting the voyage instead of making a *détour* to visit the ruins of Ephesus, as I had intended. Accordingly we kept our course, and providentially attained the strait of Scio, where we found shelter till the storm had subsided. On arriving at Smyrna, we learned that the ship that had sailed with us from Jaffa was lost: having some *hajees* to disembark at Scala Nuova, she had parted from us to pursue the course we had reluctantly given up, and was wrecked the same night in the gulf. The contrast between the fate of the large well-appointed vessel, and that of our little ill-manned boat was striking, and called forth our unfeigned gratitude to Him who in the midst of judgment had singled us out as the subjects of mercy!

After accompanying me through the consecrated and comparatively untravelled region which forms the subject of the preceding pages, the reader would have just cause to complain were he further detained by particulars regarding the less interesting and far better known countries of Greece, Malta, and Spain, visited on my return to England, on whose shores I re-landed within two years of my departure.

In conclusion, therefore, I will only add that, after traversing so many countries, observing so many different modes of civilized and semi-barbarous life, and becoming acquainted with such various political and religious institutions, it is with increased pleasure and admiration that I contemplate the state of society in our favored land. Some nations, perhaps, may boast more taste and refinement; some a more showy literature and more splendid public monuments; and others more renowned achievements in arts or arms; but in the solid advantages and comforts of life, in profound learning and experimental philosophy, in private and public virtue, in all that secures domestic happiness and peace or constitutes lasting excellence and real greatness;—the administration of equal laws and impartial justice; the enjoyment of a liberty as yet restrained from licentiousness; and the free exercise of a religion equally removed from the extremes of fanaticism and indifference;—I know not the equal or the rival of Britain. Nor can I indulge for my country a higher hope than that she may long retain, under the divine favor, the institutions which have for ages been her glory, enhanced in value by the gradual but judicious correction of their acci-

dental defects, and consolidated in strength by the increased public estimate of their superior merits; that we, her sons, may be preserved alike from a bigoted prejudice in favor of what is old and a feverish appetite for what is new; and, above all, that we may never be deprived of that security for national soundness of doctrine, correctness of practice, civil liberty and religious example, which is presented to us by an institution endeared by early associations and consecrated as the well-tried bulwark against anarchy and infidelity,—the establishment of the

CHURCH OF ENGLAND.

FINIS.

The first part of the work is devoted to a general history of the
 country, and is divided into three periods, the first of which
 is the period of the Romans, the second of the Saxons, and the
 third of the Normans. The second part is a history of the
 reign of King Henry the Second, and the third part is a history
 of the reign of King Richard the First. The fourth part is a
 history of the reign of King John, and the fifth part is a
 history of the reign of King Henry the Third. The sixth part
 is a history of the reign of King Edward the First, and the
 seventh part is a history of the reign of King Edward the
 Second. The eighth part is a history of the reign of King
 Edward the Third, and the ninth part is a history of the
 reign of King Richard the Second. The tenth part is a
 history of the reign of King Henry the Fourth, and the
 eleventh part is a history of the reign of King Henry the
 Fifth. The twelfth part is a history of the reign of King
 Henry the Sixth, and the thirteenth part is a history of the
 reign of King Edward the Fourth. The fourteenth part is a
 history of the reign of King Richard the Third, and the
 fifteenth part is a history of the reign of King Henry the
 Seventh. The sixteenth part is a history of the reign of
 King Henry the Eighth, and the seventeenth part is a
 history of the reign of King Edward the Sixth. The
 eighteenth part is a history of the reign of King
 James the First, and the nineteenth part is a history of
 the reign of King Charles the First. The twentieth part is
 a history of the reign of King Charles the Second, and the
 twenty-first part is a history of the reign of King James
 the Second. The twenty-second part is a history of the
 reign of King William the Third, and the twenty-third part
 is a history of the reign of King George the First. The
 twenty-fourth part is a history of the reign of King
 George the Second, and the twenty-fifth part is a history
 of the reign of King George the Third. The twenty-sixth
 part is a history of the reign of King George the Fourth, and
 the twenty-seventh part is a history of the reign of King
 George the Fifth. The twenty-eighth part is a history of
 the reign of King Edward the Seventh, and the twenty-ninth
 part is a history of the reign of King George the Sixth. The
 thirtieth part is a history of the reign of King Elizabeth
 the Second.

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