





*Sophia Catherine Deering*  
*1852*

SCRIPTURE TOPOGRAPHY; *M. E. W.*

BEING

SOME ACCOUNT

OF

PLACES MENTIONED IN HOLY SCRIPTURE,

GIVEN PRINCIPALLY IN

Extracts from the Works of Travellers.

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THE GENTILE WORLD.

*Mary Farley Maudslayi*

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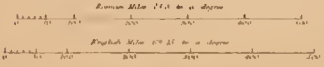
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THE  
LANDS OF THE GENTILES,  
containing the principal  
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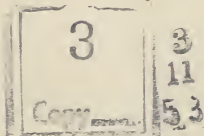


In cases where the modern names of places of Scriptural interest differ from the ancient ones, the former are added in lighter characters, as Thyatira, Ad-haur, Patmos, &c.





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## PREFACE.

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THE present volume is intended as a companion to the "Topography of Palestine."

It contains an account of most of those places mentioned in Scripture as inhabited by, and pertaining to, the Gentiles, of which any interesting particulars can be gathered at the present day.

There is much to oppress the heart of the Christian as he dwells upon the state of Gentile lands. Of whole countries, and of innumerable cities, it may still be said, "Darkness covers the earth, and gross darkness the people." In some places, Paganism usurps the throne of Jehovah, and remains undisturbed; in others, the false prophet is worshipped by thousands; while, (more melancholy still) in the nations of Christendom, heresy and superstition, and the inventions of men, have so obscured the light of the Gospel, that few bright spots remain to hold forth in its purity the Word of Life.

On the other hand, there is much to *cheer* the believer, as he stands upon his watch-tower, watching God's providential dealings with the nations. For the everlasting Gospel is flying abroad on its glorious message of peace, the

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“times of the Gentiles” are fast fulfilling, and the dark hour of earth’s woe and wickedness in which we live, is nearest to the bright dawn of the “perfect day.”

While we read in these pages accounts of the various places in which the Gospel was preached, and in which Churches flourished, but where now vice, and misery, and darkness dwell; or tremble at the awful doom which, according to prophetic warning, has fallen upon once mighty kingdoms; let us plead at the throne of grace for “THE GENTILE WORLD.”

Let us, by our prayers, our labours, and our *lives*, hasten the glorious time when earth’s loveliest scenes shall be no longer disfigured by Pagan temples, or Mahomedan mosques, or Popish altars; but from each distant land, and from every sea-girt isle, the voice of praise and adoration shall rise to GOD, *Father, Son, and Holy Ghost*.

Then mountains and hills shall break forth into singing, and all the trees of the field shall clap their hands. Then the heavens shall sing, and the earth be joyful, because their *King reigneth*; and Creation’s groan of anguish shall be exchanged for the chorus of universal praise.

M. F. M.

NEWPORT, I. W.

1849.

## INTRODUCTION.

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### ON SCRIPTURE NAMES.

“To illustrate the Holy Scriptures, let me begin with the names of the places of the country:—First, we will begin with the general name of the country. It is called ‘Bar Alsham,’ or the country of Shem. This at once proves that it is named after the great patriarch Shem; and by this name it is called by the natives until this day. Syria, or Soria, is only a name given to the country by foreigners, on account of the enterprize of the Phœnicians, whose capital was ‘Sorr,’—‘Tyre,’—(Sorr is the Hebrew word for Tyre,) and the navigating, and commercial, and colonizing inhabitants had been called Sorrians, after their capital ‘Sorr’ . . . The most ancient city on the face of the globe is Damascus; it existed before Abraham, whose steward was Eleazar of Damascus. Jerusalem from the time of Melchizedek, till now, bears the same name . . . The same might be said of Joppa, Nazareth, Cana of Galilee, Sidon, (bearing the name of the patriarch its founder, till this day.) Antioch, where the believers were first called Christians, bears the same name till now. This will be more remarkable to us, when we find that places of great fame in Syria, have been called by almost all foreign authors by other names, yet in the country these names are unknown; for example, Tyre is the Greek name for *Sorr*; Tyre is the word used almost in all translations of the Bible, except the original, and yet no one in Syria understands what

Tyre is ; and though the city has received its fate according to prophecy, its recollection is known according to the original *Sorr*. Again, Palmyra is the name given to Tadmor. By the name Palmyra it is spoken of by all travellers, and ancient and modern authors ; yet if you ask a Syrian anything about Palmyra, you might just as well ask the name of any place in the moon ; but if you ask about Tadmor, any one will tell you Tadmor is in the desert, built by Solomon, son of David, king of Israel. Again, in the same country, there are places not mentioned in Scripture—their names are now changed ; for example, Aleppø for the ancient Eolea,<sup>1</sup> &c. There are two principal rivers in Syria, Jordan and Orantes ; Jordan has retained its name until now, whereas Orantes is now called ‘Assia,’ and no one amongst the natives knows it by its former name. These things will be more striking when we reflect that the country has had many conquerors and masters, with new languages, religions, and habits—the Greeks, the Persians, the Romans, the Saracens, the Crusaders, the Turks, &c. : yet in spite of all attempts to introduce fresh names, religions, and habits, the original names and customs have remained, and all modern vanished away. For example, all recollections about the stupendous expedition of the Crusades have no tradition in the country now, nor are they known by the natives ; yet the bathing of Naaman the Syrian in the Jordan, and the cure of his leprosy, has its tradition. The birth of our blessed Lord in Bethlehem, the conversion of St. Paul near Damascus, are believed by the natives as facts ; and the very street called Straight, and the remains of the house of Ananias, are till this day seen in Damascus.”—*Voice from Lebanon*, by ASSAAD Y KAYAAT, pp. 326—328.

<sup>1</sup> It appears somewhat uncertain whether Aleppo does, or does not, represent the ancient Helbon. See “Helbon.”





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SELEUCIA.





VIEW FROM MOUNT LEBANON.

## SYRIA.

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### LEBANON.

FREQUENT REFERENCES TO THIS MOUNTAIN IN SCRIPTURE—VIEW OF LEBANON FROM BEYROUT—CLEARNESS OF THE ATMOSPHERE—ASCENT OF LEBANON—VALLEY OF BEKAA—NIGHT ON MOUNT LEBANON—THE CEDARS—TERRACE CULTIVATION—VILLAGES, FOUNTAINS, ETC.

#### SCRIPTURAL NOTICES.

“I PRAY thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon.”—*Deut.* iii. 25.

“. . . The valley of Lebanon.”—*Joshua* xi. 17.

“Command thou that they hew me cedar-trees out of

Lebanon"—(for the building of the temple).—1 *Kings* v. 6. See whole chapter, and *Ezra* iii. 7.

"Thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar-trees thereof, and the choice fir-trees thereof."—2 *Kings* xix. 23.

"Streams from Lebanon."—*Canticles* iv. 15.

"His countenance is as Lebanon, excellent as the cedars."—*Canticles* v. 15.

"The day of the Lord of Hosts shall be . . . upon all the cedars of Lebanon, that are high and lifted up."—*Isa.* ii. 12, 13.

"The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious."—*Isa.* lx. 13.

"The snow of Lebanon."—*Jer.* xviii. 14.

"Thus saith the Lord unto the king's house of Judah; Thou art Gilead unto me, and the head of Lebanon; yet surely I will make thee a wilderness. . . . Go up to Lebanon, and cry."—*Jer.* xxii. 6, 20.

"He shall . . . cast forth his roots as Lebanon. . . . his smell (shall be) as Lebanon . . . the scent thereof shall be as the wine of Lebanon."—*Hosea* xiv. 5, 6, 7.

"The flower of Lebanon languisheth."—*Nahum* i. 4. [*Isa.* x. 34; xxxiii. 9; xxxv. 2.]



The name Lebanon signifies *White Mountain*, in Hebrew. "The whole mass of the mountain consists of whitish limestone; or at least, the rocky surface, as it reflects the light, exhibits every where a whitish aspect. The mountain teems with villages. When one looks upwards from below, the vegetation on the terraces is not visible; so that the whole mountain side appears as if composed only of immense rugged masses of naked whitish rock, severed by deep wild ravines running down

precipitously to the plain. No one would suspect, among these rocks, the existence of a vast multitude of thrifty villages, and a numerous population of mountaineers, hardy, industrious, and brave. There are great numbers of convents on Mount Lebanon.”—See ROBINSON’S *Researches*.

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#### REFERENCES TO LEBANON IN SCRIPTURE.

“THE first mention of Lebanon is in the prayer of Moses, when he besought the Lord that he might see ‘that goodly mountain, and Lebanon.’ It was then inhabited by the Hivites. There is frequent reference to the fountains, wells, and streams of Lebanon, as well as to its vines, flowers, roots, fir-trees, box-trees, and cedars; and in one description of the latter-day glory, it is said, that ‘the fruit thereof shall shake like Lebanon.’ The allusions of the prophets appear very striking to those acquainted with the circumstances of the place. We learn from Hosea, that Israel shall one day be as ‘the vine of Lebanon;’ and its wine is still the most esteemed of any in the Levant. What could better display the folly of the man who had forsaken his God, than the reference of Jeremiah to the ‘cold flowing waters’ from the ices of Lebanon—the bare mention of which must have brought the most delightful associations to the inhabitants of the parched plain? The Psalmist declares, that ‘the voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon;’ and a more sublime spectacle can scarcely be conceived than the thunder rolling among these enormous masses, and the lightning playing among the lofty cedars, withering their foliage, crashing the branches that had stood the storms of centuries, and with the utmost ease hurling the roots and trunks into the distant vale. But by Isaiah the mountain is compared to one vast altar, and its countless trees are the pile of wood, and the cattle upon its thousand hills the sacrifice; yet, if a volcanic erup-

tion were to burst forth from one of its summits, and in torrents of liquid fire to enkindle the whole at once, even this mighty (offering) would be insufficient to expiate one single crime : and the sinner is told that ‘Lebanon is not sufficient to burn, nor the beasts thereof for a burnt-offering.’ The trees of Lebanon are now comparatively few, and with them are gone the eagles and wild beasts to which they afforded shelter ; and it is of its former state, and not of its present degradation, that we are to think, in reading the glowing descriptions of the prophets. ‘The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary ; and I will make the place of my feet glorious.’—HARDY’S *Notices of the Holy Land*, pp. 271—273.



VIEW OF LEBANON FROM BEYROUT.

“His countenance is as Lebanon.”

SUCH is the figure used by Solomon to indicate the dignity, beauty, and majesty of the great Head of the

Church. They who have gazed upon Lebanon from the heights about Beyrout must have felt how noble an image it is. Lebanon is a little world in itself. It is still abundantly populated, notwithstanding the ravages of war ; and its fertility is very great, by means of the terraced manner of cultivation, which has so generally prevailed in the East. From Beyrout the eye traces numberless villages, scattered about, even on the higher ridges, amidst forests of pine and majestic oaks. The loftiest peak of Lebanon is called Sannin, and is computed at 10,000 feet above the sea level. There is an indescribable air of grandeur and repose pervading this grand mass of mountain. But what must Lebanon have been, when the prophet Isaiah referred to it as an image to illustrate his announcement of gospel blessing and gospel glory—*‘The glory of Lebanon shall be given unto it ?’*”

“ Frequently during our stay at Beyrout, we visited the residences of the American missionaries, delightfully situated on the high ground to the south of the town, and about half a mile distant, in the midst of mulberry gardens. From the roof and windows of Mr. Thompson’s house we enjoyed a splendid prospect. The coast of Syria, indented with numerous bays, stretched far to the north. But we were chiefly occupied with the view of majestic Lebanon. It is a noble range of mountains. It is cultivated in a wonderful manner by the help of terraces, and is still very fertile. We saw on some of its eminences, more than 2,000 feet high, villages and luxuriant vegetation ; and on some of its peaks, 6,000 feet high, we could discern tall pines against the clear sky beyond. At first the clouds were resting on the lofty summit of the range, but they cleared away, and we saw Sannin, which is generally regarded as the highest peak of Lebanon. There is a deep ravine that seems to run up the whole way, and Sannin rises at its highest extremity, to the height of 10,000 feet. The rays of the setting sun gave a splendid tint to the lofty



brow of the mountain, and we did not wonder how the Church of old saw in its features of calm and immovable majesty, an emblem of the great Redeemer—‘His countenance is as Lebanon!’ The snow was gleaming in many of its highest crevices, reminding us of the prophet’s question, ‘Will a man leave the snow of Lebanon?’ In coming through the bazaar we had seen large masses of it exposed for sale. The merchants slice it off the lump, and sell it to customers for cooling wine and other liquors, and it is often mixed with a sweet syrup and drunk in passing, as a refreshing beverage. Not far from Sannin the ancient cedars are found—a memorial of the glory of Lebanon. Cedars of smaller size are found also in other parts of the mountain. There are nearly 200,000 inhabitants in the villages of Lebanon, a population exceeding that of all the rest of Palestine. This may give us an idea of the former glory of Lebanon, and may explain the ardent wish of Moses, ‘I pray thee let me go over and see the good land that is beyond Jordan, *that goodly mountain*, and Lebanon!’ Not many miles east of Beyrout, over the ridge of Lebanon, lies the beautiful vale of Cœle-Syria (hollow Syria), between Lebanon and Anti-Lebanon. It is said to be most fertile, and abounds in plentiful springs of water.—*Mission to the Jews*, pp. 240, 241.

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#### CLEAR ATMOSPHERE OF LEBANON.

“THE clearness of the air is a most striking characteristic of these regions. It is seen in looking at the starry heavens. The stars are numerous, and the face of the heavens has a clearness in it that makes the impression on the mind, that we can see further into the deep and pathless abyss by which our little earth is surrounded, than we can in other countries. It agrees in this with the Italian sky, but is, I think, still more clear. This clearness of the air is also manifest in

looking at distant objects. They appear much nearer than they really are.”—PAXTON'S *Letters*, p. 31.

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#### ASCENT OF LEBANON.—VALLEY OF BEKAA.

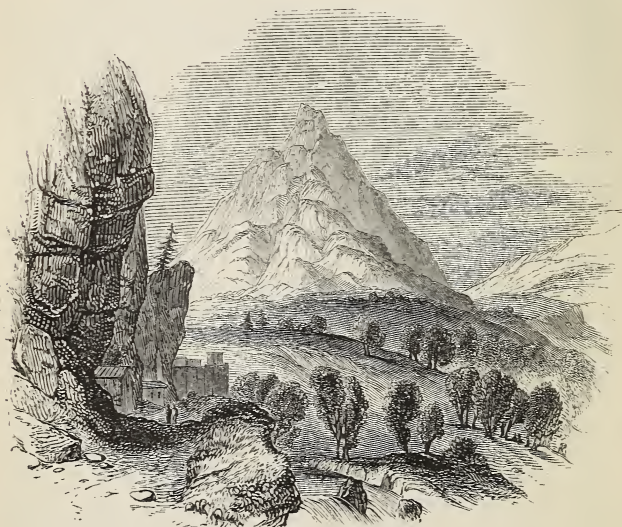
“WE began the ascent of Lebanon, and having reached an elevation sufficient to command a view of Beyrout and the surrounding country, the picture was charming in the extreme. Palm groves, mulberry forests, vineyards, convents, and cottage habitations, combined to produce such an effect as cannot easily be forgotten; and the blue waters of the Mediterranean sparkled in the distance. The passes of Lebanon at length became very fatiguing and difficult. We were on the high road, the ancient one, to Damascus. At noon we rested in a mulberry-grove, in front of a miserable khan, about which were gathered many of the shepherds with their flocks. . . . . We continued till eleven o'clock at night, pausing only for a short time to re-adjust our baggage. Some parts of our route were really formidable, the more so as the twilight gathered round us. The declivities down which we passed were sometimes so fearfully steep and precipitous, the ascents so abrupt, and frequently so like the sloping roof of a slated house, that, as I sat on my horse, I positively wondered how I was borne along so safely. We made no false steps. In one place, however, I was glad to dismount, and trust to my own hands and knees, while my horse gaily followed at his ease. We were excessively weary at the end of this day's journey; but happily had mastered the main difficulties of the way, and pitched the tents for the night in a field on the eastern brow of Lebanon, from whence, next morning, we could look down into the vale of Bekaa, a broad expanse, as far as the eye could reach north and south, and many miles in breadth, dotted over with villages, and skirted on the east by Anti-Libanus, showing in a south-easterly direction Mount Hermon, with its snowy peaks. This plain is the Cœle-Syria of anti-



quity. During our afternoon ride, about an hour before sunset, we saw congregated in a deep valley, large masses of clouds, connected with others, resting on the surrounding summits. The low beams of the sun illuminated them in a very remarkable manner. There were no clouds upon the face of the sky. While the sun was setting, they extended themselves on all sides, and advanced rapidly upon us, till we were completely enveloped. When the sun gave forth his last gorgeous rays, the clouds seemed to march away from side to side, taking up their positions as for the night, with the sun-glow resting upon their sides and summits. There they stood like Alpine heights, and, to all appearance, as firm; a new mountain-region towering above the mightiness of Lebanon. In about an hour after sunset the darkness was dense indeed; but as we passed on, with a bold peak of Lebanon before us—a dark, black mass—suddenly the moon rose up from behind, and stood like a brilliant beacon-light to guide us. In this way we reached the place of encampment, on the eastern side of Lebanon. Hassenein professed that he saw a wolf steal along before him, as he was a little in advance; but before he could fire, the creature scampered down a valley.

“We slept soundly on Lebanon; and when we arose with the early morning the scene before us was very charming. The place of encampment was on a high elevation; and there, in front, stood the range of Anti-Libanus, rose-tinted. The snows of Hermon sparkled in the sun light. At about six o'clock we began to descend toward the Vale of Bekaa. We met several parties of Arabs and Syrians, with their laden asses bearing various merchandise from Damascus; for hereabouts the road thither bends off to the right, and runs over Anti-Libanus, while the way towards Baalbec is to the left. We continued along the plain northward, with the magnificent heights of Lebanon westward. There lay the snow-wreaths around its towering summit, from whence is procured that perpetual abundance of ice

which enables the poorest man in Beyrout to cool his frequent draught of water or sherbet, and the richest his wine-cup. The plain or valley of Bekaa is but little cultivated, except in small patches around the many villages. It abounds in springs and fountains of delicious water; and though yielding only thistles and other such like wild produce, on which the sheep, camels, and neat cattle browse, attended by parties of Bedaween, yet, like the rich plain of Esdrælon, it is a soil which would respond to every effort of agriculture in an astonishing manner.”—FISK’S *Pastor’s Memorial*.



VIEW NEAR THE CEDARS.

## NIGHT ON MOUNT LEBANON.

THE CEDARS—TRIPOLI—VILLAGE OF EDEN.

“QUITTING Baalbec, we proceeded directly across the plain of Bekaa, in a north-westerly direction, for the purpose of visiting the far-famed cedars of Lebanon.

In various parts of the plain we saw large herds of camels and flocks of goats grazing, attended by parties of Bedaween, armed and watchful. And though travellers have often been obliged to repel the attacks of the wild tribes who inhabit the region of the Lebanon, we experienced no inconvenience whatever, and were many times saluted with 'Peace be with you,' or, 'You are welcome;' the ancient and accustomed salutations of these people.

"At a pleasant village at the foot of Lebanon we laid in a store of provender for our horses, and a supply of coarse bread for ourselves. There is an extensive cultivation of tobacco, here and about other villages of the Lebanon. The villagers were stripping its broad, long leaves from the stalks, and hanging them, strung upon thread, in the sun to dry. Having supplied as many wants as this poor village admitted of, we began the ascent of Lebanon; and after continuing our ride for about three hours more through a charming winding road, overhung by fine woods of prickly oak and other forest-trees, made vocal by the songs of joyous birds, we reached a second village, the greater part of which, like many others in Lebanon, was in ruins. . . . This was the highest part of the lower ridges of the mountain, from which the steep and difficult ascent begins. The darkness overtook us before we reached it; when, right and left, before and behind, fires were quickly lighted up on the heights and in the valleys by the wandering dwellers in this vast mountain territory, whose home is frequently beneath the spreading oak, or the remains of a ruined wall,—a new home, it may be, for every succeeding night. As we passed on amidst the forests, great numbers of fire-flies glanced with their brilliant glitter across our path, with fantastic elegance and beauty, winging their way sometimes to a distance before us, and then suddenly disappearing. The fire-fly is one of the most graceful things in nature. We were not long in darkness, before the moon relieved us, and made our route distinctly

visible, showing the heights of Lebanon above us with peculiar beauty. The evening air was deliciously perfumed with flowers. We descended into a lovely valley at the foot of the upper ridge of Lebanon, into which rushes a bold stream or cascade formed by the dissolving snows of the mountain. Here we determined to rest for the night. So cold was the water which flowed through the valley, that I was obliged twice to put the cup from my lips before I could take such a draught as a traveller in Syria frequently requires. I have often recalled the wondrous beauty of the scene where we passed that night on Mount Lebanon. The moonlight was so brilliant, and its effect so surprising upon the bold rock and forest scenery. . . .

“ On the following morning we set out by half-past five, to make the ascent of the upper ridge of Lebanon. The lower part of the ridge over which we passed for the first three quarters of an hour, was thickly overgrown with evergreen oaks, &c.; but after that the trees were but scanty, and soon consisted of a few poor stunted junipers and yews. There were many wild flowers perfuming the air, and supplying the bees of Lebanon with materials for their delicious honey. After about an hour we had a charming view of a mountain lake formed by the continually-melting snows. The route now became steep and wearisome, but our horses performed surprisingly; and in about another hour we reached a small valley running round the base of the extreme mountain ridge, where lay a large breast-work of deep and firmly-frozen snow, glittering in the morning sun; the atmosphere was elastic and bracing; it seemed as if the air ministered present strength and nourishment. We refreshed ourselves with handfuls of ice, and gave some to our horses. Another quarter of an hour brought us to the summit of Lebanon . . . .

“ That clump, those trees, are the cedars of Lebanon. The approach to them from rock to rock is very rugged and fatiguing. On nearing them, the clump assumes the



stateliness of a forest. The seven which are clustered together go up like gigantic pillars, and their interlaced arms above, each in itself a vast tree, form a verdant dome through which the vertical sun penetrates not.

“I have seen noble cedars in Europe, the growth of centuries; but, compared with those of Lebanon, they are but saplings.”—See FISK’S *Pastor’s Memorial*.



Messrs. Irby and Mangles visited the cedars from Tripoli, “the neatest town we had seen in Syria, the houses being all well built of stone, and neatly constructed within. It is seated at the foot of the mountains, at some distance from the sea-shore, and is surrounded by luxuriant gardens, producing innumerable oranges and lemons. The town is commanded by two old castles, on the heights at the back of it, built in the time of the Crusades. The port is near an hour’s distance. It is said that there were here three

cities ; one subject to Aradus, a second to Tyre, and the third to Sidon, whence the name *Tripoli*. The ascent of the mountain from Tripoli is gradual : and after a while the road is good, through cultivated plains and groves of olives, passing occasionally beautiful valleys watered by branches of a river. Afterwards the road becomes very rugged, the whole way to the village of Eden passing between two conspicuous points of the mountain. Eden is delightfully situated by the side of a most rich and highly cultivated valley . . . The cedars are not more than five miles distant from it ; and this village of Eden, which from its delightful situation is a sort of Paradise upon Lebanon, may be the 'Eden,' and the 'Garden of God,' alluded to by Ezekiel. It contains about four or five hundred families, who, on the approach of winter, descend to another village only an hour's distance from Tripoli. The families were in the act of removing to their winter habitations when we arrived."

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### TERRACE CULTIVATION.

#### VILLAGES, FOUNTAINS, ETC.

" THE mountain is cultivated, more or less, almost to the very top. The tillage is carried on chiefly by means of terraces, built up with great labour, and covered above with soil."—ROBINSON.

" We arrived at Jezzin, a considerable village, where the peculiar terrace cultivation of Lebanon, of the mulberry and vine, as well as of grain, advantageously appears ; close to the village there is a small stream, running west. From Jezzin to Deir el Kamar, we found the journey, owing to the roughness of the road, and its windings and turnings, and ascents, and declivities, very fatiguing ; it was withal, however, very delightful. At its close Mr. Smith made this emphatic record of what he had witnessed and felt. ' This has been a day of days, and I know not whether I have been better



pleased with the country, or with its inhabitants. We passed a continued series of villages embosomed in the hills, which presented the finest cultivation to the very top, enriching the land with wine, silk, and olives. The climate is lovely ; I have never been more gratified than to-day.'



LEBANON.—TERRACE CULTIVATION.

“ We got to Deir el Kamar, the capital of Lebanon, at dusk. After breakfast, (next morning,) we set off for Beyrout, which is distant from Deir el Kamar about twenty-five miles. The road over the mountain is merely a bridle path, generally a yard or a couple of yards in breadth, and it is exceedingly rough and broken. In the more difficult parts, the ascent and descent is by flights of steps, which are far from being kept in the best order. It is no part of the policy of the natives of Lebanon to facilitate travel from one terrace to another, and from one story to another, as the whole of Lebanon

may be correctly denominated. The difficulties of scaling that citadel, they are well aware, constitute its greatest security. In a couple of hours from our leaving Deir el Kamar, we crossed a stream which flows through a mountain gorge, and enters the Mediterranean about half-way between Beyrout and Sidon.

“A great many villages occur between this river and Beyrout, and in connexion with them there are many ‘fountains of gardens, wells of living waters, and streams from Lebanon,’ of crystal purity and the most agreeable coolness, which refresh the weary traveller, and vivify and beautify the whole country. The husbandry of Lebanon, to which they give effect, is that of the mulberry, the vine, and the olive, more than of wheat, and barley, and other grains. . . . We were greatly delighted to come upon groves of fir, after fifteen years’ deprivation of the sight of this tree, so familiar in the land of our nativity.<sup>1</sup> We had our first view of the Mediterranean about fifteen miles from Beyrout. Its bright and glassy surface, under an unclouded atmosphere, was so like the azure sky above, that we could not define the line of our horizon.”—WILSON’S *Lands of the Bible*.

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## DAMASCUS.

BARREN DISTRICT—SUDDEN VIEW OF DAMASCUS—BEAUTIFUL SUBURBS  
—THE TOWN ITSELF—FINE FRUIT—VARIOUS DESCRIPTIONS OF DAMASCUS—ABANA AND PHARPAR.

### SCRIPTURE NOTICES.

“THE steward of my house is this Eliezer of Damascus.”—*Genesis* xv. 2.

“And Elisha came to Damascus; and Benhadad the king of Syria was sick . . . and the king said unto Hazael, Take a present in thine hand, and go, meet the

<sup>1</sup> Scotland.

man of God, and inquire . . . Shall I recover of this disease? So Hazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels' burden. . . . And Elisha answered" (Hazael), "The Lord hath shewed me that thou shalt be king over Syria."—2 *Kings* viii. 7—13. (1 *Kings* xix. 15.)

"The king of Assyria went up against Damascus, and took it, and carried the people of it captive to Kir, and slew Rezin." (foretold Amos i. 5.) "And king Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw an altar that was at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it . . . and Urijah . . . built an altar according to all that king Ahaz had sent from Damascus; so Urijah the priest made it against king Ahaz came from Damascus"—read to verse 16.—2 *Kings* xvi. 9—11. (2 *Chron.* xxviii. 5, 23.)

"The head of Syria is Damascus."—*Isa.* vii. 8.

"Damascus is waxed feeble . . . I will kindle a fire in the wall of Damascus, and it shall consume the palaces of Benhadad."—*Jer.* xlix. 24—27.

"Damascus was thy merchant."—*Ezek.* xxvii. 18.

"And as he journeyed, he came near Damascus, and suddenly there shined round about him a light from heaven; and he fell to the earth: . . . but they led him by the hand, and brought him into Damascus . . . And there was a certain disciple at Damascus, named Ananias, and to him said the Lord in a vision . . . . Go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus."—*Acts* ix. 3, 4, 8, 10, 11. Read the whole chapter.

"In Damascus the governor under Aretas the king, kept the city of the Damascenes with a garrison, desirous to apprehend me; and through a window in a basket was I let down by the wall, and escaped his hands."—2 *Cor.* xi. 32, 33.



DAMASCUS.

“No city in the East has maintained its ground as Damascus has done, from generation to generation, from age to age.

“The city is one of the most ancient in the world. The Syrians, of whom it was the capital, being not the least powerful enemies of the Israelites, are frequently mentioned in Scripture. David resisting them, on account of their succouring Hadadezer of Zobah, with whom he was at war, after a great slaughter, subdued them and made them tributaries.<sup>1</sup> They soon, however, regained their independence, and were more frequently the enemies than the allies of the Israelites.

“Damascus was taken by Tiglath Pileser, monarch of Assyria, and its inhabitants carried away captive and added to his kingdom, in the reign of Ahaz. It was then that, probably for a season, it was taken away from being a city, and became ‘a ruinous heap.’ In the

<sup>1</sup> 2 Sam. viii. 5—7.

course of events it revived, and became subject successively to the four great empires of prophecy, the Babylonian, Persian, Grecian, and Roman. It was under the last of these governments that it became the scene of the conversion, and first labours, and trials of the Apostle Paul. It was long the glory in the East of the rulers of Byzantium. (The Arabian tribes took it by storm and capitulation, by the command of Abubekr, the successor of Muhammad.) For about a hundred and thirty years this city was the capital of the Saracenic world, till about the middle of the eighth century, when the khalifat was removed to Bagdad. Under the sway of the khalifs at Bagdad, it occupied the second place in their kingdom. (Afterwards) it became subject to the Fatemites of Egypt. In the 12th century it was taken by the Turks. (Timour the Tartar entered it and reduced it to ashes in 1401.) (It speedily revived under the Turks, from whom it was taken for Muhammad Ali of Egypt in 1832, and remained under his government till 1841."—See DR. WILSON'S *Lands of the Bible*.

"*Beyroot, August 26th, 1836.*—I have just returned from a tour to Damascus . . . As we set out for (it) from Bru-ma-nah, on the mountain, we did not follow the usual road from Beyroot, but took a more direct route . . . When near the top of the last high range of hills, near Damascus, we had, on looking back, the most striking view of a naked and barren district that I ever saw . . . A range of fifteen or twenty miles in diameter, perhaps much more . . . and, except the little green strip that at some points could be seen along the river Barada, there appeared to be neither tree, nor bush, nor any green thing. I called Mr. B——'s attention to it, and asked him if he could point out, with the exception just made, one green thing—tree or bush. He could not. As the river runs in a deep channel, and the trees along it are small, it was only at a few places that their tops could be seen. A more dry, parched, desolate landscape I never saw.



“Our approach to Damascus was from the north-west. The general course of the plain on which it stands is north-west and south-west. The northern part, near Damascus, is bounded by a high, steep, and precipitous mountain; the suburbs and gardens of the city extending close to its foot. It was not until we had reached the top of this range of mountains, from which the whole region we had passed over for the last five or six hours rose to view, that we saw on the other side, along the middle of a most noble plain, a wide district covered with verdure, fields, gardens, and a forest of trees, extending eastward as far as the eye could reach. In the midst of this, encircled with gardens for miles around, rose the old, famous city of Damascus, with its many gilded domes glittering in the sun. The sight was most delightful and refreshing; and the more so from the absolute barrenness and desolation by which it was surrounded.

“Damascus is a walled town; but on some sides the town has spread far beyond the walls, and formed extensive suburbs. The walls have once been of great strength, and were defended in many parts, if not entirely around, by a deep foss and rows of towers. They are now much out of repair. The gates are falling to pieces, or approaching that state. The foss is much filled up at many places, and the towers have lost their beauty and strength, and possibly in great part their use. *Sic transit gloria mundi.*”—PAXTON.

“Many of the lower portions of the walls of Damascus are considered to be of great antiquity, and their construction is certainly peculiar. Some of the blocks of stone are perfectly square, others are built in so that their height is greater than their breadth. These old stones are pointed out by the inhabitants as remnants of the walls of the city which existed in the patriarchal age.”—ADDISON’S *Damascus and Palmyra*.

“It is interesting to observe houses built on parts of the walls at the present day, as was probably the



case when the disciples took Paul by night and let him down by the wall in a basket.”—*Lands of the Bible*.

“The streets are narrow, crooked, and miserably dirty. But little effort is made to remove filth and produce cleanliness. In truth, throughout this whole Eastern world, the people appear to have very low ideas of neatness and cleanliness. While the city abounds with water, and a fountain of it is seen in most of the good houses, you meet with filth everywhere, and are often most grievously annoyed with the stench of dead animals in the roads and streets. Some of the streets are paved but in a very indifferent way ; and, from the great accumulation of dust, they are not in a comfortable condition for passing over. Some allowances, however, must be made for this abundance of dust in streets, roads, and open places, and even in the houses. It is now nearly three months since I reached Beyroot, and not one drop of rain has fallen ; the sun has not, with the exception of a few hours, been so covered with clouds as to be hid from sight ; most of the days it has, without ceasing, poured its burning rays upon the earth. What marvel if the earth be roasted, and, except where water abounds, be converted into dust? . . . Most of the houses, when seen from the street, have an old and very shabby appearance. Many of them are made up of patchwork—mud, wood and stone : the mud, however, as the cheapest article, is most abundant. Occasionally you may see the lower part of the building of good hewn marble, which soon gives place to a miserable patchwork kind of half stucco and half mortar. The door frames are very often formed of hewn stone, and sometimes arched, and this may be the only stone that you see in the building.

“There are, just outside the walls of Damascus, some mills, that looked better than any of the buildings of the sort I have seen in the East. They stand on the main channel of the river, and avail themselves of its

waters to work their machinery. The bread of Damascus is, for the East, good.

“ One of our longest walks was in the after part of the day, along the river, and among the gardens and shady trees which line its borders : I could not but notice how the people were walking, sitting, or lying along the side of the stream, and how they appeared to enjoy its refreshing coolness. They were ‘ beside the still waters.’ Near the eastern side of the city I was much interested in meeting with a field of hemp. It was just beginning to blossom. It was the first, and I may add, the only field of hemp I have seen in the East.

“ Most of the houses have balconies, or places projecting out on the front, having windows at the three sides. They serve the double purpose of giving access to the air, and enabling the people to see what is going on in the streets. These are more or less common as fixtures in houses, all through this Eastern world. The greater part of them have also courts that are open to the heavens ; these, in several of the best houses that I have visited, were paved with marble, and had noble fountains of water in the centre. Some have more than one fountain ; and the house in which I lodged had one perpetually flowing in the room in which I slept. There is water enough to keep their houses and persons clean, would the people but use it.

“ Noticing that the roofs and upper parts of many houses were greatly injured, and sadly in need of repairs, I inquired, and learned that last winter was one of very great severity at Damascus, that an unusual quantity of snow fell, and by its weight did great injury to the houses. Their mode of building is not adapted for durability. Their mud walls do not well stand the rainy season, however they may abide the dry. The wood they use for joists, and for supporting their flat mud roofs, is in great part the Lombardy poplar and willow, which is their most abundant growth, except, perhaps, the mulberry. This wood they put in, full of

sap, bark and all, and of course in a few years it must rot, and fall out of its place. Where it is entirely defended from the air and moisture, it may last for some time; but when, as in most cases, it is almost entirely exposed to both, no marvel if the house needs repairing nearly every year; and this, I am told, is not uncommon."

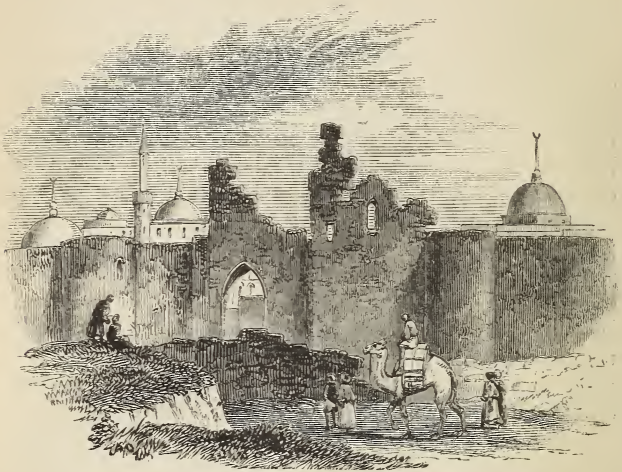
—PAXTON.

"The houses of Damascus, generally speaking, are nothing else externally but cottages of clay, through which the thieves may dig in the dark. The aspect of their interior differs *in toto* from that of the exterior. Many of them may be considered as so many miniature oriental palaces. They are of a quadrangular form, enclosing a court paved with marble, ornamented with beautiful trees and flowering bushes, and having copious fountains playing in the centre. The lower rooms on each side of the court are raised above its area, open in front, covered with carpets, and seated with divans in the Eastern fashion. Their roofs are highly ornamented with figures of flowers and inscriptions, and a variety of arabesque devices."—*Lands of the Bible*.

"Damascus has long been considered by the Mahomedans as one of their sacred cities; and it is not many years since when their bigotry was so great that Christians had to use much caution to avoid its outbreaks. There is a great change in this respect. Christians may now go about with little danger. We rode repeatedly through the crowded bazaars, and no one appeared to take the least offence; and generally gave their salaam with indications of kindness. Still, it will sometimes shew itself. It is not long since that Mr. Calman, a Jewish missionary, when engaged in selling the Scriptures, was taken up by the Mahomedans, and for a time feared that he might be put to trouble, but was released without much difficulty.

"Damascus is a famous rendezvous for caravans. The caravans for Mecca, Bagdad, and various other places, either pass or start from this place. Some had come in

just before we were there, and others were preparing for their departure. This gave some activity to the business of the place. I had not time to go out to the edge of the desert, where they usually encamp, and there to



EASTERN GATE OF DAMASCUS.

see the grotesque appearance, the odd mixture, and pell-mell state of things produced by such assemblages of men of all nations, and such herding together of man and beast.—PAXTON.

“Near the Eastern Gate, we found the Bagdad caravan arriving, and unloading on the contiguous plain. It consisted of not fewer than 4,500 camels, loaded principally with spices, tobacco, and a variety of Indian goods, a great part of which were consigned to the Jewish merchants, who, with their scribes, were standing ready to take an account of them. It put the whole town into a state of excitement. The noise and confusion caused by the numerous sons of the Desert unloading

their jaded animals, and resigning their charge, surpass all description.”—*Lands of the Bible*.

“Damascus, and the region about it, is somewhat celebrated for its fruit of various kinds. The grapes were fine—the apricots good and abundant—the plums the largest and finest I ever saw, being nearly as large as a hen’s egg. I saw but few peaches, they are said to be good—the figs were fine, of course—the apples indifferent. The white mulberry-tree is much cultivated, not for its fruit, which is but little esteemed, but for feeding the silk-worm. The silk forms a considerable branch of the Damascus trade, and the manufacture is carried on to some extent. The black mulberry is found in considerable quantities, and is cultivated for its delicious fruit. The white walnut is with the natives a favourite tree, the nut is rich, and of a pleasant taste. The tree gives a fine shade, grows well near the water, and is larger than most of the other trees. The sycamore is found here. The plane-tree is also found, but not very common. There is a very large one in Damascus near one of the gates. We measured it—thirty-six feet round. The karoo-tree is a variety of the locust. The fruit is the husks which the Prodigal Son would have eaten—a bean-like pod with a sweetish meal in it.”—See PAXTON’S *Letters*.

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#### DESCRIPTIONS OF DAMASCUS.

MR. King thus describes Damascus, which he visited in company with Mr. Fisk, during their Missionary labours.

“You see a great city thickly set with houses of a whitish appearance, which have very little to distinguish them from each other. The minarets, of which there may be seventy or eighty, with here and there a tall cypress, rising above the houses, are the only things which break in upon the uniformity. This whitish city



you see in the midst of a large wood, about fifty miles in circumference, with little variety, except what arises from the dark green of the chestnuts, and the dark mournful appearance of the poplars and olives. In the skirts of the wood is to be seen here and there a little village, with a mosque. This wood, which actually consists of an immense number of gardens and orchards, lies in a great plain, surrounded by chains of hills and mountains.”—*Memoirs of REV. PLINY FISK*, p. 349.

“The lovely city of Damascus surpassed all I had hitherto seen. It has the appearance of one vast garden studded with houses, for every house is built in the midst of a garden ; and it well deserves all the encomiums



MOSQUE IN DAMASCUS.

bestowed upon it. The mosques and bazaars surprise the traveller by their beauty ; nor is his astonishment less excited by the riches displayed in the street called ‘Straight,’ where all kinds of eastern and western pro-



duce can be had,—stuffs, velvets, Cashmere shawls, Damascus silks, and every description of fresh and preserved fruits. Then the bustle of the caravans arriving from all parts of the east, the turbans, the noble families, the wealth of the place, the caravanseras, and especially that of Assaad Pasha. . .”—*Voice from Lebanon*.

The bazaars are among the greatest curiosities of Damascus. “They are generally covered or uncovered arcades, with a row of shops on each side, separated from one another by wooden partitions, open in front, and capable of being closed with wooden panniers. There is a separate bazaar for almost every commodity exposed for sale,—for all kinds of eatables and drinkables, chewables, blastables, and smellables; for all sorts of apparel; and for personal, domestic, professional, civil, and military instruments, and implements of convenience, amusement, offence, defence, and destruction; for accoutrements for asses, horses, and camels; and for fittings and furniture for doors, windows, and apartments of houses, khans, and cafés. Their possessors sit more than stand in their shops, making a long stretch of hand to help their customers. These bazaars are patrolled by multitudes of confectioners, and dealers in ice and cooled sherbet.

“The costume of the men on the streets is rich and varied. Great numbers of pleasure-hunters are at all times found lounging in the cafés, drawing their pipes and hubble-bubbles, sipping coffee, swallowing sherbet, sucking sweetmeats, bolting fruits, and, above all, talking scandal. Some of these cafés are in the most frequented streets; and some of them, tolerably good imitations of rustic bowers, are in the gardens, where abundance of shade and verdure, and artificial waterfalls, and playing fountains, conspire to enhance the luxuries which they afford. Some of them are connected with the baths of the town.”—*Lands of the Bible*.

“On entering the church at Damascus, I could not help reflecting, that the many hundred years of persecution

had not been able to extirpate the followers of the cross. The Christians have endured all kind of persecution, rather than give up their holy religion, for God has sustained them. I was much struck with the devotion of some of the Christians; and with double interest I here read the history of St. Paul, and beheld the descendants of those very Christians who had been converted to the faith by that Apostle. I was shown the spot where our Lord appeared to St. Paul, and its geographical position confirms the fact, as it is near the Jerusalem gate. The street called 'Straight' is peculiar, being two miles in length. (It is the most important and capacious street in Damascus, running from east to west, and at present one of the busiest scenes of Eastern commerce within the city.)

"Damascus has a population of 110,000 souls: of these, about five thousand are Christians, five thousand Jews, and the remainder Mohammedans. It is divided into different quarters, and each has its name.

"The chief manufactures of Damascus, which are held in great esteem, are silks, leather, soap, biscuits, and steel. The city and environs abound in delicious grapes, and certainly in all my travels I never tasted anything like the grapes of Dariah, a village near Damascus.

"This book is too small to admit of my mentioning all the varieties of fruits which abound there; but I must name apricots and peaches, apples and pears, plums and cherries, all sorts of beautiful flowers, such as the Damascus rose, jessamine, &c.; and the finest vegetables. Many of the Mohammedan nobles, called Sadats and Beys, reside at Damascus. These nobles possess the land, live in great state, and spend their money freely. Their houses are beautiful outside; and nothing can exceed the splendour within, and the richness of the furniture. The guests are often seated on silk-velvet cushions, and divans of gold stuff, and Persian and Turkey carpets. They are regaled with Mocha coffee and perfumes, musk and amber, and they burn fragrant

wood in their long pipes and narqulees, a kind of hooka.—*Voice from Lebanon.*

“Damascus is the principal rendezvous of the Bedawin of the Syrian desert, to which they resort for the supply of many of their wants, and for entering into engagements for the conveyance of merchandise and the conducting of pilgrims to Medina and Mecca, the holy cities of the Muslims. It is much to be desired, on this account, that it were indeed a centre from which the light of Divine truth might radiate far and near among the long-benighted children of the wilderness.”—*Lands of the Bible.*



RIVER BARADA.

## ABANA AND PHARPAP.

### SCRIPTURE NOTICE.

“ARE not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them and be clean?”—*2 Kings v. 12.*

“ We kept winding along the banks of the Barada, sometimes on one side and sometimes on the other, amidst interesting scenery, as the ravine through which the river flows is shaded by poplar, mulberry, and other trees, and the outline of the hills on each side of it is very picturesque. Wherever cultivation is practicable, in any little valley or gentle slope, it is sure to be exhibited. We passed several villages inhabited by Musalmáns. Near Fíjah, a stream comes down from the left hand, and joins the Barada, which, I much regret, our arrangements did not permit us to trace to its source, as many are of opinion, I believe warrantably so, that it is the Abana of Scripture. ‘The river of Damascus,’ says an old writer, ‘rises under a Christian church . . . It then runs through a vale, from which issue many fountains. It then unites with the river which is called Barada, and, joined with it, forms one river.’

“ A friend from India has kindly favoured me with her memoranda of the Fíjah, which she visited in the summer of 1846. ‘Our encampment,’ she writes, ‘at the village of Fíjah was pleasantly situated in a grove of walnut-trees, on a bank slightly rising above the Barada, which rushed past in a most rapid stream. The Fíjah river had its junction with the Barada a few hundred yards above our encampment. They are distinguished by the white and black rivers—which is clearly marked in their waters, the Barada being of a whitish hue, said to be sulphureous. The Fíjah gushes from the foundations of what has evidently been a temple. My eldest boy bathed in it, entering the water from this spot, but found the stream so rapid that he could not attempt to swim. The ruins struck us as a temple which might have been in its splendour in the days of Palmyra and Baalbec. It is quite a spot to strike the imagination, and where a heathen would delight to honour his gods. The river is probably the shortest in the world, since it only runs in a rapid stream a few hundred yards, when



it is lost in the Barada. Its water is delicious, like iced water in the hottest day.'"—WILSON'S *Lands of the Bible*.

Richardson describes the same river thus. "It issues from the limestone rock on the left hand side of the road, a deep, rapid stream, of about thirty feet wide; it is pure and cold as iced water, and after coursing down a strong and rugged channel for about a hundred yards, falls into the Barada, where it loses both its name and its beauty."

"After crossing the Barada upon a bridge with a Saracenic arch, and going through a narrow and most romantic pass, with precipitous rocks on each side of us, marked by cuttings and excavations, we entered the Wadi Barada, properly so called. A little previous to this, we had come to a fine cascade, the waters of which were dashing over the rocks with great fury, and raising the vapour and spray like smoke. This spot Russeger makes 3,346 feet above the level of the sea, so that the Barada has to fall a thousand feet from this before it gets to the level of Damascus. This may give one an idea of the velocity with which it must proceed. Lord Lindsay says, 'At five hours and three quarters from Damascus, we entered a wild mountain pass, through which the Barada comes foaming down like a maniac.' The Barada is generally admitted to be the Pharpar of Scripture."—WILSON'S *Lands of the Bible*.

"After about an hour's ride (from Damascus) we reached the ancient Pharpar, now called Barada. It flows rapidly over a bed of rock. We followed its course a long time, amidst plantations of figs, pomegranates, vines, and olives. Numerous little streams gushed from the rocks, and ran at our feet, eager to reach the channel of the river. About middle day we entered a wild mountain pass, the Barada foaming down from its side with raging fury. From this romantic scenery we emerged into the upper valley, as it is called, where this celebrated river seems to have lost all its impetuosity,



flowing past us in the gentlest manner, and diffusing, as its ancient name Pharpar imports, verdure and fertility all around.”—*Bible in Palestine*.

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THE HAURAN.

BOSZRA OF HAURAN—ASHTAROTH—EDREI—KENATH, OR NOBAH.

SCRIPTURE NOTICE.

“THE east side ye shall measure from Hauran.”—*Ezek.* xlvii. 18.

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“The Haurán is mentioned in Ezekiel, in connexion with the eastern boundary of the land of Israel. It is the later Auranitis. It is divided into three districts, viz., En-Nakrah, which is the most productive, El-Lejah, which is covered with a stony soil and with heaps of rocks interspersed with small patches of meadow, and El-Jebel, which is almost entirely mountainous. Eshmeskin is the present capital of the Haurán. The whole province is full of ruined villages, built almost entirely of hewn stone, of the time of the Romans. Among the ancient sites within its borders which have been identified, are those of Edrei, one of the cities of Og, king of Bashan; of Ashtarah, or Ashtaroth, mentioned in Joshua in connexion with the preceding; of Busrah, the Bostra of the Greeks and Romans, and the capital of Arabia Provincia (though not the Bozrah of Edom), the ruins of which are very considerable; of Kenath of Numbers, probably Canatha, one of the ten cities of the Decapolis, which is placed by Eusebius near Bostra, &c. . . . East of Jebel Haurán is the minor district of Bathaniyah, perhaps a portion of the Scripture Bashan.

“The ‘Ardh-el-’Ajlún’ is the district south of Jaulán, and west of the Haurán. From the view we had of it from different heights west of the Jordan, I can easily understand the accounts which are given of its pastoral

beauty and fertility. I am rather surprised that among the various identifications which have been made of late years, both of the towns and districts of the Holy Land, the etymological fact seems to have been overlooked, that the Ardh-el-'Ajlún is simply the corresponding Arabic of the Hebrew, 'the land of Eglon,' without the change of a single letter. I am somewhat inclined to associate it with the memory of 'Eglon the king of Moab,' to whom the Israelites were subservient for eighteen years."—WILSON'S *Lands of the Bible*.

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BOSZRA OF HAURAN.

"AMONG the cities of the Hauran, the ruins of which are considerable and interesting, is Boszra, the Bostra of the Greeks and Romans, and which has by many been regarded as the Bozrah of Edom; but this appears unlikely, from the fact that the Hauran Bozra lies far beyond the limits of the Idumean territory. The Bozrah of Edom may probably be looked for at Busaireh, a village situated about midway between Kerek and Petra. (See Bozrah of Edom.) Of the Boszra of Haurán, the principal ruins are, the remains of a temple situated on the side of a long street which runs across the whole town, and terminates at the western gate. There are four most beautiful columns in front of this temple. A triumphal arch, and a very large reservoir, almost perfect, with a staircase leading down to the water, and a large castle, also claim the attention of the visitor. The environs of the town are covered with ruins, among which a number of fine roses grow wild."<sup>1</sup>—See BURCKHARDT.

<sup>1</sup> There is still another Bostra, which is situated near Baniás, north of the sea of Galilee, and therefore properly belongs to the geography of Palestine.

## ASHTAROTH—EDREI.

## SCRIPTURE NOTICES.

“ THEN we turned, and went up the way to Bashan : and Og the king of Bashan came out against us, he and all his people, to battle at Edrei.”—*Deut.* iii. 1.

“ All the kingdom of Og in Bashan, which reigned in Ashtaroth, and in Edrei, who remained of the remnant of the giants : for these did Moses smite, and cast them out.”—*Joshua* xiii. 12.



The ruins of Ashtaroth (Ashtareh) have but lately been discovered.

“ Tel’Ashtereh is a large mound, partly natural, partly artificial, in the midst of a vast plain.

“ The circumference of Tel’Ashtereh is more than half a mile, and its height from fifty to one hundred feet. Its base is formed of trap-rock, and its upper part is covered with a peculiar dark ash-coloured soil, mingled with stones and fragments of ancient pottery, such as are invariably found on sites of the most ancient places in Syria. Near the base of this hill, ancient foundations of massive stones, hewn and unhewn, can be distinctly traced.

“ In the soil of the surrounding plain, numerous fragments of stone and pottery show that it is the site of an ancient town, of which this Tel or mound was once probably the Acropolis. Its summit presents an irregular surface, now partly occupied by stone enclosures, thrown up by the Arabs to form sheep-folds. From the base of the mound, there gush forth copious and never-failing springs of excellent water ; which form a small reedy pool and marsh, affording an ample supply for any large flocks and herds. In July 1846, there were upwards of 20,000 camels and more than 50,000 goats grazing there ; as the fine pastures of the surrounding

plain attract vast numbers of Arabs thither during the summer months. Upwards of 10,000 of them then lay encamped round the base of the mound, and between it and Nawa."—*Journal of the Royal Geographical Society.*

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KENATH OR NOBAH.

SCRIPTURE NOTICE.

"AND Nobah went and took Kenath . . . and called it Nobah, after his own name."—*Num.* xxxii. 42. (*Judges* viii. 11. *1 Chron.* ii. 23.)

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"Kanouat is situated upon a declivity on the banks of the deep Wady Kanouat, which flows through the town, and whose steep banks are supported by walls in several places. To the south-west of the town is a copious spring.

"There are a number of high columns on a terrace, at some distance from the town, enclosing a square, within which is a row of subterranean apartments. The terrace is ten feet high, with a broad flight of steps leading up to it. The whole ground upon which the ruined habitations stand, is overgrown with oak-trees which hide the ruins.

"The circuit of this ancient city may be about two miles and a half or three miles. From the spring, there is a beautiful view into the plain of the Haurán, bounded on the opposite side by the mountain of the Heish, now covered with snow. The principal building in the town is on the banks of the Wady, and is approached by a paved street, which lies along its deep bed . . . there are also some broken statues of idols. There were only two Druse families at Kanouat, who were employed in cultivating a few tobacco-fields."—See BURCKHARDT'S *Syria, &c.*



## TADMOR IN THE DESERT.

## SCRIPTURE NOTICE.

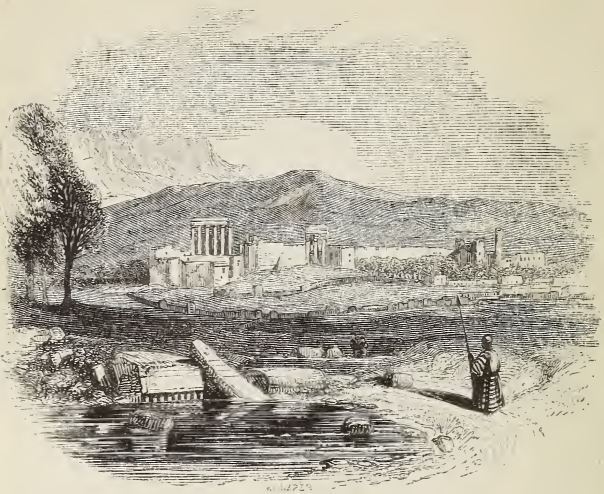
“SOLOMON built Tadmor in the wilderness.”—  
*2 Chron.* viii. 4.

“On opening the ruins of Palmyra, as seen from the Valley of the Tombs, we were much struck with the picturesque effect of the whole, presenting altogether the most imposing sight of the kind we had ever seen ; and it was rendered doubly interesting, by our having travelled through a wilderness destitute of a single building, and from which we suddenly opened upon these innumerable columns and other ruins on a sandy plain, on the skirts of the desert ; their snow-white appearance, contrasted with the yellow sand, produced a very striking effect. Great, however, was our disappointment, when, on a minute examination, we found that there was not a single column,



portal, &c. worthy of admiration (in itself.) Taken *altogether*, these ruins are certainly more remarkable, by reason of their extent, (being nearly a mile and a half in length,) than any we have hitherto met with, and they are, moreover, less encumbered by modern fabrics than any we have witnessed ; for except the Arab village of Tadmor, which occupies the court of the Temple of the Sun, and the Turkish burying place, there are no obstructions whatever to the antiquities.

“ We found the tombs very interesting ; their construction is different from anything we had elsewhere seen. They consist of a number of square towers, three, four, and five stories high ; they are situated without the walls of the ancient city. The best remaining are on each side of the valley which leads to Homs and Hamah. There are generally five sepulchral chambers, one over the other, and on each side are eight recesses, each divided into four or five parts for the reception of corpses. The best of these lower apartments which we saw, are very handsome ; the ceiling, on which the paint is still very perfect, is ornamented with the heads of different heathen deities. We were much interested by the remains of some of the mummies and mummy cloths, which appear to have been preserved very much after the manner of the Egyptians. The lines of the streets and foundations of the houses of Palmyra, are very distinguishable in some places. On one building there is a Hebrew inscription. There is a great quantity of salt in the desert adjoining Tadmor, which forms a lucrative branch of commerce to the present natives.”—See IRBY *and* MANGLES.



BAALBEC, PROBABLY THE BAAL-GAD AND BAAL-HAMON  
OF SCRIPTURE.

[Josh. xi. 17; xii. 7; xiii. 5. Cant. viii. 11.]

“WE hired a guide to conduct us over Lebanon into the valley in which Baalbec is situated. Leaving the cedars about an hour after sunrise, we ascended to the crest of Lebanon, where we had an extensive view over the hills at its S.E. foot, into the valley, with Baalbec in the distance: and beheld also, to the westward, the sea for a considerable distance.

“The valley of Baalbec has an excessively rich soil, but it is put to little advantage, being very partially cultivated, and having no trees except in the immediate neighbourhood of Baalbec itself, which are chiefly the fig and walnut. The valley is bounded on the north-west side by Lebanon, and on its south-east by Anti-Lebanon: its breadth may be about ten miles, while its

length extends as far as the eye can reach.<sup>1</sup> The river Kasmia has its source to the north of Baalbec, and, running through the plain, discharges itself into the sea a little to the north of Tyre. How deplorable that so luxuriant a spot, with a fine loamy soil, should lay waste and desolate! and what ideas of former wealth and magnificence do the splendid ruins of Baalbec call to the mind!

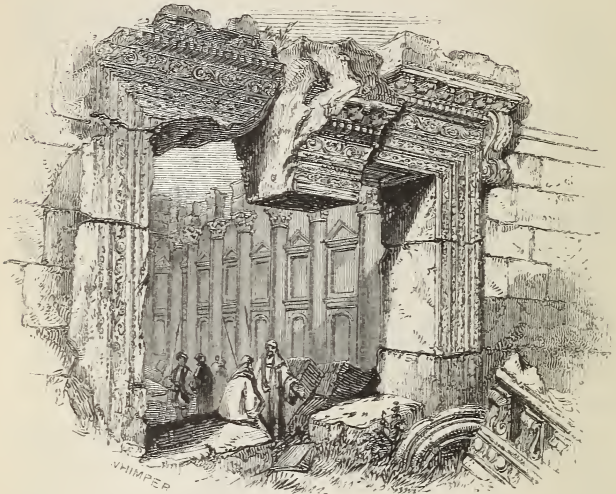
“In descending from the summit of Lebanon, the road was excessively steep and rugged; we dismounted, and walked our horses down it; the sides of the mountain abound in partridges, all red-legged, and other game. At the south-east foot of this part of Lebanon is the source of a fine clear rivulet, which finally unites with the Kasmia. From hence we proceeded over some rugged hills covered with shrubs; a species of oak, the myrtle, and the almond-tree, are all remarkable. They have a tradition that there were formerly gardens here, and the almond and pear-trees seem to confirm the idea. . .

“Early next morning we arrived at Baalbec, and employed the whole day in visiting the antiquities. . . I cannot help making a few observations on one mass of ruins, the imposing grandeur of which particularly struck us. I allude to that remnant of a colonnade where there are six columns standing; the beauty and elegance of these pillars are surprising. . . We imagine these pillars to have been the remains of an avenue of twenty columns on each side, forming an approach to the Temple. . . There are remarkably large stones used in the buildings of the various edifices. . . We measured a single stone of sixty-six feet in length, and twelve in breadth and thickness. The whole of these buildings, together with the walls, are of coarse marble, excessively hard.

“The inhabitants of the valley are a particular sect of

<sup>1</sup> This valley is also called that of the Kasmia, and Bekaa, and forms part of the district of Cælo-Syria.

Mahometans—more hostile to Christians than any of the natives of Syria : they were (however) to us, quiet and well disposed.”—IRBY *and* MANGLES, pp. 212—216.



GATE AT BAALBEC.

“About a mile from Baalbec, in one of the quarries which furnished the materials for the construction of its temples, lies prostrate that wonderful block of stone which has excited as much astonishment, and almost as much admiration, as the ruins themselves. It measures 68 feet in length, 17 feet 8 inches in width, and 13 feet 10 inches in thickness. In what remote period it was hewn from the parent rock, why it never was made use of, and what cause arrested its removal when in a state of completion” (are and must remain mysteries.)—MRS. ROMER.

“Between seven and eight in the evening we were encamped on the eastern side of these celebrated re-

mains ; and when the moon rose, they presented one of the most charming pictures I ever beheld ; but I was too weary to enjoy it, and soon betook myself to my couch for the night, after drinking abundantly of the clear cool waters which flow profusely round the walls of Baalbec, and gladden with their joyous music the weary traveller during every wakeful hour of the night. The tents were pitched in a fine grove of fig-trees. Our horses were tethered around us ; and soon sleep cast her mantle over the wanderers in a far land.

“I cannot venture on a minute description of Baalbec. . . . It left on my mind a sense of overpowering vastness . . . . The first thing that arrested my attention was the positive state of tumbled ruin in which the greater part of Baal’s temple lay . . . . All its parts are of gigantic, yet most graceful proportion . . . . All lie in dire confusion, yet as fresh almost as if just from the artist’s chisel . . . . Enough, both of the great temple, and the Temple of the Sun, remains, to convey an accurate notion of the whole design. . . .

“I can and do admire Baalbec for the magnificence of its design, the severe and massive simplicity of its style, and the delicacy of its details. I remember it as a noble specimen of ancient art and genius ; but apart from all things beside, I behold in it an imperishable memorial of God’s righteous dealing towards those who would rob Him of his glory, and transfer it to the creature. Every yet erect column, and every fallen capital over which the lizard rushes, or about which the serpent twines,<sup>1</sup> speaks eloquently to men of all climes who muse and meditate in the silence of these majestic ruins. In this point of view every ruined heathen temple is valuable. Oh the costliness which idolatry has lavished upon ruinous error ! Little did the adorers of gods

<sup>1</sup> “Great numbers of lizards, graceful creatures, may be seen sporting and darting along at every step ; and we found part of the cast skin of a serpent several feet in length. It must have belonged to a reptile of great size.”



which were no gods, think how they were erecting monuments to the true and only One!"—FISK'S *Pastor's Memorial*.

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## BEYROUT.

“THE plain of Beyrout commences at the foot of Lebanon, about four miles from the town. It is the eastern part of the promontory on which Beyrout is situated. There is a very large olive-grove in it, and also a grove of pines. The road to Beyrout, after leaving the groves now mentioned, leads through plantations of mulberry trees, and the gardens in the vicinity of the town, which add so much to the beauty of the place. On each side of the road there are high hedges, principally of the *Cactus Indicus*. . . The town is much crowded with houses, and the streets are narrow. In the suburbs there are many fine gardens, and orchards, and groves, surrounded generally by hedges of the prickly pear, and containing great numbers of mulberry, and flowering, and fruit trees. In the midst of these gardens there are many commodious houses, with flat roofs. The place is beautiful in itself, and the view from it of Lebanon is grand and magnificent. Jebel Sannín, one of the highest parts of the range, particularly attracts attention, with its snow-covered peaks. Beyrout is reckoned the healthiest town on the coast of Syria; it has every appearance of being a thriving place. The cultivation of silk is rapidly increasing in its neighbourhood, and the town contains many silk and cotton weavers, and manufacturers of gold and silver thread. The grape is abundant in the parts of Lebanon contiguous to it; and considerable quantities of red and white wine, with a comparatively small portion of alcohol, are produced from it, which are sold in the bazaars of Beyrout at a low price, and which, as generally used by the people without intoxication, forms to them a great blessing. Beyrout is a sort of rendezvous to travellers in Syria. It is the landing place, indeed, of

most persons of this description who visit the Holy Land. The only remains of antiquity connected with Beyrout are to be found on the shore. They consist of a few pillars . . . traces of baths, &c. . . The place is one of olden celebrity. Bochart imagines that Baal-berith, of Judges viii. 33, was connected with this town."—WILSON'S *Lands of the Bible*.

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## GEBAL, BYBLUS, OR JEBEIL.

## SCRIPTURE NOTICES.

“AND the land of the Giblites, and all Lebanon,” &c.  
—*Joshua* xiii. 5.

“The ancients of Gebal and the wise men thereof were in thee thy calkers.”—*Ezek.* xxvii. 9.

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“Jebeil was our resting-place for the night. We pitched our tents on the rising ground a little to the south-east of the houses and ruins, for they are sadly commingled together. The place has evidently been one of great consequence. Numerous pillars of red and grey granite are seen strewn about, and built in the walls, houses, and even terraces in the fields; and a large khán, outside the walls, has its corridor supported by them. There is a high tower, the lower parts of which are bevelled in the Phenician form, and evidently extremely ancient. One of the old cut stones we found to be sixteen feet in length, five feet nine inches in depth, and four feet in breadth. The length of another which we measured is eighteen feet . . . The harbour of Jebeil is small, and only boats at present can enter.

“Jebeil was the Byblus of the Greeks, and, according to Philo, the first city of the Phenicians. Speaking of it, Maundrell says, ‘Gibyle is probably the country of the *Giblites*, mentioned in *Joshua* xiii. 5.’ King Hiram made use of the people of this place in preparing materials for Solomon’s temple, as may be collected from

1 Kings v. 18, where the word which our translators have rendered *stone-squarers*, in the Hebrew is *Giblim*, or *Giblites*.”<sup>1</sup>—WILSON’S *Lands of the Bible*.

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HAMATH, RIBLAH, ZEDAD.

THE ORONTES—GEORGIAN SLAVES.

SCRIPTURE NOTICES.

“FROM Mount Hor ye shall point out your border unto the entrance of Hamath ; and the goings forth of the border shall be to Zedad.”—*Numb.* xxxiv. 8. (*Ezek.* xlvi. 15, 16.)

“Solomon held a great feast, and all Israel with him . . . from the entering in of Hamath unto the river of Egypt.”—1 *Kings* viii. 65.

“Where is the king of Hamath?”—2 *Kings* xix. 13.

“Pharaoh-nechoh put (Jehoahaz) in bands at Riblah, in the land of Hamath.”—2 *Kings* xxiii. 33 ; xxv. 21.

“The Lord shall set his hand again the second time to recover the remnant of his people . . . from Hamath.”—*Isa.* xi. 11.

“Hamath the great.”—*Amos* vi. 2.

The kingdom of Hamath is often alluded to in Scripture, as in 2 *Kings* xvii. 24 ; 2 *Chron.* viii. 3, 4 ; 2 *Sam.* viii. 9 ; &c. &c.

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“Hamah is situated on both sides of the Orontes ; a part of it is built on the declivity of a hill, and a part in the plain. The town is of considerable extent ; in the middle of the city is a square mound of earth, upon which the castle formerly stood ; there are four bridges over the Orontes in the town. The river supplies the

<sup>1</sup> In *Joshua* xiii. 5, the Giblites are mentioned in connexion with Lebanon in the description of the country remaining to be possessed by the Israelites, proceeding from south to north, and agreeing with Jebel or Byblus.

upper town with water by means of buckets fixed to high wheels, which empty themselves into stone canals, supported by lofty arches on a level with the upper parts of the town. There are about a dozen of the wheels; the largest of them is at least seventy feet in diameter. The town, for the greater part, is well built, although the walls of the dwellings, a few palaces excepted, are of mud; but their interior makes amends for the roughness of their external appearance. The principal trade of Hamah is with the Arabs, who buy here their tent furniture and clothes. The abbas, or woollen mantles, made here, are much esteemed. Hamah is the residence of many opulent Turkish gentlemen. The government of Hamah comprises about 120 inhabited villages, and seventy or eighty which have been abandoned. The western part of its territory is the granary of northern Syria.

“From a point on the cliff above the Orontes, the traveller enjoys a beautiful view over the town. The Orontes irrigates a great number of gardens belonging to Hamah, which in winter time are generally inundated. Whenever the gardens lie higher than the river, wheels like those already mentioned are met with in the narrow valley, for the purpose of raising up water to them.”—BURCKHARDT.

“The approach to Hamah for the last hour was pretty enough, descending into a vale through which the Orontes takes a winding course, the banks of which are cultivated, wooded, and laid out occasionally in gardens on one side, with perpendicular chalky cliffs in some parts on the other. Here are immense wheels or sackeys, turned by the stream of the river, to raise the water for the irrigation of the soil. Hamah is the Epiphania of the Greeks and Romans, though it is, no doubt, the site of the ancient Hamath mentioned in various parts of Scripture, together with Damascus, Lebanon, and other contiguous places. It took its name from the sons<sup>1</sup> of

<sup>1</sup> Gen. x. 18.

Canaan, the fourth son of Ham, the son of Noah, which makes it of very high antiquity.

“Hamah is delightfully situated in a hollow, between and on the sides of two hills, near the west bank of the Orontes, but in itself presents nothing worthy of notice at this day. We took up our quarters in a khan . . . we paid one shilling and five pence for admittance, and one penny per day for the lodging . . . As for provision, we always got that from the market, and cooked it in our own room, making excellent soup, roast, &c. Our principal meat was mutton . . . We witnessed a melancholy scene the few last days we were here. There arrived one evening, four shabby-looking, ill-dressed Turks, and an elderly knave better clad . . . These people brought with them eleven Georgian girls, the remnant of between forty and fifty, as we were informed, whom they had stolen or kidnapped from their parents on the confines of Georgia; they were brought to be sold to wealthy Turks . . . These poor girls were lodged in the cells contiguous to ours; they were mostly between fifteen and twenty years of age; two were younger, being about twelve. They were all exceedingly pretty, with black sparkling eyes, rosy cheeks, long black hair, and very fair complexions . . . They were taken out and conducted through the town to the rich Turkish houses, to be viewed and bid for, the same as any other merchandise; and on two occasions parties of the principal inhabitants came to our khan, and examined and bid for the unhappy creatures at the door of their cells, they being obliged to stand in a row, while their several merits were discussed by the rival bidders.”—IRBY *and* MANGLES.

“Hamah is well known as the ancient Epiphania. It is of more importance to notice it as the *Hamath* so often mentioned in Scripture, in connexion with the northern boundary of the territory allotted to the tribes. Its neighbourhood is remarkably fertile, though by no means so well cultivated as it ought to be.”—*Lands of the Bible*.





HOMS.

“Homs is surrounded by a strong wall, and has a citadel, said to have been built by King Solomon. Homs is famous for her Arabian poets and writers. The chief manufactures of Homs are beautiful cloaks, made of wool, the most ancient garment of the country. They also manufacture the Cafieh, a well-known handkerchief, which the Arabs and Bedouins carry on their heads, as a protection from the sun. It abounds in corn, butter, meal and fruits, wool, and manufactured goods. European merchandise is brought thither from Damascus, Tripoli, and Aleppo; rice, chiefly Egyptian, is brought from Tripoli. The river Asie, the ancient Orontes, runs about a mile from the town; its banks are planted with gardens, to which the natives resort to smell the fresh air, as they term it.”—*Voice from Lebanon.*

“The district of Homs, the ancient Emessa, lies to the south of Hamah. It is watered by the Orontes, and is exceedingly fertile. In the list of its villages is that of Riblah, mentioned in 2 Kings xxiii. 33, still bearing

its ancient name. It is situated in the northern part of the valley Bekaa, on the river Orontes. Between Homs and Damascus, is Sadad, the *Zedad* mentioned in connexion with the north-eastern boundary of the Holy Land, in Ezek. xlvii. 15."—*Lands of the Bible*.

(It is a large village, in the desert.)

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ARPHAD, OR ARPAD.

SCRIPTURE NOTICES.

“Where are the gods of Hamath and of Arpad?”—*2 Kings* xviii. 34.

“Where is the king of Arpad?”—*2 Kings* xix. 13.

“Hamath is confounded, and Arpad; for they have heard evil tidings.”—*Jer.* xlix. 23.

[*Gen.* x. 18.; *Isa.* x. 9; xxxvi. 19; xxxvi. 13.]

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“We reached Tortosa in time to visit the island of Ruad, as it is pronounced by the natives. It is called Arvad and Arphad, and is believed to be the seat of the ancient Arvadites. The Greeks and Romans called it Aradus, and the Arabs now call it Ruad, pronounced nearly as if written Rwad. We found it three miles from Tortosa, and at least two miles to the shore at the nearest point. We found about two thousand inhabitants, dwelling in very good, and, from appearance, very ancient houses . . .

“Several large castles, in good repair, still protect this isle from invasion and insult. They are probably of Saracenic origin, but many have been constructed by the crusaders. Considerable portions of the very ancient wall remain. From the size of the stones, reminding the traveller of Baalbec, it is evident that this wall must have been prodigiously strong. It was built on the extreme verge of the rocks, so as to secure as large an area as possible; and in some places it appears even to

have encroached upon the dominions of the sea by means of arches. These walls must have been originally very lofty, as there is one portion still standing, at least forty feet in height. The entire circumference was nearly fifteen hundred paces, and every inch of space enclosed seems to have been built upon, and, as history states, with houses many stories high. The island is nearly as large as Tyre, and rises higher than that in the centre. There are no fountains on the island, but the population use rain-water preserved in cisterns. There are several hundreds of these, and most of them in good repair, so that water is quite abundant . . . There are two small harbours open to the north-east, and sheltered by a strong wall carried out into the sea from the north-west corner of the island; this is the work of remote antiquity, as is the wall which divides the harbour into two. The people are nearly all sailors, or shipwrights. Several vessels are on the stocks at present, and one nearly ready to be launched. As nothing grows on the island, the inhabitants depend entirely upon the fruits of commerce and the riches of the sea for their subsistence. The eastern part of the island is used as a cemetery, but in the days of her power the Arvadites must have sought their sepulchres on the adjacent coast, and probably the tombs around the columns of Amreed were constructed by them. Many granite and marble columns are scattered over the island, and upon several of them I noticed inscriptions in Greek . . . .

“Who can tell the history of Arvad? in what volume is it recorded? Isaiah, 2,500 years ago, asks, ‘Where is the king of Hamath, and the king of Arphad?’ And Jeremiah, a hundred years later, responds, ‘Hamath is confounded, and Arphad, for they have heard evil tidings; they are faint-hearted, there is sorrow on the sea, it cannot be quiet.’”—*Journal of the Rev. W. M. THOMSON, in American Missionary Herald.*

## HELBON. (ALEPPO.)

## SCRIPTURE NOTICE.

“THE wine of Helbon.”—*Ezek.* xxvii. 18.

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“Aleppo is pleasantly situated in a hollow surrounded by sloping hills, which are very uninteresting, having no trees. The houses are built of stone; the streets are narrow and ill-paved, except the bazaars, which are all roofed over with arches, and are lighted from above. Thus you can walk all over the town on the terraces of the houses, the arches I have mentioned connecting the streets one with the other. The Franks avail themselves of this mode of communication to visit each other during the time of the plague; we made visits half a mile distant in this manner. We visited some Turkish houses, and were much struck with the beauty of the ceilings of the apartments, which are decorated by Persian artists; they are very curiously gilded and painted. The decorations in carved work on the doors and window frames, are also extremely curious. We were struck with admiration at the neat and cleanly appearance of the butchers' shops, which are equal to those of London . . . The city is surrounded with gardens, watered by small rivulets.

“Sometimes we went out shooting, the gardens near Aleppo abounding in woodcocks, &c.: twenty a day is not thought very good sport: I have killed altogether one dozen, but never more than three in one day; we coursed the gazelle and hare alternately, the greyhounds in this country being very swift and strong. The cheapness and plenty of game is astonishing; every day we have had either woodcocks, or partridges, wild-geese or ducks, teal, the bustard, or wild turkey, &c.; and, to crown all, the porcupine, which is a delicious animal, resembling, both in appearance and taste, the pig and hare.”—IRBY *and* MANGLES.



## ANTIOCH IN SYRIA. (SELEUCIA.)

## SCRIPTURE NOTICES.

“NICOLAS, a proselyte of Antioch.”—*Acts* vi. 5.

“The disciples were called Christians first in Antioch.”  
—*Acts* xi. 26. (Read from verse 19—30.)

“So they, being sent forth (from Antioch) by the Holy Ghost, departed unto Seleucia, and from thence they sailed to Cyprus.”—*Acts* xiii. 4.

“Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord.”—*Acts* xv. 35.

[*Acts* xiv. 26, &c.; xv. 22, 30; xviii. 22; Gal. ii. 11.]

## HISTORICAL NOTICES, &amp;c.

The mention of the city of Antioch occurs so frequently in the Acts of the Apostles, and especially in the eleventh, thirteenth, and fourteenth chapters, that



many may perhaps be led to suppose there was but one city of that name. . . .

There were, however, many cities of this name, but only two are mentioned in Scripture ; Antioch which was the capital of Syria, and another Antioch called Antioch of Pisidia.

Antioch of Syria, was formerly called Riblath ; and it was not known under the name of Antioch till after the reign of Seleucus Nicanor, who built it, and called it Antioch, from respect to his father Antiochus, 301 years before the Christian era.

The kings of Syria, successors to Alexander the Great, generally resided at Antioch. There the disciples of Jesus Christ were first called Christians.

This city, which was formerly so beautiful, so flourishing, and so illustrious, is scarcely any thing at present but a heap of ruins ; the city walls are still standing, but within the city there is nothing but ruins, gardens, and some bad houses ; the river Orontes runs near the city on the outside of it. The Bishop of Antioch has the title of Patriarch, and has a great share in the affairs of the Eastern Church.

Antioch was almost square, had many gates, and much of it on the north side stood on a high mountain. It was adorned with galleries and fine fountains. It was celebrated throughout the world, and no city exceeded it either in fertility of soil, or richness of commerce. The Emperors Vespasian and Titus, and others, granted very great privileges to it ; but it has likewise been exposed to very great revolutions. It was almost demolished by earthquakes in the years 340, 394, &c. The Emperor Justinian repaired it in A.D. 529, and called it *Theopolis*, or the City of God. It was twice afterwards taken by the Persians ; subsequently it suffered a dreadful earthquake, in which above 60,000 persons perished ; in A.D. 970, an army of 100,000 Saracens besieged it without success, but they afterwards subdued it, and made it almost impregnable by adding

new fortifications. Godfrey of Bouillon, when he attempted the conquest of the Holy Land, besieged it; the siege was long and bloody, but the Christians at length carried it, A.D. 1098. Since A.D. 1268 it has lost its reputation and magnificence, and has groaned under the dominion of the Turk.

Antioch abounded with great men, and the Church in the city was long governed by illustrious prelates; but it suffered much on several occasions from various schisms. In 1832 Antioch surrendered to the Egyptians.—See ARUNDEL'S *Asia Minor*.

After descending the mountains, through wild and woody scenery, “we reached the banks of the Orontes, at the place where commences the picturesque part of the river. The grand sources of water which compose the once celebrated fountain of Daphne, are still to be seen. In some instances, we were told, the water boils up as thick as a man's body, and may be thrown up for upwards of fifty feet.

“We now began to follow the banks of the river, and were astonished at the beauty of the scenery, far surpassing anything we expected to see in Syria, and indeed anything we had witnessed even in Switzerland, though we walked 900 miles in that country, and saw most of its beauty. The river, from the time we began to trace its banks, ran continually between two high hills, winding and turning incessantly; at times the road led along precipices in the rocks, looking down perpendicularly on the river. The luxuriant variety of foliage was prodigious, and the rich green myrtle, which was very plentiful, contrasted with the colour of the road, which was a dark-red gravel, made us imagine we were riding through pleasure-grounds. The laurel, laurustinus, bay-tree, fig-tree, wild vine, plane-tree, English sycamore, arbutus, dwarf oak, &c. were scattered in all directions. At times the road was overhung with rocks covered with ivy; the mouths of caverns also presented themselves, and gave a wildness to the scene;

and the perpendicular cliffs jugged into the river upwards of 300 feet high, forming corners round which the waters ran in a most romantic manner. We descended at times into plains cultivated with mulberry plantations and vines, and prettily studded with picturesque cottages. The occasional shallows of the river keeping up a perpetual roaring, completed the beauty of this delightful scene, which lasted about two hours, when we entered the plain of Suadeah, where the river becomes of a greater breadth, and runs in as straight a line as a canal. By the time we entered the plain it had become moonlight, and we had difficulty in finding Suadeah ; a peasant at last showed us a place where the river is fordable, for there is no bridge. We found Suadeah to be a straggling village, consisting of unconnected cottages, situated in a plain chiefly enclosed with mulberry and lemon plantations. We put up at a house appropriated for the use of travellers in general, and which we found the best place we had yet met with ; the soubash of the place, a sort of petty governor, was in the house, and treated us with wonderful civility, ordering us a good supper, feeding our horses, and in the morning he refused to let us pay a para.

“ In the morning we pursued our journey towards Antioch, being in a hurry, and understanding that the ruins of the ancient Seleucia, which are near the sea, (Suadeah being half an hour’s distance from it,) possess no particular interest. The weather turned out very wet this day, and after we had been *en route* about three hours, being two hours’ distance from Antioch, we perceived some cottages, and being thoroughly wet, we requested shelter ; we were refused at three cottages, but received in a fourth. These cottages are long buildings of a single room ; the cattle occupy one end, and human inhabitants the other. They have extensive plantations of young mulberries for the silkworms, and looms for manufacturing their produce. The occupants of the hut were uncommonly kind, placing us near

a large fire, giving us good beds and coverlids, and making us join them in a humble supper of doura and wheat boiled. It rained a great deal the whole night, and we were detained till noon on the following day, when we proceeded to Antioch."

"Antioch is beautifully situated on the left bank of the Orontes, at the foot of a hill; there is a good-looking bridge over the river, and some of the heights are picturesque. The present town, which is a miserable one, does not occupy more than one eighth part of the space included by the old walls, which have a fine venerable appearance, having square towers every hundred yards, with occasional turrets for looking out; these are the works of the Roman and Greek Emperors. Antioch is said to have contained between eight and nine hundred thousand inhabitants. The plain of Antioch is considerably elevated above that of Suadeah. The houses of Antioch, Suadeah, Lourdee, and their neighbourhood, are roofed and tiled, without terraces, differing in that respect from most of the towns of Syria. There are many sepulchral caves in the side of the hill at the back of Antioch. This town is celebrated in the Acts of the Apostles: Paul and Barnabas embarked at Seleucia, (the present Suadeah, and the port of Antioch) for Cyprus. At Antioch we were lodged in a khan."—IRBY *and* MANGLES.

## CHAPTER II.

### MESOPOTAMIA—ASSYRIA—BABYLONIA.

UR OF THE CHALDEES.—Haran—Serug.

THE TIGRIS.—Jungle—Wild Animals—Fine Scenery near the “Pass of the Tigris.”

NINEVEH.—Utter ruin of Nineveh—Mounds of Koyunjuk and Nebbi Yunus—Fulfilment of Prophecy—Mounds of Yarumjah—Ruins of Nimrod.

KALAH SHERKAT.

AL-KOSH.—Wild Scenery—Chaldean Convent.

AL HADHR.—Remarkable Ruins—Inscriptions.

CALAH.—Jewish Traditions—Interesting Antiquities.

PLAINS OF SHINAR, OR BABYLONIA.—Marshes of Lemlun.

BABYLON.—Ancient City—Present appearance of Babylon—Ruins—The Palace—Mujelibē—Birs Nemroud—Tower of Babel, or Belus—Babylonian Antiquities—Hillah and the Euphrates—Ancient ruins at Al-Hheimar.

DURA.—Perhaps at Imam Dour.

ERECH.

ACCAD.

CALNEH.—Ctesiphon and Seleucia.

KUTH, OR KUTHA.

BAGDAD.



## UR OF THE CHALDEES.—HARAN OR CHARRAN.—SERUG.

## SCRIPTURE NOTICES.

“AND Haran died before his father Terah, in the land of his nativity, in Ur of the Chaldees . . . And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife ; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan ; and they came unto Haran and dwelt there.”—*Gen. xi. 28, 31.*

[*Gen. xv. 7. Neh. ix. 7.*]

“Arise, flee thou to Laban my brother, to Haran.”—*Gen. xxvii. 43.*

[*xii. 5. xxviii. 10. Also 2 Kings xix. 12. Ezek. xxvii. 23. Acts vii. 2—4.*]

“Serug lived thirty years, and begat Nahor :” (the grandfather of Abraham.)—*Gen. xi. 22.*

The city of Ur, where Abraham was born, and where Haran died, is to the present day called Urfah, Orfah, or Urhoi. It is at the foot of the mountains of Osroene, and at the head of the same great and fertile plain which contains the seats of the patriarchs of the family of Shem—Haran, and Serug. The pool of Abraham is still supposed to contain the descendants of the fish loved by the prophet.

“The city of Urfah is built where the hilly and rocky regions terminate, at the rich and fertile plains of Haran, in Mesopotamia.”—AINSWORTH.

The plains of Serug (Batnae) and of Haran (Charran), are very fertile. There is from them a great rice harvest ; and on the plain of Serug alone there are upwards of twenty villages, whose inhabitants are employed in this branch of husbandry.

The city of Haran, about twenty miles from Urfah, still preserves its name, and Rezech still exists as a

ruined town of marble, on the road from Palmyra to Thapsacus.

Haran is now a poor place, inhabited by a few families of Bedouin Arabs, who resort to it on account of the good water it contains.

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### THE TIGRIS—JUNGLE, WILD ANIMALS.

#### SCRIPTURE NOTICE.

“AND the name of the third river is Hiddekel, that is it which goeth toward the east of Assyria.”—*Gen. ii. 14.*

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“When sailing up the Tigris, (the Scripture Hiddekel) we stopped at a patch of brushwood-jungle, where nearly all the boatmen and guard went to cut wood for fuel. In the midst of this employment, one of the party disturbed a lion that was sleeping under a bush. He was greatly frightened, and speedily communicated his terror to his comrades, who hastened on board. The lion stole away, and the trackers, who had to walk through the same jungle, continued their work without making any objection. Game of every description is abundant throughout, which reminds us that we are in the ancient kingdom of Nimrod, that ‘mighty hunter before the Lord.’ The spot we were now passing, was quite living with the immense quantity of animals of all descriptions. At every step, our trackers put up pelicans, swans, geese, ducks, and snipes; numbers of hogs were seen galloping about in every direction; a lioness strolled towards our boat, and stood staring at us for two or three seconds; when within thirty yards, Mr. Hamilton and myself both fired at her, but as we were loaded with small shot, we did her no injury; the noise of our guns made her turn quietly round, and she went away as leisurely as she came.

“The jungle on the banks of the Tigris is composed of arbor vitæ, and liquorice plant, which latter is very

luxuriant, being in some places about the height of a man."—RICH'S *Koordistan*.

At Damascus, a drink made of liquorice is sold daily in the bazaars.

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#### FINE SCENERY NEAR THE PASS OF THE TIGRIS.

"THE scenery along the banks of the Tigris is in some parts very beautiful. Near the remarkable spot called 'The Pass of the Tigris,' where steep cliffs descend into the river, 'our surprise and pleasure may be imagined,' writes Mr. Ainsworth, 'at finding extended before us a considerable expanse of well-wooded gardens, which stretched from the hills down to the water-side, and for about two miles up the river's course.'

"Nothing could exceed the rich luxuriance of these groves and orchards; there were open spaces here and there for maize, melon, gourd, and cucumber; but otherwise, the groves of plum, apricot, and peach, appeared almost inaccessible from the dense lower growth of fig-trees and pomegranates; themselves, again, half hid beneath clustering vines.

"Overlooking this scene of vegetative splendour, and upon the side of the hill, were the ruins of a castellated building, the battlemented walls and irregularly dispersed square towers of which, still remain. This building covered a considerable space. Traces of out-works and of buildings connected with it were also quite evident, stretching downwards to the gardens.

"On two mounds not far distant from each other, and close to the river, are the ruins of two other smaller castles, of similar characters to the larger one, only with double battlements, and consequently rising more loftily from the deep green groves, in the midst of which they are situated. It would appear, from the great quantity of ruins in every direction, that this spot, overgrown with fruit-trees, was once the site of a town, but pro-

bably built in the style common in the East, every house having its garden. The gardens are watered by a rivulet, which flows from a narrow and rocky glen.

“In the midst of this picturesque scenery, a cottage now and then peeped into view from a dense foliage, which secreted it like a nest, while an occasional mill announced itself by its noise. . . Higher up the glen was a small village, many of the houses of which were hewn out of rock, and some of them out of fallen masses, which often stood erect at the foot of the cliffs like great obelisks with a doorway in front.”—AINSWORTH'S *Asia Minor*.

“Leaving the Euphrates to the West, we proceeded up the Tigris, where we soon found ourselves in a current running between six and seven knots an hour, which fully proved to us the appropriate name of *Teer*, (arrow,) which the ancient Persians gave to this river, on account of the rapidity of its course.”—KEPPEL'S *Narrative*.





## NINEVEH.

UTTER RUIN OF NINEVEH—MOUNDS OF KOYUNJUK AND NEBBI YUNUS—  
FULFILMENT OF PROPHECY—MOUNDS OF YARUMJAH—RUINS OF  
NIMROD.

## SCRIPTURE NOTICES.

“OUT of that land went forth Asshur, and builded Nineveh.”—*Genesis* x. 11.

“Sennacherib, king of Assyria, departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword.”—*2 Kings* xix. 36.

“The word of the Lord came unto Jonah, the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it, for their wickedness is come up before me.”—*Jonah* i. 1, 2.



“Now Nineveh was an exceeding great city of three days’ journey. And Jonah began to enter the city a day’s journey; and he cried, and said, Yet forty days, and Nineveh shall be overthrown. So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.”—*Jonah* iii. 3—5.

“Then said the Lord . . . Should not I spare Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand; and also much cattle?”—*Jonah* iv. 10, 11.

“The burden of Nineveh”—*Nahum* i. 1.—(Read whole chapter.)

“All they that look upon thee shall flee from thee, and say, Nineveh is laid waste.”—*Nahum* iii. 7.—(See the whole book of the prophet Nahum.)

“(He) will make Nineveh a desolation, and dry like a wilderness. And flocks shall lie down in the midst of her, all the beasts of the nations: both the cormorant (pelican) and the bittern shall lodge in the upper lintels of it; their voice shall sing in the windows; desolation shall be in the thresholds: for he shall uncover the cedar work. This is the rejoicing city that dwelt carelessly, that said in her heart, I am, and there is none beside me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss, and wag his hand.”—*Zephaniah*, ii. 13—15.

“The men of Nineveh shall rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonas; and behold, a greater than Jonas is here.”—*Matt.* xii. 41.

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“On the left bank of the river Tigris, and directly opposite to Mosul, are the ruins of Nineveh, that great city, which now, it is well known, from the reports of a number of travellers, present only a long continuation of mounds, with some of a larger size that are isolated,

and others upon which are modern buildings and houses ; yet so plain and distinct are these on the level extent of the Assyrian plain, that in looking down from the roof of our house at Mosul, Nineveh always lay extended before us like a map.

“ The name of Nineveh signifies the residence of Ninus, perhaps its founder, but the whole history of this great city is probably inexplicably obscure. We have vague accounts in profane writers of its size and splendour, and positive testimony to the same effect in the Bible, yet we only know, that after at least one previous overthrow, it was desolated about 600 B.C. upon the subversion of the Assyrian empire, by the rebellion of its provincial governors. From that time the casual notices of historians and travellers, with but little exception, relate only to its fallen state.

“ Benjamin of Tudela, who wrote in the twelfth century, says, that in that time there was only a bridge between Mosul and Nineveh, that the latter was laid waste, but had still many streets : probably the streets of the village of Nebbi Yunus. Abu-l-feda, writing in the fourteenth century, merely styles it, ‘ the ruined city of Nineveh . . . ’ and Tavernier, in the seventeenth century, says, ‘ Across the Tigris, which hath a swift stream and whitish water . . . you come to the ancient city Nineveh, which is now a heap of rubbish for a league along the river, full of vaults and caverns.’

“ I will now proceed briefly to describe the present condition of this renowned spot . . . Within the remains of the existing walls (which are constructed of earth and gravel), out of which large hewn stones are occasionally dug . . . are the remains of what appear to have been palaces, temples, and a citadel. The most remarkable of these is well known to travellers as the mound of Koyunjuk, (the little Lamb.) This is a vast mass of irregular form . . . its sides are steep, and its top nearly flat ; it appears to be a mass of transported earth, and is decidedly of artificial origin. Coarse stone,

mortar, masonry, and floorings or pavements, are to be seen, and fine bricks or pottery are to be met with by research, especially after rain. There are now but few houses on this great mound. The village of Koyunjuk, that formerly existed on this mound, was destroyed in 1836, in which year the author first visited these ruins, immediately after the catastrophe, and the mound was then strewn with human bodies.

“Kosrou Effendi, who is most excellent authority, tells me, that Bekir Effendi, when digging the stones to build the bridge of Mosul, found, on digging into the Koyunjuk, a sepulchral chamber in which was an inscription; and in the chamber, among rubbish and fragments of bone, the following articles: a woman’s ankle bracelet, of silver, covered with a turquoise-coloured rust (with bells attached to it); a gold ankle bracelet; a child’s ditto; a bracelet of gold beads, quite perfect; and some pieces of engraved agate. All these articles, and the chamber in which they were found, were seen and handled by Kosrou Effendi. The gold and silver were melted down immediately, the agates were thrown away, and the chamber broken up by the stones being taken out, and then buried in the rubbish.”  
—RICH’S *Koordistan*.

The next great mound is that of Nebbi Yunus (the prophet Jonas). It supports a small village, and a sepulchral building, which is said to contain the remains of the prophet whose name it bears. This formerly belonged to the Christians, but is now in the possession of the Mahommedans, who also claim Jonah as a holy man.

The river Khosar, which is about ten feet wide by two in depth in the spring season, enters the city by an aperture in the walls on the east side, which appears to have formed part of the original plan, and to have been protected by a gateway and walls, vestiges of which still remain. It is difficult to say what was the ancient course of the river; at present it flows in a very devious manner through the precincts of the walls, turning a mill

in the heart of what was the city, and then washing the south base of the mound of Koyunjuk, before it again opens its way through ramparts so wide that once three chariots could be driven abreast upon them.

The remarkable prophecy of Nahum, "The gates of the rivers shall be opened, and the palace shall be dissolved," appears to be fulfilled to the letter. The precincts included within the walls of Nineveh, are, where not occupied by habitations, roads, mounds, or river, everywhere cultivated. The mounds and walls also, in the early rains of spring, assume a green and cheerful appearance, but the flowers soon fade, the grass dries up, and the harvest is brought in at the latter end of May; a few fields of cucumbers and melons remain, but except that all is buried in dry dust. It is then only that the words of Zephaniah appear in all their force.

"The mound and ruins of Yarumjah are not far from Nineveh, and by some persons are considered to have formed part of that city. On its south side is situated the village of Yarumjah, called by the natives, the Pottery of Nineveh, from whence its present name. Remains of buildings, large stones, burnt bricks and tiles, are found there."—AINSWORTH'S *Asia Minor, &c.*

When at Nineveh, Mr. Rich remarks:—

"In this place I cannot help remarking a passage in Jonah. That prophet suffered grievously from the easterly wind; this is the *Sherki*, so much dreaded in all these countries, which is hot, stormy, and singularly relaxing and dispiriting."—RICH'S *Koordistan*.

RUINS OF NINEVEH.—"We afterwards went to visit the ruins of Nineveh, and when beholding the large heaps of earth that cover the ruins of this mighty city, I could not but think on the striking fulfilment of prophecy respecting that city. Before my visit to this place, I read through the Book of Nahum, and upon inspecting some of the recent excavations, made under the superintendence of Mr. Ross, I found some parts of Nahum's prophecy most minutely accomplished. 'There

shall the fire devour thee,' says the prophet ; and from what I saw, there is no doubt that part of the city has been consumed by fire ; and the gentleman alluded to also regrets that many of the sculptures have been destroyed and altogether effaced by fire."—*Jewish Intelligence*.

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#### RUINS OF NIMROD.

" I was curious to inspect the ruins of Nimrod<sup>1</sup> . . . I therefore set off the first thing in the morning, on foot, accompanied by Mrs. Rich, the gentlemen, and a working party to inspect them. We had a walk of forty-five minutes at a good hard pace, and my curiosity was amply gratified. The first objects that attracted our attention were a *pyramidal mount* at the north-west angle of a platform or flat mound. Traces of ruins, like those of a city, were to be seen to the north, a little way west, and to a great distance east. It is indeed difficult to assign their precise extent, the country all around has been so much ploughed up. I ascended the mount first, as there was a slight clearing up of the horizon, in order to establish its bearings from the distant objects, whose positions I already knew.

" A ravine collects all the neighbouring drains, and pours into the Tigris, passing by and washing the south face of the platform. It is sometimes very full of water, and scarcely passable ; but is now dry. All around is beautifully cultivated. About a quarter of a mile from the west face of the platform is the large village of Nimrod, sometimes called Derawesh.

" The Turks generally believe this to have been Nimrod's own city ; and one or two of the better informed with whom I conversed at Mosul said it was Al Athur or Ashur, from which the whole country was denominated. It is curious that the villagers of Dera-

<sup>1</sup> About six caravan or four horseman's hours from Mosul.



weish still consider Nimrod as their founder. The village story-tellers have a book they call the 'Kisseh Nimrod,' or Tales of Nimrod, with which they entertain the peasants on a winter night . . . All the country about is under complete cultivation, and the hills on the opposite side are also interspersed with villages; but there are many mounds and ruins seen amongst them."

—RICH'S *Koordistan*.

Many wonderful discoveries have lately been made at Nineveh and Nimrod, by Mr. Layard, who is about to publish the result of his researches.

"*Bagdad, Dec. 27.*—I took the opportunity while at Mosul of visiting the excavations of Nimrod. Mr. Layard, the gentleman who has been upwards of a year engaged in this task, and who has lately undertaken to continue it at the expense and for the advantage of the British Government, very kindly took me through the branches, and explained to me the nature and extent of his operations. But before I attempt to give you a short account of these, I may as well say a few words as to the general impression which these wonderful remains made upon me on my first visit to them. I should begin by stating that they are all under ground, having been buried for centuries under a huge mound, called by the people of the country, Nimrod. To get at them Mr. Layard has excavated the earth to the depth of from twelve to fifteen feet, where he has come to a building composed of slabs of marble. In this place, which forms the north-western angle of the mound, he has fallen upon the interior of a large palace, consisting of a labyrinth of halls, chambers, and galleries, the walls of which are covered with bas-reliefs and inscriptions in the cruciform character, all in excellent preservation. The upper part of the walls, which were of brick, painted with flowers, &c., in the brightest colours, and the roofs, which were of wood, have fallen in; but fragments of them are strewed about in every direction. The time of day when I first descended into these chambers happened to be towards evening, the shades of which,

no doubt, added to the awe and mystery of the surrounding objects. It was of course with no little excitement that I suddenly found myself in the magnificent abode of the old Assyrian Kings; where, moreover, it needed not the slightest effort of imagination to conjure up visions of their long-departed power and greatness. The walls themselves were crowded with the phantoms of the past; ‘*Three thousand years their cloudy wings expand,*’ unfolding to view a vivid representation of those who conquered and possessed so large a portion of the earth we now inhabit. There they were, in the oriental pomp of richly embroidered robes and quaintly artificial *coiffure*. There also were portrayed their steeds in peace and war, their audiences, battles, sieges, lion-hunts, &c. Then, mingled with these, were other monstrous shapes—the old Assyrian deities, with human bodies, long drooping wings, and the heads and beaks of eagles: or, still faithfully guarding the portals of these deserted halls, the colossal forms of winged lions and bulls, with gigantic human faces. All these figures, the idols of a religion long since dead, and buried like themselves, seemed actually in the twilight to be raising their desecrated heads from the sleep of centuries.

“The mound of Nimrood is about eighteen miles distant from Mosul, close to which city, on the opposite bank of the Tigris, is another mound, which goes by the name of Nineveh. Now the claims of the former of these to be considered the site of ancient Nineveh is by more than one competent authority pronounced to be at least as good as that of the latter. Nimrood was the founder of the Assyrian empire; the traditions of all ages concur in stating this to have been his place of residence. Nay, more than this, the early Arab writers appear to have discovered another name for it, viz., Athur (the Ashur or Assyria of Scripture), of which, whether Nineveh or not, there is every probability of its having been the original capital. Finally, I am informed it is by no means impossible to reconcile the rival pretensions of

these mounds ; both of them may have been situated within the walls of Nineveh, which enclosed not only the houses of the city, but also many extensive parks (paradises, as they were called) and garden grounds, which, it should also be remembered, it took the Prophet Jonas three days to perambulate. These are points, however, which I must leave to archæologists to decide, while I occupy myself once more with what fell under my own observation. The most remarkable of Mr. Layard's discoveries is a hall, or presence-chamber, 150 feet long by 30 in breadth, the walls of which are covered with historical bas-reliefs, surrounded by inscriptions in the cruciform or arrow-headed character. The execution of the reliefs, though uneven, is, on the whole, highly spirited, and shows considerable taste and knowledge of composition ; where they are chiefly faulty is in the perspective. The delineation of the human form, as well as that of horses, lions, bulls, &c., though it be pervaded by a certain monotony, betrays a previous study of anatomy. On the whole, it is evident that sculpture had made considerable progress among the early Assyrians ; nothing that has been discovered in Egypt can at all compare with these remains, which may even claim some relationship, and that perhaps not so very distant, with Grecian art itself. But, perhaps, after all, the value of those bas-reliefs, a selection of which, I understand, has already been made and sent to England for the British Museum, consists, not so much in their merit as works of art, as in the evidence they afford, in the subjects delineated, of the cultivation and refinement to which this primeval people had arrived. The robes of the kings and other dignitaries are wrought with the most elaborate skill, and interwoven not only with fanciful figures, but the forms of men and animals : their weapons also are tastefully shaped and ornamented, their hilts being mounted for the most part with the heads of horses, lions, bulls, &c. The chair of state, in which the king is sometimes represented to be sitting, is

also remarkable for its lightness and elegance. Then their warlike instruments and engines prove that they were by no means behind the Greeks and Romans in the destructive sciences, assault and battery having been quite as successfully cultivated at a much earlier period than is generally imagined.

“ All these bas-reliefs, I should not omit to state, were originally painted ; an embellishment which must have greatly heightened their effect ; traces of colour are still to be found upon them, and some of the accessories of the figures, such as the sandals and bows, still preserve a deep red tint upon them. How remarkably all this corresponds with the description of the Prophet Ezekiel, (chap. xxiii. 14, 15)—‘ men portrayed upon the wall, the images of the Chaldeans portrayed with vermilion. Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity.’

“ The appearance of these painted bas-reliefs must have undoubtedly been very fine and striking, and the light in which they were originally placed, and which there is every reason to presume was communicated from the roof, must have greatly contributed to their effect. Seen also, at night, by the light of lamps—‘ cressets fed with naphtha or asphaltum’—these long galleries and richly-sculptured chambers must have been gorgeous and solemn beyond measure. The whole of these chambers and palaces, I should conceive, were embedded in the great mass of brickwork of which the mound is composed ; other traces of external architecture are rare.

“ In addition to his first discoveries, Mr. Layard has recently fallen upon many detached objects of *virtu*, which, as illustrative of the manners and refined cultivation of the Assyrians, are in themselves a source of the greatest interest, and tend, in connexion with the sculptures, to add greatly to the completeness of the collection, which, it is to be hoped, will be forwarded to Europe.

Among these we may enumerate many images of lions in bronze, exhibiting extraordinary elegance and spirit in the design ; vases in alabaster, glass, and pottery ; bracelets, necklaces, seals, armour, weapons, &c. But the most remarkable of these curiosities is undoubtedly a monument, or obelisk of polished black marble, in itself a treasure, which, in the opinion of those acquainted with Assyrian antiquities, would more than repay all that has been expended on these excavations ; it is between seven and eight feet in height, and about two feet square at the base ; on the four sides are twenty bas-reliefs, which represent, it is probable, the conquest and subjection, by an Assyrian monarch, of some distant people, inhabiting Africa or Hindostan ; for amongst the objects of tribute brought to the king are the elephant, the rhinoceros, and various kinds of monkeys. No doubt, by the assistance of the cruciform inscriptions, amounting to more than 250 lines, by which the bas-reliefs are surrounded, the events commemorated may be satisfactorily explained.

“ After repeatedly changing his labourers, the worst of whom, sad to relate, were the Christians of Mosul, Mr. Layard had at length made up a body from a wandering Arab tribe called the Djebour. These were the men employed at the period of my visit, and certainly it was a curious sight to observe these children of the desert at their labour—to see them rushing to the sound of their accustomed war-cry to the trenches, waving their empty baskets wildly above their heads, or issuing forth again and capering in the same frantic manner beneath their baskets full. The Arabs are certainly the most excitable race in existence,—they are the Irishmen of the East. I have seen a party of the workmen in question returning, after their day’s labour, to their tents ; and who, having overtaken a flock of sheep, were immediately and simultaneously impressed with the idea that they were driving home a booty (an imaginary one, of course) which they had captured from the enemy, setting



up at the same time a wild and appropriate chorus on the subject; the fiction was no doubt a pleasant one, and so loud and lively was their enthusiasm, that the shepherd must have had serious misgivings lest it should turn out to be something more than a friendly joke of theirs. But what amused me most was the superstition of these people—the terror or delight with which, according to their beauty or deformity, they looked on the different sculptures that were dug up. Some of them they kissed most affectionately, and some they spat upon with horror. At the period when Mr. Layard discovered the colossal lions which guard the entrance of the great hall, the first thing that appeared above ground was the enormous human head of one of these monsters, at the sight of which the labourers setting up a shout of ‘Nimrod! Nimrod!’ threw down their implements and fled in every direction. The report soon spread through the country that the *mighty hunter* himself had once more visited the earth, and multitudes flocked to the ground to witness the prodigy.”—*Extract from a Letter to the Editor of the “Morning Post,” respecting the recent Discoveries at Nineveh and its Neighbourhood.*

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## KALAH SHERKAT.

“THESE wonderful remains are situate in the midst of a most beautiful meadow, well wooded, watered by a small tributary to the Tigris, washed by the noble river itself, and backed by (a) rocky range.

“Although familiar with the great Babylonian and Chaldean mounds of Birs Nimrud, &c. the (extensive and lofty mound before us) filled me with wonder. Almost the entire depth of the mound was built of sunburnt bricks; and on the side of these lofty artificial cliffs numerous hawks and crows nestled in security,

while at their base was a deep sloping declivity of crumbled materials. There are also the remains of a wall built with large square-cut stones.

“Bricks, pottery, and fragments of sepulchral urns lay embedded in the ruins. The side facing the river displayed to us some curious structures, viz. four round towers, well built, and fresh looking as if of yesterday. We found also bricks vitrified with bitumen, bricks with impressions of straws, &c.; and painted pottery with colours still very perfect.

“By the character of its remains, as well as by its position, the ruins of Kalah Sherkat identifies itself with the same period as that of the Assyrian cities of Nineveh and of Nimrod, on the same river.”—See AINSWORTH’S *Asia Minor*.

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#### AL KOSH—WILD SCENERY—CHALDEAN CONVENT.

##### SCRIPTURE NOTICE.

“THE book of the vision of Nahum the Elkoshite.”—*Nahum* i. 1.

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“North of Mosul and Nineveh, lies the town of Al Kosh, which is entirely inhabited by Chaldeans. It is situated a little way up the foot of a mountain; and on the right of it, about a mile higher up, in a rocky defile or opening in the mountains, was the Chaldean convent of Rabban Hormuzd, whither we were journeying, and which from this spot wore a most imposing appearance. Nothing was clearly distinguishable but a heavy square building of a dusky-red colour, hanging quite over a precipice. The dark clouds rolled over the summit of the mountain almost down to the convent, and greatly increased the gloominess of its aspect and its apparent height. We seemed to be retreating

from the world, and entering on some wild and untried state of existence, when we found ourselves in the rocky strait by which it is approached. The situation appeared to be well chosen for devotion, but devotion of a savage and gloomy character. The hills gradually rose very soon after the slope had terminated. An immense torrent, now dry, had brought down prodigious fragments of rock. Keeping along its edge, we reached the entrance of the defile, along a rocky and rough road. This defile expands and scoops out the mountain into a kind of wild amphitheatre, in which, not half-way up, the convent is situated.

“It was only the latter part of the road which was very steep. The red building we had seen from afar was part of a church, or rather churches, there being several together. All the amphitheatre, from the top to the bottom, is full of little caves and grottoes; those near the church and extending up the rock far above it, being appropriated to the use of the monks, of whom there are fifty, only four or five of whom are priests. Each monk has a separate cell, and the communications between them are by little terraces. The rocks are craggy and broken, and of fine harmonious tints.

“We arrived at half-past eleven: we were accommodated in rather an airy lodging, in a kind of sacristy or chapel adjoining the church. Our people established themselves as well as they could in the surrounding caves, and the horses we sent back to the village.

“In the afternoon I went to vespers. The monks are dusky-looking men, clothed in the coarsest manner, like peasants, but more sombre in their colours; their gown being of a dark blue or black canvas, with a common Abba or Arab cloak of brown woollen over it. On their heads they wear a small skull-cap of brown felt, with a black handkerchief tied round it. They are of all trades—weavers, tailors, smiths, carpenters, and masons; so that the wants of the convent are entirely supplied by the convent itself; their wants are, indeed, very few, the

order being that of St. Anthony, and very rigorous in its observances. The monks never eat meat, except at Christmas and Easter. The daily food is some boiled wheat and bread, and even this in small quantities. Wine and spirits are altogether prohibited, and none but the treasurer is allowed to touch money.

“ The monks live separately and alone in their cells, when not employed at their work, and are forbidden to talk to one another. A bell summons them to church several times a-day, besides which, they meet in the church at midnight for prayer, again at daybreak, and at sunset, when they each retire to their cells without fire or candle. Some of these cells are far from the others, in very lonely situations, high up the mountains in steep places, and look difficult to get at by day; how much more so in dark and stormy nights! They are surrounded by wild plundering tribes of Koords, who might come down and murder them in their different retreats, without their cries for help being heard; but their poverty preserves them from such attacks. There were several young men among them, who had retired here, being, as they told us, weary of the world, and hoping to find rest in this solitude, and acceptance with God, through religious exercises of a painful and mortifying nature. They did not look either happy or healthy; and we were told they die young.

“ Alkosh was the birth-place of the prophet Nahum, and also his burial-place. His tomb is still shown there, and Jews from all parts come on pilgrimage to it. Nahum was of a Jewish family, who resided at Alkosh during the captivity of Nineveh. On referring, indeed, to the Book of Nahum, I find Nahum the Elkosh-ite in the first verse; and I wonder this never struck me before, especially as I read the Book of Nahum but lately, when thinking over the subject of Nineveh. I must here remark, that the Jews are generally to be trusted for local antiquities. Their pilgrimage to a spot is almost a sufficient test. The unbroken line of tradi-

tion which may have been handed down among them, and their pertinacious resistance of all innovation, especially in matters of religious belief, render their testimony very weighty in such matters.”—RICH’s *Koordistan*.

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AL HADHR.

REMARKABLE RUINS—INSCRIPTION.

“THE ruins of Al Hadhr are situate in the midst of the deepest solitude in the desert, about twenty-four hours’ march from Mosul. The only appearance of life about them is found in the Arab tents and flocks which surround the walls, and the former of which are also pitched within the ruins. The principal remains appear to have formed at once a palace and temple, and consist of chambers, or halls, guard-houses, columns, &c. all inclosed within a wall.

“Every stone is marked with a character, and some are sculptured with figures of men, women, faces, serpents, monsters, &c. A remarkable inscription has been thus translated by a Jewish Rabbi, and appears to be the lament of some Jews of the captivity. “In justice to thee who art our salvation, I hope from thee, O God, for help against mine enemies.’

“In former times the Mosul people used once a-year to send a caravan to the vicinity of Al Hadhr for salt, with a strong escort, but this has been discontinued for some time on account of the increased danger; and the Bedouins themselves now bring the salt to Mosul.”—See RICH’s *Koordistan*.



## HOLWAN, CALAH, OR HALAH. (SAR-PULI-ZOHAB.)

JEWISH TRADITIONS—INTERESTING ANTIQUITIES.

## SCRIPTURE NOTICES.

“ASSHUR . . . builded Calah.”—*Gen. x. 11.*

“And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes: because they obeyed not the voice of the Lord their God.”—*2 Kings xviii. 11, 12.*

[*2 Kings xvii. 6; 1 Chron. v. 26.*]

The site of Holwán, one of the eight primeval cities of the world, was at Sar-Púli-Zoháb, distant about eight miles south of the modern town of Zohab, and situated on the high road conducting from Bagdad to Kirmánsháh. This is the Calah of Asshur, and the Halah of the Israelitish captivity. The region along the skirts of Mount Zagros was sometimes adjudged to Media, and sometimes to Assyria; and we are thus able to explain the dominion of Shalmaneser, the Assyrian king, over the cities of Media. In the third century, this place was indifferently called by the Syrian Christians, who established a bishopric there, Caleh, Halah, and Holwán, and some of the Christian Arabs in their histories, directly translate the Halah of the captivity by Holwán. Jewish traditions abound in this part of the country. The Kalhur tribe, who are believed to have inhabited, from the remotest antiquity, these regions, preserve in their name the title of Calah. They state themselves to be descended from Nebuchadnezzar, the conqueror of the Jews; perhaps an obscure tradition of their real origin, which may possibly be from the Samaritan captives; they have many Jewish names among them, and, above all, their general physiognomy is strongly indicative of an Israelitish descent.

A narrow gorge, through which flows the river of

Holwán, forms a sort of gigantic portal to the city. Here, upon either side of the river, are tablets sculptured on the rock; the execution is most rude, and they are now nearly obliterated . . . There is also a well-executed representation on the rock; of a victor king trampling on a captive monarch, and other figures of captives are represented naked, and kneeling in the background.

The other antiquities of Holwán consist of a ruined wall, a palace, or fire-temple, at the foot of which issues a sulphureous spring, and a vast assemblage of mounds, which appear to mark the site of the principal edifices of the city. One of these is full 50 feet in height, and in several places around it brickwork is exposed to view, of the peculiar character of the Babylonian building. Apparently beyond the limits of the city are the remains of an edifice, which I believe to have been a fire-temple of the Magi: a hot spring issues from the foot of a mound adjoining it. But the most curious monument of Holwán is found about two miles distant from the sculptures that I have already described,— this is a royal sepulchre excavated in the rock . . . the tomb appears to have been forcibly broken in . . . Upon the smooth face of the rock, below the cave, is an unfinished tablet, representing a high-priest of the Magi, clothed in his pontifical robes; there is a vacant space in the tablet, apparently intended for the fire altar, which we usually see sculptured before the priest. This tomb is named David's Shop; for the Jewish monarch is believed to follow the calling of a smith, and is really supposed to dwell here, though invisible. The broken shafts are called his anvils, and a part of the tomb which is divided off by a low partition, is said to be a reservoir to contain the water which he uses to temper his metal. I never passed by the tomb without seeing the remains of a bleeding sacrifice; and the pilgrims, who regard the smithy as a place of extreme sanctity, prostrate themselves on the ground, and make the most profound reverence as soon as they come in sight of the spot.

Holwán was long a great and populous town : but at length sank beneath the exterminating hand of war, never to be again inhabited. The river of Holwán rises in the Gorge of Ríjáb, on the western face of Mount Zagros, about twenty miles east of the town of Zohab. It bursts in a full stream from its source, and is swollen by many copious streams as it pursues its way down this romantic glen. The defile of Ríjáb is one of the most beautiful spots I have seen in the East ; it is in general very narrow, closed in on either side by a line of tremendous precipices, and filled from one end to the other with gardens and orchards, through which the stream tears its foaming way with the most impetuous force until it emerges into the plain below. The village of Ríjáb, containing about 100 houses, is situated in a little nook above the stream, where the glen widens into something like a bay. The peaches and figs of its gardens are celebrated throughout Persia ; hence the saying that “ the figs of Holwán are not to be equalled in the whole world.”—Abridged from MAJOR RAWLINSON'S *Notes in the Geographical Journal*.

At Zarnah, a village due south of Holwán, in the plain of Iwan, and about two miles distant from the right bank of the river Gangir, are found the ruins of a large city, which Major Rawlinson conjectures to have been the Hara of the captivity, mentioned in 1 Chron. v. 26. Benjamin of Tudela found here 20,000 families of Jews.

The plain of Iwan is extensive, and plentifully watered by the Gangir.

## PLAINS OF SHINAR, OR BABYLONIA.

## MARSHES OF LEMLUN.

## SCRIPTURE NOTICE.

“THEY found a plain in the land of Shinar : and they dwelt there.”—*Genesis xi. 2.*

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The land of Shinar, to which the children of Noah came after the Deluge, is the same with Babylonia, on the alluvial plains of the Euphrates and the Tigris. This territory was afterwards called the land of the Chaldeans, in Scripture, to which the children of Judah were carried captive.

Cush, the father of Nimrod, is the same with the Bel of the Babylonians.

The plain of Babylonia is bounded on the south by the marshes of Lemlun. The soil of these marshes consists, for the most part, of a soft alluvial clay and mud ; the greater part of the basin is, however, occupied by water, or by marshes of reeds and rushes. These marshes feed large flocks of buffaloes, and the mud that is not covered by vegetation, or which is dried by the summer heat, becomes during the season clothed with luxuriant crops of rice. The wild and robber inhabitants of these districts are celebrated for their fine forms, and are descendants of a Persian race. They live in reed huts, temporarily erected on isolated dry spots, like islets in a wilderness of waters ; but these are very frequently flooded, and it is no uncommon thing to see the children swing in cradles attached to the roof, while the waters are flowing through the arched cottage in an uninterrupted stream.



## BABEL, OR BABYLON.

ANCIENT CITY—PRESENT APPEARANCE OF BABYLON—RUINS—THE PALACE—MUJELIBE—BIRS NIMROD—TOWER OF BABEL OR BELUS—HILLAH AND THE EUPHRATES—BABYLONIAN ANTIQUITIES—ANCIENT RUINS AT AL-HHEIMAR.

## SCRIPTURE NOTICES.

“AND the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city and a tower, whose top may reach unto



heaven ; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the Lord came down to see the city and the tower, which the children of men builded. And the Lord said, Behold, the people is one, and they have all one language ; and this they begin to do : and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth : and they left off to build the city. Therefore is the name of it called Babel ; because the Lord did there confound the language of all the earth : and from thence did the Lord scatter them abroad upon the face of all the earth."—*Genesis xi. 1—9.*

"By the rivers of Babylon, there we sat down ; yea we wept, when we remembered Zion."—*Psalms cxxxvii. 1.*

"And Babylon,<sup>1</sup> the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation : neither shall the Arabian pitch tent there ; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there ; and their houses shall be full of doleful creatures ; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces : and her time is near to come, and her days shall not be prolonged."—*Isaiah xiii. 19—22.*

"For I will rise up against them, saith the Lord of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord. I will also make it a possession for the bittern, and pools of water : and I will sweep it with the besom of destruction, saith the Lord of hosts."—*Isaiah xiv. 22, 23.*

<sup>1</sup> For a minute account of the *fulfilment of prophecy*, in the destruction of Babylon, the reader is referred to Keith's "Evidence of Prophecy."

“Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground.”—*Isaiah* xxi. 9.

“Come down, and sit in the dust, O virgin daughter of Babylon, sit on the ground: there is no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate. Take the millstones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers . . . Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdoms.”—*Isaiah* xlvii. 1, 2, 5.

“Declare ye among the nations, and publish, and set up a standard; publish, and conceal not: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces . . . Because of the wrath of the Lord it shall not be inhabited, but it shall be wholly desolate: every one that goeth by Babylon shall be astonished, and hiss at all her plagues. Put yourselves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows: for she hath sinned against the Lord. Shout against her round about: she hath given her hand: her foundations are fallen, her walls are thrown down: for it is the vengeance of the Lord: take vengeance upon her; as she hath done, do unto her . . . A sword is upon the Chaldeans, saith the Lord, and upon the inhabitants of Babylon, and upon her princes, and upon her wise men . . . . A drought is upon her waters; and they shall be dried up: for it is the land of graven images, and they are mad upon their idols. Therefore the wild beasts of the desert, with the wild beasts of the islands, shall dwell there, and the owls shall dwell therein: and it shall be no more inhabited for ever: neither shall it be dwelt in from generation to generation. As God overthrew Sodom and Gomorrah, and the neighbour cities thereof, saith the Lord; so shall no man abide there, neither shall

any son of man dwell therein.”—*Jer.* l. 2, 13, 14, 15, 35, 38—40. (Read whole chapter.)

“ Make bright the arrows ; gather the shields : the Lord hath raised up the spirit of the kings of the Medes : for his device is against Babylon, to destroy it ; because it is the vengeance of the Lord, the vengeance of his temple . . . O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness . . . One post shall run to meet another, and one messenger to meet another, to show the king of Babylon that his city is taken at one end, and that the passages are stopped, and the reeds they have burned with fire, and the men of war are affrighted . . . And Babylon shall become heaps, a dwelling-place for dragons, an astonishment, and an hissing, without an inhabitant . . . Thus saith the Lord of hosts, The broad walls of Babylon shall be utterly broken, and her high gates shall be burned with fire ; and the people shall labour in vain, and the folk in the fire, and they shall be weary.”—*Jer.* li. 11, 13, 31, 32, 37, 58. (Read whole chapter.) [*2 Chron.* xxxiii. 11. *Ezra* i. 11 ; ii. 1.]

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#### ANCIENT BABYLON.

THE first mention we find in history of Babylon, or Babel, is in the Bible, where the beginning of Nimrod's kingdom is said to have been *Babel*, and *Erech*, and *Accad*, and *Calneh*, in the land of *Shinar*.<sup>1</sup> This is supposed to have been about 2,300 years before Christ, or about 1,300 years from the Creation.

It is surely worthy to be observed, that little further notice is taken of this great city in the sacred volume, until the time of its connexion with the Jewish people, when our attention is directed towards its *guilt* and *punishment*. Of so little importance in the eyes of the

<sup>1</sup> *Gen.* x. 10.

Almighty are wealth and grandeur of cities, and so sure is their doom, if they mingle wickedness with their greatness! The queen Semiramis, famous in ancient story, raised an embankment to confine the river Euphrates, which before overspread the level country about Babylon, and this, with other works, such as the enlarging and adorning of the city, has occasioned her being sometimes regarded as its founder.

The city of Babylon stood on a large, fertile plain, surrounded by high walls, of immense thickness, built of bricks, cemented together with bitumen. A wide trench, full of water, surrounded the walls, within which stood the palaces, and hanging gardens, and the temple of Belus.

Some ancient authors describe the walls of Babylon as being drawn round the city in the form of a square; and that twenty-five handsome streets, each fifteen miles long, went in straight lines to the twenty-five gates, which were directly over against them, on the opposite sides, so that the whole number of the streets was fifty, whereof twenty-five went one way and twenty-five the other, directly crossing each other at right angles. And besides these there were also four half streets, which had houses only on one side, and the wall on the other; these went round the four sides of the city next the walls, and were each of them 200 feet broad. By these streets thus crossing each other, the whole city is described as cut out into 676 squares, round which stood handsome houses. The middle of each square was laid out in gardens. There were two royal palaces, in one of which were the famous hanging gardens, which consisted of several large terraces, one above another, till the height equalled the walls of the city. The ascent was by wide stairs from terrace to terrace, and the whole pile was sustained by arches. Trees, plants, and flowers, adorned the terraces, and in the upper one was a kind of pump, by which water was drawn up out of the river for watering the gardens.

The temple of Belus was a square structure of immense size, enclosing a succession of towers raised one upon the other, a large temple crowning the summit. In a smaller edifice was an immense golden statue of Jupiter. Wonderful works in the way of canals, lakes, quays, &c., were constructed to turn the course of the river, so as to prevent its ever destroying the city.

Semiramis raised the banks of the Euphrates to an amazing height and thickness, and dug a reservoir in the marshy ground above Babylon, of such depth as to drain it.

The luxury and wealth of the Babylonians corresponded with the splendour of Babylon. The lands, well watered by canals, and artificial means, yielded corn and wheat of prodigious size.

To this great and prosperous people were announced the judgments of the Lord ; and in fulfilment of the prophetic word, Cyrus was sent as the executor of the Divine vengeance, to take Babylon and to massacre its inhabitants. His victorious soldiers are said to have been more eager for *blood* than *plunder*. Darius followed up the same work of desolation, and destroyed the outer walls of the city, besides putting 3,000 of her chief citizens to death. Xerxes laid hands on the massive golden statue in the temple of Belus, and caused the temple itself to be destroyed.

Alexander the Great, who desired to restore Babylon, endeavoured to rebuild this splendid edifice, but the mass of rubbish under which it lay buried was so enormous, that Strabo says it would have taken 10,000 men two months to clear it away.

Alexander was ambitious to rebuild the temple on a more magnificent scale than the former one, and was eagerly assisted by all but the Jews, who refused to aid in such a work. But still it went on slowly ; and the conqueror, on his return from India, hastened to Babylon with his army, with the view of making the soldiers help in the undertaking. But Alexander had come back



to Babylon, not to revive her greatness, but himself *to die*. Indeed, he may be said to have been her final destroyer ; for it was he who broke down the innermost, or sole surviving wall of the city, which Darius had spared. So unchangeable are the purposes of Jehovah ! So vain is it for foolish man to try to thwart them ! By Alexander the remaining prophecies were completely accomplished, and Babylon the Great, the lady of kingdoms, was finally ruined and destroyed.

When Demetrius Poliorcetes took possession of Babylon, two fortresses were its sole defence ; and before his arrival its inhabitants had been driven into the desert by Patroclus, a general of Seleucus. Seleucus Nicator, Alexander's successor in this portion of his empire, abandoned Babylon, and built Seleucia, where he and his successors fixed their court. A succession of misfortunes, of which the plague was the last, befel the devoted city, till at length, in the striking words quoted by the historian Strabo, "The great city (became) a great desert." Thenceforth Babylon is only mentioned as a destroyed and ruined spot. Its canals being filled up, the soil was again but a marsh, infested by serpents and scorpions, and doleful creatures. The remains of Babylon are situated above the modern village of Hillah, and with difficulty the traveller now arrives at them ; the whole territory is a desert, caravans pass through it no longer, commerce is carried on by means of the Tigris, from Bagdad to Bassora, and the words of the prophet are fulfilled to the letter, "Her cities are a desolation, a dry land, and a wilderness ; a land where no man dwelleth, neither doth any man pass thereby."—See RICH'S *Memoir*.

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#### PRESENT APPEARANCE OF BABYLON.

"THE road was covered on every side with irregular hillocks and mounds, formed over masses of ruin, pre-

senting at every step memorials of the past. In fact, our way lay through the great mass of ruined heaps on the site of 'shrunken Babylon,' and I am perfectly incapable of conveying an adequate idea of the dreary, lonely nakedness that appeared around me on entering the gates of the once mighty metropolis, where the queen of nations sat enthroned : nor can I portray the overpowering sensation of reverential awe that possessed my mind while contemplating the extent and magnitude of ruin and devastation on every side."—MIGNAN'S *Travels*.

"The whole country between Bagdad and Hillah is perfectly flat, and (with the exception of a few spots as you approach the latter place) uncultivated waste. That it was at some former period in a far different state, is evident from the number of canals by which it is traversed, now dry and neglected, and the quantity of heaps of earth, covered with fragments of brick and broken tiles, which are seen in every direction—the indisputable traces of former population. At present, the only inhabitants of this tract are the Zobeide Arabs."—RICH.

A visitor to these ruins thus writes :—

"On pacing over the loose stones and fragments of brickwork . . . I naturally recurred to the time when these walls stood proudly in their original splendour—when the halls were the scenes of festive magnificence ; and when they resounded to the voices of those whom death hath long since swept from the earth."

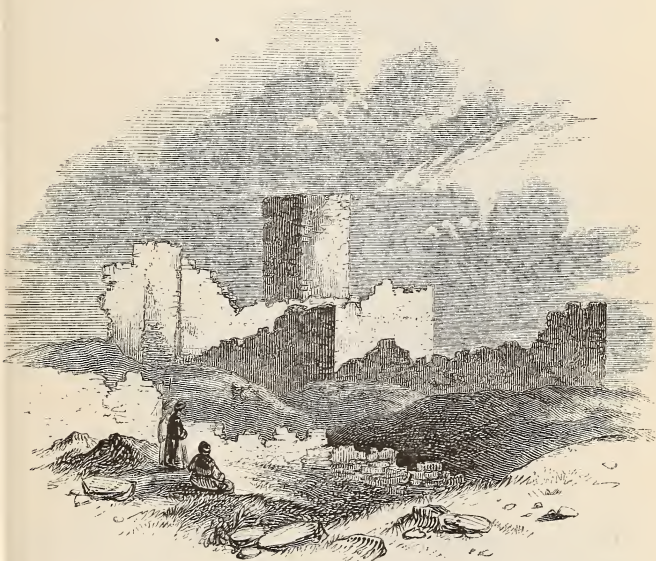
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#### RUINS OF BABYLON.

THE present remains of Babel, as the natives<sup>1</sup> call these ruins, consist chiefly of, 1st, a great range of mounds, called Amran (from Amran Ibn Ali, said to have been killed here, and to whom a small mosque is here erected).

<sup>1</sup> The Arabs call the ruins by a name which signifies "overturned," or "turned topsy-turvy."

2dly, *Another eminence* to the west, on the bank of the river, where funeral urns and bones have been found. 3dly, *A still greater range* to the north, where is the ruin called *Kasr*, or *the Palace*, and also the remains of a canal and street. 4thly, The grand mound called *Babel*, or *Mujelibè*; and 5thly, on the opposite side of the Euphrates, the wonderful ruin called *Birs Nimrod*, *Tower of Nimrod*, and which is now generally supposed to be the remains of the *Tower of Belus*.



THE KASR, OR PALACE.

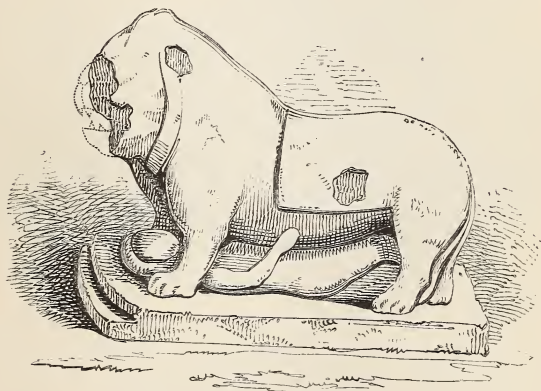
THE parts of this which are still remaining are as clean and perfect as if just built. All about it are walls, which appear as if overthrown by an earthquake. About a hundred yards from it is an old tree, believed by the people to have been there ever since the time of ancient

Babylon. One half of the trunk is standing, and is about five feet in circumference. Though the body is decayed, the branches are still green and healthy, and droop like those of the willow. With the exception of one at Bussorah, there is no tree like it throughout Irak Arabia. The Arabs call it *Athelè*. "This tree," observes Captain Mignan, "is of the greatest antiquity, and



has been a superb tree ; its trunk has been of great circumference : though now rugged and rifled, it still stands proudly up ; and although nearly worn away, has still sufficient strength to bear the burthen of its evergreen branches . . . The fluttering and rustling sound produced by the wind sweeping through (them) has an indescribably melancholy effect, and seems as if entreating the traveller to remain, and unite in mourning over fallen grandeur."

“Not far from this tree, we saw indications of a statue, which had been imperfectly seen by Beauchamp and Rich. We set our men to work, and in two hours found a colossal piece of sculpture, in marble, representing a lion standing over a man. When Rich was here, the figure was entire; but when we saw it, the head was gone. I would venture to suggest that this statue might have reference to Daniel in the lion’s den. It is natural to suppose that so extraordinary a miracle would have been celebrated by the Babylonians, particularly as Daniel was afterwards governor of their city.”—See KEPPÉL’S *Travels*.



“The Kásr, or palace, is a mound of about 700 yards in length and breadth. Its moulded bricks, ornamented with inscriptions, and its glazed and coloured tiles, added to the sculptures that have been found there, speak of its importance, and have led to its being generally looked upon as the eastern, and the largest of the palaces of the Babylonian monarchs, renowned for its sloping gardens.”  
—AINSWORTH.



## THE MUJELIBE.

“THIS mound is composed of sun-dried bricks, cemented with clay mortar: between each layer of bricks is one of reeds. In walking, we stepped on several pieces of alabaster, and on a vitreous substance resembling glass. We saw great quantities of ornamental and other kinds of pottery. There were vast numbers of entire kiln-burnt bricks, which were all fourteen inches square, and three thick. On many were inscribed those unknown characters, resembling arrow-heads, so remarkable in the ruins of Babylon and Persepolis. The freshness of the inscriptions was astonishing, appearing to have been recently stamped, instead of having stood the test of upwards of four thousand years.

“The mound was full of large holes; we entered some of them, and found them strewed with the carcasses and skeletons of animals recently killed. The ordure of wild beasts was so strong, that prudence got the better of curiosity, for we had no doubt as to the savage nature of the inhabitants. Our guides, indeed, told us, that all the ruins abounded in lions and other wild beasts.”—*See KEPPEL'S Travels.*

“While we were exploring the cave, an enormous wild boar of a reddish colour started up from amongst the ruins. The prophecy of Isaiah, that Babylon should be inhabited by wild beasts, was fulfilled . . . by the Parthians, (who) turned the city into a park, and stocked it with wild beasts for the purpose of hunting. Amongst these the wild boar is enumerated.

“I went, with ten men with pickaxes and shovels, to make experiments on the Mujelibè: they dug into the heaps on the top, and found layers of burnt brick, with inscriptions laid in mortar. A kind of parapet of unburnt bricks appears to have surrounded the whole. . . I found some beams of the date-tree . . . In one hole I found some quills of a porcupine, which animal the

natives eat. The man who accompanied me told me that in the desert to the west animals are found, the upper part of which resembles perfectly a man, and the lower parts a sheep—that the Arabs hunt them with



THE MUJELIBE.

greyhounds, and that, when they find themselves close pressed, they utter miserable cries, entreating for mercy, but that the hunters kill them, and eat their lower parts. He had, evidently, not the slightest doubt of the truth of this wonderful story.<sup>1</sup>

“In one of the passages which had been laid open here, had been found a great number of marble fragments,

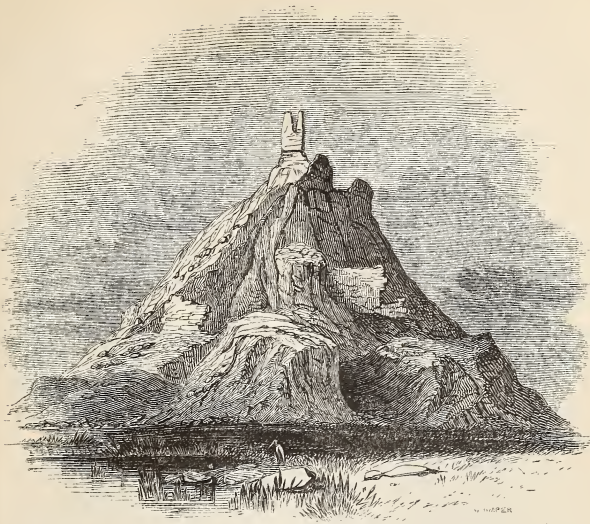
<sup>1</sup> The belief of the existence of satyrs is by no means rare in this country. The Hebrew word thus translated in *Isa.* xiii. 21, is, literally, “the hairy ones.” In *Lev.* xvii. 7, the word is used for devils, evil spirits. The present Jews understand it in this place as synonymous with demons. I know not why we introduced the word satyrs.

and a body enclosed in a case or coffin of mulberry wood. . . . I found a small point or spike of brass, wrought with some care. . . . I left my people at work . . . and . . . they turned up several earthen pots, one of which had the remains of a fine white varnish on the outside. We found, on the top of the mound, several shells, a few bits of glass and mother-of-pearl, also several bricks which had been so much burnt that they had vitrified in some parts . . .

“Last night, the men whom I had employed to dig in the grand mound came and informed me that they had discovered a skeleton in a coffin . . . The bones were astonishingly sound. They brought me, also, a brass bird, which seems to have been fixed to the coffin as an ornament ; besides this was another brass ornament, which must have been suspended to some part of the skeleton . . . In digging a little further, we found the bones of a young child . . . These, with the bodies found before, seem to prove this place to have been a cemetery.”  
—RICH'S *Memoir*.

“The sides of the ruin exhibit hollows, worn partly by the weather, but more generally formed by the Arabs, who are incessantly digging for bricks, and hunting for antiquities . . . In these (holes) was an offensive smell, and the caves were strewed with the bones of sheep and goats, devoured most probably by the jackals, that resort thither in great numbers ; and thousands of bats and owls have filled many of these cavities.

“The natives are very reluctant to follow the visitors into these dens, and dislike remaining near the ruins after sunset, from the fear of demons and evil spirits. There is danger of being stung by venomous reptiles, which are very numerous throughout the ruins.”—MIGNAN'S *Travels in Chaldea*.



## BIRS NIMROD—TOWER OF BABEL OR BELUS.

“THE ruins of the tower at first sight present the appearance of a hill with a castle on the top; the greater portion is covered with a light sandy soil, and it is only in ascending that the traveller discovers that he is walking on a vast heap of bricks . . . The mound is oblong . . . on the top is that which looked like a castle in the distance; it is a solid mass of bricks, which are of an excellent description,<sup>1</sup> laid in with a fine cement.

<sup>1</sup> Both sun-dried and furnace-burned bricks were used in the buildings of Babylon. The former, made with mud and chopped straw, and dried in the sun, were of course easily reduced in the course of time to their original materials, and formed immense heaps of dust and rubbish: the latter were taken away by the Arabs in large quantities for modern buildings.—The *slime* mentioned in Genesis was probably the *asphaltus*, or bitumen, with which Assyria abounds, and with which the buildings of Babylon were cemented. Layers of reeds were often placed between the courses of bricks. The long reeds now seen growing in many parts of the ruins are particularly noticed in Scripture; indeed, they are said to have been so

At regular intervals, some bricks are omitted so as to leave square apertures through the mass . . . pieces of marble, stones, and broken bricks, lie scattered (about). The most curious of the fragments are several misshapen masses of brickwork, quite black . . . these have certainly been subjected to some fierce heat, as they are completely molten—a strong presumption that fire was used in the destruction of the tower, which in parts resembles what the Scriptures prophesied it should become—a *burnt mountain*. In the denunciations respecting Babylon, fire is particularly mentioned as an agent against it . . . Wild beasts appeared to be numerous here . . . Mr. Lamb gave up his examination, from seeing an animal crouched in one of the square apertures. I saw another in a similar situation, and the large footprint of a lion was so fresh that the beast must have stolen away on our approach.

“From the summit we had a distinct view of the vast heaps which constitute all that now remains of ancient Babylon; a more complete picture of desolation could not well be imagined. The eye wandered over a barren desert, in which the ruins were nearly the only indication that it had ever been inhabited. It was impossible to behold this scene and not to be reminded how exactly the predictions of Isaiah and Jeremiah have been fulfilled, even in the appearance Babylon was doomed to present: that she should ‘never be inhabited;’ that ‘the Arabian should not pitch his tent there;’ that she should ‘become heaps;’ that her cities should be ‘a desolation, a dry land, and a wilderness.’”—KEPPEL’S *Personal Narrative*.

“We proceeded to the Birs Nimrod over a plain

high, together with the mud on which they stood, as to have formed, as it were, another wall round the city. When Jeremiah foretold the fall of Babylon, he describes the enemy as burning the reeds with fire.

The city of Babylon was surrounded by low marshy ground, and defended by canals cut from the river Euphrates, so that the reeds which grew in those places could not have been burnt unless the enemy had dried up the water passages, and so secured an easy entrance. This circumstance, then, would prove the hopeless condition of the city.



covered with nitre, at intervals crossing some dry canal beds, and small pools of water, and starting large flocks of bitterns.”

“The remains of this tower have been styled a ‘mountainous mass.’ Though Babylon was seated in a low watery plain, yet it is by Jeremiah called a mountain, on account of its power and greatness, as well as of the vast height of its walls and towers, its palaces and temples; and Berosus, speaking of some of its buildings, says, they appeared most like mountains.



“This tower-like ruin is pierced throughout with small square apertures, probably to preserve the fabric from the influence of damp . . . (In different parts) are several immense brown and black masses of brickwork, more or less changed into a vitrified state, looking at a distance like so many edifices torn up from their foundations . . .

<sup>1</sup> Isa. xiv. 23.

Previous to examination, I took them for masses of black rock . . . (they must have been) exposed to the fiercest fire, or scathed by lightning.

“The whole summit and sides of this ruin are furrowed by the weather and by human violence into deep hollows and channels, completely strewn with broken bricks, stones, glass, tile, large cakes of bitumen, and petrified and vitrified substances.”—See MIGNAN'S *Chaldea*.

“I visited the Biris under circumstances peculiarly favourable to the grandeur of its effect. The morning was at first stormy, and threatened a severe fall of rain: but as we approached the object of our journey, the heavy clouds separating discovered the Biris frowning over the plain, and presenting the appearance of a circular hill, crowned by a tower, with a high ridge extending along the foot of it . . . Just as we were within the proper distance, it burst at once upon our sight, in the midst of rolling masses of thick black clouds, partially obscured by that kind of haze, whose indistinctness is one great cause of sublimity, whilst a few strong catches of stormy light, thrown upon the desert in the back-ground, served to give some idea of the immense extent and dreary solitude of the wastes in which this venerable ruin stands.

“An additional interest attaches itself to the sepulchre of Belus, from the probability of its identity with the tower which the descendants of Noah, with Belus at their head, constructed in the plain of Shinar, the completion of which was prevented in so remarkable a manner. The expression in Genesis (xi. 4), ‘may reach unto heaven,’ is literally, ‘and its top to the skies;’ and signifies that the building was to have a very elevated and conspicuous summit. Although the work was displeasing to God, we are not told that it was wholly destroyed, or even injured, but merely that it was left unfinished—*they left off to build the city*. It is, therefore, most probable, that its appearance, and the tradition concerning it, gave those who undertook the continuation of the

labour the idea of a monument in honour of Belus.”—See RICH’s *Memoir*.

“Alas! the glory of the Chaldees’ excellency, the seat of the mighty emperors of Asia, the city that contained one million of inhabitants within its walls! what is it?—A heap of ruins. The words of Isaiah are completely fulfilled. Wild animals, serpents, and owls are the only living things to be seen! The Arabian pitches not his tent there. The Arabian tribes wander everywhere else, but the ruins of Babylon they hold in horror. They believe that genii dwell there: they take not their camels near the spot. Thus closely is the prophecy accomplished! With such an awful lesson before us, how can there be still an infidel in the world? We ought to humble ourselves in dust and ashes, before that God who gives such awful demonstrations of his hatred of sin, and the punishment which follows it.

“It is difficult for many of you to ride on the hump of the camel and cross the desert to ascertain the fate of Babylon; but I will tell you what I have seen. I have crossed the desert, and I can tell you that Babylon is no more; not a human being, nor a shrub, are to be seen there; but fearful wild birds and owls haunt her remains.”—*Voice from Lebanon*.

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#### BABYLONIAN ANTIQUITIES.

IN digging for bricks to use in building, there have been found earthen vessels, idols of clay, a statue as large as life, and varnished bricks with figures upon them.—Square pillars or columns, cylinders of cornelian, opal, jasper, agate, chalcedony, sardonyx, and crystal, &c.: and also coins, (one of Alexander the Great,) engraved gems, highly finished vases, urns filled with ashes or bones, pottery, bronze figures of men and animals, &c.

These various antiques contain specimens of the very

curious and primitive system of writing found only in the Babylonian monuments.

“Amongst the ruins of Babylon, ‘in addition to the usual vestiges, are several broken alabaster vessels;’ we remarked also great quantities of varnished tiles, the colours of which were remarkably fine. According to Diodorus, the walls and towers of the palace were covered with tiles of different colours, representing a grand hunting piece. In this were described a great variety of wild beasts: here was to be seen Semiramis on horseback, brandishing a spear; and near her, Ninus in the act of killing a lion. The colours are said to have been laid in before the bricks were baked. To this mode of painting the prophet Ezekiel probably alluded.”—(Ezekiel xxiii. 14, 15.)—See *KEPPEL'S Travels*.

“There are three kinds of cements discoverable in the ruins of Babylon; bitumen, mortar, and clay. The Babylonians drew their supplies of bitumen from Heet, (anciently called Is,) a town situated on the Euphrates. The principal bitumen-pit has two sources, and is divided by a wall in the centre, on one side of which the bitumen bubbles up, and on the other, oil of naphtha; for these two productions are always found in the same situation. These fountains are inexhaustible. The passage in the eleventh chapter of Genesis, where it is said that the builders of the Tower of Babel had slime for mortar, should be rendered, had bitumen for cement.”—**RICH.**

“Heet, the ancient Is, has been celebrated from all antiquity for its never-failing fountains of bitumen, and they furnished the imperishable mortar of the Babylonian structures. They were visited by Alexander, by Trajan, and by Julian. They now only cover the gopher boats of the Euphrates, and the asphaltic coracles of the Tigris. There is, however, yet considerable trade in salt obtained by the evaporation of the waters.”—**AINSWORTH.**

## HILLAH AND THE EUPHRATES.

“HILLAH, with the exception of a few huts, is situate on the west bank of the Euphrates. We crossed the river by a bridge of boats. Hillah was built in the twelfth century, out of the ruins of Babylon. It is enclosed within a mud wall, of mean appearance, but the bazaar is tolerably good . . . Near one of the gates of the town, we were shown the Mosque of the Sun. The town is surrounded by a number of gardens, which produce rice, dates, and grain. The soil is very productive ; but, as is natural under an extortionate government, it is but little cultivated. If anything could identify the modern inhabitants of Hillah, as the descendants of the ancient Babylonians, it would be their extreme profligacy, for which they are notorious, even amongst their immoral neighbours. The veranda of the house we occupied was paved with inscribed Babylonian bricks. We amused ourselves in comparing them with others we had brought from the ruins.”—See KEPPPEL'S *Travels*.

“The air of Hillah is salubrious, and the soil extremely fertile, producing great quantities of rice, dates, and grain of different kinds, though it is not cultivated to above half the degree of which it is susceptible. The grand cause of this fertility is the Euphrates, which rises at an earlier period than the Tigris ; in the middle of the winter it increases a little, but falls again soon after ; in March it again rises, and in the latter end of April is at its full, continuing so till the latter end of June. When at its height, it overflows the surrounding country, fills the canals, dry for its reception, without the slightest exertion of labour, and facilitates agriculture in a surprising degree. The ruins of Babylon are then inundated, so as to render many parts of them inaccessible, by converting the valleys among them into morasses. But the most remarkable inundation of the Euphrates is at Felugiah, westward of Bagdad ; where,



on breaking down the dyke which confines its waters within their proper channel, they flow over the country, and extend nearly to the banks of the Tigris, with a depth sufficient to render them navigable for rafts and flat-bottomed boats. At the moment I am now writing, (May 24, 1812,) rafts laden with lime are brought on this inundation almost every day from Felugiah to within a few hundred yards of the northern gate of Bagdad. The water of the Euphrates is esteemed more salubrious than that of the Tigris. I questioned the fishermen who ply on the river, and they all agreed, that bricks and other fragments of building are very commonly found in it."—See RICH'S *Memoir*.

"I was much struck with the force and rapidity of the Euphrates at Hillah. From the house in which I lodged, (about two furlongs from the bridge,) I could at nights distinctly hear the rushing of the water beneath the bridge.

"Along the banks of the Euphrates in the neighbourhood of Babylon, 'are several osiers, perhaps the very willows upon which the daughters of Israel hung their harps and wept.'"—MIGNAN'S *Travels*.

"Our boat was of a peculiar construction; it was in shape like a large circular basket, the sides were of willow, covered over with bitumen, the bottom was laid with reeds. It had two men with paddles, one of whom pulled towards him, as the other pushed from him. This sort of boat is common to the Euphrates and Tigris, and is, probably, best adapted to the strong currents common to these rivers. May not these boats be of the same kind as the 'vessels of the bulrushes upon the waters,' alluded to by Isaiah?"—KEPPEL'S *Travels*.

"The ferry-boats of the Euphrates do not possess very high claims for convenience. They resemble a great coal-scuttle with a flat bottom, and the stern a little pointed. The steersmen are two in number, for the boat being at once steered and propelled by a long sweep like the tail of a fish, it requires two men to work it, and there are

four more in front, occupied, with loud bursts of exclamation, and groans innumerable, in clumsily beating poor Euphrates with two awkward oars. In the interior, camels, horses, sheep, and men are huddled together, and the passengers are up to their ankles in water.”—  
AINSWORTH.

“On the sixth of December, I bade adieu to Hillah and the majestic Euphrates. I could not but reflect that the masses of the most ancient capitals in Europe bore no comparison with the mighty ruins which still exist on its banks. From an elevated spot near the village of Mohawwil, I turned to take a parting glance at the tenantless and desolate metropolis. It was impossible not to be reminded of the fulfilment of the predictions of Isaiah ; and I involuntarily ejaculated, in the words of that sublime and poetical book :—‘ Babylon, the glory of kingdoms, the beauty of the Chaldees’ excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation : neither shall the Arabian pitch his tent there ; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there ; and their houses shall be full of doleful creatures ; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces.’

“What a faithful picture of complete desolation is this !—for it is common in these parts for shepherds to make use of ruined edifices to shelter their flocks in ; and it implies a great degree of solitude, when it is said, that the ruins of Babylon shall be fit for wild beasts only to resort to. How wonderful is the fulfilment of these predictions, and what a convincing argument of the truth and divinity of the Holy Scriptures !

“It was after sunset : I saw the sun sink behind the Mujelibè : and, again taking a long last look at the decaying remains of Babylon and her deserted shrines,

obeyed, with infinite regret, the summons of my guides.”—MIGNAN’S *Travels*.

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#### ANCIENT RUINS AT AL HHEIMAR.

FIVE or six miles to the east of Hillah is a curious ruin, called Al Hheimar. The base is a heap of rubbish, on the top of which is a mass of red brickwork. It is very steep at the base, and extremely difficult to get up. There are some beautifully constructed bricks amongst the ruins, containing inscriptions. The way to it from Hillah is over a perfectly flat country, except where interrupted by the endless traversings of old canal beds; some of which are of prodigious width, depth, and steepness, and very troublesome to pass. The last mile was covered with broken bricks, pottery, glass, and all the other usual relics of Babylonian ruins.

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#### DURA.

##### SCRIPTURE NOTICE.

“NEBUCHADNEZZAR the king made an image of gold . . . he set it up in the plain of Dura, in the province of Babylon.”—*Dan.* iii. 1.

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“Not far from the city of Tekreet, on the left bank of the river Tigris, is a place called Imam Dour. ‘It is a considerable town, with a few date-trees and a garden or two, and marked by a zirgaret, or place of pilgrimage, with a cone-like spire over it. Behind the town, at a little distance, is a very large ancient mount.’ May there be any remains, in this place, of the *Dura* mentioned in Daniel? In the retreat of the Roman army from Ctesiphon, under Jovian, they are described as pitching their tents near the city of Dura.”—See RICH’S *Koordistan*.

## ERECH.

## SCRIPTURE NOTICE.

“THE beginning of his kingdom was Babel, and *Erech*: and Accad, and Calneh, in the land of Shinar.”  
—*Gen. x. 10.*

“Having communication with the river Euphrates by (a) canal, are the great mounds of *Erech*, called *Írák*, *Irká*, and *Seukerah*, by the Arabs; and sometimes ‘the place of pebbles.’ This interesting ruin, the *Erech* of Scripture, is surrounded by almost perpetual marshes and inundations. On some of the mounds in these marshes, Messrs. Frazer and Ross found glazed earthen coffins, which confirms the assertion of Arrian, viz. that the monuments or tombs of the kings of Assyria were said to be placed among these marshes.”



ANCIENT RUIN, CALLED AKERKOUF, PERHAPS ACCAD.

“I WENT with a party to see Akerkouf, or Nimrod’s Tower, a ruin of very great antiquity, and very much of the same character as those of Babylon. It stands

on the west side of the Tigris, about six miles from Bagdad. The general resemblance of it with the Birs Nimrod struck me forcibly. Like that ruin, it has a mound of rubbish on the east side. The mass of building is of unburnt bricks, mixed up with chopped reeds, and layers of reeds between every fifth or sixth layer of bricks. Fragments of burnt bricks are found in the base.

“The inhabitants of these parts are as fond of attributing every vestige of antiquity to Nimrod, as those of Egypt to Pharaoh.”—RICH’S *Memoirs*.

Ainsworth suggests the resemblance of the name Akerkouf, to the *Accad* of Scripture.



TAUK KESRA.

CALNEH—(CTESIPHON)—SELEUCIA.

SCRIPTURE NOTICES.

“THE beginning of (Nimrod’s) kingdom was . . . Calneh.”—*Gen.* x. 10.



“Is not Calno as Carchemish?”—*Isa.* x. 9.

“Pass ye unto Calneh, and see.”—*Amos* vi, 2.

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“During the day, we passed an uninterrupted succession of mounds, the remains of the once magnificent cities of Seleucia and Ctesiphon. At night, we came in sight of Tauk Kesra, (the remains of a palace at Ctesiphon) an ancient arch, which we visited the following day.

“*March* 20.—We landed first on the west bank of the river, on the site of the ancient Seleucia. Having to go some distance in search of a statue, and not being able to procure horses, we each hired a camel from amongst some which we found grazing on the banks; these animals had nothing on their backs but the common wooden frame, or pack-saddle for carrying burthens, and were totally unprovided with any convenience for riding; we guided them with a long stick, by striking their cheek on the opposite side to that which we wished them to go. I do not answer for my companions, some of whom were fastidious respecting their conveyance; but for my own part, I thought the motion was not intolerable, nor so rough as to prevent me from writing legibly, while my beast was going his best walking-pace.

“We reached the statue of which we were in search, after a ride of five miles, through a country strewn with fragments of ruined buildings. As far as the eye could reach, the horizon presented a broken line of mounds; the only vegetation was a small prickly shrub, thinly scattered over the plain, and some patches of grass, where the water had lodged in pools, occupied by immense flocks of bitterns: so literally has the prophecy of Isaiah been fulfilled, respecting devoted Babylon, that it should be ‘swept with the besom of destruction,’ that it should be made ‘a possession for the bittern and pools of water.’

“ The statue was lying on the ground near the remains of some extensive buildings. It consisted of the lower portion of a figure in a sitting posture in long vestments, the form of which prove them to belong to a female. It is executed with considerable skill, particularly the ornamental part of the robe, and the feet, which are exceedingly well delineated. The figure is seated on a square stool, standing on a base ten inches thick, apparently for the purpose of fixing it in its place, as it is left rough ; the upper portion is broken off, as it would seem from having fallen down from a height. This is indicated by the manner of the fracture, which is obliquely downwards, while the stone is rent throughout. The entire figure appears to consist of a block of compact granite, of great tenacity, as we found on making an unsuccessful attempt to break off a small portion from the fractured part.

“ We returned a different way from that which we came, but the same signs of building were apparent : the people who accompanied us on foot, picked up four copper coins, but they were so much corroded that they could not be made out. On our return we passed what appears to have been the west wall of the city, composed of sun-dried bricks, with layers of reeds. It is of great thickness, and in many places, notwithstanding its long exposure to the washing of the rains, upwards of twenty feet high. It stands about a mile from the present channel of the river ; the line of the southern wall can also be traced, and the remains of a mound running east. The water is encroaching in this direction, and has washed away the eastern wall, if such ever existed.

“ In the afternoon, we crossed over to the east bank near to the Tauk (arch), which we went to examine, after having rested a couple of hours. It stands about half a mile from the river, the intervening space being entirely covered with brick mounds, which, in every direction, appeared to extend as far as we could see. We rode on asses, which we obtained on hire . . . The view

of the ruin far exceeded our expectations. From a scene of broken walls entirely devoid of ornament, we came suddenly in sight of this large and noble pile of building . . . The whole is built of well-made kiln-burnt



WALL AT SELEUCIA.

bricks, one foot square and three inches thick . . . The walls that support the arch are fifteen feet thick ; four tiers of arches remain, diminishing in succession. Tradition asserts that the palace, when entire, was double its present height."

" Seleucia stands prominent in the page of history, as having caused the final destruction of Babylon. On the death of Alexander the Great, which happened in the latter city as he was about to rebuild the Tower of Babel, his immediate successor in Asia, Seleucus Nicator, built Seleucia, for the avowed purpose of ruining Babylon. The spot selected, though now a desert, was at that time the most fertile of the East. Seleucia, which became the metropolis of Assyria, was formed on a Greek model, and received from the founder a free constitu-

tion. Such attractions soon drew from the already exhausted Babylon its few remaining inhabitants, and the population of the new city increased so rapidly, that according to Pliny, it soon amounted to six hundred thousand. Seleucia continued to flourish for several centuries . . . Meanwhile Ctesiphon appears to have been a small town on the opposite bank . . . Seleucia suffered at the hands of the Parthians the same fate which she had inflicted on Babylon. Ctesiphon, in her turn, became a great and populous city, the capital of the kingdom . . . This city is by some supposed to be the site of Calneh, in the land of Shinar, mentioned in Genesis : and Pliny's placing Ctesiphon in Calonitis, favours the idea. Why not too the expression in the sixth chapter of Amos, applicable to this, 'Pass ye into Calneh and see.'"

"Ctesiphon and Seleucia were subsequently united under the name of Il Medayn, signifying two cities, which Kisra the Just adorned with many beautiful palaces, the principal of which was the Tauk, or arch, which I have described.

"This palace was sacked by the Saracens, and immense wealth found within its walls."—See KEPPEL'S *Narrative*.

"It is said, that the Gospel was preached in Babylonia, Assyria, and Persia, by Mark, a disciple of Adcœus, one of the seventy disciples. Mark fixed his residence at Ctesiphon and Seleucia, and is called first Bishop of Seleucia ; which in this manner became the head of the Oriental Church."—See RICH'S *Koordistan*.

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#### KUTH, OR KUTHA.

##### SCRIPTURE NOTICE.

"THE men of Cuth made Nergal."—2 *Kings* xviii. 30.

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Dr. Hyde first obtained from antiquity the evidence of the former existence, in Babylonia, of a city by name Cush, or Kutha. The seat of the territory of Cush was

in Babylonia, from whence his posterity were translated into neighbouring Arabia, and thus the land, which was afterwards designated after Yaráb, the son of Jocktán, was primarily called the land of Cush, afterwards that of Havilah, and, ultimately, Arabia. The great city, which bore the name of the patriarch, was situated near Babel; there seem, indeed, to have been two places called Kutha, one near the Birs Nimrúd, and the other on the canal named Kúthah, derived from the Euphrates. This Kutha was, in the time of Abulfeda, approached by a bridge, and was a Mohammedan city ornamented with mosques. The ruins appear, in the present day, to be represented by the mounds of Towíbah, often considered as the north quarter of ancient Babylon.—See AINSWORTH'S *Assyria*, &c.

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 BAGDAD.

“BAGDAD is a beautiful place, a perfectly Asiatic city. The bazaars are supplied with all kinds of merchandise and luxuries. The place is very thriving, the merchants are very rich, and live like princes, but in a quiet way . . . I was kindly received by the Secretary to the British residency there. He entertained me in his own house during my stay; it is situated on the river Tigris: he has a bath in it, with all the usual comforts and luxuries.”—*Voice from Lebanon*, pp. 164, 167.

“The heat for about five months at Bagdad I hardly think is paralleled in any part of the world. Some conception of it may be formed, when I mention that, from April to October, the natives are obliged, during the heat of the day, to take refuge in cellars under ground, and at night to sleep on the roofs of their houses, the rooms of the house during that period being uninhabitable. The thermometer generally rises to 115° in a shady veranda; and I have seen it as high as 120° in the middle of the day, and 110° at ten at night, when we suffered much inconvenience from a burning hot wind, smelling strong of sulphur.”—RICH'S *Koordistan*.



## CHAPTER III.

### PERSIA-MEDIA.

SHUSAN THE PALACE.—Two cities named Susa, of which the most ancient is probably the Shushan of Scripture—Interesting Remains at Susa—Susa on the Choaspes, now called Sus.

PERSEPOLIS.

ACHMETHA.—Hamadan—Takhti-Soleiman—Inscriptions at Hamadan—Interesting Description of Takhti-Soleimán.

## SHUSHAN THE PALACE.

## SCRIPTURE NOTICE.

“ I WAS at Shushan in the palace, which is in the province of Elam ; and I saw in a vision, and I was by the river of Ulai . . . And I heard a man’s voice between the banks of Ulai, which called and said, ‘ Gabriel, make this man to understand the vision.’ ”—*Dan.* viii. 2, 16. (See whole book of Esther, for repeated mention of “ Shushan the Palace ;” also *Neh.* i. 1.)

There is reason to believe that in ancient times there were four cities successively the capitals of the province of Susiana, viz. Súsán, or Susa, the Shustan or Shusan of Scripture, near the river Kurán, or Eulœus ; Sús, or Susa of the Greeks, at Sus, near the river Kerkhah, or Choaspes, and Shapúr, and Shuster on the Kuran.<sup>1</sup>

Major Rawlinson writes :—

“ The most interesting spot perhaps even in all Persia, is the town of Súsán, upon the banks of the Kuran ; here, also, are the ruins of a great city . . . a sister capital of Ecbatana and Persepolis. The city of Súsán was principally built upon the right bank of the Kuran. . . . Forming a semicircle from the river, and thus enclosing the city, is a range of steep and abrupt hills, through which there is no passage, either along the banks of the river or at other points. A once noble bridge, now almost destroyed, connects this impregnable position with a large mass of ruins on the left bank of the river, which are again bounded to the south by another range of hills, extending at both points to the precipitous

<sup>1</sup> Shápúr is now to be found at the village of Sháh-ábád. It was once a great city, and the see of a bishop. It was watered by magnificent aqueducts, now employed in irrigating rice-fields. It sunk before the rising greatness of Shuster, which was built on the left bank of the Kuran, and was famous for stupendous water-works. There are many excavated chambers in the rocks at Shuster, which was nearly depopulated by the plague in 1832, and has never since recovered its importance.

banks of the Kuran, and traversed by two solitary passes. On the right bank of the river, near the bridge, are said to be the remains of a magnificent palace; the ground all around is now planted with orchards, but the general design of the building is to be traced, and many pillars still remain entire. At a short distance from hence, to the north-east, and at the foot of the hills, is the tomb of Daniel, called the Greater Daniel, in contradistinction to the other tomb at Sús, or the Lesser Daniel. The building is said to be composed of massive blocks of white marble; and a large reservoir, formed of the same materials, is in front of the tomb. This is fed by a small stream, which here descends from the hills, and it contains a vast quantity of sacred fish, that are regarded with the most superstitious attachment. On the left bank of the river, the principal ruin is a large fort, which probably was in ancient times the famous state-prison, in which the Sasánian monarchs confined their prisoners of distinction.

“ The very expression of Scripture, *Shushan the palace*, would appear indicative of a distinction from some other city of the same name. Daniel was in the palace, yet he saw the vision on the borders of the Ulai, and heard the voice between the banks of the river. From the mound of Sús, the Kerkah is one mile and a half distant, but at Susán the river does actually lave the base of the great ruin. The ancient tomb of the Greater Daniel may be also taken into account. . . . The city of Susa, on the Choaspes, (was for long) a great and flourishing capital, and it naturally therefore attracted to itself the traditions which really applied to the more ancient city on the Eulæus. . . . Thus, in the third century, the traditions regarding the prophet Daniel became naturalized in a foreign soil; there is abundant evidence that the Syrian Church believed this city of Susa, where they instituted a bishopric, to have been the scene of the Divine revelations . . . (while upon the banks of the Eulæus, the ancient tomb has existed for so many cen-

turies, unnoticed, and perhaps unknown.) The city of Elymais, mentioned in the apocryphal book of Maccabees, which was attacked by Antiochus Epiphanes, Major Rawlinson believes to have been Súsán; and the wealthy fire-temple which he sought to pillage, may probably be found in the ruins of a great building, upon the banks of the Kuran, a short distance below Súsán.”  
 —See MAJOR RAWLINSON'S *Notes in the Journal of the Geographical Society*.

Of Susa, or Sus, Major Rawlinson gives the following account :—

“The great mound of Sús is of extraordinary height : it is strewed with broken pottery, glazed tiles, and kiln-dried bricks. Sepulchral urns, and a flooring of brick-work, have also been discovered in it. The ruins of the city are probably six or seven miles in circumference, and present the appearance of irregular mounds. The modern building, called the tomb of Daniel, is immediately below the great mound ; several bricks, brought from the ruins, are built into it ; in the court is preserved a capital of white marble, brought from the great mound ; and outside, on the banks of the Shápúr river, are found two blocks, one of which is sculptured with the figure of a man and two lions. This river rises about ten miles north of Sús ; it flows in a deep, narrow bed, by the tomb of Daniel, and laves the western face of the great mound. The ruins of Sús and the surrounding country, are celebrated for their beautiful herbage ; it was difficult to ride along the Shápúr, for the luxuriant grass that clothed its banks ; and all around, the plain was covered with a carpet of the richest verdure. The climate, too, at this season, (March,) was singularly cool and pleasant, and I never remember to have passed a more delightful evening than in my little tent upon the summit of the great mound of Sús, alone, contemplating the wrecks of time that were strewed around me, and indulging in the dreams of by-gone ages. Through a large telescope I obtained a view of some

very extensive ruins, known by the name of the Palace, situated about two miles from the right bank of the river Kerkhah, or Choaspes, and north-west of Sús. The great ruin appears to have been a palace ; there are also said to be a few mounds, and a canal cut in the rock, which conducted water from the Kerkhah to the city, is spoken of as a very extraordinary work. The ruins of a bridge, which crossed the river, are to be seen opposite to 'the Palace'—the broken buttresses now alone remaining above the water."

The ancient high road from Susa led along the right bank of the Kerkhah. The "Bridge of the Chasm" is a most remarkable spot : the broad stream here forces its way through a narrow chasm, which a bold cragsman may spring across with ease ; the cleft is now about 150 feet deep ; the sides are honeycombed in the most fantastic manner, as though the chasm had been gradually worn down in the rock by the action of the water ; and the river boils and foams below in its narrow bed. A little arch has been thrown across the cleft, and forms a great thoroughfare for shepherds and their flocks.

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#### PERSEPOLIS.

"THE only name by which Persepolis is at present known by the Persians is the Forty Pillars, so called because of the pillars being very numerous, and resembling the minarets of mosques. It is very difficult, without being tedious, to give any detailed account of the ruins of this celebrated place. There is no great temple, as at Thebes, at Palmyra, or at Baalbeck, sufficiently predominant over all surrounding objects to attract the chief attention, and furnish of itself sufficient matter for description and admiration. Here, all is in broken and detached fragments, extremely numerous, and each worthy attention, but so scattered and



disjointed as to give no perfect idea of the whole. Its principal feature is, that it presents an assemblage of tall, slender, and isolated pillars, and separate doorways and sanctuaries, spread over a large platform, elevated like a fortification, from the level of the surrounding plain, the effect of which is increased by the mountains in the distance."

This city is not mentioned in Scripture, but its conquest by Antiochus is related in the Apocryphal book of Maccabees.

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### ACHMETHA, OR ECBATANA.

#### SCRIPTURE NOTICE.

"THERE was found at Achmetha (or Ecbatana) a roll."  
—*Ezra*, .vi. 2. (Read the whole passage.)

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Two great Median cities appear each to lay claim to be *the* Ecbatana, or Achmetha, where was the royal treasure-house of the kings of Babylon, in which Cyrus had deposited the decree relative to the rebuilding of the temple. One of these is the Modern Hamadan, at the foot of Mount Elwend, the ancient capital of Media Magna; the other is the ruined city of Takhti Soleimán, or Shiz, anciently the capital of Media Atropatene, called also Gaza.

Major Rawlinson, who has minutely investigated the subject, observes that it is often difficult to distinguish between these two cities. "To which of these two Ecbatanas is to be referred the remarkable passage in *Ezra*, is, I think, doubtful."

The Hebrew word *Achmetha*, seems to have been the Chaldaic way of writing the Grecian *Ecbatana*, which appears to signify, "to guard, protect, or collect together;" and this title was applied to cities which contained a strong citadel for the protection of royal treasures. We

have unquestionable evidence that in the *two* Median Ecbatanas were deposited the treasures of the king.

Both these cities, also, were famous for their beautiful climate, and therefore honoured by the royal visits ; being delightfully cool during the summer months.

We shall give a short account of each ; merely premising that the usual opinion has hitherto been in favour of *Hamadan*, as the Ecbatana of Scripture.

“ We set out this morning at six, for Hamadan, having a high mountain to cross, and a long march before us. We reached the base of the Elwend, the ancient Mount Orontes. The ascent, which is very steep and circuitous, occupied an hour, and proved very distressing to our cattle ; large masses of snow lay in ravines near the top in every direction, over which the wind blew painfully cold. The western face of the mountain was covered with aromatic shrubs, which wafted a delightful fragrance through the air. The descent on the eastern side is gradual, but the road is much broken by streams of water supplied by the melting of the snow. Near the base of the mountain we passed a caravanserai ; the centre was roofed in at the top, different from these buildings in general, and a very necessary protection against the severe cold in this mountainous region during the winter season.

“ Bands of robbers have at different times occupied the building, and converted into a place of molestation to the traveller what had been built for his protection. We passed a fountain at the bottom of the pass, which the muleteer informed us was a common post for robbers to waylay passengers.

“ The whole mountain to the summit was clothed with rich verdure, chiefly aromatic herbs of great variety, to gather which, people come from all quarters. After descending the mountain, we travelled along its base, crossing numerous rills, the waters of which assist in irrigating the fruitful valley of Hamadan. Two miles from Hamadan, we passed a considerable stream of

water, by a neat stone bridge. Near it were many marble tombstones, elegantly sculptured in flowers and inscriptions. Hence the road led through gardens surrounded by walls, extending to the town. Fragments of ancient buildings met our view as we entered upon the site of the once renowned capital of Media . . . (In the apartment where we lodged for the night was) a large chafing-dish, with a sparkling fire, in the centre of the room, round which we were glad to assemble; for the evening was as cold as the day had been hot, and reminded us that this elevated spot had been selected, from the coolness of the atmosphere, as the summer residence of the Assyrian kings.

“ (One of our fellow-guests) was a king’s chupper, or messenger, who had left Kermanshah only the morning before, and arrived a short time before us at this place—a journey of 120 miles—over a very mountainous country, on one horse. The next morning he mounted on the same animal, and resumed his journey to Teheran, 200 miles distant, expecting to reach it on the second day. Till within these few years, the only communication between the capital of Persia and her provinces, was either by these mounted couriers, or by foot-messengers. A chupper seldom changes his horse; some have been known to go from Teheran to Bushire, 700 miles, in ten days.

“ A Jewish Rabbi came to pay us a visit. He informed us that the number of his people amounted to 400 houses. The tombs of Mordecai and Esther are cherished here, amidst their misery; and the expectation of the promised Messiah is the hope that enables them to sustain the load of oppression that would be otherwise insupportable.

“ Every circumstance connected with the state of the Jews of this place is of important interest. Ecbatana is mentioned in Scripture as one of the cities in which the Jews were placed at the time of their captivity, and it is possible that the present inhabitants may be the

descendants of the tribe who occupied the city under the Babylonian yoke. (The sufferings of the Jews, from the Mahometans in this place, are very affecting.)—*See KEPPEL'S Narrative.*

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INSCRIPTIONS AT HAMADAN.

“SIR Robert Kerr Porter obtained the following translations of the Hebrew inscriptions still existing in the tomb of Mordecai and Esther, at Hamadan.

“Hebrew inscription on a marble slab in the sepulchre of Esther and Mordecai :—

“‘Mordecai, beloved and honoured by a king, was great and good. His garments were as those of a sovereign. Ahasuerus covered him with this rich dress, and also placed a golden chain around his neck. The city of Susa rejoiced at his honours, and his high fortune became the glory of the Jews.’

“Inscription encompassing the sarcophagus of Mordecai :—

“‘It is said by David, Preserve me, O God ! I am now in thy presence. I have cried at the gate of heaven, that thou art my God ; and what goodness I have received, came from thee, O Lord !’

“‘Those whose bodies are now beneath in this earth, when animated by thy mercy, were great ; and whatever happiness was bestowed upon them in this world, came from thee, O God !

“‘Their grief and sufferings were many at the first ; but they became happy, because they always called upon thy holy name in their misery. Thou liftedst me up, and I became powerful. Thine enemies sought to destroy me in the early times of my life ; but the shadow of thy hand was upon me, and covered me, as a tent, from their wicked purposes !—Mordecai.’

“Inscription around the sarcophagus of Esther the Queen :—

“‘I praise thee, O God, that thou hast created me ! I know that my sins merit punishment, yet I hope for mercy at thy hands, for, whenever I call upon thee, thou art with me ; thy holy presence secures me from all evil.

“‘My heart is at ease, and my fear of thee increases. My life became, through thy goodness, at the last, full of peace.

“‘O God, do not shut my soul out from thy Divine presence. Those whom thou lovest never feel the torments of hell. Lead me, O merciful Father, to the life of life ; that I may be filled with the heavenly fruits of paradise !—Esther.’”

## TAKHTI-SOLEÏMAN.

OF the ruins which Major Rawlinson considers mark the site of the other Ecbatana, he writes:—

“I set out to visit the ruins of Takhti-Soleïmán . . . I crossed over a barren, stony hill, and . . . on reaching the brow of the hill, had the satisfaction of seeing the ruins of the famous Takht in the valley at my feet. The first view of them is certainly striking. The (neighbouring) tract of country is called the *plain* of Takhti-Soleïmán; but this is to distinguish it from the mountainous regions that surround it; for it is an undulating tract, intersected by many low ranges of hills, and does not at all answer what we expect from the term *plain*. Near the south-eastern extremity of the tract there is a narrow open valley, commanded by a projecting hill, on the summit of which are the remarkable ruins of the Takht. From a distance they present to view a grey, hoary mass of crumbling walls and buildings, encircling a small piece of water of the deepest azure, and bounded by a strong line of wall supported by numerous bastions . . . . The masonry (where perfect) is shown to be most excellent. The outer facing of the wall is composed of hewn blocks of stone, alternating with thin stones laid edgeways and perpendicular between them, and the whole fitted with extreme care and nicety . . . One gateway is quite perfect, and passing through it, I found myself within the precincts of the deserted city.”

Major Rawlinson considers that one of the ruins is that of an ancient fire-temple, one of the most holy places in Persia.

In the spring and summer the neighbourhood of Takhti-Soleïmán is represented as a perfect paradise. The country all around is carpeted with the richest verdure; the climate is delightful, and myriads of wild flowers impregnate the air with fragrance: indeed, there is not considered a more delightful summer pasture in all Persia. The governor of Khamseh frequently makes



it his summer residence ; and numerous flocks are seen grazing, during the hot weather, in the vicinity of the Takht.

The common popular tradition regarding these ruins ascribes the foundation of the palace to King Solomon, who here held (say they) his regal court, and here received the Queen of Sheba, for whom he built a summer residence, on a high mountain peak north-east of the Takht, the ruins of which are still visible. A number of natural excavations on the hill opposite, are called *Solomon's Stables*, and a small steep hill about a mile and a half distant, on scaling which the traveller finds himself on the brink of a most terrific basin, formed by some natural convulsion of the surrounding country, is named *Solomon's State Prison*; while a rocky ridge, called the *Dragon*, is supposed to have been a monster transformed into stone by the potent spell of Solomon's signet ring, as he was coming, open mouthed, to attack the city.

Such are the superstitions connected with Takhti Soleimán ; and they may possibly be accounted for; since Sir R. Porter mentions having been told that a Kurdish king, bearing the name of Solomon, had once really reigned there. It may be well to mention here, that a third place, sometimes called Ecbatana, is the Ragau or Rhages of the Apocryphal book of Tobit, and the ruins of which are to be seen at Kal' eh Erig, near Verámín, about thirty miles east of Teheran.

## CHAPTER IV.

### ARMENIA.

MOUNT ARARAT.—Journey towards Ararat—Passage of the River Araxes  
—Situation of Ararat—Greater and Lesser Ararat—Village of Arguri  
—Vineyards—Ascent of Ararat—Second Ascent—The Monastrey—  
Third and successful Ascent.

THE TOP OF ARARAT.—Partial Fall of Ararat in 1840.



## MOUNT ARARAT.

### SCRIPTURE NOTICE.

“THE ark rested . . . upon the mountains of Ararat.”—*Gen. viii. 4.*

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### JOURNEY TOWARDS ARARAT.—PASSAGE OF THE RIVER ARAXES.

“At four o'clock we had got to the left bank of the Araxes, and had to seek a passage through its rapid stream, which is without either bridge or ferry for many leagues: nor has it even any approach from the plain, to show the place where it is to be forded; . . . No one of our attendants was sufficiently acquainted with the locality to be depended on so far that we might risk our instruments in crossing; we therefore made for some huts, which we discovered at a little distance, though almost concealed among some bushes; but found the

inmates so little disposed to assist us, that we determined to run all risks. However, we met with a Tatar, poorly clad, and dirty in appearance, but who proved to be both intelligent and obliging, and who led us, about three quarters of a mile further on, to a place where the stream was broader, but more shallow, as its channel was partly filled with a wide accumulation of sand and stones. The Tatar here requested the loan of one of the horses, for the purpose of examining the ford, as the bottom was not to be depended on, from changes in the channel of the river. It was not till he had arrived at the other side that the thought occurred to me, how easy it would have been for him, had he been as treacherous as some others of his tribe, to ride off with the horse before our very eyes, and that without any danger of pursuit. But I dismissed the injurious suspicion; the faithful Tatar returned, as soon as he had satisfied himself of the safety of the ford, and assisted us, with every appearance of anxiety, in loading our strongest horses with our effects, which we had taken from the waggons, lest these might be overturned; and which we carried over in this manner, one horseman leading, and two others supporting each of the loaded horses; for the current was strong, and the water reached above their girths. We were all safely landed on the other side, with our baggage, in about an hour. We made suitable acknowledgments to our Tatar friend, and dismissed him, to escort one of our attendants back again to the left bank."

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#### SITUATION OF ARARAT—GREATER AND LESSER ARARAT.

"ARARAT has borne this name for three thousand years. We read, in the most ancient of all books, in the account of the creation left us by Moses, that 'the ark rested . . . upon the mountains of Ararat.' In other passages of the Old Testament mention is made of a land—in Jeremiah, of a kingdom, of Ararat; and we are

likewise informed, by the first authority among Armenian writers, that an entire country bore this name, after an ancient Armenian king, Arai the Fair, who lived about 1,750 years before Christ. He fell in a bloody battle with the Babylonians, on a plain in Armenia, called after him Arai-Arat, the Fall of Arai. Before this event the country bore the name of Amasia, from its sovereign, Amassis, the sixth in descent from Japhet, who gave the name of Massis to the mountain. This is still the only name by which it is known to the Armenians.

“The mountain of Ararat rises on the southern borders of a plain of about thirty-five miles in breadth, and of a length of which seventy miles may be taken in with the eye. It consists, correctly speaking, of two mountains—the Great Ararat, and its immediate neighbour, the Less Ararat . . . their summits distant about seven miles from each other . . . and their bases insensibly melting into one another by the interposition of a wide, level valley . . . now used as pasture ground by the shepherds . . .

“The summit of the Great Ararat (is) more than three miles and a quarter above the sea . . . The north-eastern slope of the mountain may be assumed at fourteen, and the north-western at twenty miles in length. On the former, even from a great distance, the deep, gloomy chasm is discoverable, which many compare to a crater ; but which has always struck me rather as a cleft, just as if the mountain had been rent asunder at the top. From the summit downward, for nearly . . . three miles in an oblique direction, it is covered with a crown of eternal snow and ice . . . .

“The impression made by Ararat upon the mind of every one who has any sensibility for the stupendous works of the Creator, is wonderful and overpowering.”



## VILLAGE OF ARGURI—VINEYARDS.

“ As the morning broke, we were gratified at beholding the summit of Ararat, towering in full distinctness and grandeur before us, in the south-west . . . The ground across which we travelled now . . . rose, at first imperceptibly, then more rapidly . . . and it soon became evident that we were now treading the base of the mighty mountain itself. Our path, for there was no road properly so called to guide us, soon became stony, and much steeper, so that the horses could scarcely get forward with the waggon ; and seeing that large masses of rocks were scattered in every direction about us, we were obliged to admit, that to advance any further in this way was impossible. We had directed our course for the Armenian village of Arguri, the only one upon mount Ararat. It contains about 175 families, with a well built church, a pastor of its own, and a village elder or chief, of respectable condition. All the houses are of stone, and, agreeably to eastern custom, have flat level roofs of mortar covered with clay, holes for the admission of air and light, instead of windows, and court-yards enclosed with stone walls. The inhabitants live by the breeding of cattle and horses, and from their corn, which, however, is not raised in the immediate vicinity, on account of the stony nature of the ground. The richer class have vineyards adjoining the village.

“ But the real treasure of this settlement, its very life-spring, is the little rivulet which has its source in one of the glaciers of Ararat, and finds a passage downwards, through the great chasm on its north-east side, to the village, which is situate on the level ground at its outlet.

“ Besides this, there is another rill of exceedingly fine drinking water, which springs out of the rocky side of the same chasm, a few hundred paces above the village. There it is caught in pipes, and conducted into stone troughs, for the use of the cattle, when they return from

the pastures, which are without a tree to shade them from the scorching sun ; while a number of young persons are generally seen collected in the evening, with their pitchers, under the cool brow of the rock, drawing water. The temperature of the air about Arguri is much more genial than in the valley of the Araxes ; for . . . the vicinity of the snows on Ararat, from which refreshing currents of air are constantly streaming, produces a general and decided effect in cooling and purifying the atmosphere. For this reason Arguri is often visited by persons of quality from Erivan, who make it their residence during the hottest season of the year.

“This is the place, according to tradition, where Noah, after he came out of the ark and went down from the mountain, with his sons, and all the living things that were with him, had ‘builded an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt-offerings upon the altar.’ The exact spot is alleged to be where the church now stands ; and it is of the vineyards of Arguri that the Scriptures speak, when it is said, ‘And Noah began to be an husbandman, and he planted a vineyard.’ It is a remarkable coincidence, that the building of the church must be referred to an unascertained, but still very remote date : and also, that the Armenian name of the village contains a distinct allusion to that occurrence ; *Arghanel*, in that language, means, to set, or plant, whence, *argh*, he planted ; and *urri*, the vine ; so that the tradition cannot be a modern fabrication, at all events.

“It was near one of these hallowed vine plantations, but about three miles below Arguri, that we were brought to a halt, and obliged to deliberate upon measures for conveying our effects onwards in some other way than in waggons, as hitherto. This could only be effected by having recourse to the villagers . . .

“I rode forward with Abovian, our interpreter, pulled up in an open part of the street, and requested the

village elder to be called. This person's name was Stepan Aga ; he directed that a small herd of fifteen or twenty oxen, that were feeding outside the village, should be despatched for our luggage, with ropes to secure it ; and he set out with me himself to the place where I had left my companions and our effects . . .

“ Stepan Aga gave us a friendly invitation into his vineyard, and seemed highly gratified when he saw us retire, from the heat of the sun, under the cool shade of its foliage, and quench our burning thirst, to our hearts' content, with the delicious grapes just ripening on Father Noah's vines . . .

“ With respect to the selection of my head-quarters on the mountain, my . . . friend . . . had spoken to me of a little Armenian monastery upon the northern slope of Ararat, higher up than the village of Arguri, called St. James's . . . The way thither leads through Arguri, the distance being about a mile and a half, and so our little caravan halted, under the outer walls of the monastery, towards evening, on the 11th of September. My first inquiry, on entering the court-yard, was for the pastor ; he stood before me, a venerable old man, of tall stature, . . . his head was grey, . . . his beard was long, his eyes deeply set and large . . . (his) gown, of blue serge, with a pair of common slippers, and woollen Persian socks . . . After a survey of the shelter he had to afford us, we had our baggage unpacked and laid down, for the present, in the court.”



#### ASCENT OF ARARAT.

“ MY anxious longing to approach nearer to the venerable head of the mountain, would not allow me to remain long idle in the quiet of the monastery . . .

“ On the 12th (24th) of September, at seven in the morning, I started on my way, attended by M. Schiemann. We took with us one of the Kossaks, and a peasant from Arguri—a hunter, and directed our steps, first to the ravine, and then along its left declivity, till we came to a spot where there were two small buildings of squared stone, standing near each other, one of which was formerly a chapel, and the other erected over a well—reputed holy . . . The fountain which springs out of a rock, at this spot, affords a clear drinkable water . . . (which is very scarce on Mount Ararat).

“ From this chapel, we ascended the grassy eminence which forms the right side of the chasm, and had to suffer much from the heat, insomuch that our Kossak declared he was ready to sink with fatigue, and it was necessary to send him back. About six in the evening, as we too were completely tired, and had approached close to the region of snow, we sought out a place for our night's lodging among the fragments of rock . . . Our bed was the hard rock, and the cold icy head of the mountain our only stone. In the sheltered places around, still lay some fresh snow; the temperature of the air was at the freezing point. M. Schiemann and myself had prepared ourselves tolerably well for this contingency, and our joy at the enterprise also helped to warm us, but our athletic Isaac, from Arguri, was quite dispirited with the cold, for he had nothing but his summer clothing; his neck and legs from the knee to the sandal were quite naked, and the only covering for his head was an old cloth, tied round it. I had neglected, at first starting, to give attention to his wardrobe; it was, therefore, my duty to help him as far as I could; and as we had ourselves no spare clothing, I wrapped him in some sheets of grey paper which I had brought with me for the purpose of drying plants: this answered him very well.

“ As soon as the darkness of night began to give way to the dawn, we continued our journey towards the eastern side of the mountain, and soon found ourselves on a slope which continues all the way down from . . . the very summit . . . It is formed altogether of sharp angular ridges of rock, stretching downwards, and having considerable chasms between them, in which the icy covering of the summit disappears, while forming glaciers of great extent. Several of these rocky ridges and chasms filled with ice lay between us and the side of the mountain which we were striving to reach; we got successfully over the first ridge, as well as the beautiful glacier immediately succeeding it. When we arrived on



the top of the second ridge, Isaac lost the courage to proceed further: his limbs, frozen the preceding night, had not yet recovered their natural glow, and the icy region towards which he saw us rushing, in breathless haste, seemed to him to hold out little hope of warmth and comfort: so, of our attendants, the one was obliged to stay behind from the heat, the other from the frost. M. Schiemann alone, though quite uninitiated in hardships of this kind, yet never lost the heart and spirit to stay at my side; but with youthful vigour and manly endurance, he shared in all the fatigues and dangers which soon accumulated to an extraordinary extent. . . . We crossed over the second glacier, which lay before us, and ascended the third ridge; taking an oblique direction upwards, we reached, at the back of it . . . the lower edge of the ice, which continues without interruption from this point to the summit. Now, then, the business was to mount this steep, covered with eternal winter. To do so in a direct line was a thing impossible for two human beings. . . . we therefore determined to go obliquely upwards on the slope, till we gained a long craggy ridge, which stretched a great way up towards the summit. This we succeeded in accomplishing, by cutting with our staffs regular hollows in the ice, on which lay a thin coat of newly-fallen snow, too weak to give our footsteps the requisite firmness. In this way we at last got upon the ridge, and went along it, favoured by a deeper drift of the fresh snow directly towards the summit. Although it might have cost us great exertions, yet it is probable that on this occasion we could have reached, contrary to all expectations, the lofty aim of our wishes; but our day's labour had been severe; and as it was three o'clock in the afternoon, it was time for us to consider where we should find a resting-place for the coming night. We had reached nearly the farthest end of the rocky ridge, and an elevation of 15,400 feet above the sea, or about the elevation of the summit of Mont Blanc; and yet the head of Ararat, dis-

tinctly marked out, rose to a considerable height above us. I do not believe that there existed any insuperable obstacle to our farther advance upwards ; but the few hours of daylight which still remained to us for climbing to the summit, would have been more than expended in accomplishing this object ; and there, on the top, we should not have found a rock to shelter us during the night, to say nothing of our scanty supply of food, which had not been calculated for so protracted an excursion. Satisfied with the result, . . . we turned about, and immediately fell into a danger which we never dreamt of in ascending ; for while the footing is generally less sure in descending a mountain than in ascending it, at the same time it is extremely difficult to restrain one's self, and to tread with the requisite caution when looking from above upon such a uniform surface of ice and snow as spread from beneath our feet . . . and on which, if we happened to slip and fall, there was nothing to prevent our rapidly shooting downwards, except the angular fragments of rock which bounded the region of ice. The danger here lies more in want of habit than in real difficulty. The active spirit of my young friend, now engaged in his first mountain journey, and whose strength and courage were well able to cope with harder trials, was yet unable to withstand this : treading incautiously, he fell ; but, as he was twenty paces behind me, I had time to strike my staff before me in the ice as deep as it would go, to plant my foot firmly on my excellent many-pointed ice-shoe ; and, while my right hand grasped the staff, to catch M. Schiemann with my left, as he was sliding by. My position was good, and resisted the impetus of his fall ; but the tie of the ice-shoe, although so strong that it appeared to be of a piece with the sole, gave way with the strain ; the straps were cut through as if with a knife, and, unable to support the double weight on the bare sole, I also fell. M. Schiemann, rolling against two stones, came to a stoppage, with little injury, sooner than myself ; the distance over

which I was hurried almost unconsciously, was little short of a quarter of a mile, and ended in the lava, not far from the border of the glacier. In this disaster the tube of my barometer was broken to pieces ; my chronometer was opened, and sprinkled with my blood ; the other things which I had in my pockets were flung out . . . as I rolled down ; but I was not myself seriously hurt. As soon as we had recovered from our first fright, and had thanked God for our preservation, we looked about for the most important of our scattered articles, and then resumed our journey down. We crossed a small glacier by cutting steps in it, and soon after, from the top of the ridge beyond it, we heard with joy the voice of our worthy Isaac, who had had the sagacity to look for, and await our return in this spot. In this company we had at least the satisfaction of passing the night in the region of grass, to the dry heaps of which, being always chilly, he set fire, in order to warm himself. On the third day, about ten o'clock in the morning, we reached our dear monastery, where we refreshed ourselves with juicy peaches and a good breakfast."

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#### SECOND ASCENT.

"ON the day after my return I had a smart attack of fever, probably the consequence of the violent agitation of mind and body which I had experienced during the descent . . . I prescribed to myself a strict diet ; no meat, no fruit, no milk, merely plain tea ; and by way of medicine, garlic, eaten with salt, and a little bread. The fever returned no more ; I was recovered, and so now I made every preparation for the real attempt to reach the summit ; I hired attendants and beasts of burden, provided food, and got ready the inscription on a strong leaden plate, which I intended to take with me and to fasten on a cross, to be erected on the highest

point . . . On the morning of September 18, we were all ready to start . . . About half-past eight o'clock the train was in movement. It consisted of myself . . . (three friends,) four Armenian peasants from Arguri, three Russian soldiers, and a driver for the four oxen. A chief person in the expedition was the village elder already mentioned ; I readily followed the advice of this experienced man, to try the ascent of the summit this time from the north-west side of the mountain, where the way, though considerably longer than on the eastern declivity, is in general much less precipitous. After we had gone two-thirds of a mile on the left slope of the valley, we ascended, and went straight across the northern side in a westerly direction, without meeting with much difficulty, as the ground presented few inequalities, and there were paths fit for use which led over them. At first we found the ground covered with withered grass, and but few plants with verdure undecayed. We then came into a tract covered with volcanic sand and a pumice-like shingle. . . . We came suddenly upon the stony region, which forms a broad zone round the mountain immediately below the limits of the perpetual snow, and consists wholly of angular fragments of dark-coloured volcanic rock, which, scattered in wild disorder, sometimes present the appearance of a rude wall, sometimes that of a craggy ridge, and are at times heaped together in a narrow chasm or the valley of a glacier. Here we found at our service a little path, beaten probably by the small herds of cattle which in the summer, when the herbage fails below, are obliged to seek their food on the remotest elevated parts of the mountain. This path led to a considerable plain well covered with grass. (Three of us) had brought (saddle-horses) from the monastery, and at first we made use of them ; but on arriving at the precipitous stony tract . . . we perceived the necessity of sending them back . . . as they did not seem capable of enduring the hardship of travelling over such rough ground. Yet I saw with

astonishment the little Persian pony of (the village elder) carry its tall master with unwearied strength and activity over the most difficult and dangerous places, and climb, without a slip, incredibly steep acclivities . . . It did us all good to be able to rest a little (on the plain we had reached) after an uninterrupted ascent of five hours . . . While our cattle found a hearty meal in the half green herbage, we recruited our strength with a simple, but invigorating repast, to which we were enabled to add soup, since the tract around us, being resorted to in summer for pasture, was thickly strewed with dry dung, which made excellent fuel. Directly over this plain the slope . . . of Ararat rises very steeply, yet the ascent is here easy, the ground being sprinkled with soil, and not without herbage ; but on mounting a little higher, the desolate stony region recommences, not again to disappear till at the margin of the perpetual ice. In this way we arrived not far from (the plain) at a glacier of considerable extent, but which will soon be concealed from the eyes of the traveller, if the mountain continues to cover it, as at present, with lava, sand, and fragments of rock ; for even now the ice can be seen only at the deep cracks . . . About six in the evening . . . I felt myself compelled to determine on fixing our night's quarters among some large and conveniently placed masses of rock, since, as difficulties were increasing around us, it would hardly be possible to carry our slender supply of firewood higher up. The strong and patient oxen had carried their burdens up to this spot with incredible exertion, and many a crossing back and forward had they to make on the face of the acclivity, in order to follow us. Even the . . . horse had overcome all the obstacles presented by the rugged nature of the ground, and had borne his master to this great elevation. It was now the common lot of these poor animals, when freed from their loads, to be turned loose in a desert, where there was nothing to satisfy their hunger but the few herbs scattered over these heights, and to quench



their thirst, nothing but the hard snow of the neighbouring glacier : in truth, I pitied them. A little fire was made, but the air was cool, and the ground not warm. Sleep refused to visit me on this occasion ; and in my heart I felt more of anxiety than of hope for the attainment of our object . . . The injuries which I had received on the 13th were not yet quite cured, and a violent contusion on the left hip, received on that occasion, had pained me the whole way up ; the fever might have somewhat weakened me ; and in short, although in the course of the day's journey I was never last, and caused no delay, yet I felt that I wanted the strength and spirit which were required, in order that, on the following day, in ascending the difficult icy region, (I might take) the greatest share of the labour on myself. In the mean time, the night passed over, and at half-past seven in the morning we resumed our march, the thermometer being four degrees below freezing point. In about two hours we had reached the limits, properly so called, of the perpetual ice and snow. . . . The way up to that point from our night quarters was rendered extremely fatiguing by the steepness of some of the rocky tracts, which were passable only because, consisting of masses of rock piled one upon the other, they offered angles and edges for the hands and feet, but on that very account they threw impediments in the way of carrying up the great cross : in vain we tried to let two men bear the long beam ; as on ground where the choice of each step was confined to some particular spot, every movement of the one carrier embarrassed and endangered the other . . . and, besides, the beam was every moment knocking against something in the sharp turnings of our crooked path. Such, however, was the zeal of one of the Armenian peasants, that . . . he heaved the long beam on his shoulders, drew the end of his frock from behind over it, holding this down with both hands, and with astonishing dexterity he bore his load over the rugged path. For an instant we halted

at the foot of the pyramid of snow, which before our eyes was projected with wondrous grandeur on the clear blue sky : we chose out such matters as could be dispensed with, and left them behind a rock ; then, serious and in silence . . . we set foot upon that region which certainly since Noah's time no human being had ever trodden. At first the progress was easy, because the acclivity was not very steep, and besides it was covered with a layer of fresh snow on which it was easy to walk ; the few cracks in the ice, also, which occurred, were of no great breadth, and could be easily stepped over. But this joy did not last long ; for . . . the steepness increased to such a degree, that we were no longer able to tread securely on the snow ; but, in order to save ourselves from sliding down on the ice beneath it, we were obliged to have recourse to the cutting of steps . . . For this purpose some of us had brought little axes, some bill-hooks, while others made use of the ice-staff. The rule was, that the leader should only cut the ice just enough to allow himself to mount, and that each as he followed should enlarge the step ; and thus, while the labour of the foremost was lightened, a good path was prepared for the descent, wherein much firmer footing is required than in ascending. Through this proceeding our progress suffered much delay . . . It was necessary for us to turn a bold projection of the slope above us, and having come to it, we found . . . a deep crack in the ice, about five feet wide . . . To our consolation, however, the drifted snow had in one place filled up the crevice tolerably well, so that we got safely over, a feat rendered somewhat difficult by the circumstance that the edge of the ice which we wanted to reach was a good deal higher than that on which we were standing. As soon as we had got over this little trouble, and had ascended a very moderate slope, we found ourselves on a nearly horizontal plain of snow . . . We had, to judge from appearances, work for three hours, and there arose to our sorrow, a strong, humid

wind, which, as it gave us reason to expect a snow storm, damped our courage, and took from us all hope of reaching the summit. I made up my mind to erect the cross on this height . . . every one lending a hand to the work, and with pieces of ice and snow (it) was fixed firmly in (a) hole cut about two feet deep in the ice . . .

“Impelled by a common feeling we turned once more towards the summit . . . but the watch which told us that it was mid-day, the sky where clouds were gathering, and our inadequate means for spending a night on the icy pinnacle, all plainly said *No*, to the thought of advancing.

“We reached before night had fully set in, the plain where we had rested at noon on the way up . . . a charming spot to the weary, where we also found the horse, the oxen, and the drivers, for they had sagaciously determined on descending from the inhospitable rocks and glaciers among which we had left them, and rather to wait for us here. We also were glad to warm ourselves at a brisk fire, for we had hardly left the snowy region in our descent, when the whole tract over which we passed, nearly down to (the plain), was visited by a heavy fall of moist snow. Having taken our evening repast, we each of us sought, under the large rocks scattered over this plain, shelter and lodging for the night; and the following day, the 20th of September, about ten in the morning, we reached St. James” . . .

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#### THE MONASTERY.

“(THIS Monastery) consists of a little church . . . entirely constructed with hewn stone of hard lava, (with) dwellings round . . . made with thick clay-walls, and covered in common with a perfectly flat roof of strong plaster, under which, in the middle of each apartment, is a prop; the wooden support of the ceiling in our room answered well for the hooks whereon we hung our

clothes. This room was too narrow and dark for the numerous and important instruments which we had with us; they were placed in a pretty tent of sailcloth and white woollen, which was pitched in the middle of the court. . . . Our furniture consisted of the blankets, pelisses, cloaks, and chests, brought with us. Our dinner table was a singular piece of basket-work, not quite so high as an ordinary stool; it was too tottering for a work-table, so we preferred writing on the knee. . . . Whoever did not like to eat standing, might seat himself on a big stone which lay there at his service. . . . To provide for our subsistence was not the least of our cares. . . . there was no want of mutton. . . . but far better flavoured and more nutritive was the flesh of wild hogs. . . . a large portion of which was salted. . . . and dried fish was brought to us for purchase. . . . The Armenians make use of a thin cake (for bread), spread out on a leathern cushion, (and) pressed against the side of the heated oven, (which is) a pit, wide at the bottom, narrow above, well coated with fine plaster, and heated with wood. Our whole kitchen apparatus consisted of two iron pots, and one pan, a pair of tinned dishes, with half a dozen plates tinned in like manner. Each of us had his silver spoon, his knife and fork, and also his glass" . . .

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### THIRD AND SUCCESSFUL ASCENT. THE TOP OF ARARAT.

"THE sky cleared up, the wind lulled, the air was pure: on the mountain, too, there seemed to be more repose, and the thundering sound of falling ice and rocks was heard less frequently; I hesitated not to seize this opportunity for my third attempt to ascend the summit. . . . I had three oxen only laden with some warm clothing, the requisite supply of food, and a small quantity of firewood. . . . It was not quite noon when we reached (the plain): we took our breakfast, and after

resting about an hour and a half, we set forward . . . the oxen, however, could not follow us so fast, and we deemed it advisable to make ourselves independent of such aid. We halted, therefore, at the base of a towering pile of stones, over which the poor animals could hardly have climbed ; we then freed them from their loads, which we distributed fairly among the party, so that each man carried his share of covering and fuel ; and this done, we sent back the oxen with their keeper. About half past five o'clock, we were close to the lower border of the snow, and had attained a height considerably above that of our former night quarters. The large masses of rock here scattered about, determined us in selecting this spot for our night's lodging. A fire was soon kindled, and something warm got ready for the stomach. For me, this repast consisted in onion soup, the use of which I can recommend to mountain travellers in such circumstances, as extremely warming and reviving.

“It was a delicious evening which I spent here ; my eyes at one time set on my good-humoured companions, at another, on the clear sky on which the summit of the mountain was projected with wondrous grandeur ; and again, on the grey night, spreading in the distance, and in the depth beneath me . . . I lay down to rest under a projecting rock of lava, while my companions still remained for a long time chattering round the fire. At the first dawn, we roused ourselves up, and about half-past six proceeded on our march. The last tracts of rocky fragments were crossed in about half an hour, and we once more trod on the limits of perpetual snow, nearly in the same place as before, having first lightened ourselves by depositing near some heaps of stones, such articles as we could dispense with. But the snowy regions had undergone a great, and for us, by no means favourable change. The newly fallen snow which had been of some use to us in our former attempt, had since melted from the increased heat of the weather, and was now changed into glacier ice, so that it would be neces-



sary to cut steps from below ; this made our progress a laborious affair, and demanded the full exertion of our strength from the first starting. We soon after came again to the great crack . . . and about ten o'clock, we found ourselves exactly in the place where we arrived on the former occasion at noon ; that is to say, on the great plain of snow which forms the first step downward from the icy head of Ararat . . . In the direction of the summit, we had before us an acclivity shorter but steeper than that just passed over ; and between it and the furthest pinnacle there seemed to intervene only a gentle swelling of the ground. After a short rest, we ascended with the aid of hewn steps, the next slope (the steepest of all), and then another elevation ; but now, instead of seeing immediately in front of us the grand object of all our exertions, a whole row of hills had developed itself to our eyes, and completely intercepted the view of the summit. At this, our spirits, which had never fluctuated so long as we supposed that we had a view of the difficulties to be surmounted, sank not a little, and our strength, exhausted by the hard work of cutting the steps in the ice, seemed hardly adequate to the attainment of the now invisible goal. Yet, on calculating what was already done, and what remained to be done . . . casting a glance at my hearty followers, care fled, and 'boldly onwards' resounded in my bosom. We passed, without stopping, over a couple of hills ; there we felt the mountain wind ; I pressed forward round a projecting mound of snow, and behold ! before my eyes, now intoxicated with joy, lay the extreme cone, the highest pinnacle of Ararat. Still, a last effort was required of us to ascend a tract of ice by means of steps ; and that accomplished, about a quarter past three, on the 27th September, 1829, WE STOOD ON THE TOP OF ARARAT.

“What I first aimed at and enjoyed, was rest ; I spread out my cloak and sat down on it. Formed of eternal ice, without rock or stone to interrupt its continuity, (this) was the austere, silvery head of Old Ararat.

(There was a second, and somewhat lower summit, distant from that on which I stood less than a quarter of a mile.) The gentle depression between the two eminences presents a plain of snow, over which it would be easy to go from the one to the other ; and which may be supposed to be the very spot on which Noah's ark rested, if the summit itself be assumed as the scene of that event, for there is no want of the requisite space, inasmuch as the ark, according to Genesis vi. 15, three hundred ells long and fifty wide, would not have occupied a tenth part of the surface of this depression . . .

“Should any one now inquire respecting the possibility of remains of the ark still existing on Ararat, it may be replied that there is nothing in that possibility incompatible with the laws of nature, if it only be assumed that immediately after the flood, the summit of that mountain began to be covered with perpetual ice and snow, an assumption which cannot be reasonably objected to. And when it is considered, that on great mountains accumulated coverings of ice and snow, exceeding one hundred feet in thickness, are by no means unusual, it is obvious that on the top of Ararat there may be easily a sufficient depth of ice to cover the ark, which was only thirty ells high. From the summit I had a very extensive prospect, in which, however, owing to the great distances, only the chief masses, (chiefly consisting of mountains), could be plainly distinguished . . . After staying on the summit about three-quarters of an hour, we began to think of returning, and by way of preparation took each a morsel of bread, and some wine. We then went, one after the other, rapidly down the steep, by means of the deep steps cut in the ice during the ascent ; yet the descent was still extremely fatiguing, and to me in particular, caused much pain in the knees ; nevertheless we hastened on, as the sun was already low, and before we reached the snow-plain it had sunk below the horizon ; it was a magnificent spectacle to observe the dark shadow thrown on the plain, by the mountains

beneath us to the west ; then the deep darkness which encompassed all the valleys, and gradually rose higher and higher on Ararat, while now only its icy head was illumined by the rays of the sunken orb ; but they soon shot above that also, and our path downwards would have been involved in perilous darkness, had not the luminary of night arisen in the opposite quarter of the heavens, to throw a clear and lovely light on our footsteps. About half-past six in the evening, we reached our place of bivouac, where a cheerful fire was made with the wood that remained, a small supper cooked, and the night, as bright and warm as the preceding one, spent agreeably. There also we found our attendants whom we had left behind, together with our things. The next day, about six in the morning, we set off, and about half-past eight, reached the plain where the beasts of burden were waiting for us, and about noon on the 28th Sept., we joyfully entered St. James, as the patriarch Noah, ‘with his sons, and with his wives, and with his sons’ wives, had, 4000 years before, descended from Ararat. On the day after our return, in our Sabbath devotions, we bore to the Lord the offering of our thanks, perhaps not far from the very spot where Noah built an altar to the Lord, and offered thereon burnt offerings.’”—PARROT’S *Journey to Ararat*.

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#### PARTIAL FALL OF ARARAT.

“ IN the summer of 1840, Armenia was visited by a violent earthquake, which shook Ararat to its foundation. The immense quantities of loose stones, snow, ice, and mud then precipitated from the great chasm, immediately overwhelmed and destroyed the monastery of St. James, and the village of Arguri, and spread destruction far and wide in the plain of the Araxes. The earthquake was first felt in the vicinity of Ararat, about

half-past six in the evening, and continued with alternating shocks and undulatory motion of the earth for two minutes. The monastery of St. James, and the village of Arguri, were buried in the ruins from the mountain. The streams of mud and melted snow poured down from the great chasm, covered the fields and gardens to the distance of seven miles. About seven o'clock the same evening about three thousand houses were thrown down in the district of Sharu, on the Araxes, east of Ararat. The banks of the Araxes gaped in cracks ten or twelve feet wide; these fissures threw out water, with great quantities of sand, to the height, in some cases, of five feet. The bed of the Araxes was in some places left quite dry; in others, the collected waters were kept in continual agitation, as if they boiled. Of the people of Arguri, about a thousand souls, not one escaped. The number of habitations altogether laid in ruins amounted to between six and seven thousand. Had not the earthquake taken place at the hour when the Easterns generally quit the shelter of their roofs to enjoy the freshness of the open air, its effects would have been much more fatal.

“The result of the fall of rocks, ice, and mud from the mountain has been a vast increase in the size of the great chasm, from which the accumulations of ages have been swept away. The snowy summit of Ararat has sunk considerably, but has not fallen in, as was reported. The meadows around St. James, where thirty families of Kurds, encamped there at the time of the earthquake, perished, are now deeply covered with the deposit of mud.”—*Appendix to PARROT'S Journey to Ararat.*

## CHAPTER V.

### ASIA MINOR.

ICONIUM.

ANTIOCH IN PISIDIA.—Search for this City by Mr. Arundell — Ruins of the City—Ancient Church.

TARSUS.—The River Cydnus—Cotton.

PATARA.

### SEVEN CHURCHES OF ASIA.

EPHESUS.—Thoughts on visiting Ephesus—Village of Aiasalúck—Situation of Ephesus—Ruins—Mounts Prion and Corissus—Quarries—Ruined Church—Desolation of Ephesus—Storks—The Theatre—Reflections.

SMYRNA.—Modern City—Priests of Smyrna—Church—Martyrdom of a Greek Christian.

PERGAMOS.—Ancient Library—Citadel—Antiquities—Population—Greek Miller—Greek Church and School.

THYATIRA.—Approach to the City—Modern Thyatira—Few ancient Remains—Fine Water—Scarlet Dye.

SARDIS.—Temple of Cybele—Notices of Sardis, Ancient and Modern—Acropolis—River Hermus—Sad state of Religion among the Greek Christians.

PHILADELPHIA.—Numerous Population—Their Ignorance and Darkness—The Turtle-dove—Bishop of Philadelphia—"City of God"—Antiquities—Testimony of an Infidel.

LAODICEA.—Desolation of Laodicea—Circus—Natural Curiosities—Village of Eski-hissar—Painful Reflections—Thoughts in a Storm.

HIERAPOLIS.—Ruins—Hot Waters.

COLOSSE.—Fine Situation—Castle Rock—Extensive Ruins.

TROAS.—Night Scene—Visit to the ancient City—Hot Spring—Wild Beasts.



## ICONIUM. (KONIYEH.)

## SCRIPTURE NOTICES.

“(PAUL and Barnabas) came unto Iconium.”—*Acts* xiii. 51.

“And it came to pass in Iconium, that they went both together into the synagogue of the Jews and so spake, that a great multitude both of the Jews and also of the Greeks, believed . . . There came certain Jews from . . . Iconium, who persuaded the people, and having stoned Paul, drew him out of the city (Lystra) supposing he had been dead.”—*Acts* xiv. 1, 19 ; v. 21 ; xvi. 2.

“Persecutions, afflictions, which came unto me at . . . Iconium.”—2 *Tim.* iii. 11.



“After visiting many of the great towns of Asia Minor, Koniye certainly appears the most fallen and ruinous of all, and yet it stands among the first in its early renown for size, population, and riches.

“The remains of its Mohammedan buildings are very beautiful. There are upwards of twenty colleges within its precincts, many of them still held in high esteem by the Mohammedans, and which are now, as formerly, the apologies for indulgence and sloth.

“The city is situated on a wide and level plain, where we saw the beautiful bird called the Aleppo plover, with a spur to its wing. The soil of the plain is very saline, and favourable to the growth of saline plants, towards which the camels rushed eagerly, reminded by them of their own desert plains. We came to a marsh where the road was covered with (multitudes of) small frogs, on which various birds of prey were feeding.”—See AINSWORTH'S *Asia Minor*.



## ANTIOCH IN PISIDIA.

SEARCH FOR THIS CITY BY MR. ARUNDELL—RUINS OF THE CITY—  
ANCIENT CHURCH.

## SCRIPTURE NOTICES.

“WHEN they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath-day, and sat down.”—*Acts* xiii. 14. (Read the whole chapter.)

“Persecutions, afflictions, which came unto me at Antioch.”—*2 Tim.* iii. 11.

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Towards the close of the year 1832, Mr. Arundell planned a journey which he afterwards actually accomplished, through different parts of Asia Minor. His object was to search for ruins in several directions, of

which he had received information; and "first and chiefest, to determine the site of Antioch of Pisidia, that place so important to the Scripture geographer, as ennobled by the discourses and persecutions of St. Paul." From information repeatedly sought at Smyrna, and a careful research into all the ancient authorities, there was every reason to believe that Antioch would be found at or near a considerable Turkish town, called Gialobatsh, or Yalobatch. This town lay in an eastern direction from Deenare, the ancient Apamea, and the reputed distance was about twenty hours, thus agreeing very well with the tables, which placed Antioch at the distance of seventy miles from Apamea. The road passed through another city called Apollonia, which was twenty-five miles from Apamea, and forty-five from Antioch. "On inquiring the road from Deenare or Apamea to Gialobatsh, we were told there were two, but the usual one led through the town of Oloubourlou. We determined to take this route, encouraged by its agreeing in distance with Apollonia, which we had strong hopes of finding at or near Oloubourlou; and if so, we should be warranted in fixing Antioch at or near Gialobatsh."

For some little time after leaving Apamea, "we had seen nothing to assure us that we were in the great ancient road from Apamea to Antioch, but now we ascended the mountain steep by a winding, but so ingeniously constructed a road, that the evidence of many of the rocks cut was hardly necessary to prove that it was long anterior to Turkish dominion;" in reality, the old Roman road. "A heap of squared stones with a pedestal of great dimensions, . . . confirmed this opinion, and we had strong hopes that we were in the right road to Antioch." After some little time longer, "the road became stony, and led down to the bed of a river, in which, or by the side of it, we rode along in a horrible track, and though favoured with moonlight, not without much apprehension of having lost our road. At length the road, still lying along the river side, became wider and better at the

junction of another road, which descended the mountains on the left, and crossed the river by a bridge. We rode on in a fertile and well wooded country, and a house here and there, amidst gardens or vineyards, deceived us into the belief that we had arrived at Oloubourlou. Such was not our lot; road after road was tried in the hope of its leading to the town, but all abandoned. We were almost in despair, when the barking of a dog, under a high mountain, induced us to take that direction, for it was an evidence that some human habitation was not far distant. Shortly after, two Turks directed us to the town, where we arrived at seven o'clock, after another half hour of horrible stony road.

“ I had repeatedly endeavoured, at Smyrna, to get information from persons living in the neighbourhood of Isbarta,<sup>1</sup> as to the site of any place in that neighbourhood celebrated for a peculiar species of quince; for Apollonia was celebrated for quinces. Before entering the town (Oloubourlou) we fancied many of the trees, as well as the light would allow us to judge, resembled quinces, but we had not arrived ten minutes in the khan before one of our attendants entered our apartment with some of the most magnificent quinces I ever beheld, and which differed essentially from others, in being eatable without dressing. They were a little hard, but the flavour was that of the pine-apple.

“ We had no positive proof that we were at Apollonia till the next morning, when . . . the first object that met our view was a very lofty acropolis, covering the summit of the steep street just in front of it. We lost little time in going up to it, and found an ancient gateway nearly entire, with remains of massy and high walls on either side. Immediately above the gateway was an inscription—‘ *The council and people of Apollonia.*’<sup>2</sup>

“ Entering within the gate, we found an extensive

<sup>1</sup> This was when Mr. Arundell had imagined that Antioch of Pisidia would be found in the neighbourhood of Isbarta.

<sup>2</sup> This city is not the Apollonia mentioned in the Acts.

space enclosed by remains of similar massy walls, except when the nature of the ground made such a defence unnecessary. In fact, the acropolis on most sides was a naked perpendicular rock, of stupendous height, and the head grew dizzy on leaning over the precipices to look down into the yawning depth below . . .

“ We were much interested by a small Greek colony, of about three hundred persons, separated altogether from the rest of the Turkish inhabitants. According to their account of themselves, they have from the earliest time occupied their present position, within the walls of the ancient acropolis ; they intermarry only among themselves, and have no connexion with any other Christians from without, though of course included within the diocese, and under the jurisdiction of the Archbishop of Pisidia. There was something so primitive in their manners and appearance, that we could readily believe their story ; and I fancied I saw in them the representatives of the Antioch Christians, who had been driven away . . . from that city by the earlier persecutions. The church was an ancient structure, though on the foundation of a much earlier one. (There was) a large stone font, evidently long disused. Numerous fragments, and mutilated inscriptions, were fixed in the outer walls of the edifice. These Greek Christians knew nothing of their own language, and they were very thankful when I offered to send them a few Testaments in Turkish, and, if possible, some elementary books for the purpose of establishing a school. Our thoughts were so completely occupied with Antioch of Pisidia, which we were now certain must be now Gialobatsh, that we quitted Oloubourlou with much less regret than we should have otherwise done . . .

“ It was half-past two when we quitted Oloubourlou, (rather, restoring its proper name, Apollonia ;) the road passed under precipitous rocks of great height, with numerous tombs in the sides. Looking back, the enormous rock of the acropolis, with fine trees of every kind,



and every tint of autumnal colouring at the base, was a most striking picture . . .

“The road lay along the mountain side in the great plain of Kara Aslan . . . Next day the lake of Eyerdir was a conspicuous object . . . a high range of mountains rising immediately from the water’s edge, and a small, but long and flat island in it, on which appeared something like a building. We were subsequently told that Christians inhabit this island, having of course boats to communicate with the land ; and that on the high side of the rocky mountain there are several caves, most probably tombs, which this little Christian colony visit with their families in the summer months, for a period of fifteen days. As there are no houses, they probably ‘dwell in the tombs’—a residence not peculiar to the shores of the lake of Gennesareth, but of common occurrence in Asia Minor, and particularly in the island of Milo . . .

“The following day some tombs behind a fountain were hailed as auspicious tokens that we were on the road to Antioch, or at least on an ancient Roman road. From hence, leaving the plain beneath us, we ascended into an open country . . . We had from time to time observed distinct vestiges of an ancient road, parallel to our own, and now the plain of Gialobatsh opened beneath us, and on the mountain side, which bounded the plain opposite at the left, we saw considerable remains of an aqueduct. Descending into the plain, we crossed a river, and having traversed the plain, and met numerous well constructed carts, drawn by buffaloes, arrived at the town of Yalobatz. If we had not seen the aqueduct, the quantity of immense squared blocks of stone, and sculptured fragments, which we saw all the way to the khan, would have convinced us at once that we were on the site of a great city. We felt convinced that we had attained the great object of our journey, and were really on the spot consecrated by the labours and persecutions of the apostles Paul and Barnabas . . . Leaving the town, and going on the north

side of it, in the direction of the aqueduct, we were soon upon an elevated plateau ; the quantity of ancient pottery, independently of the ruins, told us at once that we were upon the emplacement of the city of Antioch. The superb members of a temple, which . . . evidently belonged to Bacchus, was the first thing we saw. Passing on, a long and immense building, constructed with prodigious stones, and standing east and west, made me entertain a hope that it might be a church—a church of Antioch ! It was so ; the ground plan, with the circular end for the bema, all remaining ! Willingly would I have remained hours in the midst of a temple—perhaps one of the very earliest consecrated to the Saviour ; but we were obliged to hasten on. The next thing that attracted our notice, were two large magnificent arches, (a subterranean passage,) running far beneath the hill, and supporting the platform of a superb temple. A high wall of immense stones, without cement, next occurred, part probably of the gate of the city, and near it the ground plan of another building. From hence ran a wall, at least its ruins, along towards the aqueduct, crowning the brow of the hill, and abruptly terminating where the hill became so precipitous as to require no defence. The remains of the aqueduct, of which twenty-one arches are perfect, are the most splendid I ever beheld ; the stones, without cement, of the same massy dimensions as in the wall.

“The view, when near the aqueduct, was enchanting, and well entitled Antioch to its rank of capital of the province of Pisidia. In the valley on the left, groves of poplars and weeping willows seemed to sing the song of the Psalmist, ‘We hanged our harps upon the willows,’ &c., mourning, as at Babylon, for the melancholy fate of this once great Christian city. Not a Christian now resides in it, except a single Greek in the khan. Not a church, nor any priest to officiate, where Paul and Barnabas, and their successors, converted thousands of idolaters to the true faith !

“ Behind the valley in the east, rises a rugged mountain . . . and in front of the place where I sat, is the emplacement of the city, where once stood the synagogue and the mansions that hospitably received the apostles, and those of their persecutors who drove them from the city—all now levelled to the ground. Behind the city, in the middle distance, is seen the modern city, or town of Yalobatz, the houses intermixed with poplars and other trees, in autumnal colouring, and so numerous as to resemble a grove rather than a city. Beyond was a plain, (and the river was bounded by mountains, of which the highest were the rugged peaks of Mount Taurus, covered with snow.) In the foreground was the aqueduct, with the plain and groves of Yalobatz appearing through its arches. Behind us rose an amphitheatre of round low hills, backed by mountains, naked and lofty.

“(Next morning we measured) the church at Antioch . . . Perhaps we were standing on the very spot where Paul had made his admirable sermon ; for it is very natural to suppose that the oldest church was built upon the site of the synagogue . . . To the north of the church . . . are . . . arches . . . and the platform of a very large temple above them . . . the remains of a theatre lie on the east of the church, (and beyond it) are vestiges of another church of small size. Above this are remains of walls on either side, as if the continuation of a street (and beyond these some very curious remains, perhaps another temple, or a portico) . . . Excavations were going on in every direction, and the workmen were every moment uncovering columns and foundations.

“ Antioch, though usually called Antioch of Pisidia, properly was situated in Phrygia.

“If the Syrian Antioch had the high privilege of being the spot where the disciples of Jesus were first denominated by the name of their Master, Antioch of Pisidia stands almost as prominently distinguished as the place where, the Jews having rejected the offer of

salvation, the glad tidings of the Gospel were offered to the Gentile world. It was at Antioch in Syria that the two apostles, Paul and Barnabas, were honoured with their appointment to their great mission ; it was at Antioch of Pisidia that they first fully entered upon that mission, for which they had been separated by the Holy Ghost.”—*See ARUNDELL'S Asia Minor.*

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TARSUS. (TERSOOS.)

THE RIVER CYDNUS—COTTON.

SCRIPTURE NOTICE.

“ I AM a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city.”—*Acts* xxi. 39.

[*Acts* ix. 30. xi. 25. xxii. 3.]

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“ We descended into the great plain of Tersoos at dusk. At eight we stopped for the night at a very small village. At five (next morning) we proceeded, and at seven reached the khan in Tersoos, having crossed the Cydnus over a considerable bridge.

“ Tersoos, the ancient Tarsus, lies about a mile to the south-west of the Cydnus ; it has no good buildings, and is but ill supplied with the necessaries of life. About a mile to the north of the town, the river, previously of a considerable depth and breadth, falls over a bed of rocks about fifteen feet in height, whence it separates into several small channels, turning mills and watering beautiful gardens. These streams afterwards unite in one, and so continue to the sea.

“ The antiquities of this place are but few ; fragments of columns, &c. are scattered about in various parts of the town. The governor lately made excavations for stones to build with, when many columns, &c. were found, showing the abundance of antique remains which must still exist under ground. There are two gates ;

they are simple arches, but were once decorated. To the north-west of the town, traces of the ancient wall are distinguishable, and a citadel, tolerably perfect, to the north.

“The commerce of Tersoos, at present, consists chiefly of cotton, of which the neighbouring plains afford an abundant supply. The khan was so full of merchandize and its proprietors, that we could not obtain a room in it. Strabo states that the Cydnus ran through the heart of the city. As the Cydnus is now a good half-hour’s walk from the modern town, some idea, from this circumstance, may be formed of its original dimensions. The Cydnus endangered the life of Alexander the Great, by his bathing in it; we bathed in it above the falls, and found the water unusually cold, but felt no ill effects from it. Though it was now the middle of October, the heat was so great, that the thermometer, on the day we arrived, stood at 92° in the shade. We left Tersoos, taking with us a good supply of hung beef, cured by the Turcomen, who bring it to Tersoos for sale.”—*Irby and Mangles.*

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PATARA.

SCRIPTURE NOTICE.

“(WE came from Rhodes) unto Patara.”—*Acts* xxi. 1.

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Patara was a seaport town of Lycia in Asia Minor. It was once a magnificent place, honoured by the emperors, and crowded with temples. It contained the oracle of Apollo, which gave responses during the six winter months, as did that of Delphi during the summer. The ruins of this city, among which is a theatre in good preservation, still bear the name of Patara. A colossal hand has been found among the remains of its ancient grandeur, in the act of grasping—a relic of Jupiter and his thunderbolt.





## SEVEN CHURCHES OF ASIA.

## EPHESUS.

THOUGHTS ON VISITING EPHESUS—VILLAGE OF AIASALUCK—SITUATION OF EPHESUS—RUINS—MOUNTS PRION AND CORISSUS—QUARRIES—RUINED CHURCH—DESOLATION OF EPHESUS—STORKS—THE THEATRE—REFLECTIONS.

## SCRIPTURE NOTICES.

“AND he (Paul) came to Ephesus . . . and reasoned with the Jews. When they desired him to tarry longer time with them, he consented not ; but bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem : but I will return again unto you, if God will. And he sailed from Ephesus.”—*Acts xviii.* 19—21.

“And it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts,

came to Ephesus ; and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed ?

“ And he went into the synagogue, and spake boldly for the space of three months . . . But when divers were hardened and believed not . . . he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. And this continued by the space of two years ; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks . . . (See further in the same chapter the account of the exorcists, and of the burning of the conjuring books) . . . So mightily grew the word of God, and prevailed . . .

“ And . . . there arose no small stir about that way. For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen ; whom he called together . . . and said, Sirs, ye know that by this craft we have our wealth. Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands : so that not only this our craft is in danger to be set at nought ; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth. And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians ! And the whole city was filled with confusion ; and having caught Gaius and Aristarchus, men of Macedonia, Paul’s companions in travel, they rushed with one accord into the theatre. And when Paul would have entered in unto the people, the disciples suffered him not . . . And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia.”—*Acts* xix. 1, 2, 8, 9, &c. (read whole chapter) ; xx. 1.

“ And from Miletus he sent to Ephesus, and called the

elders of the church, and . . . said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons . . . and have taught you publicly, and from house to house . . . And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more . . . Take heed therefore unto yourselves, and to all the flock . . . for I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember that by the space of three years I ceased not to warn every one night and day with tears . . . And when he had spoken these words, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship."—*Acts* xx. read from verse 17—38.

"If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not?"—1 *Cor.* xv. 32 ; xvi. 8.

"Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus."—*Ephes.* i. 1. (The Epistle to the Ephesians was written from Rome.)—See also 1 *Tim.* i. 3 ; 2 *Tim.* i. 18 ; iv. 12.

"Unto the angel of the church of Ephesus write ; These things saith He that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks ; I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil, and thou hast tried them which say they are apostles, and are not, and hast found them liars ; and hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. *Nevertheless, I have somewhat against thee, because thou hast left thy first love.*

*Remember, therefore, from whence thou art fallen ; and repent, and do the first works ; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.* But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate. He that hath an ear, let him hear what the Spirit saith unto the churches ; to him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God.”—*Rev. ii. 1—7.*

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#### THOUGHTS ON VISITING EPHESUS.

“ WHAT would have been the astonishment and grief of the beloved apostle and Timothy (observes Mr. Arundell) if they could have foreseen that a time would come when there would be in Ephesus neither angel, nor church, nor city ! When the great city would become ‘heaps, a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth any son of man pass thereby !’ Once it had an idolatrous temple celebrated for its magnificence as one of the wonders of the world, and the mountains of Corissus and Prion re-echoed the shouts of ten thousand tongues, ‘Great is Diana of the Ephesians !’ Once it had Christian temples almost ‘rivalling the Pagan in splendour, wherein the image that fell down from Jupiter lay prostrate before the cross, and as many tongues moved by the Holy Ghost made public avowal that ‘Great is the Lord Jesus !’ Once it had a bishop, the angel of the church, Timothy, the beloved disciple of St. John ; and tradition relates that it was honoured with the last days of both these great men, and of the mother of our Lord. Some centuries passed on, and the altars of Jesus were again thrown down to make way for the delusions of Mahomet ; the cross is removed from the dome of the church, and the crescent glitters in its stead. A few years more, and

all may be silence in the mosque and in the church ! A few unintelligible heaps of stones, with some mud cottages untenanted, are all the remains of the great city of the Ephesians ! The busy hum of a mighty population is silent in death ; ‘ Thy riches and thy fairs, thy merchandize, thy mariners and thy pilots, thy caulkers, and the occupiers of thy merchandize, and all thy men of war, are fallen.’ Even the sea has retired from the scene of desolation, and a pestilential morass, covered with mud and rushes, has succeeded to the waters which brought up the ships laden with merchandize from every country.”

“ Aiasalúck is a small village, inhabited by a few Turkish families, standing chiefly on the south side of the castle-hill, among bushes and ruins. It was dusk when we arrived, lamenting the silence and humiliation as we conceived, of Ephesus. While supper was preparing, we sat in the open air ; when suddenly, fires began to blaze up among the bushes, and we saw the villagers collected about them in savage groups, or passing to and fro with lighted brands for torches. The flames, with the stars and a pale moon, afforded us a dim prospect of ruin and desolation ; a shrill owl, called *Cucuvaia*, from its note, with a night hawk, flitted near us ; and a jackal cried mournfully, as if forsaken by his companions on the mountain. We retired early in the evening to our shed, not without some sensations of melancholy, which were renewed at the dawn of day. We had then a distinct view of a solemn and most forlorn spot : a neglected castle, a grand mosque, and a broken aqueduct, with mean cottages, and ruinous buildings interspersed among wild thickets, and spreading to a considerable extent ; many of the scattered structures are square, with domes, and have been baths. Some grave-stones occurred, finely painted and gilded . . . But the castle, the mosque, and the aqueduct, are alone sufficient evidences, as well of the former greatness of the place, as of its importance. The castle is a large



edifice, the wall built with square towers. You ascend to it over heaps of stones intermixed with scraps of marble. . . . Over (an) arch are four pieces of ancient sculpture, and exquisite workmanship. . . . The grand mosque is situated beneath the castle, westward. The side next the foot of the hill is of stone ; the remainder, of veined marble, polished. . . . The large granite columns which sustain the roof, and the marbles, are spoils from ancient Ephesus. . . . The whole of Aiasalúck is patchwork, composed of marbles and fragments removed from their original places, and put together without elegance or order. We were convinced that we had not arrived yet at Ephesus, before we discovered the ruins of that city, which are nearer the sea, and visible from the castle hill. Ephesus was situated by the mountains, which are the southern boundary of the plain, and comprehended within its wall a portion of Mount Prion and of Corissus. Mount Prion is a circular hill, resembling that of Aiasalúck, but much larger. Corissus is a single lofty ridge, extending northward from near Mount Pactyas, and approaching Prion, then making an elbow and running westwardly toward the sea. . . . We entered Ephesus from Aiasalúck, with Mount Prion and the exterior side wall of a stadium which fronted the sea on our left hand. Going on and turning, we passed that wing of the building, and the area opened to us. . . . The seats, which ranged in numerous rows one above another, have all been removed. . . . The vestiges of the theatre are farther on in the side of the same mountain. The seats, and the ruins of the front are removed. . . . Going on from the theatre. . . . you come to a narrow valley which divides Mount Prion from Corissus. . . . Near the entrance. . . . were ruins of a church. . . . Within the valley you find broken columns and pieces of marble, with vestiges of a music theatre in the slope of Prion. This, which was not a large structure, is stripped of the seats, and naked. Beyond (it) the valley opens gradually into the plain of Aiasalúck; and keeping round by Prion, you come to the

remains of a large edifice . . . Among the fragments lying in the front, are two trunks of statues, of great size, without heads, and almost buried. This huge building was the gymnasium, which is mentioned as behind the city. We pitched our tents among its ruins.

“In the entrance street of the city from Aiasalúck, were scattered pedestals and bases of columns. The



RUINS AT EPHESUS.

edifices in it had been equally ample and noble. This street was crossed by one leading from the plain toward the valley before mentioned, which had on the left the front of the stadium and the theatre . . . (and) on the right, (the ruins probably of the) market place . . . arsenals, and of the public treasury, the prison, and the like buildings . . . We were now at the end of the street, and near the entrance of the valley between Prion and Corissus. Here, turning toward the sea, you have the

market-place on the right hand ; on the left, the sloping side of Corissus, and presently the prostrate heap of a temple . . . perhaps (that) erected at Ephesus by permission of Augustus Cæsar to the god Julius, or that dedicated to Claudius Cæsar.

“ About a mile farther on, is a root of Corissus running out toward the plain, and ending in an abrupt precipice, which has a square tower, one of many belonging to the city wall, standing on it. We rode to it along the mountain side, but that way is steep and slippery. Near it are remnants of a sumptuous edifice, and among the bushes beneath, we found an altar of white marble. This eminence commands a lovely prospect of the river Cayster.

“ Mount Prion . . . has served as an inexhaustible magazine of marble, and contributed largely to the magnificence of the city. The Ephesians, it is related, when they first resolved to provide an edifice worthy of their Diana, were met to agree on importing materials. The quarries then in use were remote, and the expense, it was foreseen, would be prodigious. At this time, a shepherd happened to be feeding his flock on Mount Prion, and two rams fighting, one of them missed his antagonist, and striking the rock with his horn, broke off a crust of very white marble. He ran into the city with this specimen, which was received with excess of joy. He was highly honoured for his accidental discovery, and finally canonized ; the Ephesians changing his name to Evangelus, the good messenger, and enjoining their chief magistrate, under a penalty, to visit the spot, and to sacrifice to him monthly, which custom continued to the age of Augustus Cæsar . . . In the records of our religion, Prion is ennobled as the burying place of Timothy, the companion of St. Paul, and the first Bishop of Ephesus, whose body was afterwards translated to Constantinople by the founder of that city (Constantine), or his son, and placed with St. Luke, and St. Andrew, in the church of the Apostles. The story of St. John the Evangelist was deformed in

an early age with fiction ; but he also was interred at Ephesus, and, as appears from one narration, in this mountain. In the side of Prion . . . are cavities with mouths, like ovens, made to admit the bodies, which were thrust in, head or feet foremost . . . Then follows further on, a wide aperture or two, which are avenues to the quarries, with hanging precipices, and in one is the ruin of a church . . . perhaps that of St. John, rebuilt by the emperor Justinian. It is still frequented, and had a path leading to it through tall strong thistles . . . The quarries are in the bowels of the mountain, with numberless mazes, and vast silent dripping caverns. In many parts are chippings of marble, and marks of the tools . . . I saw huge pieces lying among the bushes at the bottom. The looking down the steep and solemn precipice was formidable. A flock of crows, disturbed at my approach, flew out with no small clamour.

“ ‘ But what, it will be asked, is become of the renowned Temple of Diana ? Can a wonder of the world be vanished like a phantom, without leaving a trace behind ? We would gladly give (says Chandler) a satisfactory answer to such queries ; but to our great regret, we searched for the site of this fabric to as little purpose as the travellers who have preceded us.

“(Perhaps) the entire remains of the temple are buried under the soil. . . .

“The address of the town clerk to the Ephesians, ‘ Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana ? ’ &c., is curiously illustrated by an inscription found by Chandler near the aqueduct, commencing as follows :—‘ Inasmuch as it is notorious, that not only among the Ephesians, but also everywhere among the Greek nations, temples are consecrated to her, and sacred portions,’ &c.

“ . . . In 1677, Ephesus was already ‘ reduced to an inconsiderable number of cottages, wholly inhabited by Turks.’ ‘ This place, where once Christianity so flou-



rished as to be a mother Church, and the see of a metropolitan bishop, cannot now show one family of Christians. So hath the secret providence of God disposed affairs, too deep and mysterious for us to search into' . . . In 1699, 'the miserable remains of the church of Ephesus resided not on the spot, but at a village called Kir Ringecui.'

"I was at Ephesus in January, 1824; the desolation was then complete: a Turk, whose shed we occupied, his Arab servant, and a single Greek, composed the entire population: some Turcomen excepted, whose black tents were pitched among the ruins. There is still, however, a village near, (probably the one alluded to above,) having 400 Greek houses."—See ARUNDELL'S *Visit to the Seven Churches of Asia*. CHANDLER'S *Asia Minor*, &c.

"We reached Aiasalúck about half-after one o'clock. It was with feelings of no common interest, that my eye caught, from a distance, the aqueduct and the castle; and, with still greater delight, that I afterwards proceeded to examine the ruins. Ephesus had at one period extended to Aiasalúck; but the principal ruins of that celebrated city are a mile distant. At this place we see chiefly the ruins of the Mahomedan town, which flourished for a time after the destruction of the other, and had been erected in a great measure by the spoils which it furnished. Innumerable are the inscriptions which are lying about in disorder or neglect: or which are built into the aqueduct and the Turkish structures.

"No ruin here struck me so much as the large mosque, which some travellers have ventured to suppose the church of St. John. The front of the building is reckoned one of the finest specimens of Saracenic architecture, and in the interior are some stupendous columns, which there is no reason to doubt once graced the celebrated temple of Diana.

"I cannot describe the feelings which came over my mind, on viewing the mosque, the castle, and the multitude of ruins which are strewed on every side. What a



scene of desolation ! With the utmost truth and feeling has it been observed, by a celebrated traveller : ‘ It is a solemn and most forlorn spot ! And, at night, when the mournful cry of the jackal is heard on the mountain, and the nighthawk, and the shrill owl, (named from its note, *Cucuvaia*) are flitting around the ruins, the scene awakens the deepest sensations of melancholy.’ I was also much struck to observe, how the stork appears, at present, to claim possession of these ancient edifices. You see this bird perching, in all directions, upon the summits of the buildings, or hovering round them in the air, or fixing its immense nest, like the capital of a column, on the large masses of ruins. *As for the stork, the ruins of Ephesus are her house.* There is a great peculiarity in the note of this bird ; it reminds the hearer of the sound of a watchman’s rattle. . . . We found only a single Greek inhabiting the village of Aiasalúck. In a missionary point of view, Ephesus offers no attractions : her ancient church has vanished ; the candlestick has been removed ; and even the Turks who dwell at hand are few in number. . . .

“ *March 31st, 1826.*—This morning we crossed the plain of the ruins of Ephesus. One of the first objects which attract notice, are the numerous places of burial which are observed on the declivity of Mount Prion. They consist of excavations in the side of the hill, arched with stone-work. It is here that, tradition informs us, Timothy was buried . . . Nothing at Ephesus was so interesting as the remains of the theatre. It was here, that the multitude collected by Demetrius and his craftsmen excited the uproar which threw the whole city into confusion ; and the situation of the building affords illustration of that remarkable occurrence. The theatre, like other ancient structures of the same name, is seated on a deep declivity ; the seats having been formed, in successive tiers, on the slope of a lofty hill, and the whole building being open to the sky. I have no doubt that upwards of thirty thousand persons could

have conveniently seated themselves in the theatre of Ephesus. Before them, they had a view of the most striking description. Across the market-place, and at no great distance, they beheld that splendid temple, which was one of the Seven Wonders of the World, and which was dedicated to the *great goddess Diana, whom*



*all Asia and the world worshipped.* There can be little doubt that Demetrius would avail himself of the sight of this splendid object, to inflame to the highest pitch the passions of the multitude.

“ We may imagine their eyes fixed on this famous temple, and their hands directed towards it, while they *all, with one voice, about the space of two hours, cried out, ‘ Great is Diana of the Ephesians !’* The very situation of the theatre would add to the tumult. On the left-hand, and at no great distance, are the steep and rocky sides of Mount Corissus; forming a natural and lofty rampart, which completely shuts out all pro-

spect in that quarter. The shouts of twenty thousand persons, striking against this mountain, would be echoed with reverberations, and not a little augment the uproar. The high situation of the theatre on Mount Prion, accounts also for the ease with which such an immense multitude was assembled. From every part of Ephesus, on that side, the inhabitants would have a view of the people rushing into the theatre, and taking their seats on that lofty elevation ; and would, of course, themselves run with impetuosity, to see and hear the cause of the assembly. Under these circumstances, it is by no means matter of wonder, that the attention of the town clerk was excited, and that he felt himself called on to interpose his authority.

“ Contrasting the state of Ephesus as we found it with the circumstances just alluded to, there was sufficient room for astonishment at the mighty change. The plough has passed over the site of the city ; and we saw the green corn growing, in all directions, amidst the forsaken ruins. While we were in the theatre, two large eagles perched at a small distance above us, and seemed to gaze on us with wonder, as if astonished at the face of man. The lines of Cowper seemed most appropriate :—

‘ They are so unacquainted with man,  
Their tameness is shocking to me.’

“ I shall not dwell on the buildings, which have been so often described by travellers . . . nor on the great beauty of the surrounding scenery. We may notice, however, the supposed ruins of a Christian church, which may have been either the church of St. John or that of the Virgin . . . ‘ Here was perhaps held,’ we said, ‘ the General Council, so well known in Ecclesiastical History.’

“ On leaving Ephesus, my mind was very naturally occupied with the important Epistle which was once addressed to the Angel of this Church. (It) teaches (us) that it is possible to exhibit some brilliant parts of the Christian character, and to be distinguished for labour, for patience, for perseverance, and for other very excellent

qualities, and yet to have a fatal malady commencing its attacks upon us, which threatens the very ruin of all our hopes.—*Nevertheless I have somewhat against thee, because thou hast left thy first love!* How few are there, who do not feel the charge too applicable to themselves! But unless we call to *remembrance* the station from whence we are fallen, and *repent, and do the first works*, that intimation of the Divine displeasure which is here given, will not fail to be accomplished—‘I will come unto thee quickly, and will remove thy candlestick out of his place, unless thou repent.’ The neglect of such an admonition, in the case of an individual, would involve consequences analogous to those which are more peculiarly threatened against a whole community: but, when an entire body of Christians, when a Christian Church, becomes guilty of this sin, the indignation of God is exhibited in the face of the world itself. At Ephesus we find, at present, only one individual who bears the name of Christ!—And where, in the whole region, do we discover any semblance of primitive Christianity? The country once favoured with the presence of St. Paul, of Timothy, and St. John, is now in the situation of those lands, of which it is said, *Darkness covers the earth, and gross darkness the people—he, then, that hath an ear, let him hear what the Spirit saith unto the Churches.*—HARTLEY’S *Researches*.



## SMYRNA.

MODERN CITY—PRIESTS OF SMYRNA—CHURCH—MARTYRDOM OF A GREEK CHRISTIAN.

## SCRIPTURE NOTICE.

“AND unto the angel of the Church in Smyrna write ; These things saith the first and the last, which was dead, and is alive ; I know thy works, and tribulation, and poverty (*but thou art rich*) and I know the blasphemy of them, which say they are Jews, and are not, but are the synagogue of Satan. *Fear none of those things which thou shalt suffer : behold, the devil shall cast some of you into prison, that ye may be tried ; and ye shall have tribulation ten days : be thou faithful unto death, and I will give thee a crown of life.* He that hath an ear, let him hear what the Spirit saith unto the Churches ; He that overcometh shall not be hurt of the second death.”—*Rev. ii. 8—11.*



“ The most ancient city bearing this name was built in Æolia, 1139 years before Christ. It was great and opulent, but was at length destroyed by its enemies, and its population scattered among the surrounding villages, where they dwelt 400 years, around the ruins of their city. Alexander the Great (or, as others affirm, his immediate successors) collected them again together, and assembled them in one city, the Smyrna of the present day, built partly on the slopes of Mount Pagus, and partly on the plain which lies below it towards the sea, and distant about two miles and a half, or, according to Turkish calculation, three quarters of an hour.

“ Ancient or Æolian Smyrna laid claim to the honour of being the birth-place of the great poet Homer, and with more reason than any other place which sought that distinction.

“ The accounts which follow, refer to the city of Alexander, in which a Christian Church was very early founded, as we learn from an epistle being addressed to it by the beloved disciple, whose peculiar care, amongst others, it seems to have been, and whose friend and disciple, Polycarp, was its first bishop.

“ Smyrna, a celebrated seaport of Ionia in Asia Minor, forty miles distant from Ephesus, ‘ is situated at the extremity of a bay of the Mediterranean, bearing the name of the city, which is capable of containing the largest navy in the world, and of becoming the finest seaport in all Asia.’

“ The present city lies at the foot of a lofty mountain, crowned with a castle, facing the bay, and commanding a prospect of no common beauty and grandeur. ‘ The inland country in its neighbourhood is described as extremely beautiful at different periods of the year ; the hyacinth, anemone, and ranunculus, bloom even on the road-sides, and colour the fields with their matchless tints, while the fruits of Asia are borne into its markets.’ Ancient Smyrna was a magnificent city, celebrated as

‘ the lovely,’ ‘ the ornament of Asia,’ ‘ the crown of Ionia,’ ‘ the most beautiful city in the world.’ (We read that it) rose to such a height, that none of the cities of present Europe are worthy to be compared with it. (Its mart, its buildings, its schools,) reached the highest step of mortal perfection.”—See *Scripture Gazetteer*. ARUNDELL’S *Researches in Asia Minor*.

“ The entrance into the Gulf of Smyrna is one of the finest things in the world. The harbour is bold and extensive ; it is guarded by a large fort, standing about two miles or so from the harbour. The town of Smyrna extends along the greater part of the bay, and has the appearance of great commercial activity. Most of the houses are built of wood, and, with their balconies and somewhat European roofs, give an appearance to the town very unlike that of the oriental towns and cities with which our eyes had been so long familiar . . . In various parts, even amidst the buildings, there are fine plantations of cypresses, with their feathery spires of dark green, surrounding the many places of sepulture, and throwing a solemn and sombre shade over the otherwise animated scene. The town is flanked by noble ridges of bold rock and mountain, whose sweeping forms are as graceful as can be imagined ; and the town itself slopes down from a considerable distance to the brink of the bay. On the summit of the nearest and boldest mountain, stands a castle of large dimensions—a noble object in the picture. The plains which surround the approaches to the harbour are profusely covered with vines, fig and olive trees, growing in full luxuriance. The season for preserving raisins and figs had commenced. Where we lay at anchor, the harbour presented an entire circle of rock, island, and city ; and the sunset was unspeakably superb. We had not been long at anchor ere numerous boats surrounded the vessel, laden with fruits of various kinds, the produce of this far-famed spot ; delicious grapes of extraordinary size and sweetness, melons, figs, pears, &c. Besides these refreshing

productions, we were served with various preparations of ice."—FISK'S *Pastor's Memorial*.

"The first sight of Smyrna, especially when approached by sea, must . . . produce a strong impression . . . It presents a picture of indescribable beauty . . . The heights of Mount Pagus and the plain beneath, covered with innumerable houses, the tiled roofs and painted balconies, the domes and minarets of mosques glowing and glittering with the setting sun; the dark walls of the old fortress crowning the top of the mountain, and the still darker cypress groves below; shipping of every form and country covering the bay beneath; flags of every nation waving on the ships of war and over the houses of the consuls; mountains on both sides of stupendous height and extraordinary outline . . . tinted with so strong a purple, that neither these nor the golden streaks on the water could safely be attempted to be represented by the artist. At the margin of the water on the right, meadows of the richest pasture, the velvet turf contrasted with the silvery olive, and covered with cattle and tents without number. All this will at once tell the traveller that he sees before him the city extolled by the ancients under the title of the *lovely*, the *crown of Ionia*, the *ornament of Asia*. It will remind the Christian that he is arrived at Smyrna, the Church favoured so much beyond all the other Churches of the Apocalypse; the only city retaining any comparison with its original magnificence. *Ephesus*, the mart of all nations, the boast of Ionia . . . has long dwelt in darkness, as though she had not been; the streams of her commerce, like her own numerous ports, are all dried up. Where once proconsuls sat at *Laodicea*, now sit the vulture and the jackal. At *Sardis*, where once a Solon reminded Croesus of his mortality, the solitary *Cucuvaia* awakens the same reflection; and if *Philadelphia*, *Thyatira*, and *Pergamos*, continue to exist, it is in a state of being infinitely degraded from that which they once enjoyed. *Smyrna* alone flourishes still; her

temples and public edifices are no more ; but her opulence, extent, and population are certainly increased.”—*See ARUNDELL'S Researches in Asia Minor.*

“ The immediate environs of Smyrna are interesting from the thick groves of cypress which adorn, with pensive beauty, the Turkish burial-grounds. I know of no church-yard in England which will bear a comparison with the cemeteries of Smyrna.”—*HARTLEY'S Researches.*

“ Few of the Ionian cities have furnished more relics of antiquity, or of greater merit, than Smyrna ; but the convenience of removing them, (and the many visits paid to them for this purpose, have caused even the very *ruins* to vanish) and it is now extremely difficult to determine the sites of any of the ancient buildings, with the exception of the stadium, theatre, and a temple within the Acropolis.

“ The castle encloses seven acres, but in its present state affords not many remnants of very ancient date ; the view from it is magnificent, and going down from its western gate towards the sea, at some distance, is the ground-plat of the stadium, stripped of its marble seats . . . Descending from the *northern* gateway, you come to the vestiges of a theatre in the side of the hill, said to be the largest in Asia—and most interesting to the Christian spectator as the scene of the martyrdom of the venerable Polycarp, supposed with reason to be the ‘ angel ’ of the Church of Smyrna, addressed by St. John. At a short distance only is the supposed site of his tomb, and it is not improbable that it is the true one, for there is no just reason for believing that in any period since that event Smyrna was for any long time without some Christians competent and disposed to perpetuate the tradition.

“ The city wall, which, descending from the castle, included the stadium on the one hand and the theatre on the other, has been long since demolished, and even its ruins removed . . . ”

Mr. Arundell mentions a spot on the road from

Smyrna to Bournabat, at no great distance from the former, called now the Baths of Diana, and plentifully supplied with warm water. He “indulges in the supposition, (not without reason) that in Christian times this beautiful crystal water may have been used as a baptistery for the catechumens of the Church of Smyrna; if not in the days of Polycarp, a century or two later.” He also mentions the site of (“according to his belief”) one of the earliest, if not first, Christian church; that is, the earliest which was permitted to be erected, either at the time the empire became Christian, or previously. “It was probably the church of the beloved disciple, for it is at a short distance from the present church of St. John. Numerous pillars are still erect, either entire or broken . . .

“The city of Smyrna had priests or pontiffs of a distinguished rank, called *Stephanephoroi*, because they wore a crown of laurel, and sometimes one of gold, in the public ceremonies . . . Perhaps it was with reference to this *high* dignity, that to the faithful member of the Church of Smyrna was promised ‘a crown of life.’”

Of modern Smyrna we may observe that its population is very great, and its ancient learning and buildings seem reviving. Even *Christian* knowledge is advancing, and Mr. Arundell mentions three ministers of the English Episcopal Church as labouring in the midst of her. It is said also that the condition of the Christians of Smyrna is better than any of the other of the seven Churches who may still retain some remnants of Christianity. And thus, though she has so often been destroyed, either partially or wholly,—by fire, earthquake, and plague,—yet has Smyrna survived all these visitations, and seems yet in a degree at least, to partake of the blessing which, when no fault was found in her, and no judgment denounced against her, was given—‘Fear none of those things which thou shalt suffer: be thou faithful unto death, and I will give thee a crown of life.’”—See ARUNDELL’S *Researches in Asia Minor*.



Mr. Wilson writes, in his account of Smyrna:—

“ There is . . . a most commodious church, with the British arms placed over the seat of the consul. Not having heard a sermon since I left Marseilles, I felt a delight which can be only appreciated by those who have been long removed from our land of Gospel light, and can truly say, in the words of the Royal writer, ‘ I was glad to go into the house of the Lord.’ ”

Mr. Wilson also narrates an interesting fact with which he became acquainted, viz.—the martyrdom of a Greek Christian, whose patient sufferings for the faith call to mind the brighter days of Smyrna, when her martyrs, with Polycarp at their head, endured with such constancy, and “ were tortured, not accepting deliverance.”

“ A Turk had prevailed by artifice upon a Greek Christian, twenty-four years of age, to enter his service, abandon his faith, and embrace the tenets of Mahomet, when he assumed the costume of a Mussulman. On the expiration of his engagement, the Greek departed for Mount Athos in Macedonia, and was absent about twelve months, when he returned to Smyrna; but his conscience having reproached him for the act of apostasy of which he had been guilty, he proceeded to the Turkish judge, threw down his turban, declared he had been deceived, and would still live and die a Christian. Every effort was made to prevail on him to continue in the principles of Mahomedanism, by offering him great rewards if he did, and threatening him with the severest penalties if he did not. The Greek, having rejected every bribe, was thrust into a dungeon and tortured, which he bore most heroically, and was then led forth in public, to be beheaded, with his hands tied behind his back. The place of execution was a platform opposite to one of the principal mosques, where a blacksmith, armed with a cimeter, stood ready to perform the dreadful operation. To the astonishment of the surrounding multitude, this did not shake his fortitude; and although

he was told that it would be quite sufficient if he merely declared he was not a Christian, rather than do so he chose to die. Still entertaining a hope that the young man might retract, especially when the instrument of death was exhibited, these offers were again and again pressed upon him, but without effect. The executioner was then ordered to peel off with his sword, part of the skin of his neck. The fortitude and strong faith of this Christian, who expressed the most perfect willingness to suffer, enabled him to reach that highest elevation of apostolic triumph, evinced by rejoicing in tribulation; when, looking up stedfastly to heaven, like the martyr Stephen, he loudly exclaimed, 'I was born with Jesus, and shall die with Jesus;' and bringing to recollection the exclamation of that illustrious martyr in the cause of his Divine Master, Polycarp, in this very place, he added, 'I have served Christ, and how can I revile my King who has kept me!' On pronouncing these words, his head was struck off at once. . . . The head was then placed under the *left* arm, (after a *Mahomedan* is beheaded, the head is placed under the *right* arm, and in this manner he is interred,) and, with the body, remained on the scaffold three days exposed to public view, after which the Greeks were permitted to bury it. This was the third instance of the kind which occurred within the last twenty years. . . . When we read this history of Christian faith and constancy, so closely resembling and coming up to the measure of primitive grace and patience, and then reflect that these things happened in Smyrna in our own day, nearly 1800 years after the Epistle to that Church was written; when again we remember the words of that Epistle—its commendation, (free from *all reproof*;) its encouragement to perseverance, and promise of reward, and then turn to the other Churches, and see *their* desolation, and the darkness which covers *them*,—we can hardly fail to be struck with the faithfulness of God's word, and to feel that *yet* the blessing lingers over Smyrna, 'Fear none

of those things which thou shalt suffer : be thou faithful unto death, and I will give thee a crown of life.' ”—See RAE WILSON'S *Travels*.



### PERGAMOS.

ANCIENT LIBRARY — CITADEL — ANTIQUITIES — POPULATION—GREEK MILLER—GREEK CHURCH AND SCHOOL.

#### SCRIPTURE NOTICE.

“AND to the angel of the Church in Pergamos write, These things saith He which hath the sharp sword with two edges ; I know thy works, and where thou dwellest, even where Satan’s seat is : and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling-

block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. Repent, or else I will come unto thee quickly, and will fight against thee with the sword of my mouth. He that hath an ear, let him hear what the Spirit saith unto the Churches; to him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it."—*Rev. ii. 12—17.*

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Pergamos, a celebrated city of Mysia, in Asia Minor, and for 150 years the capital of a powerful and independent kingdom of the same name, is situated about sixty-four miles north-west of Smyrna. It was the residence of the Attalian kings, and a famous seat of eastern learning, having a noble library containing 200,000 volumes. The advantages of its situation, near the sea, and commanding an extensive plain, rendered it a place of great importance.

The acropolis, or citadel (which was always the most ancient part, and the stronghold of Grecian and Roman cities), stands on a hill 200 feet above the plain, now crowned with its ruins, amongst which those of a castle or fortress resembling those at Smyrna and Ephesus, covering the whole summit, and including about eight acres, stand prominent. It was built in the more prosperous times of Pergamos, though much of its present form is of a later date. The town afterwards became more extended, and the modern one lies in part on the slope of the hill, but principally in the plain.

Among the antiquities of Pergamos may be mentioned the remains of a spacious area, upon which once rose a temple unrivalled in sublimity of situation, being visible from the vast plain and the Mediterranean sea. Its columns now lie in a lofty heap.

With a descent almost perpendicular on the north and west sides, is a very narrow valley, with a rivulet, over which, at one extremity, the great aqueduct of one row of lofty arches is constructed ; and, at the other, a pile of massive buildings, which filling the whole breadth of the valley, was the front and grand entrance into an extensive amphitheatre . . . the most complete edifice of the kind in Asia Minor. Here, at times, by retaining the waters of the rivulet, a Naumachia, or place for the exhibition of a mock sea-fight, was formed ; while at others, when the arena was dry, and the stream confined within its narrow bounds, it was used for chariot, gymnastic, and other exercises. Of the site of the royal palace of King Attalus, celebrated for its beautiful prospect (and therefore probably occupying an elevated and commanding position), nothing can be positively asserted.

Once there was at Pergamos the celebrated temple of Esculapius, which was also an asylum ; and the concourse of individuals to which was without number or cessation. They passed the night there to invoke the false deity, who communicated remedies either in dreams or by the mouth of his priests, who distributed drugs and performed surgical operations. The Roman emperor Caracalla repaired to Pergamos for the recovery of his health, but Esculapius was unmoved by his prayers. Pergamos is emphatically described in the Revelation as the place "where Satan's seat is ;" and it is singular that on the Pergamean coins a serpent is engraved as an emblem of their tutelary divinity ; thus affording an analogy to the *old Serpent, the dragon*, as Satan is termed in Scripture.

The subsequent history of the Church of Pergamos is little known. It shared the fate of its sister Churches, and had its own share of persecution, until the time of Constantine. For several centuries its bishop continued to attend the Councils of the Church . . . at length all traces of it disappeared.



The threat against it has been almost literally fulfilled, but still its candlestick has not been removed out of its place, like that of Ephesus. Pergamos has, in a measure at least, been saved from destruction ; and though in the midst of a blindness and poverty sadly contrasted with her former privileged condition under the first rays of Gospel light, and amid the treasures of unperverted truth, a portion of her inhabitants still preserve the Christian name and worship.

Mr. Arundell thinks the *Christian* population of this city has much increased of late,—that of the whole city he considers underrated at fifteen thousand ; of which fifteen hundred are Greeks, two hundred are Armenians—who have a church—and about a hundred Jews, with a synagogue : all the rest are Mahomedans.—See *Scripture Gazetteer*, and ARUNDELL'S *Visit to the Seven Churches*.

“The grand plain of Pergamos,” writes Mr. Arundell, “was in full view before us . . . In the front distance rose the majestic acropolis of Pergamos. We arrived at a mill soon after, and remained there a short time. The miller, a Greek, came up to me, as, seated under a tree, with Pergamos before me, I was reading the message to the angel of that Church, in the Greek Testament. The poor man earnestly begged me to give him some medical assistance : he looked wretchedly ill, and was evidently in a deep decline. I gave him what advice I could, accompanied by a medicine of great efficacy—the book which I was reading. The poor fellow received it most gratefully, lamenting that he could not read himself, but he had children, he said, who should read it to him . . . Towards evening a busy scene presented itself in the plain on both sides of the road : numerous ploughs worked by buffaloes ; maize and dari collecting in heaps ; and in other places men, women, and children, employed among green crops . . . At a quarter past six we arrived at Pergamos : the setting sun threw its strong shadows on the stupendous rock of the acropolis and the mountain behind it. The country, immediately

before entering the town, was of an unpromising aspect, rocky and bare of trees ; and in the winter must be very desolate, from the greater part of the low ground being covered with water. As we passed, however, under the arches of a bridge, and thence through a burial ground, the view improved much, from the abundance of cypresses, poplars, and other trees. On entering the town, now nearly dark, I was struck by some enormously high masses of walls on the left, strongly contrasting with the diminutive houses beneath and around them. I heard, subsequently, that they are the remains of the Church of the *Agios Theologos*, or St. John.

“*Thursday, Sept. 21st.*—I accompanied a Greek priest to his church, the only church at present in Pergamos ; it lies on the ascent of the castle hill, and is a poor shed, covered with earth. Though the sun was blazing in full splendour on all the scene without, this poor church was so dark within, that, even with the aid of a glimmering lamp, I could not distinctly see the figures on the screen. On one side of it another priest kept a little school of thirty scholars. I gave him a Testament. The contrast between the magnificent remains of the church of St. John, which lay beneath, and this its poor representative, is as striking as between the poverty of the present state of religion among the modern Greeks, and the rich abundance of Gospel light which once shone within the walls of the *Agios Theologos*.”—*ARUNDELL'S Visit, &c.*



## THYATIRA.

APPROACH TO THE CITY—MODERN THYATIRA—FEW ANCIENT REMAINS—  
FINE WATER—SCARLET DYE.

## SCRIPTURE NOTICE.

“AND unto the angel of the Church in Thyatira write ; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass ; I know thy works, and charity, and service, and faith, and thy patience, and thy works ; and the last to be more than the first. Notwithstanding, I have a few things against thee, because thou sufferest that woman, Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication, and she repented not. Behold, I will cast her into a bed, and them that commit adultery

with her into great tribulation, except they repent of their deeds. And I will kill her children with death, and all the Churches shall know that I am He which searcheth the reins and hearts; and I will give unto every one of you according to your works. But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; *I will put upon you none other burden.* But that which ye have already hold fast till I come. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers, even as I received of my Father. And I will give him the morning-star. He that hath an ear, let him hear what the Spirit saith unto the Churches.”—*Rev. ii. 18—end.*

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“We entered the magnificent plain of Thyatira. In about an hour and a half afterwards we reached Ak-hissar, the ancient Thyatira, and alighted at a khan, magnificent for its extent, called the ‘Cotton Khân.’

“The appearance of Thyatira, as we approached it, was that of a very long line of cypresses, poplars, and other trees, amidst which appeared the minarets of several mosques, and the roofs of a few houses at the right. On the left, a view of distant hills, the line of which continued over the town; and at the right, adjoining the town, was a low hill, with two ruined windmills.

“Thyatira is a large place, and abounds with shops of every description. The population is estimated at three hundred Greek houses . . . thirty Armenian, and one thousand Turkish; nine mosques, one Armenian, and one Greek church. We visited the latter; it was a wretchedly poor place, and so much under the level of the churchyard as to require five steps to descend into it . . . We intended to give the priest a Testament, but he seemed so insensible of its worth that we reserved it,

as it was our only remaining copy, and bestowed it, afterwards, much better. . .

Very few of the ancient buildings remain here ; one we saw, which seems to have been a market-place, having six pillars sunk very low in the ground. . . . We could not find any ruins of churches ; and, inquiring of the Greeks about it, they told us there were several great buildings of stone under ground, (which we were very apt to believe, from what we had observed in other places,) where, digging somewhat deep, they met with strong foundations, that without all question have formerly supported great buildings. I find, by several inscriptions, that the inhabitants of this city, as well as those of Ephesus, were, in the times of heathenism, great votaries and worshippers of the goddess Diana. The city has a very great convenience of water, which streams in every street, flowing from a neighbouring hill . . . it is populous, inhabited mostly by Turks, . . . few Christians residing among them ; those Armenians we found here being strangers who came hither to sell sashes, handkerchiefs, &c. which they bring out of Persia. They are maintained chiefly by the trade of cotton wool, which they send to Smyrna, for which commodity Thyatira is very considerable." "It is this trade," says Rycant, "the crystalline waters, cool and sweet to the taste and light on the stomach, the wholesome air, the rich and delightful country, which cause this city so to flourish in our days, and to be more happy than her other desolate and comfortless sisters."—See ARUNDELL'S *Visit*, &c.

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"*Thyatira*, April 27, 1826.—I have now the favour to write in the sixth of the Seven Churches. On the way, we observed many columns and antiquities, notifying an ancient town. Mr. Arundell discovered an inscription, containing the words, '*Trom Thyatira.*' Akhissar, the modern Thyatira, is situated on a plain, and is embosomed in cypresses and poplars. The buildings



are in general mean ; but the khan in which we are at present residing is, by far, the best which I have yet seen . . . The language addressed to Thyatira is rather different from that of the other epistles. The commendations are scarcely surpassed even in the epistle to Philadelphia, while the conduct of some was impious and profligate. The Church thus exhibited a contrast of the most exalted piety with the very depths of Satan. In too many parts of Christendom we observe a similar state of things, even at this day ; how important, then, the admonition, 'That which ye have already, hold fast till I come!'

“And this language is not only designed for those who have recently been brought to the knowledge of Christianity ; it is a caution very needful for those who have long been acquainted with its infinite value. The great danger to Christians is rather after a perseverance of some years, than in the commencement of their Christian career. When religion appears to have become habitual, we are in more danger of being thrown off our guard, than when we have just been awakened to observe its great importance and our own weakness. Let the follower of Christ be therefore especially careful, lest he lose his crown after he has won many victories. Let the joy which he feels under the conviction that he is approaching nearer to the end of all his wishes, be ever tempered with the recollection that he is still possessed of a heart which is 'deceitful above all things and desperately wicked,' and that he is still encompassed by 'a world which lieth in wickedness.' When the disposition of fearing always is united to the character of watchfulness, courage, and simple dependence on the Divine aid, then will be realized obedience to the caution, 'Hold fast that which ye have.'

“The address to the unfaithful part of the Church at Thyatira is at once alarming and inviting. It contains one of those many denunciations of Divine anger, which place it beyond all doubt that God will by no means clear the guilty. Nothing will save them from the in-

dignation of Him, who has revealed himself as a consuming fire to the wicked.

“The sacred writer of the Acts of the Apostles informs us, that Lydia was a seller of purple in the city of Thyatira ; and the discovery of an inscription here, which makes mention of ‘ the dyers,’ has been considered important in connexion with this passage. I know not if other travellers have remarked, that, even at the present time, Thyatira is famous for dyeing. In answer to inquiries on this subject, I was informed that the cloths which are dyed scarlet here, are considered superior to any others furnished by Asia Minor ; and that large quantities are sent weekly to Smyrna, for the purposes of commerce . . . Near Thyatira we still find very beautiful vegetation ; the neighbourhood has a most fertile appearance. A white species of rose is extremely abundant, and scents the air with a most delightful odour.”  
—See HARTLEY’S *Researches*.





## SARDIS.

TEMPLE OF CYBELE—NOTICES OF SARDIS, ANCIENT AND MODERN—ACROPOLIS—RIVER HERMUS—SAD STATE OF RELIGION AMONG THE GREEK CHRISTIANS.

## SCRIPTURE NOTICE.

“AND unto the angel of the Church in Sardis write : These things saith He that hath the seven Spirits of God, and the seven stars ; I know thy works, *that thou hast a name that thou livest and art dead.* Be watchful, and strengthen the things which remain, that are ready to die ; for I have not found thy works perfect before God. Remember, therefore, how thou hast received and heard ; and hold fast, and repent. If, therefore, thou shalt not watch, *I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.* 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. He that overcometh, the same

shall be clothed in white raiment ; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the Churches.”—*Rev.* iii. 1—6.

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Sardis is about eight hours' distance from Philadelphia. Mr. Hartley writes in his Journal :—“ This morning I have visited Sardis, once the splendid capital of Lydia, the famous residence of Cræsus, the resort of Persian monarchs, and one of the most ancient and magnificent cities of the world. Now, how fallen ! The ruins are, with one exception, more entirely gone to decay than those of most of the ancient cities which we have visited. No Christians reside on the spot ; two Greeks only work in a mill here, and a few wretched Turkish huts are scattered among the ruins. We saw the churches of St. John and the Virgin, the theatre, and the building styled the palace of Cræsus ; but the most striking object at Sardis is the temple of Cybele. I was filled with wonder and awe at beholding the two stupendous columns of this edifice, which are still remaining ; they are silent but impressive witnesses of the power and splendour of antiquity. I read, amidst the ruins, the epistle addressed to the Church once fixed here. What an impressive warning to Christian churches ! A name to live while dead ! Is not the state of religion in Britain precisely such as to threaten punishment like that which has befallen Sardis ? A certain portion of religion is at present popular ; the world approximates a certain distance towards religion ; and many persons who would pass for religious seem disposed to advance at least half way towards the world. Does not this neglect of watchfulness end in many defiling their garments ? And if this negligence does not give place to remembrance, and repentance, and to a strengthening of the things which remain and are ready to die, the consequences will be

equally fatal. May God preserve us from the fate of Sardis!"—HARTLEY'S *Researches*.

"The appearance of the hill of the acropolis, from the opposite bank of the Hermus, is that of a triangular insulated hill; close at the back of which rise ridge after ridge of mountains, the most elevated covered with snow. On approaching close to it, the hill, as well as most of the mountains at the back, are perceived to be of a reddish sandstone, and those at the west especially, as well as the acropolis itself, of the most extraordinary and fantastic outline: the crumbling nature of the sandstone will in part account for this; but a more satisfactory solution will be found in the terrible earthquakes which have so often changed the face of Asia Minor, raising . . . valleys into mountains, and depressing mountains into valleys. Certainly no inferior agency can account for the jagged and distorted forms of the peaks of Mount Tmolus, for a considerable distance from Sardis towards Smyrna.

"Sardis, the capital of Lydia, identified with the names of Cræsus, and Cyrus, and Alexander, and covering the plain with her thousands of inhabitants and tens of thousands of men of war—great even in the days of Augustus;—ruined by earthquakes, and restored to its importance by the munificence of Tiberius;—Christian Sardis, offering her hymns of thanksgiving for deliverance from Pagan persecution, in the magnificent temples of the Virgin and Apostle;—Sardis, again fallen under the yoke of a false religion, but still retaining her numerous population and powerful defence only five hundred years ago;—what is Sardis now? 'Her foundations are fallen; her walls are thrown down.' 'She sits silent in darkness, and is no longer called the Lady of Kingdoms.' 'How doth the city sit solitary, that was full of people!' A few mud huts, inhabited by Turkish herdsmen, and a mill or two, contain all the present population of Sardis. The only members of the Church of Sardis are two Greek servants to the Turkish miller;



and how little operative the spirit of primitive Christianity is, on one at least of these men, will be subsequently shown.

“ The acropolis is of extremely difficult and dangerous ascent, and the few walls at its summit, on which are an inscription or two, and some ancient fragments . . . would not compensate for the risk and fatigue; the view, is, however, magnificent . . .

“ In my first visit to Sardis, last December, I was accompanied by some naval friends; one of whom, with the fearlessness so characteristic of a British sailor, mounted to the top of a high but narrow fragment, considerably out of perpendicular, and inclining over that tremendous precipice which Cræsus neglected to guard, as believing it to be wholly inaccessible; the fragment was undermined by many a perforation beneath, and at the top the whole crumbled under the touch like dust . . .

“ Of the temple of Cybele, only two pillars remain at present; the Turks have recently destroyed the rest, for the sake of the lead connecting the blocks. It is impossible to behold these magnificent columns . . . without being inexpressibly affected. Colonel Leake believes these to be antecedent to the capture of Sardis by Cyrus, and yet the columns are as perfect as if erected yesterday! The objects of greatest interest to the Christian traveller are the ruins of two churches; one at the back of the mill, said to be the church of the Virgin, and another in front of it, called the church of St. John. Of the former there are considerable remains, and it is almost wholly constructed with magnificent fragments of earlier edifices . . . of the other, there are several stone piers having fragments of brick arches above them, and standing east and west. When Smith wrote, a Christian church . . . was appropriated to the service of the mosque.

“ A theatre, and stadium connected with it, are distinguishable under the northern brow of the acropolis, but the remains are few . . .

“ Of the supposed Gerusia, called also the House of Cræsus, which lies in the plain . . . I measured the first room . . . it was a hundred and fifty-six feet long, by forty-two and a half wide ; and the walls, celebrated for the durability of the bricks, were ten feet and a half thick. Might not this have been the Gymnasium ?

“ There are some other remains, built of very massy stones, now much corroded by age . . . near a small stream, one of the branches of the (river) Pactolus which runs down into the Hermus. These remains appear to have been oblong apartments . . . the bed of the adjoining stream and the stones are not golden at present, but of a dark . . . colour, as if containing iron. Mineralogists are, I believe, agreed that most of the auriferous<sup>1</sup> sands in all parts of the world are of a black or reddish colour, and are consequently ferruginous.<sup>2</sup> It was observed by Reaumur that the sand which accompanies the gold of most rivers is composed of particles of iron, and small grains of rubies and hyacinth.

“ Previous to quitting Sardis, I was deeply affected by an instance of bad principle in one of the two Christians at Sardis. I was anxious to send a letter to Smyrna, and requested this man simply to forward it by one of the numerous caravans, which are almost hourly passing before the mill door, and, as an inducement, offered to give him a Greek Testament. I had made the same man a present last December. He flatly and surlily refused to do it ; while a Turk, who accidentally came in at the moment, voluntarily offered to convey it, and he was as good as his word.

“ We left Sardis, and crossed the plain in an oblique direction, north-west, towards the Hermus, to ford the ferry. We arrived at the river, having crossed an extensive burial ground on our way, full of fragments . . . The ferry boat was destroyed ; no alternative remained but to ford the river, or return to Smyrna without

<sup>1</sup> Producing gold.

<sup>2</sup> Partaking of particles and qualities of iron.

seeing Thyatira. It was very broad, and looked very formidable. While we were hesitating, a fine Turkish lad of eighteen came up to us, and, unsolicited, offered to be our guide. He accompanied us to the brink of the river a short way below, and pointed out the fording-place. The surigee plunged in, but before he had reached a quarter of the way across, he became terrified, and returned. The young Turk instantly mounted one of the horses, and rode in before us. It was providentially not so deep or rapid as to throw the horses off their legs, though very broad, and we reached the opposite bank in safety, though sufficiently wet. We offered some money to our guide, who had earned it so well, but, with a generosity which formed a most striking contrast to the conduct of the Christian at Sardis, he positively refused to take a para! After crossing the Hermus, our course was due north, by a very gradual ascent to a village, close to which our further advance in that direction was arrested by a narrow but deep morass, and we were compelled to return some way to find a sort of bridge on the right. Crossing it . . . we had on our right a large oblong elevation, squared like an entrenchment, behind which rose the top of the enormous tumulus of Halyattes, the Gygeean lake lying beyond it, though not just then in view. Our road was now through an extensive and open, though not level country, covered with innumerable tumuli; the larger number of stupendous size. It gave a powerful but affecting impression of the once mighty metropolis of the empire of Lydia; but even the population of that great city, and the countless hosts of Lydians and Persians, and Greeks and Romans, which fought and fell in the plains before it, were scarcely sufficient to account for the multitude of these astonishing monuments. Perhaps, like the mummy plains in Egypt, this might be a place of interment of peculiar sanctity, not for the metropolis only, but the whole province. That a temple of Diana . . . once existed near the spot, reputed of great sanctity, gives

plausibility to the conjecture. The remains of the temple no longer exist, and the 'princes' of Lydia, her wise men, her captains, and 'her rulers and her mighty men,' sleep a perpetual sleep."—ARUNDELL'S *Visit, &c.*

Mr. Arundell subsequently mentions, that whilst at a place called Adala, near Sardis, he found in a small church, resorted to by the neighbouring Greeks, on Sundays, a single Greek at his devotions. "I invited him to my room, and offered him a Testament; but he was quite indifferent to the offer, and in effect actually refused it, though he knew it to be the Gospel, and understood me when I read to him the fourth chapter of St. John. I then requested him to give it to the priest for the use of the church. He declined to do so, and I was obliged to leave it myself in the church. So near Sardis, only five hours distant, and little more from Philadelphia, in so little estimation is the word of God held!"—ARUNDELL'S *Visit, &c.*

Visiting Sardis at a subsequent period, Mr. Arundell writes: "We . . . were dismounted at the door of the Café of Vourkanlè . . . Every Turkish name has its signification; and Vourkanlè . . . means *much bloodshedding*; a very likely and appropriate name for a place in the plains of Sardis, where so much blood has been shed in every period of history . . . Three large tumuli,<sup>1</sup> which lay on the right of the road (soon after) were incontestable evidences that much blood had been shed, and the thousands that fell now mingle their dust in peace . . .

"The acropolis of Sardis (was now) rising before us . . . and the soft sandstone rock distorted and rent . . . perhaps by . . . earthquakes.

"With our eyes fixed on this crumbling monument of the grandeur and nothingness of man, and looking in vain for the city, whose multitudes lie under the countless sepulchral hillocks on the other side of the Hermus, we arrived at what was once the metropolis of Lydia.

<sup>1</sup> Sepulchral monuments.

“ If I should be asked what impresses the mind most strongly on beholding Sardis, I should say, its indescribable *solitude*, like the darkness in Egypt, darkness that could be *felt*. So the deep solitude of the spot, once the ‘ lady of kingdoms,’ produces a corresponding feeling of *desolate abandonment* in the mind, which can never be forgotten.

“ Connect this feeling with the message of the Apocalypse to the Church of Sardis, ‘ Thou hast a name that thou livest, and art *dead* ; I will come on thee as a thief ; and thou shalt not know which hour I will come upon thee ;’—and then look round and ask, Where are the churches, where are the Christians of Sardis ? The tumuli beyond the Hermus reply, ‘ *All dead !* ’ suffering the infliction of the threatened judgment of God, for the abuse of their privileges. Let the unbeliever then be asked, Is there no truth in prophecy ? no reality in religion ?

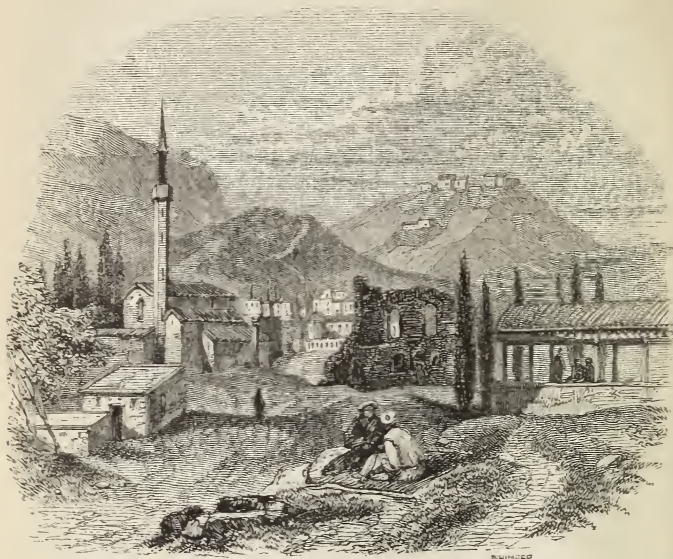
“ We walked along the banks of the famed (river) Pactolus, and thence to the two remaining pillars of the temple of Cybele, one of the oldest monuments at present existing in the world, and erected only three hundred years after the temple of Solomon . . . It is remarkable, that the Turks call (a) branch of the Pactolus by a name signifying the ‘ river of riches,’ preserving the tradition of the *golden-streamed Pactolus*.”—ARUNDELL’S *Researches in Asia Minor*.

“ On reaching Sardis, we found,” writes Mr. Fisk, “ some difficulty in procuring a lodging ; at length we put up in a hut occupied by a Turk. It was about ten feet square ; the walls of earth, the roof of bushes and poles covered with soil, and grass growing on it. There was neither chair, table, bed, nor floor in the habitation. The Turk seemed to live principally by his pipe and his coffee. The next morning (Sunday) we took some tracts and a Testament, and went to a mill near us, where three or four Greeks live. Found one of them grinding grain. Another soon came in. Both were



able to read. We read to them the address to the Church in Sardis, and then the account of the day of judgment, (Matt. xxv.) Conversed with them about what we read, and then spoke of the Lord's-day, and endeavoured to explain its design, and gave them some tracts. We had our usual forenoon service in the upper part of the mill; and could not refrain from weeping, while we sung the seventy-fourth Psalm, and prayed among the ruins of Sardis. Here were once a few names which had not defiled their garments; and they are now walking with their Redeemer in white. But alas! the Church, as a body, had only a name to live, while they were in reality dead; and they did not hear the voice of merciful admonition, and did not 'strengthen the things which were ready to die.' Wherefore the candlestick has been removed out of its place . . . Our eye has affected our hearts, while we beheld around us the ruins of this once splendid city, with nothing now to be seen but a few mud huts, inhabited by ignorant, stupid, filthy Turks; and the only men who bear the Christian name, at work all day in their mill. Everything seems as if God had cursed the place, and left it to the dominion of Satan."—*Memoir of* REV. PLINY FISK.





## PHILADELPHIA.

NUMEROUS POPULATION — THEIR IGNORANCE AND DARKNESS — THE  
TURTLE DOVE — BISHOP OF PHILADELPHIA — “CITY OF GOD” — ANTI-  
QUITIES — TESTIMONY OF AN INFIDEL.

## SCRIPTURE NOTICE.

“AND to the angel of the Church in Philadelphia write ; These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth ; and shutteth, and no man openeth ; I know thy works : behold, I have set before thee an open door, and no man can shut it : for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are

not, but do lie ; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly ; hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make *a pillar* in the temple of my God, and he shall go no more out : and I will write upon him the name of my God, and the name of *the city of my God*, which is New Jerusalem, which cometh down out of Heaven from my God, and I will write upon him my new name. He that hath an ear, let him hear what the Spirit saith unto the Churches.”—*Rev.* iii. 7—13.

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“ As we drew near Philadelphia, I read with much interest the epistle to that Church. The town is situated on a rising ground, beneath the snowy Mount Tmolus. The houses are embosomed in trees, which have just assumed their fresh green foliage, and give a beautiful effect to the scene. I counted six minarets. We entered through a ruined wall ; massy, but by no means of great antiquity. The streets are excessively ill paved and dirty. The tear of Christian pity must fall over modern Philadelphia. Were Christ himself to visit it, would he not weep over it, as once over Jerusalem ? Alas ! the generation of those who kept the word of our Lord’s patience is gone by ; and here, as in too many other parts of the Christian vineyard, it is difficult to discover better fruits than those which are afforded by briars and brambles ! It is indeed an interesting circumstance to find Christianity more flourishing here than in many other parts of the Turkish empire. There is still a numerous Christian population, occupying eight hundred houses. Divine Service is performed every Sunday in five churches ; and there are twenty of a smaller

description, in which, once a year, the Liturgy is read. But though the candlestick remains, its light is obscured: the lamp still exists, but where is its oil? Where is now the word of our Lord's patience?—it is conveyed in sounds unintelligible to those who hear. When the very epistle to their own Church is read, they understand it not! The word of legendary superstition and of multifarious will-worship is now more familiar to their ears. And where is the bright exhibition of Christian virtues? Unhappily the character of Christians in these countries will scarcely bear comparison with that of Mahomedans themselves! In a word, Philadelphia has had her share in that utter apostasy from true and practical Christianity which has been the bane of the East. Grievous wolves have entered in, not sparing the flock. There have been false teachers among them, who privily have brought in damnable heresies, even denying the Lord that bought them: and many have followed their pernicious ways, by reason of whom the way of truth is evil spoken of . . .

“We have just ascended the ancient acropolis, a hill above the city, which commands a most extensive prospect. Below is the town, surrounded by its wall and embosomed in trees.

“We see this interesting place to peculiar advantage. For several days, we have been contending with rain, cold, and adverse weather: but to-day, on arriving at Philadelphia, lo! ‘the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in the land.’ The voice of the turtle charmed me greatly, during our stay here. This favourite bird is so tame, that it flies about the streets, and comes up close to our door in the khan. The remains of antiquity at Philadelphia are not numerous. I have noticed a few beautiful sarcophagi, now devoted to the purpose of troughs . . .

“Our visit to Philadelphia was rendered the more

interesting, by the circumstance of our being the bishop's visitors. He pressed us so strongly to make his house our home, that we thought it right to comply with his wishes. Many of his remarks afforded us satisfaction. The Bible he declared to be the only foundation of all religious belief. . . . and that 'abuses have entered into the Church, which former ages might endure, but the present must put them down' . . . The Christian population he considered to be on the increase at Philadelphia. . . . In the evening, we attended the metropolitan church ; but to give a true account of the sad degradation of Christian worship exhibited on this occasion, would be equally difficult and painful. We were highly pleased with the engaging manner of Panaretos. His house, also, which is termed, as usual by the Greeks, the Metropolis, exhibited a decorum suited to a Christian bishop. . . . From the verandah, we had a view over the whole town by day ; and at night we observed the illuminated minarets spreading their light over the city, as is customary during the (Mahomedan) fast of Ramazan . . . The circumstance that Philadelphia is now called Allah-Shehr,<sup>1</sup> 'the City of God,' when viewed in connexion with the promises made to that church, and especially with that of writing *the name of the city of God* upon its faithful members, is, to say the least, a singular coincidence."—HARTLEY'S *Researches*.

"We arrived at Allah-Shehr, the ancient Philadelphia, . . . entering the town through chasms in the old wall, but which, being built of small stones, did not appear to be (particularly ancient ;) the passage through the streets was filthy in the extreme, though the view of the place as we approached it was extremely beautiful, and well entitled to the appellation of the 'fair city' . . . We walked through the town, and up to the hill on which formerly stood the acropolis : the houses were mean in the extreme, and we saw nothing on the hill but some walls (of comparatively modern date.) On

<sup>1</sup> Others call it Ellah-Shehr, "Beautiful City."



an adjoining hill, separated from the first by a deep fosse or a narrow ravine, were similar fragments of walls, but we observed a few rows of large square stones just appearing above the surface of the ground. The view from these elevated situations was magnificent in the extreme; highly cultivated gardens and vineyards lay at the back and sides of the town, and before it one of the most extensive and richest plains in Asia. The Turkish name, 'Allah-Shehr,' 'the city of God,' reminded me of the psalmist, 'Beautiful for situation is mount Zion,' &c. There is an affecting resemblance in the present condition of both these once highly favoured 'cities of God:' the glory of the temple is departed from both; and though the candlestick has never been removed from Philadelphia, yet it emits but a glimmering light, for it has long ceased to be trimmed with the pure oil of the sanctuary. We returned through a different part of the town, and, though objects of much curiosity, were treated with civility; confirming Chandler's observation, that the Philadelphians are a 'civil people.' It was extremely pleasing to see a number of turtle-doves on the roofs of the houses; they were well associated with the name of Philadelphia. The storks retain possession still of the walls of the city, as well as of the roofs of many of the houses. We called upon the bishop at three o'clock, who received us with much kind attention. . . . At five o'clock, we accompanied him to his church; it was Palm Sunday, and the service extremely long. I could not help shedding tears, at contrasting this unmeaning mummerly with the pure worship of primitive times, which probably had been offered on the very site of the present church. A single pillar, evidently belonging to a much earlier structure, reminded me of the reward of victory promised to the faithful member of the Church of Philadelphia. 'Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God.'

“The bishop insisted on our remaining in his house for the night . . . . We learned from him that there were in Philadelphia about three hundred Greek houses, and nearly three thousand Turkish; that there were twenty-five churches, but that Divine service was chiefly confined to five only, in which it was regularly performed every week, but in the larger number only once a year. He pointed out to me . . . a part of a high stone wall, having the remains of a brick arch on the top, which he said was part of the church of the Apocalypse, and dedicated to St. John. It would have been useless to have attempted to convince him that such a structure would only have been erected after the empire became Christian, and that the early followers of a crucified Master had not where to lay their head, much less magnificent temples to worship in. At the same time, it is more than probable that the remains of the church of St. John are really those of the first Christian church in Philadelphia. We saw at Ephesus, and subsequently at Sardis, precisely the same kind of building; stone walls with brick arches, and which tradition said positively were remains of churches. This solitary fragment, in deepest shadow, was strongly contrasted with the light and lofty minarets of three adjoining mosques, blazing with innumerable lamps, as usual after sunset during the Ramazan . . .

“The following testimony (of an infidel)<sup>1</sup> to the truth of the prophecy, ‘I will keep thee in the hour of temptation,’ is as valuable as remarkable. At a distance from the sea, forgotten by the emperor, encompassed on all sides by the Turks, her valiant citizens defended their religion and freedom above fourscore years, and at length capitulated with the proudest of the Ottomans, in 1390. Among the Greek colonies and Churches of Asia, Philadelphia is still erect—a *column in a scene of ruins.*”—ARUNDELL’S *Visit, &c.*

<sup>1</sup> Gibbon.



## LAODICEA.

DESOLATION OF LAODICEA—CIRCUS—NATURAL CURIOSITIES—VILLAGE OF ESKI-HISSAR—PAINFUL REFLECTIONS—THOUGHTS IN A STORM.

## SCRIPTURE NOTICE.

“AND unto the angel of the Church of the Laodiceans write ; These things saith the Amen, the faithful and true Witness, the beginning of the creation of God ; I know thy works, *that thou art neither cold nor hot ; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.* Because thou sayest, I am rich, and increased with goods, and have need of nothing ; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked : I counsel thee to buy of me gold tried in the fire, that thou mayest be rich ; and white raiment,

that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the Churches."—*Rev. iii. 14—22.* (See also *Coloss. iv. 13, 16.*)

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“Laodicea,” says Dr. Smith, “(called by the Turks Eski-hissar, or the old castle), a city of Lydia, according to the geography of the ancients, is situated upon six or seven hills, taking up a vast compass of ground... It is now utterly desolated, and without any inhabitant except wolves, and jackals, and foxes; but the ruins show sufficiently what it has been formerly, the three theatres and the circus adding much to the stateliness of it, and arguing its greatness. That whose entrance is to the north-east is very large, and might contain between twenty and thirty thousand men, having about fifty steps, which are about a yard broad, and a foot and a quarter in height one from another, the plain at the bottom being about thirty yards over. The circus has about two-and-twenty steps, which remain firm and entire, and is above three hundred and forty paces in length from one end to the other; the entrance to the east. At the opposite extremity is a cave that has a very handsome arch, upon which we found an inscription, purporting that the building occupied twelve years in the construction, was dedicated to Vespasian, and was completed during the consulate of Trajan, in the eighty-second year of the Christian era.”

“What painful recollections are connected with this

period! Twelve years were employed in building this place of savage exhibition, and in the first of these years the temple of Jerusalem, which had been forty-eight years in building, was razed to its foundations, and of the Holy City, not one stone was left upon another, which was not thrown down! This abomination of desolation was accomplished by him to whom this amphitheatre was dedicated, and may have been in honour of his triumph over the once favoured people of God. Perhaps in this very amphitheatre the followers of a crucified Redeemer were a few years afterwards exposed to the fury of wild beasts, by the order of the same Trajan, of whose character the predominant lines were clemency and benevolence."

"'The city Laodicea,' says Chandler, 'was named from Laodice, the wife of its founder Antiochus. It was long an inconsiderable place, but increased towards the age of Augustus Cæsar. . . . The fertility of the soil, and the good fortune of some of its citizens, raised it to greatness. . . . Laodicea was often damaged by earthquakes, and restored by its own opulence, or by the munificence of the Roman emperors. These resources failed, and the city, it is probable, became early a scene of ruin' . . .

"The hill of Laodicea, it is probable, was originally an eruption. . . . It is an old observation, that the country about the Mæander, the soil being light and friable, and full of salts generating inflammable matter, was undermined by fire and water. Hence it abounded in hot springs, which, after passing under ground from the reservoirs, appeared on the mountain, or were found bubbling up in the plain, or in the mud of the river; and hence it was subject to frequent earthquakes; the nitrous vapour compressed in the cavities. . . . bursting its prison with loud explosions, agitating the atmosphere, and shaking the earth and waters with a violence as extensive as destructive; and hence, moreover, the pestilential grottoes, which had subterraneous communication with each other, derived their noisome effluvia; and



serving as smaller vents to these furnaces or hollows, were regarded by the heathen as apertures of hell, and passages for deadly fumes. One or more of these mountains perhaps has burned; and it may be suspected that the surface of the country, Laodicea in particular, has in some places been formed from its own bowels. To a country such as this, how awfully appropriate is the message of the Apocalypse: 'I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot: so then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.'

"On leaving the ruins and arriving at the village of Eski-hissar, we found our party had prevailed with difficulty on the inhabitants to lodge us, and our apartment was a stable. The entire male population of the village, all Turks, came to visit us, full of curiosity, but not uncivil; though exorbitant in their prices for everything...

"In the morning, while the horses were preparing, I walked up the side of a hill, which commands an extensive view. The village and its flat-roofed houses, and trees, lay on the right; behind them a ridge of hills, over which rose mountains capped with snow. In front, separated only by a narrow vale, in which is the amphitheatre, on a long ridge lay the ruins of Laodicea; directly behind them is seen the city of Hierapolis, appearing like a large semicircular excavation of white marble, on the side of Mount Messogis; between which and the ruins of Laodicea is seen part of the plain of the Lycus. At the left, higher up the hill, is a long line of arches, in large masses much decayed, once an aqueduct; before which were Turcoman black tents and thousands of goats and sheep of the same colour."

ARUNDELL'S *Visit to the Seven Churches*.

"... From Hierapolis we directed our course toward another ancient city, which suggests to the serious mind topics of painful but of useful interest. I know of no part of the Sacred Scriptures which is more

calculated to alarm the careless, than the epistle to the Laodiceans. It is not merely the infidel, the profane, or the licentious, who find cause to tremble on reading these verses. Many, who have much that is amiable and moral in their deportment, are here brought under condemnation. Our Lord does not charge the Laodiceans with heinous crimes: He does not say, 'Because thou dost not worship the Lord thy God—because thou dost not keep holy the Sabbath day—because thou killest, committest adultery, or art living in open violation of every one of the Divine commands: no! awful as are the guilt and danger of such a condition, there is another state, most odious in the eye of the Almighty.—' Because thou art neither cold nor hot—because thou art lukewarm—because thou sayest, I am rich, and increased with goods, and have need of nothing.' Let us carefully attend to the condition of the Laodiceans. They were Christians: they were Christians who had a creed uncorrupted by human additions, and according to the very model of apostolic preaching: nor, as just noticed, were they chargeable with any open deviation from the path of God's commandments. But they were not zealous for Christ . . . Their conduct showed no signs of striving to enter in at the strait gate—of fighting the good fight of faith—of counting all things but loss for the excellency of the knowledge of Christ Jesus our Lord—of praying without ceasing. They did not love that Saviour whose religion they professed to adopt, more than their father, their mother, and their life itself: nor could they comply with his strict language, 'Whosoever he be of you, that forsaketh not all that he hath, he cannot be my disciple.' Our Lord declares therefore his indignation, in language the most expressive and alarming—'I will spue thee out of my mouth.' Happy for those who feel the force of these admonitions and warnings! To such, promises are annexed, no less encouraging than the rebuke is alarming—'Behold! I stand at the door and knock. If any man hear my voice, and

open the door, I will come in to him, and will sup with him, and he with me.'—'To him that overcometh, will I grant to sit with me in my throne ; even as I also overcame, and am set down with my Father in his throne.' The first object which attracts attention at Laodicea, is the great number of sarcophagi. In these, I reflected, the material part of many Laodicean Christians has returned, 'earth to earth, ashes to ashes, dust to dust:' and their spirits have long since given account of the manner in which they availed themselves of the faithful admonitions of the Apocalypse.

"The city of Laodicea was seated on a hill of moderate height, but of considerable extent. Its ruins attest that it was large, populous, and splendid. There are still to be seen an amphitheatre, a theatre, an aqueduct, and many other buildings. But its present condition is in striking conformity with the rebuke and threatening of God. Not a single Christian resides at Laodicea ! No Turk even has a fixed residence on this forsaken spot ; infidelity itself must confess, that the menace of the Scriptures has been executed. It was a subject of interest to me to find that the amphitheatre, which still remains, was built not much later than the time when St. John wrote the Apocalypse ; nor could I help inquiring whether theatrical amusements might not have been one of the principal causes which induced the decay of spirituality at Laodicea.

"We know, from the passionate fondness of the ancients for these sports, and also from the powerful condemnation of them by the primitive fathers, that they must have been a source of serious temptation to the early Christians. Unhappy was the hour when the youth of either sex were prevailed on to take their seat in these splendid structures ! That solid and serious felicity which the Gospel imparts would soon be expelled, amidst such tumultuous assemblies ; and with so many objects to inflame the passions and to corrupt the heart, there was little prospect that a single visit

would leave the individual without being infected with a dangerous contagion. Though circumstances may be somewhat different in modern theatres, it is greatly to be apprehended that the results are not dissimilar. How many a youth who encouraged the best hopes has been utterly ruined by these entertainments!"—*HARTLEY'S Researches.*

Mr. Arundell relates, that shortly after leaving Denizli, (a large town south of Laodicea) he was "overtaken by a heavy shower, or rather a torrent, which lasted a full half-hour. Nothing could exceed the grandeur of the scene just before the rain began to fall, and at the moment when it ceased. On the left were the lofty peaks of Mount Cadmus, of the darkest hue, with a few streaks of snow along their sides; clouds of a whitish colour rolling beneath those peaks, while the atmosphere above them was one mass of condensed clouds, black as night. On the right hand was the ridge of Mount Messogis, partly in dark shadow, and partly bright with patches of sunshine; while the terrace, on which were the ruins of Hierapolis, glittered with the reflection of the white masses of incrustation, resembling sheets of water or of ice falling over the edge. A rainbow of the most vivid colours I ever beheld, with an outer one, as vivid as rainbows commonly are, extended over the whole of the sites of Hierapolis and Laodicea; this said, or seemed to say, 'Dark and gloomy as the prospect now is, and has long been, in these once highly favoured regions, the bow of mercy is again shining, and soon shall the rays of the Gospel sun dispel all recollection of the days of Pagan darkness.'"—*ARUNDELL'S Visit to the Seven Churches.*

## HIERAPOLIS.

RUINS—HOT WATERS.

## SCRIPTURE NOTICE.

“FOR I bear him (Epaphras) record, that he hath a great zeal for you, and them that are in Laodicea, and them in *Hierapolis*.”—*Col.* iv. 13.

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“The ruins of Hierapolis, called now Pambouk Kalesi, lie on a wide terrace elevated considerably above the plain, and forming a kind of semicircular recess in the side of Messogis, which at some little distance resembles an extended crescent, behind which the mountain rises steeply. At various distances down the precipitous brow of this crescent are masses of incrustation formed by a mineral water resembling a frozen cascade; the intermediate masses are of a dark grey, but evidently only changed by age. Beneath the brow of the hill are two or more level spaces, and under these, at a considerable depth, lies the plain, approachable by an easy descent. The horizon in front is terminated by immense mountains covered with snow, and lower ranges enclose the plain, to appearance, on all sides. We arrived at the ruins at the western end; and having passed a deep but dry bed of a torrent, we crossed a flat area, and then ascended to the terrace on which the principal ruins lie. On the way to this, and on entering it, innumerable sarcophagi are seen in every direction, with and without their covers; some with sculpture; others with inscriptions: sepulchres of other forms also occur, some in the form of a small building with pillars. These sepulchral buildings and stone coffins extend for half a mile.

Amongst the ruins, Mr. Arundell noticed “the remains of a very magnificent church, said to be 300 feet long.” Other buildings, more to the east, are supposed to be the remains of two other churches. The principal



ruins are the theatre and gymnasium ; the former, on the side of the hill at the eastern extremity, is in the most perfect state of preservation, and the seats, the vaulted entrances, said to be thirteen in number, and great part of the front, perfect . . .

“ The ‘ spacious chambers and massy walls of the gymnasium show the importance attached to these buildings by the ancients’ . . .

“ ‘ The huge vaults of the roof strike the visitor with horror,’ ‘ being stones of an incredible magnitude and weight, which by force of engines being carried aloft, are there closely cemented, without the help of timber, and what is more, of arched work, and are joined so artificially, that unto this day they remain immovable either by time or earthquakes.’ But the wonder which surpasses all this, and spreads a sort of magical illusion over the whole scene, will always be the extraordinary phenomena produced by the hot waters. They were anciently renowned for this species of transformation. It is related, that they changed so easily, that, being conducted about the vineyards and gardens, the channels became long fences, each a single stone. The road up to the ruins, at the eastern end, which appeared as a high and wide causeway, is a petrification, and overlooks many green spots, once vineyards and gardens, separated by partitions of the same material . . .

“ We sat a short time on the brow of the hill in front of the gymnasium, to enjoy a nearer view of the ‘ marvellous slope, a description of which,’ says Dr. Chandler, ‘ to bear a faint resemblance, ought to appear romantic. It resembled the wavy surface of immense masses of the purest snow, over which a wide stream of the hot water rushed down with a loud noise ; other masses were, to all appearance, large flat tables of transparent ice !’ The intolerable heat of the sun, and the plunging the hand into the tepid stream, were really necessary to destroy the illusion. These waters still retain, no doubt, the medicinal virtues for which they were once so cele-

brated ; but they flow disregarded, if not despised, by the Turcoman, as unfit for the more common uses of life. Once there existed on the self-same spot a life-giving stream ; but Epaphras and his successors, who said to the then countless multitudes of Hierapolis, 'Whosoever will, may come and take of the water of life freely,' have, ages ago, been silent in the grave ; the spring is become dry, and the fountains dried ; and the poor man who should seek for water in the doctrines of the Mahomedan impostor, would experience the same disappointment as the weary and thirsty traveller, who, desecrating afar off the supposed streams of Hierapolis, and hastening his speed to enjoy the refreshing draught, finds at length his expectations mocked with stone instead of water."—ARUNDELL'S *Visit to the Seven Churches*.

" . . . I cannot describe how much I was struck with Hierapolis : there are three objects, all of which cannot fail to arrest attention. One is, the superb situation of the city. It is placed on the slope of Mount Messogis, which rises behind to a considerable elevation. In front, is the vast plain of the Mæander : beyond are stupendous mountains, covered half down their sides with brilliant snow. The second object which excites amazement is the frozen cascades ; by this name I denote the four or five cataracts which have been petrified in their course, and which display the whiteness of the purest snow. I question if the world elsewhere exhibits so surprising an instance of this phenomenon. The appearance is precisely that of roaring cascades having been metamorphosed in an instant into Parian marble ; the size too of these snow-white waterfalls is such, that they are visible at an immense distance. The third subject of surprise is, the ruins of the city ; we see the most magnificent remains of antiquity covering an extent of three or four miles in circumference,—we wander among massy walls,—we are surrounded by inscriptions, statuary, and columns,—we pass under stupendous arches,—we repose on marble

seats of the theatre. The theatre is certainly the most striking relic of the ancient Hierapolis.

Such a spectacle speaks in powerful language the transient nature of earthly grandeur. 'See what manner of stones, and what buildings are these!' and yet a ruin little less than that of Jerusalem has befallen them; neither the beauty of its situation, nor the salubrity of its waters, nor the strength of its buildings, has preserved Hierapolis from utter destruction. May we, then, ever set our affections on that heavenly residence which is the only true Hierapolis! May we be denizens of that 'city which hath foundations, whose builder and maker is God!'

"The works of God remain, though the labours of man have gone to decay. The waters, for which Hierapolis was famous, still retain their quality; we found them hot, even at some distance from their fountain, and, having had our faces inflamed by the burning rays of the sun, it was refreshing and beneficial to bathe them in the tepid stream. To a Christian, Hierapolis is interesting, from the mention which is made of it in the sacred writings. In the Epistle to the Colossians, St. Paul bears record to Epaphras, that he had great zeal for them in Hierapolis. Its vicinity to Laodicea and Colosse would naturally lead to the conclusion that it enjoyed the privilege of the labours of Epaphras, at the same time with those two cities. It deserves also to be noticed, that the remains of two churches are still visible. It is delightful then to reflect, that amidst these ruins of idolatry and pleasure, is reposing the earthly part of many faithful Christians; and that the last trumpet will call forth, from beneath the incrustations of Pambouk-Kalesi, many a glorified body to heavenly mansions. At present no Christian resides in the vicinity: there is only a miserable Turkish village, situated beneath the most eastern of the cascades."—HARTLEY'S *Researches*.



COLOSSE. (KHONAS.)

 FINE SITUATION—CASTLE ROCK—EXTENSIVE RUINS.

## SCRIPTURE NOTICE.

“PAUL, an apostle of Jesus Christ, by the will of God, and Timotheus our brother, to the saints and faithful brethren in Christ which are at Colosse : grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.”—*Col. i. 1, 2.*

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“Khonas is situated most picturesquely under the immense range of Mount Cadmus, which rises to a very lofty and perpendicular height behind the village ; in some parts clothed with pines, in others bare of soil, with immense chasms and caverns. Immediately at the back of Khonas, there is a very narrow and almost perpendicular chasm in the mountain, affording an outlet for



a wide mountain torrent, the bed of which was now nearly dry ; and on the summit of the rock, forming the left side of this chasm or ravine, stand the ruins of an old castle. The approach to Khonas, as well as the village itself, is beautiful, abounding with tall trees, from which are suspended vines of the most luxuriant growth. On entering the village, and afterwards passing through it . . . we passed several dry but wide and deep water-courses, worn by the torrents from Mount Cadmus, which in a rainy season must be terrific . . .

“ We first ascended the rock on which the castle stands, an almost inaccessible steep of enormous height ; on the summit are several fragments of old walls, but none of very ancient date. Descending, we passed through the village on the eastern side, and found it to be of considerable extent ; the multitude of fragments of marble pillars upon almost every terraced roof, used there as rollers, proved the existence of some considerable ancient town in the neighbourhood . . . We now turned to the west under the village . . . After walking a considerable time, our guide brought us to a place where a number of large squared stones lay about, and there showed us what seemed to have been a small church, which had been lately excavated, having been completely under the surface of the soil. It was long and narrow, and semicircular at the east end. Passing through several fields, in which were many more stones, I remarked one which had an imperfect inscription. Not far from hence we saw a few vaults, and were told by a Greek that some walls not far off were the remains of two churches. Beyond this we came to a level space, elevated by a perpendicular brow, of considerable height, above the fields below. Here were several vestiges of an ancient city—arches, vaults, &c.; and the whole of this and the adjoining grounds strewed with broken pottery. From thence we went much farther . . . and coming to a green ridge, full of rocks, which seemed to have been cut either as a quarry or for other purposes, we observed under



them several vaults with small square entrances . . . Thunder, and a sky as black as night, threatening instant torrents, we retraced our course, and when the rain began took shelter in a natural cave, formed of beautiful stalactites, immediately in the side of the perpendicular rock upon which the remains which we had seen were placed. In many of the grounds adjoining were vaults and ancient vestiges, but we could find no inscriptions. We returned to the village, heartily tired, and sufficiently wet.”—ARUNDELL'S *Visit to the Seven Churches*.

“. . . On the way to Khonas, we traversed a beautiful wood, in which the vines were climbing to the summits of the trees, and suspending themselves in a very elegant manner from the branches. On the right, we had romantic mountain scenery. Mount Cadmus was close at hand, crowned with forests; and the snow was glittering amidst the trees. Europeans, we find, are an object of terror in this country. A boy, who was driving an ass on the road before us, as soon as he perceived our approach, forsook his ass, fled with the utmost precipitation, and hid himself among the brushwood.

“We approached Khonas with feelings of no small excitement. Where is the ancient Colossæ? What remains of the church of Epaphras? Are any individuals still to be found, who have been ‘*made meet to be partakers of the inheritance of the saints in light, having been delivered from the power of darkness, and translated into the kingdom of God’s dear Son?*’ (Col. i. 12, 13.) The answer is a melancholy one. The very spot on which Colossæ stood is still uncertain:<sup>1</sup> but, what is most afflicting, the condition of Christianity in this region has undergone a change, as total as the overthrow of the city. Earthquakes have often destroyed the works of art; and, alas! the world and sin appear to have usurped the place where once the work of grace

<sup>1</sup> In a subsequent visit to Colosse, Mr. Arundell ascertained beyond a doubt that the ruins here mentioned were those of the ancient city. Mr. Hartley was his companion on the present occasion.

flourished. In fact, we find that the Christians of these countries have fallen into those very errors against which St. Paul warned them, (Col. ii.) They have been beguiled of their 'reward, in a voluntary humility and worshipping of angels:' and, instead of considering themselves complete in Christ, and dead with him 'from the rudiments of the world, they are subject to ordinances, (touch not, taste not, handle not, which all are to perish with the using,) after the commandments and doctrines of men.' Perhaps, a principal source of all these evils has been their neglect of St. Paul's advice: 'Let the word of Christ dwell in you richly in all wisdom' . . .

"Khonas . . . has long been considered to occupy the site of Colossæ. The Christians of this place inhabit thirty houses; the Turks, 500. There is one church, and there are three mosques . . .

"*April 7, 1826.*—We were eager this morning to visit the neighbourhood, and to ascertain, if possible, the identity of the situation with Colossæ.

"We first ascended the wide bed of a torrent, which descends from Mount Cadmus, and passes through the town; and then mounted part of an almost impregnable rock, on which are the ruins of Turkish fortifications. The view from this elevation is imposing: close beneath is Khonas, presenting to the eye a considerable extent of flat roofs, and trees, and gardens. That we were near some ancient city appeared evident, from the rollers which we observed on almost every roof. These are parts of ancient columns, which have been removed from their places to perform this service. From hence we visited the eastern extremity of the town, and afterward passed along on the south side. We found nothing to reward our inquiries, till, on proceeding to the distance of perhaps a mile to the south-west, we met with the remains, which we were disposed to consider as those of the ancient Colossæ . . . The remarks which follow were written on the supposition of our treading on the exact

site of this ancient city. It is certain that we were at no great distance.

“Here, then, reposes whatever was mortal of the Church of Colossæ. With the exception of Epaphras, Archippus, Philemon, and Onesimus, the very names of the inhabitants are forgotten. But, in truth, very different has been their end from the death of those who are unconnected with their religion: ‘When Christ, who is our life, shall appear, then’ will they ‘also appear with Him in glory.’ The place on which I tread is a sacred spot of earth. Here have been deposited the seeds of immortality. Here is concealed a treasure, which, ere long, will adorn the very courts of Heaven. The place where the remains of a believer rest is precious. With the eye of sense, I view nothing here but scattered stones, adorned by violets, anemones, and hyacinths; but, by faith, I foresee the exertion of Divine power amidst these ruins:—those who sleep in the dust shall awake;—such as rejected the message of mercy declared to them by Epaphras—to shame and everlasting contempt;—the happy number who gave it a welcome reception—to everlasting life. That the actual situation of Colossæ should still be a subject admitting of further investigation, is a melancholy evidence of the utter ruin which has befallen that ancient city. Long since have disappeared, not only all the pious labours of Epaphras and his successors, but the very buildings amidst which they resided. At present the ground is, for the most part, cultivated, where we supposed the city to stand; and no remains are visible, which are either calculated to excite curiosity or to gratify taste.”—HARTLEY’S *Researches*.

## TROAS.

NIGHT SCENE—VISIT TO THE ANCIENT CITY—HOT SPRING—WILD BEASTS.

## SCRIPTURE NOTICES.

“THEY passing by Mysia, came down to Troas.”—*Acts* xvi. 8.

“These, going before, tarried for us at Troas. And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.”—*Acts* xx. 5—7. (See following verses for the account of Eutychus.)

“The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.”—2 *Tim.* iv. 13. (See also 2 *Cor.* ii. 12.)

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“We landed near the ancient port of Troas. We immediately began a cursory survey of this deserted place; ascending to the principal ruin, which is at some distance from the shore. The whole site was overspread with stones and rubbish intermingled with stubble, plantations of cotton and of Turkey wheat, plats of long dry grass, thickets and trees, chiefly the species of low oak which produces *valanea*, or the large acorns used in tanning. A solemn silence prevailed, and we saw nothing alive but a fox and some partridges. In the meantime the Turks, who were left in the wherry, removed about three miles lower down, towards a promontory, where the beach afforded a station less exposed to the wind, and more secure.

“The evening coming on, we were advised to retire to our boat. We came to a shed, formed with boughs round a tree, to shelter the flocks and herds from the

sun at noon ; and under it was a peasant, who had an ass laden, besides other articles, with a goat-skin containing sour curds, on which, and some brown bread, our Turks made their evening meal. A goat-skin with the hair on served likewise for a bucket : it was distended by a piece of wood, to which a rope was fastened. He drew for us water from a well not far off, and promised to bring us milk and a kid the next day. We found our cook, a Jew, busy by the sea-side preparing supper ; his tin kettle boiling over a fire in the open air. The beauty of the evening in this country surpasses all description. The sky now glowed with the rich tints of the setting sun, which, skirting the western horizon, raised as it were up to our view the distant summits of the European mountains. We saw the cone of Athos distinctly ; this top is so lofty, that the sun rising is beheld on it three hours sooner than by the inhabitants of the sea-coast . . . We had here no choice, but were forced to pass the night on the beach, which was sandy. The Turks constructed a half tent for us near our boat, with the oars and sail. We now discovered that we had neglected to procure candles at Tenedos. We did not however remain in the dark, but supplied the omission by a cotton wick swimming in oil on a bit of cork, in a drinking-glass suspended by a string . . . We were fatigued by our rough hot walk among the ruins, and gladly lay down to rest. The Turks slept by us, upon the ground, with their arms ready in case of an alarm. The janizary, who watched, sat smoking, cross-legged, by the fire. The stars shone in a clear blue sky, shedding a calm serene light : the jackals howled in vast packs, approaching near us, or on Mount Ida ; and the waves beat gently on the shore in regular succession. We rose with the dawn, ready dressed, hoping to get to the ruins in the cool of the morning. It was necessary to take water with us, as none could be procured there.

“ (Alexandria Troas, so called from Alexander the



Great, who first planned a city in that spot, was at one time inferior to no city of the eighteen which bore the name of Alexandria, but Alexandria in Egypt.) It was seated on a hill, sloping towards the sea, and divided from Mount Ida by a deep valley. On each side is an extensive plain with watercourses. The port of Troas, by which we landed, has a hill rising round it in a semi-circle, and covered with rubbish. Many small granite pillars are standing, half buried, and much corroded by the spray. It is likely the vessels were fastened to them by ropes.

“The city wall is standing, except toward the vineyard, but with gaps, and the battlements ruined. It was thick and solid, had square towers at regular distances, and was several miles in circumference. Besides houses, it enclosed many magnificent structures ; but now appears as the boundary of a forest or neglected park.

“Confusion cannot easily be described. Above the shore is a hollow, overgrown with trees, near which Pococke saw remains of a place for races, sunk in the ground ; and higher up is the vaulted basement of a large temple. We were told that this had lately been a lurking-place of robbers, who often lay concealed here, their horses tied in rows to wooden pegs, of which many then remained in the wall. It now swarmed with bats, much bigger in size than the English, which, on our entering, flitted about, innumerable ; and, settling when tired, blackened the roof . . . At some distance are vestiges of a theatre and music theatre. Among the rubbish, which is of great extent, are a few scraps of marble and of sculpture, with many small granite pillars.

“The principal ruin, which is that seen afar off by the mariners, commands a view of the islands of Tenedos and Lemnos ; and on one side, of the plain to the Hellespont, and of the mountains in Europe. Before it is a gentle descent, woody, to the sea. It was a very ample building, and, as we supposed, once the gymnasium, where the youth were instructed in learning and in

exercises. It consists of three open, massive arches, towering amid walls and a vast heap of huge materials. They are constructed with a species of stone full of petrified cockle shells, and of cavities like honeycomb. The latter, it is likely, have occasioned the name used, as Poccoke relates, by the peasants, *the Palace of Honey*.

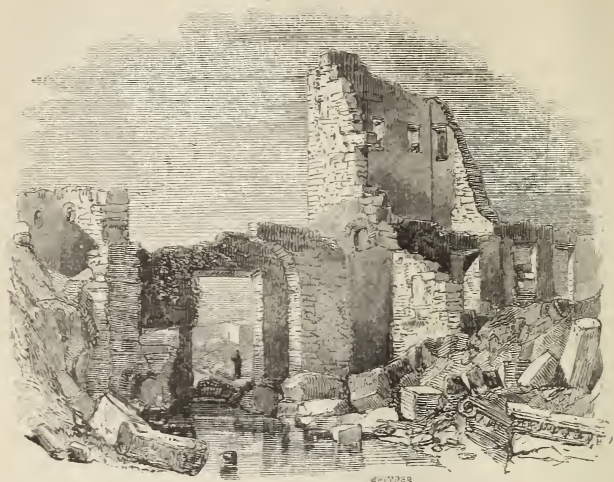
“ We found three pedestals erected to the high-priest of the gods Julius and Augustus, as these Roman emperors were styled by the citizens of Troas, who were indebted to Rome for much of their prosperity. A noble aqueduct begins behind the city, erected to supply Troas with water, by the Emperor Hadrian.

“ The Christian religion was planted early at Troas, but the churches have long since been demolished . . .

“ In the evening we returned to the vineyard, and found our cook, with two or three of the Turks, busy in a hovel roasting a kid on a wooden spit or stake. The flesh proved excellent. Our table was a mat on the ground, beneath a spreading vine . . . Soon after we fell asleep, and the starry heaven was our canopy . . .

“ In the slope of the hill of Troas rises a hot spring . . . The bed resembles rusty iron in colour, and the edges were encrusted with white salt. After running a few paces, it enters a basin about nine feet square, within a mean hovel roofed with boughs . . . The current, passing from hence, is admitted into another basin . . . These baths are reckoned very efficacious in rheumatism, leprosy, and all cutaneous disorders. They first scour the skin by rolling in the bed of the river, which is a fine sand. By each enclosure is a shed, where they sleep after bathing. In the court-yard of one is inserted the trunk of a large statue ; and higher on the hill are the ruins and vestiges of the ancient sepulchres of Troas . . .

“ We slept (again) on the beach of Troas. The solemn night was rendered yet more awful by the melancholy howlings of numerous jackals in packs, hunting, as we supposed, their prey.”—CHANDLER'S *Travels in Asia Minor*.



ASSOS.

## SCRIPTURE NOTICE.

“AND we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot. And when he met with us at Assos, we took him in, and came to Mitylene.”—Acts xx. 13, 14.

This city was situated in Mysia, south of Troas, and was a sea-port. It stood in a commanding position, and was strongly fortified. The island of Lesbos, now called Mitylene (*see* MITYLENE), was opposite.

The ruins of Assos are very singular and interesting. Several ruined temples, a theatre, walls, towers, and a grand cemetery without the walls, are proofs of its former greatness. Numerous sarcophagi are still standing in their places.—*See* COLONEL LEAKE'S *Journal*.

## CHAPTER VI.

### MACEDONIA AND GREECE.

#### THESSALONICA.

ATHENS.—Short Notices of Ancient and Modern Athens—The Acropolis—Areopagus—Fine Sunset—Sunrise—Wells—Oil—Honey—Game—Fruit—Wild Beasts.

CORINTH AND CENCHRÆA.—Situation of Corinth—Curious Cradles—Ancient Splendour and present Misery—Wild Animals—Cenchræa—Acrocorinthus—Corinth Grape.

## THESSALONICA.

### SCRIPTURE NOTICE.

“THEY came to Thessalonica, where was a synagogue of the Jews ; and Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures, opening and alleging that Christ must needs have suffered . . . And some of them believed . . . and of the devout Greeks a great multitude, and of the chief women not a few. But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort . . . and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people . . . And the brethren immediately sent away Paul and Silas by night unto Berea.”—*Acts* xvii. 1—5, 10 ; ver. 13 ; xxvii. 2.

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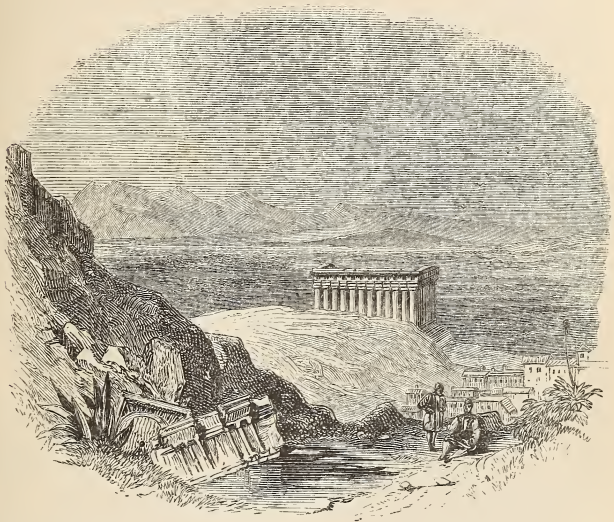
“From various individuals we heard of Salonica, the ancient Thessalonica. The Jewish community there are very exclusive, quite a nation by themselves. They have great influence in the city, are very reserved, and keep aloof from all strangers. They are very strict Jews.”—See *Mission to the Jews*.

“We ran up the Gulf of Salonica, and next day cast anchor off the town . . . We walked through it, and visited the remains of some marble columns, being the entrance to a temple . . . Houses are built on this spot, having a wall forming part of the street around them . . . There is a fine triumphal arch, tolerably perfect, on which is represented the triumphal entry of one of the Roman emperors, in a car drawn by six fine horses ; and also a battle scene, in which the warriors hold immense shields.

“The bay of Salonica is very spacious, and worthy of notice, and the appearance of the town on approaching the bay is very striking, as it is built on the slope of a hill, with a strong wall all around it, presenting a long



line of fortifications to the sea, with fortifications and a citadel on the land side. Great misery exists in the town.”—*See MADOX’S Travels.*



## ATHENS.

SHORT NOTICES OF ANCIENT AND MODERN ATHENS—THE ACROPOLIS—  
AREOPAGUS—FINE SUNSET—SUNRISE—WELLS—OIL—HONEY—GAME  
—FRUIT—WILD BEASTS.

## SCRIPTURE NOTICES.

“And they that conducted Paul brought him unto Athens . . . Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he . . . in the market daily with them that met with him . . . And they took him, and brought him unto Areopagus . . . (or Mars’ Hill) . . . Then Paul stood in the midst of

Mars' Hill, (or, the Court of the Areopagites,) and said, Ye men of Athens, I perceive that in all things ye are too superstitious." . . . — *Acts* xvii. 15—22 ; read to ver. 34 ; xviii. 1.

“ Wherefore when we could no longer forbear, we thought it good to be left at Athens alone, and sent Timotheus . . . to establish you, and to comfort you concerning your faith.”—1 *Thess.* iii. 1, 2.

(The two Epistles to the Thessalonians were written from Athens.)

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The city of Athens, founded 1556 years before the birth of Christ, was one of the greatest cities in the world. It was the capital of the kingdom of Attica, and the seat of the Grecian empire. It was famous for its beautiful buildings, for the learning and politeness of its citizens, for its poets, philosophers, painters, and warriors, so that by way of eminence and distinction, it was sometimes called “*the city.*”

“ War after war has, however, destroyed the power and greatness of Athens, desolated her temples and courts, and stripped her of almost everything save the beautiful ruins which even at this day astonish the traveller.

Athens was originally on the top of a high rock, perhaps as a protection from the sea. When the population increased, the plain was covered with buildings, and the two parts of the city were described as “Upper and Lower” Athens.

“ Athens,” Mr. Wilson tells us, “ is a perpetual spring during eight months in the year. It rarely rains ; snow seldom lies on the ground ; and a cloudy day is hailed with delight, from the sky being constantly serene. The olive-tree is most luxuriant, and the crop of olives abundant.”

We read in the Acts of the Apostles, that when St. Paul visited this great city, his spirit was stirred in him at finding it, notwithstanding all its learning, wholly given to idolatry. History abundantly attests the same

melancholy truth, which shows us most strongly that the greatest measure of human learning and wisdom will not lead men to God. "Not many wise men after the flesh are called;" and we find that when the truth *was* made known to the great and learned Athenians, the preaching of the cross was unto them "*foolishness.*" They "by wisdom, knew not God," while on every side of them, by the ministry of the same great apostle who "disputed with them daily," *in vain*, numbers of the poor, and unlettered, and weak of this world, were being made "wise unto salvation, through faith which is in Christ Jesus." We are told by ancient writers, that there was no place in Greece where so many idols and altars were to be seen as in Athens; mountains, valleys, streams and plains, public and private houses, had each their respective god; and still fearful lest they should have omitted any, they raised an altar to the "*Unknown God.*" Some learned men think that under this title the Athenians intended the God of the Jews—the only one true God. They had had some opportunities of gaining an indistinct knowledge of the Jewish religion; and as the Jews never uttered the name of God, but always spoke of him as unutterable and incomprehensible, so that no foreigner could know by what peculiar name to distinguish him, they might not unnaturally describe him as "the unknown God." This is the more likely, as they were very ready to introduce among themselves the gods of other nations. The most interesting place in Athens to the Christian traveller, is the Areopagus, or hill of Mars. This was the place, or court, in which the Areopagites, the supreme judges of Athens, assembled. It was on an eminence, formerly almost in the middle of the city. The judges sat in the open air, and held their meetings in the dark, in order that their minds might be clear and undisturbed, and their judgment unaffected by the sight of those whose cause they tried. The Areopagites were formerly renowned for the wisdom and uprightness of their proceedings, but at the

time when St. Paul stood amongst them, their court had degenerated into a place of disputation for curious questions, where every new opinion was discussed, and to which the philosophers of Athens daily resorted for this purpose. This court of Areopagus took special charge of matters of religion ; no god was allowed to be worshipped without their knowledge and approbation ; and this was one reason of St. Paul's being taken there, that his doctrine might be tried and examined, "for," said they, "he seemeth to be a setter forth of strange gods."

Dionysius, the Areopagite, is mentioned in the sacred narrative as being convinced by the preaching of the apostle. He is reported to have been the first Christian bishop of Athens. A considerable portion of the inhabitants of Modern Athens are Christians.

" . . . We were soon on our way to the city of Athens, a distance of six English miles. This drive was accompanied by sad feelings. The day was cloudy, cold, and cheerless. The plains and mountains around, the scenes of so many thrilling associations, were untilled and desolate ; and on every side were seen the noblest monuments of antiquity in ruins, now serving to mark only the downfall of human greatness and of human pride. Nor did the entrance to the city tend to dissipate these feelings. Small dwellings of stone, huddled together along narrow, crooked, unpaved, filthy lanes, are not the Athens which the scholar loves in imagination to contemplate ; yet they constitute, with a few exceptions, the whole of modern Athens. Even in its best parts, . . . there is often an air of haste and shabbiness, which, although not a wonder in the circumstances in which the city has been built up, cannot fail to excite in the stranger a feeling of disappointment and sadness . . .

"The most striking feature in Athens is, doubtless, the acropolis. It is a mass of rock, which rose precipitously in the midst of the ancient city, and is still accessible only on its north-west part. On . . . its levelled surface were collected the noblest monuments of

Grecian taste ; it was the very sanctuary of the arts, the glory and the religion of ancient Athens. (The beautiful buildings) of purest marble, though now ruined and broken down, still attest the former splendours of the place . . . My first visit in Athens was to the Areopagus, where Paul preached. This is a narrow, naked ridge of limestone rock, rising gradually from the northern end, and terminating abruptly on the south, over against the west end of the acropolis, from which it bears about north, being separated from it by an elevated valley. This southern end is fifty or sixty feet



above the said valley, though yet much lower than the acropolis. On its top are still to be seen the seats of the judges and parties, hewn in the rock ; and towards the south-west is a descent by a flight of steps, also cut in the rock, into the valley below. On the west of the ridge . . . was the ancient market ; and on the south-east side, the later, or new market. In which of these it was that Paul 'disputed daily,' it is of course impos-



sible to tell ; but from either, it was only a short distance to the foot of Mars' hill, up which Paul was probably conducted by the flight of steps just mentioned. Standing on this elevated platform, surrounded by the learned and the wise of Athens, the multitude perhaps being on the steps and in the vale below, Paul had directly before him the far-famed acropolis, with its wonders of Grecian art ; and beneath him, on his left, the . . . earliest and still most perfect of Athenian structures ; while all around, other temples and altars filled the whole city. Yet here, amid all these objects, of which the Athenians were so proud, Paul hesitated not to exclaim, ' God, who made the world and all things therein, he being Lord of heaven and earth, dwelleth not in temples made with hands ! ' On the acropolis, too, were the three celebrated statues of (the false goddess) Minerva, one of olive-wood, another of gold and ivory, in the Parthenon ; and the colossal statue, in the open air, the point of whose spear was seen over the Parthenon by those sailing along the gulf. To these Paul probably referred and pointed, when he went on to affirm that ' the Godhead is not like unto gold, or silver, or stone, graven by art and man's device.'

"Indeed, it is impossible to conceive of anything more adapted to the circumstances of time and place, than is the whole of this masterly address ; but the full force, and energy, and boldness of the apostle's language, can be duly felt only when one has stood upon the spot . . ."

Returning to Athens after a ride, Mr. Robinson passed over a hill which "affords a noble view of Athens and its environs. It was a splendid afternoon ; and the atmosphere had all that perfect clearness and transparency for which (this) climate . . . is remarkable ; far surpassing in this respect the sky of any other country known to me. Remote objects were seen with the utmost distinctness ; the island of Hydra seemed to be hardly ten miles off, though its real distance is more than forty English miles. The sun went down while

we were yet upon the hill, pouring a flood of transparent glory over the landscape; and as the reflection of his last beams lingered upon the Parthenon and slowly ascended the dark sides of Mount Hymettus beyond, they were followed by hues of brilliant purple, which also climbed the heights of Hymettus, and spread themselves abroad upon the sky . . .

“On one of the last mornings of our stay in Athens, I went very early to the acropolis, to see the sun rise over Mount Hymettus. The morning was clear and cold . . . I was alone upon the acropolis, in the midst of the solemn grandeur of its desolations. Seating myself within the ruins of the Parthenon . . . I waited for the rising sun. The whole sky was so resplendent, that for a long time I could not determine the point where the orb of day would appear. The sun-light already lay upon the eastern plain and on the northern mountains . . . Small fleecy clouds came floating on the north wind; and as they hovered over (Mount) Hymettus and met the rays of the sun, were changed to liquid gold. At length the first beams fell upon the Parthenon, and lighted up its marbles and its columns . . . It was one of those moments in the life of man that can never be forgotten.”—ROBINSON’S *Researches*.

“The territory of Athens was anciently well peopled. The boroughs were in number a hundred and seventy-four—frequent traces of them are found; and several still exist, but mostly reduced to very inconsiderable villages. Many wells also occur . . . Some are seen in the vineyards and gardens, nearly in their pristine state; a circular ruin of marble, about a yard high, standing on a square pavement; adorned, not inelegantly, with wreathed flutings on the outside; or plain, with mouldings at the top and bottom; the inner surface deep worn by the friction of ropes. The bucket is a kettle, a jar, or the skin of a goat or kid distended; close by is commonly a trough or hollow stone, into which they pour water for the cattle . . . The olive

groves are now, as anciently, a principal source of the riches of Athens. The wood of these trees, watered by the Cephissus, about three miles from the city, has been computed at least six miles long. The mills for pressing and grinding the olives, are in the town. The oil is deposited in large earthen jars, sunk in the ground in the areas before the houses . . . The honey as well as the oil of Attica, was anciently in high repute. Mount Hymettus furnishes a succession of aromatic plants, herbs, and flowers, peculiarly adapted to maintain bees, both in summer and winter. The hives are set on the ground in rows, enclosed within a low wall.

“Provisions of all kinds are good and cheap at Athens . . . The sea-polypus, called by the Greeks *octopedes*, from the number of its feet, is beaten to make it tender; and when boiled, is white, like the tail of a lobster, but has not much flavour. Hares, game, and fowl, may be purchased for little more than the value of the powder and shot. Oranges, lemons, and citrons, grow in the gardens. The grapes and melons are excellent, and the figs were celebrated of old . . .

“The wild beasts, which find shelter in the mountains, greatly annoy the shepherds; and their folds are constantly guarded by several large fierce dogs. The peasant who produces the skin of a wolf in the market, is recompensed by voluntary contributions. A peasant brought us a large horned owl, with the wing broken. They are as ravenous as eagles, and, if pressed by hunger, will attack lambs and hares. The mountains on one side of Athens were once noted for silver . . . Credulity and superstition prevail at Athens . . . The old Athenian had a multitude of deities, but relied chiefly on Minerva; the modern has a similar troop, headed by the Virgin.”—See CHANDLER'S *Travels in Asia Minor*.



## CORINTH AND CENCHRÆA.

SITUATION OF CORINTH—CURIOUS CRADLES—ANCIENT SPLENDOUR AND PRESENT MISERY—WILD ANIMALS—CENCHRÆA—ACROCORINTHUS—CORINTH GRAPE.

## SCRIPTURE NOTICES.

... "PAUL departed from Athens, and came to Corinth ... and he continued there a year and six months, teaching the word of God among them ..."—*Acts* xviii. 1, 11; read to ver. 18; xix. 1.

"I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea."—*Rom.* xvi. 1.

"Paul ... unto the church of God which is at Corinth ... Grace be unto you, and peace ..."—*1 Cor.* i. 1—3.

"Erastus abode at Corinth ..."—*2 Tim.* iv. 20.

“ I embarked in the afternoon (writes Mr. Wilson) in a small open boat at the port (of Athens), and sailed to Cenchræ, at the bay of Corinth . . . I arrived there next morning . . .

“ This city . . . is sixty miles west of Athens . . . It was one of the most distinguished in history ; and, from its being advantageously situated between two seas, became the staple of all northern and southern Greece, for wares transported by land conveyance, and a central point for the trade of Asia, Italy, and Illyrium, which thus contributed to its wealth and power. Athens alone could claim precedence of it, and the Romans became jealous of its greatness and importance. It was ravaged by them ; great slaughter committed, and Corinth set in flames. The city was re-built by Julius Cæsar, and again ruined . . . Under the eastern emperors it was the see of an archbishop.

“ In this place the apostle Paul sowed the seeds of the Christian doctrine, and from it addressed his Epistle to the Romans.<sup>1</sup> Here he took up his residence for eighteen months, fifty-four years after the crucifixion of the Lord of glory, during which he both laboured for the supply of his own temporal wants, and declared the truth as it is in Jesus, and the things pertaining to the kingdom of heaven.

“ Corinth stands at the base of a perpendicular mountain, almost inaccessible, crowned with a fortification, built by nature for herself, which strangers are not permitted to enter. It is situated in a plain stretching to the sea . . . the plain, which is watered by two rivulets, is overspread with vineyards, and a few small villages. Under the walls of the castle there was at one time a small chapel hewn out of a rock, and dedicated to St. Paul. I walked about the town, which appears altogether mean : it consists of a few houses in a decayed state, and detached from each other by gardens ; and

<sup>1</sup> The epistle was sent by Phebe. (Rom. xvi. 1.)



the population consists of Turks and Greeks. There are two mosques. I looked into some of the dwellings, and was surprised to observe the particular form of the cradles used for children. They are a hollow piece of wood, similar to the tray in which an English butcher carries meat, with a string attached to each corner, about three feet in height, tied together at top, and suspended from the ceiling like a scale, in which the infant is rocked. Some of these hang from the roof over the bed of the parents, that they may swing it when necessary to keep it in motion, to cause the child to sleep.

“Originally, this city was distinguished for the grandeur of its buildings . . . but the devouring hand of time, tempests, and war . . . (have left) hardly a wreck behind. The (shops) are miserable in the extreme . . . the vermin and flies . . . most annoying . . . The place is also subject to the visitation of locusts. In many parts, particularly towards the beach, I saw the ground completely encrusted with dead locusts, which were of a red colour.”—See RAE WILSON'S *Travels*.

“We were now near the isthmus of Corinth. Soon after day-break we landed at the port of Schænus, and ascended to some ruins. Near this port was a temple of Neptune, now a mass of fragments. On one side of the approach was a grove of pine-trees, regularly planted; and on the other, statues of persons who had been victorious in the games. Statues of ivory and gold were placed in the temple itself. We met two or three goatherds, who conducted us to their station, and protected us from their dogs, which were most exceedingly fierce. They lamented that wild beasts often assailed their fold, and rendered a strong guard necessary. They treated us with new cheese, curdled milk made sour, and with ordinary bread toasted on embers. We selected a fat kid from the flock feeding among the pine trees and thickets. We saw several large lizards or cameleons, of a vivid green colour. A low root of Mount Oneius extends along the isthmus, and from the brow I had

a view of the two gulfs, the Saronic and the Corinthian ; the latter shining and placid.

“ One of the goatherds assisted in flaying and roasting the kid by the sea side . . .

“ The city of Corinth stands in the isthmus on the side of the Peloponnesus, a situation once peculiarly happy, from which also its ancient prosperity was derived. Its ports were commodiously disposed by nature to receive the ships of Europe and Asia, and to render it the centre of their commerce. The Isthmian games, likewise, by the concourse of people at their celebration, contributed to its opulence, which was immense. The prodigality of the merchants made the place so expensive, that it was a saying, ‘ Not every man could go to Corinth.’ Amid this luxury it produced many able statesmen, as well as capital masters in painting, sculpture, &c. The port of Corinth, on the side of Asia, was named Cenchræa, where were temples, and, by the way from the city, a grove of cypress-trees, sepulchres, and monuments. Corinth was pillaged and overthrown by the Romans. The inhabitants were put to the sword, or sold as captives ; and the beautiful pictures and other works of art thrown neglectfully on the ground, the soldiers playing on them with dice. It was restored by the Romans, and filled with temples, images, &c. At length it became subject to the Turks.

“ Corinth retains its old name, and is of considerable extent ; standing on a high ground, beneath the Acro-Corinthus (the way to which was once lined by temples, statues, and altars), with an easy descent towards the gulf of Lepanto ; the houses scattered or in parcels, except in the bazaar or market-place.

“ Cypresses, among which tower the domes of mosques, with corn-fields, and gardens of lemon and orange trees, are interspersed. The air is reputed bad in summer, and in autumn exceedingly unhealthy. The principal Corinthians retire into the country.

“ The extreme heat prevented us from ascending to

the Acro-Corinthus, in which are a few inhabitants, as in the citadel of Athens. Wheler relates, that from the top he enjoyed a most agreeable prospect. He guessed the walls to be about two miles in compass, including mosques, with houses and churches mostly in ruins. One hour was consumed in going up on horseback. The way was very steep. The families living below were much infested by corsairs, and on every alarm flocked up to the castle. Our vessel was at anchor in the port still called Cenchræa, now as little frequented as the Piræus.

“The city of Sicyon stood on the south side of the gulf of Corinth. So fertile was this region, that an oracle once answered a person who inquired what he should do to become rich, that he needed only to get all the land between Corinth and Sicyon.

“The country near the Isthmus formerly produced the Corinth grape, which is a small and highly esteemed species of black grape. The island of Zante is now famed for this fruit.”—See CHANDLER'S *Travels*, &c.

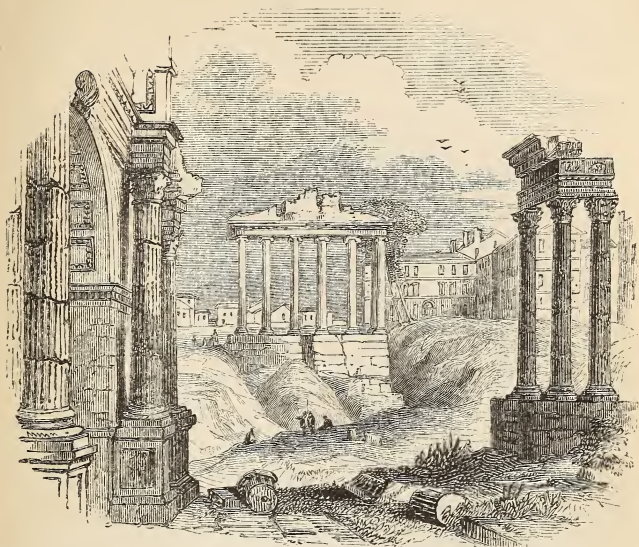


## CHAPTER VII.

### ITALY.

ROME.—The Pantheon—The Capitol—Colosseum—Arch of Titus—Palatine Hill—Appian Way—Catacombs.

PUZZIOLI.—The Puteoli of St. Paul—Antiquities—Temple of Jupiter—Mole—Cement.



## ROME.

THE PANTHEON—CAPITOL—COLOSSEUM—ARCH OF TITUS—PALATINE HILL—APPIAN WAY—CATACOMBS—NERO'S CIRCUS.

### SCRIPTURE NOTICES.

“THE Lord stood by him and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.”—*Acts* xxiii. 11.

“To all that be in Rome, beloved of God, called to be saints . . .”—*Rom.* i. 7. (ver. 15.)

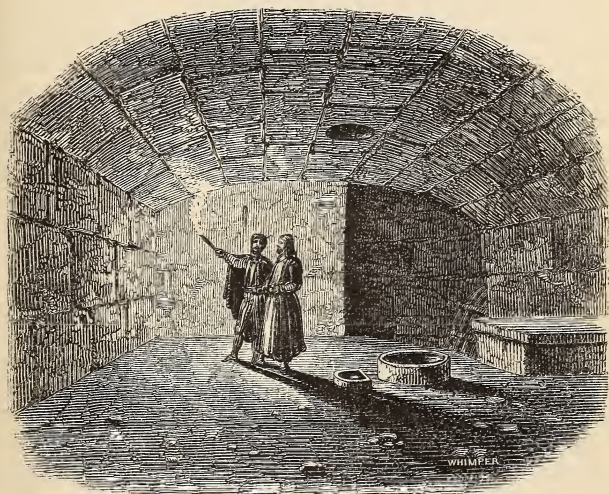
“The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain. But when he was in Rome, he sought me out very diligently, and found me.”—*2 Tim.* i. 16, 17.



“ We reached the Pantheon—the *Pantheon* of ancient Rome. Time had been, when perishing mortals received apotheosis there. But things are changed, yet scarcely for the better. The beautifully proportioned and graceful structure is now overrun with Popery. Altars are erected at every part of the bold circle; and Popish devotees were actively engaged in what they deemed religious exercises, before each. On the steps of one altar lay a large crucifix, with wax candles in abundance burning on either side. Many persons knelt and fervently kissed the feet of the wax caricature of our adorable Redeemer, and at the same time dropped a small pecuniary offering into a little dish, placed for that purpose near the object of adoration. Money and devotedness are inseparably connected in the Church of Rome.

“ The next object which fixed our attention was the Mons Capitolinus—the site, and part of the ancient structure of the Capitol, around which memory congregates associations of the most heart-stirring kind. In front of the Capitol stands the undoubtedly ancient equestrian statue of Marcus Aurelius . . . it is as fresh as ever, and as nobly graceful. From the tower of the Capitol we obtained a general view of the chief remains of Rome’s greatness, together with the far-spreading Campagna, and the course of the muddy Tiber. Directly under us, and somewhat to the left, were the Mamertine prisons; those gloomy abodes of torture and death, in whose sad shadows the great apostle of the Gentiles once lay captive and bound; and near them, rather more towards the south, the remains of the temple dedicated to Jupiter Tonans, consisting of three exquisitely beautiful Corinthian columns of marble; to the right of these the portico of the temple of Concord, and to the left, the richly sculptured arch of Septimus Severus. And there, too, lay the site of the Forum Romanum, all silent and desolate;—no voice of riveting eloquence is there. Carrying the eye onwards to

the left, and passing the remains of heathen temples now transformed into churches, and bearing about them the trinkets and trappings of Popery—the Colosseum, that noble monument which attests alike the greatness and the littleness of Rome, stands prominently in the field of vision.



MAMERTINE PRISON.

“ Viewed by daylight from the summit of the Capitol, or at night, when the rich flood of moonbeams is poured upon it, the Colosseum is indeed a wonderful object of interest. I contemplated it under both aspects, and the impression will not be easily obliterated. Time was, when the noble and the graceful, the royal and the gifted, the virgin and the matron, the poet and the philosopher, found their places on those now crumbling seats, capable of containing their thousands upon thousands; and, gazing on the vast area formed for deadly conflict, there sought, in the sad excitement of the scene, for gratifications which the graceful and

rational pursuits of life had failed to afford. Popery has set up her symbols in that scene of Pagan heartlessness, only exchanging one kind of darkness for another. Penitential stations now surround the area; a large crucifix occupies its centre; and indulgences are granted in proportion to the number of kisses which it receives from devotees.

“ Glancing onwards from the Colosseum to the right, the eye rests upon the arch of Constantine, the first Christian emperor of Rome—Christian, alas! whose way to the imperial purple was tracked in blood. Returning up the Via Sacra, or Via Triumphalis, we find it spanned by the arch of Titus, sculptured with the story of Jerusalem’s fall under the Roman arms, and with the symbolic furniture of the temple in bold relief, restored after a lapse of nearly eighteen centuries. Whatever may be the feelings with which we contemplate the arch of Titus, and whatever the motive which led to its erection, whether pride, vanity, or ostentation,—yet there it stands, a record of prophecy fulfilled, and of the purposes of Jehovah accomplished in the destruction of Jerusalem, the sacking of the temple, and the final dispersion of God’s ancient people; and there probably it will stand, till the city of David shall again put on her glorious apparel, and the now scattered multitudes of Israel shall say, ‘Blessed be he that cometh in the name of the Lord.’

“ To the right of the arch of Titus, as seen from the Capitol, stands the Palatine Hill, crowned with the crumbling remains of those palaces in which the Cæsars moved the machinery of Rome’s mighty and once irresistible empire. Not a trace remains of anything, but of the perishableness of earthly greatness; and of this there is abundance. The ploughshare has passed over those scenes in which pride and luxury and cruelty held united sway; and now, rank overgrowth and squalid wretchedness are left to declare how the glory which was not after godliness has passed away like a dream. If kings and empires were disposed to learn, a rich volume

of instruction is to be gathered from the Mons Palatinus, and the heart-humbling history which is embodied in the very name.”—FISK'S *Pastor's Memorial*.

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#### ARCH OF TITUS.

“ We must ascend from the Colosseum towards the Arch of Titus—the distance is short. We have broken masses of brickwork and fragments of pillars, with the temple of Venus, and Rome, at our right; the ruins of the Palatine, not hidden by the vegetable gardens, on our left. As we approach the beautiful Arch of Titus slowly, we have an opportunity of examining its proportions, ornaments, and bas-reliefs. The extreme whiteness of the marble, which is as if cut yesterday from the quarry, proves the purity of the air, which seems peculiarly favourable to the preservation of architectural edifices. The arch of Titus is much smaller, but more elegant than that of Constantine, and has but a carriage-way through the centre. The carvings relate to Jewish ceremonies, and the monument has a profound interest in reference to the history and prophecies of Christianity. The interior is decorated with two bas-reliefs; one represents Titus in his triumphal car, crowned with victory, and surrounded by the Roman soldiers carrying the fasces; the other represents a procession, with the spoils of the Temple, the seven-branched candlestick, the trumpets, the table with the shew-bread, and the captive Jews, &c. We can read the historian's narrative of the triumph of the conqueror of the Jews with a deep interest.

“ “ The Senate had decreed a triumph for the Emperor, and another for Titus. Vespasian chose to wait till he had a partner to enjoy the glory of the day. They both entered Rome in the same triumphal car; the pomp and magnificence displayed on the occasion exceeded all former splendour. The spoils of war, the wealth of conquered nations, the wonders of art, and the riches



of Egypt, as well as Jerusalem, presented a spectacle that dazzled the eye, and filled the spectators with delight and wonder. The colours and ensigns exhibited a lively representation of the Jewish war;—the battles that were fought; the cities that were stormed; the towers and temples that were wrapped in flames; all were drawn with art, and decorated with the richest colouring. The prisoners of war formed a long procession.’”—WHITESIDE’S *Italy*.

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#### THE APPIAN WAY.

“ Quitting the city by the (gate of St. John) we had on our right the remains of the Appian way, with its fragments of ancient Roman tombs. On the left were the aqueducts—those splendid and costly means for supplying Rome with her overflowing fulness of fountains.

“ Our route lay towards Albano, near to which the Appian way is met by the more modern road. A drive of between three and four hours brought us to Albano, from the heights of which the eye could range over the whole Campagna,—bounded on one side by the Mediterranean, and on the other by the Apennines, and there lay Rome—that once ‘mighty heart’—with her now faint pulsation, scarcely telling of life . . . it was something thus to look down on Rome—as the seat of some of the earth’s most astounding dramas—as the seat of apostasy’s worst form.

“ On our right, as we descended from the carriage, and proceeded on foot up the hills of Albano, we had a tract of rich agricultural country, bounded by the sea . . . We were on the very road traversed by St Paul, when, after his shipwreck, he went up to Rome by way of Appii Forum and the Three Taverns, the usually assigned sites of which places lay before us. Although, in all probability, the country has in many of its details undergone considerable change since it was visited by the great Apostle of the Gentiles, yet it was deeply interest-



ing to know, that its main features, the grand outlines of mountain, hill, valley and ocean, as they now exist, had been gazed on by him . . . (We crossed the Pontine marshes during the night, and) it was shortly after day-break that we reached Terracina, which is washed by the blue waves of the Mediterranean . . . The Appian way passed through Terracina . . . (We examined part of it) which runs through the town towards Rome. We traced it distinctly, in greater or less degrees of preservation, nearly to the point where it was met by the present road over the Pontine marshes; and the greater part of it is as fresh, and in as solid a state, as at any time during the existence of ancient Rome. While walking on this memorable road, it was not by any means an effort of the imagination to conceive that our feet were actually pressing the very stones on which St. Paul trod in his way to Rome, after having appealed to Cæsar; for it is more than probable that he journeyed on foot, such being the customary mode of travelling; and in earlier days it was usual even for persons of distinction to travel as pedestrians. What changes has Rome undergone since the day on which the Apostle trod the Appian way! How unlike is the Christianity now professed there, to that which had gained ground when he addressed his Epistle 'to all that be in Rome, beloved of God, called to be saints!' How deep must have been the emotion of his energetic and heavenly mind, when toiling along the Appian way, not only to make good his appeal to Cæsar, but also to visit the Church which Divine grace had planted in the heart of Pagan Rome."—FISK'S *Pastor's Memorial*, &c.

The road we are about to travel was constructed by Appius Claudius the Censor, at a very early period. "It was the first real highway, and was rightly called after him, the Appian Way, as by the poets it was named for its superior excellence, 'the Queen of Roads.'

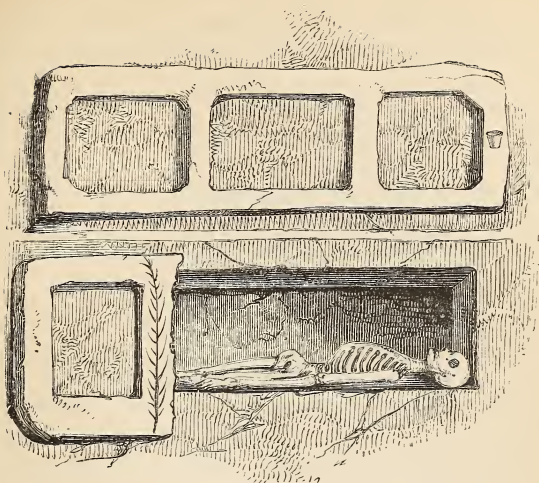
"This ancient road was, in fact, a raised causeway, formed of three layers of materials, and paved with

flint stones ; time could make on such a work little impression. From examining the remains of similar pavements in Rome, we can understand the severity of the fatigue in travelling over so hard and rough a substance. Moreover, although the ancients surpassed us in many things, they had no conception of the comfort and elegance of our modern carriages, nor indeed would our conveyances have been well adapted to their roads.

“ We have, in traversing this region, an incentive to the perusal of history, classics, poetry, and Scripture. A spot is pointed out some miles beyond Aricia, named the Three Taverns (*tribus tavernis*). The verse in the Acts instantly recurs to the memory, reminding us of the mightiest event in the history of the world—of Christianity itself. The great Apostle who trod this path, helped to found a religion in the West, which has extinguished paganism, and will overspread the world. Empires may pass away, but the truth of God is everlasting . . .

“ There were several stations on this famous road, as the Forum Appii, Tres Pontium, Tres Tabernæ, Ad Medias ; these were no doubt market towns . . . The place now called Foro Appio, in the Pontine marshes, is a miserable habitation almost in ruins. There we stopped to refresh our horses ; the *padrone* had gone to mass to a neighbouring barn, and taken the key of his delightful abode (the resort of brigands) with him. Our walk enabled us to catch the character of the surrounding flats ; unhealthy they must be, for the people who crawled out of their miserable hovels had a pallid and dismal aspect.

“ Here again were we reminded of St. Paul ; probably at this very spot the mighty champion of our faith was met by the brethren, ‘ whom when he saw he thanked God and took courage.’ None so truly great ever trod this path before or since. This place must be sacred in the recollection of Christians.”—See WHITE-SIDE’S *Italy*.



## CATACOMBS AT ROME.

“ The subterranean galleries which penetrate the soil surrounding the city of Rome, after having for four centuries served as a refuge and a sanctuary to the ancient Church, were nearly lost sight of during the disorder occasioned by barbarian invaders. As the knowledge of their windings could only be preserved by constant use, the principal entrances alone remained accessible ; and even these were gradually neglected and blocked up by rubbish, with the exception of two or three which were still resorted to, and decorated afresh from time to time. In the sixteenth century, the whole range of catacombs was reopened, and the entire contents, which had remained absolutely untouched during more than a thousand years, were restored to the world . . . It is difficult now to realize the impression which must have been made upon the first explorers of this subterranean city. A vast necropolis, rich in the bones of

saints and martyrs ; a stupendous testimony to the truth of Christian history, a faithful record of the trials of a persecuted Church—such were the objects presented to their view.

“ St. Jerome speaks of visiting on Sundays these sepulchres of the martyrs, and writes that he was wont ‘to go down into the crypts dug in the heart of the earth, where the walls on either side are lined with the dead<sup>1</sup>. . . here and there a scanty aperture, ill deserving the name of window, admits scarcely light enough to mitigate the gloom which reigns below.’

“ The Christians did not begin the excavation of the catacombs, but appropriated to their own use the subterranean galleries originally dug to provide the materials for building Rome. These Christian cemeteries are free from all admixture of Pagan bodies. In these remains ‘the church which (was) in Babylon, saluteth’ us.

“ The origin of the catacombs was as follows. The great increase which took place in the magnificence of ancient Rome, naturally led to the formation of quarries in the immediate neighbourhood. The custom of digging sand from these crypts or galleries being established, the whole subsoil on one side of Rome was in course of time perforated by a network of excavations, spreading at least to a distance of fifteen miles. The catacombs having been originally dug by the Pagans for sandpits and quarries, it remains to be shown in what manner the Christians became connected with them. The *sand diggers* were persons of the lowest grade: there is reason to suppose that Christianity spread very early among them; for, in time of persecution, the converts employed in the subterranean passages not only took refuge there themselves, but also put the whole Church in possession of these otherwise inaccessible retreats. It appears . . . that the primitive confessors were at times sentenced to work in the sand-pits . . . The fact that the catacombs were employed as a refuge from persecution,

<sup>1</sup> The graves were cut in the walls.

rests upon good evidence . . . Had the intricacies of the catacombs been known to the heathen authorities, or the entrances few in number, they would doubtless have afforded an insecure asylum. But the entrances were numberless, scattered over the Campagna for miles, and the labyrinth below was so occupied by the Christians, and so blocked up in various places by them, that pursuit must have been almost useless. Some noble witnesses to the truth were martyred in the catacombs, and one of these is said to have lived eight years there. The discovery of wells and springs in various parts assists us in understanding how life could be supported in those dismal regions. Food was brought to the sufferers by relatives, friends, or servants.

“There existed formerly on the walls of the catacombs many paintings, representing individuals of the lowest class, employed in excavating an overhanging rock, with a lamp suspended from the summit. A copy of one of these is annexed. The inscription is, ‘Diogenes the Fossor, buried in peace,’ &c.

“On either side is seen a dove with an olive branch, the common emblem of Christian peace. The pickaxe and lamp together plainly designate the subterranean excavator; while the spike by which the lamp is suspended from the rock, the cutting instruments and compasses used in marking out the graves, and the chapel lined with tombs, among which the fossor stands, mark as distinctly the whole routine of his occupations, as the cross on his dress, his Christian profession . . . Could we imagine the humble Diogenes to look out from the entrance to the crypt, and behold, in their present splendour, the domes and palaces of Christian Rome; to see the cross which *he* could only wear in secret on his coarse woollen tunic, glittering from every pinnacle of the city, (how would he hail the sight, as proving that idolatry was at an end!) He hastens to the nearest temple to give thanks for the marvellous change: (but) he stops short at the threshold,



(for the incense, and images, and purple-bearing train he encounters, are more nearly allied to *heathen* than Christian worship!)”—See MAITLAND'S *Church in the Catacombs*.



PAINTING ON CATACOMBS.

#### NERO'S CIRCUS.—PIAZZA<sup>1</sup> OF ST. PETER'S.

“ Awful reflections arise, while we stand on this spot, for it is the site of Nero's Circus, where a terrible persecution made havoc of the early Christians. The monster, to shift from himself the charge of having set fire to Rome, wickedly tried, by false accusers,

<sup>1</sup> This is the immense area, or open space, before the great Church of St. Peter's at Rome.

to fasten it on the followers of Him who preached mercy and peace to all men. Tacitus admits the falsehood of the accusation ; disbelieving revealed truth, he condemns the horrid cruelties inflicted on innocent men. 'They were put to death with exquisite cruelty, and to their sufferings Nero added mockery and derision. Some were covered with the skins of wild beasts, and left to be devoured by dogs ; others were nailed to the cross ; numbers were burnt alive ; and many, covered over with inflammable matter, were lighted up, when the day declined, to serve as torches during the night.' This circus witnessed the dreadful exhibition described by the historian."—WHITESIDE'S *Italy*.





## PUTEOLI.

POZZUOLI,—THE PUTEOLI OF ST. PAUL—ANTIQUITIES—TEMPLE OF JUPITER—MOLE—CEMENT.

## SCRIPTURE NOTICE.

“ We came the next day to Puteoli ; where we found brethren, and were desired to tarry with them seven days ; and so we went toward Rome.”—*Acts* xxviii. 13, 14.

Pozzuoli, the ancient Puteoli, is distant about five miles from Naples, and probably was in ancient times the larger city. It lies on the edge of a little promontory jutting out into the water, and opposite the celebrated Bay of Baiæ, a steep hill rising up behind it.

“ I was anxious to visit Pozzuoli—the ‘ Puteoli’ at which St. Paul arrived, when, having fetched a compass from Syracuse, and come to Rhegium, the south-western

breeze bore him onwards to the Italian shore. At length my eyes rested on the honoured spot ; and, reviewing the course of my journey from Rome, partly along the Appian way, I was enabled to recall the scenes through which the great Apostle passed, pressing onwards to the ‘ eternal city ’—a prisoner in the hands of a Roman centurion, a fearless witness of the ‘ faith once delivered to the saints.’ Ages have rolled by—governments have flourished and decayed, and dynasties have crumbled ; yet amidst the wreck, two things have remained permanent—the track of the Apostle’s journey in the cause of eternal truth, and the record of his apostleship written in pages of living light by the finger of the Spirit of God. Pozzuoli is now an insignificant town, as viewed at a little distance. Its inhabitants are very generally occupied in fishing. In the immediate neighbourhood are the remains of a temple of Jupiter Serapis, many parts of which are in good preservation, and convey an idea of its original beauty.” — FISK’s *Pastor’s Memorial, &c.*

“ You drive through a straight long alley of poplar trees ; to these the vines in the grounds on each side are trained in festoons, two or three of which are carried quite across the road. At the end of the avenue the sea opens to the left, the land ending in a bluff point, close to which is the small rocky islet of Nisita. The rocks bordering the right of the road, are bold and picturesque. Their tops and sides are covered with a quantity of the prickly pear, and various stone-plants. You see as you approach Pozzuoli a hole cut through the living stone, for the course of an aqueduct, and immediately afterwards the remains of brickwork, part of the ancient Puteoli.

“ . . . Its situation, on a rock jutting out into a bay, displays it to a spectator at Baiæ<sup>1</sup> with singular advantage ; a trifling circumstance, to which perhaps it owed

<sup>1</sup> The fine old castle of Baiæ stands on a little promontory exactly opposite Pozzuoli.

its increase and prosperity, when in the more luxurious ages of Rome, Baiæ and its environs became the seat of pleasure and magnificence. In fact, it is plain from the extensive surface over which remains of Puteoli are seen, that it must have flourished wonderfully under the Romans . . .

“As the most distant point of this excursion to Pozzuoli, it is usual to walk first to the Solfatara. This is the crater of an exhausted volcano . . . now a small oval plain, shut in on every side with hills, leaving only a comparatively narrow aperture where the road passes by which we enter. The ground and bottom of the hills are nearly white, which is relieved only by some rank weeds and the green brushwood near the tops of the heights. On the right of the entrance is a manufactory of sulphur, the principal material drawn from hence, and from which the spot takes its name . . .

“In a garden, which may be taken returning from the Solfatara, are some tombs, discovered about four months before we paid our visit to them. They are four in number, and were found in a vault about fourteen feet long, paved and roofed with mosaic. The sarcophagi are of marble, ornamented with bad sculpture; but are without any inscription which might indicate who owned the sepulchre.

“Not far from this garden is a long subterranean building, sustained upon massy piers, which, the first time we saw it was dry, and we walked about in all parts of it; but it has since been applied to its original purpose of a water tank. There can be little doubt of its having served for this object, as the remains of the aqueducts which led off the water to Puteoli are still visible. In short, nearly the whole length of the road by which you go to the above and following antiquities, has on one side of it an aqueduct carried under ground. Near this reservoir are the remains of a large amphitheatre, called by the country people, *Il Coliseo*, with no other reason than because the amphitheatre at Rome is



so styled. It is much ruined, and the arena and seats are covered with turf, fruit trees, and vegetables, which have a pretty effect from the top of the arches. But the ground tier of arcades is nearly perfect, showing still the dens for wild beasts, and the stone troughs out of which they drank . . . In the side arches of this tier some chapels have been fitted up to some saints supposed to have suffered martyrdom on the arena of this amphitheatre . . .

“ Passing from hence to the temple of Jupiter Serapis, on the road are found some ruins of two temples . . . These are at present little more than shapeless masses of brick . . .

“ The most interesting ruin at Pozzuoli, is what is called the Temple of Jupiter Serapis . . . It has been covered several times by the eruptions of the Solfatara, and is consequently in a very mutilated condition, but the volcanic cinders have been removed as often as they have fallen upon it. The marble pavement remains. We still see too, the walls of the forty-two chambers which formed the boundary of the temple, the circular elevation in the centre, for the sacrifices, the pedestals of columns and statues, four pillars standing erect, several lying on the ground, with friezes, imposts, capitals, and bases, the rings for binding the victims, and the vessels for receiving their blood . . . The two largest columns standing are at the entrance of the sanctuary, and are of Cipollino marble. These, as well as those which have been displaced and are prostrate on the floor, have been covered to a certain height by the sea water, and now exhibit a singular instance of the diligence of what is commonly called the sea worm, whose long shell has pierced to the depth of two inches into the marble, and covered a part of it with holes . . . A warm mineral spring covers the greater part of the pavement, which runs in principally at a corner chamber, supposed to have served for the purification of the priests. There is a small marble canal all round the chamber, as if for

washing the feet. On our second visit to the temple, we found that the bishop of Pozzuoli had converted some of the chambers into baths of the mineral spring, for invalids ; but they do not obtrude themselves disagreeably upon the eye, in contrast to the rest of the ruin. On the same side with the baths, a part has been laid out in an orange and lemon garden, which produced the most delightful effect. From hence the view of the ruin and its environs is particularly good.

“ The cathedral of Pozzuoli stands on the site, and is partly composed of the ruins of an ancient temple . . .

“ In the gulf of Pozzuoli some ancient brick piers are seen, on two or three of which, arches still remain. These are part of a mole built to break the force of the waves, and to facilitate the shipping business, which flourished in the bright days of Puteoli . . . The mole was at one time paved with marble, and decorated at the entrance next the town with a triumphal arch . . . The astonishing stability of these brick piers, which have stood unmoved for ages against the violence of the waves, while those which have been displaced, were overturned by the force of earthquakes alone, naturally lead me to speak of the famous Pozzuolan cement, the principal cause of their firmness and durability . . .

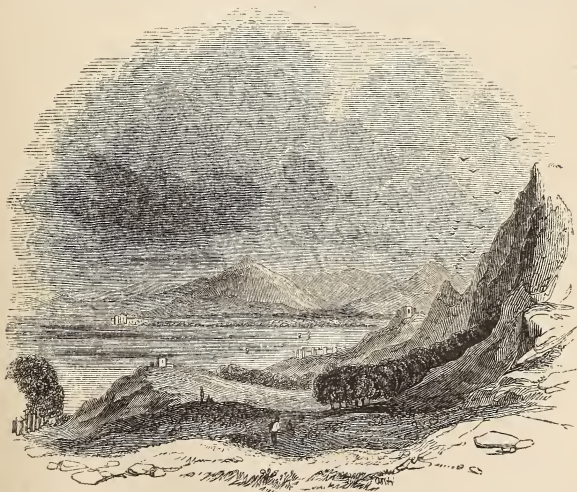
“ The ancients say of this cement . . . ‘ There is a sort of dust, which by its natural properties causes wonderful effects . . . This dust when it is mixed with lime, not only gives firmness to every sort of building, but renders solid and durable even those moles which are constructed under water in the sea.’ ”—WILSON’S *Tours on the Continent*.

“ When we reach the water’s side, we see stretching over towards Baiæ the remains of thirteen arches out of twenty-five originally built, belonging to Caligula’s Mole. The ruins are plainly visible, standing in the water which flows in between each arch . . . Possibly on the spot where we are now standing, St. Paul landed . . . What more interesting than to trace the progress of the

mighty Apostle on his glorious mission from this place to the Eternal City!

“Puteoli was an ancient Greek city, famous for its justice—and its name was derived from the numerous hot and cold springs with which it abounded. The Romans saw its advantages for commercial purposes, improved the harbour, and made it a great naval station. Tacitus informs us that the monster, Nero,<sup>1</sup> indulged in aquatic excursions near Puteoli, which appears then to have been considered the most delicious region in the world.”—WHITESIDE’S *Italy*.

<sup>1</sup> The young reader may not know, that it was in the reign of the Roman Emperor Nero, that St. Paul suffered imprisonment and martyrdom at Rome. In his Epistle to Timothy, the Apostle calls him “the Lion,” an appellation well describing his fierce and cruel character.—<sup>2</sup> *Tim.* iv. 16, 17.



## CHAPTER VIII.

### ISLANDS OF THE MEDITERRANEAN.

SICILY.—Syracuse, Messina, Catania, Etna, Palermo, Marsala.

MELITA (Malta).—Valetta.

CRETE, or CANDIA.—Natural Productions of Crete—Hospitality—Cretan Cottage—Grottoes.

MITYLENE—CHIOS—SAMOS—TROGYLLIUM—MILETUS.

PATMOS.

ÆGEAN SEA.

COOS—RHODES—CNIDUS.

CYPRUS.—Paphos—Salamis.



SYRACUSE.

SICILY.

SYRACUSE--MESSINA--CATANIA--ETNA--PALERMO--MARSALA.

SCRIPTURE NOTICE.

“AND landing at Syracuse, we tarried there three days.”—*Acts xxviii. 12.*

“I sailed from Malta to Syracuse, where I landed after a prosperous and pleasant voyage.

“Sicily is greater in its extent than any other island in the Mediterranean, and is presumed at one time to have joined to Italy, but separated by the encroachments of the sea and the effect of earthquakes. Syracuse is pointed out as the place where the apostle Paul landed on his way to Rome. The harbour is six miles in length, and presents a beautiful prospect. I was delighted by hearing many of the Sicilians, who, when



the shades of night had fallen, surrounded the vessels, playing most charmingly on the guitar.

“The city was formerly very flourishing, and the remains of the ancient amphitheatre, on an elevation, a short distance from the present town, are still very distinct. I visited the cavern which has been called ‘the Ear of Dionysius, or loquacious grotto;’ and this place, which appears to defy all decay from the operations of time, is evidently an excavation in a rock, in the form of the human ear, on the principle of a whispering gallery. It is nearly two hundred feet in length and seventy in breadth; and here the tyrant was in the practice of confining prisoners of state, by which means he could listen to all that passed, as the slightest movement or faintest sigh from them could be overheard by him. . . . It was impossible, from its height, to get at the chamber of the tyrant. . . . We visited a range of subterraneous catacombs or sepulchral chambers, formed into streets, with niches on each side for the reception of bodies. The whole of these vast undertakings may enable us to judge of the grandeur and magnificence of the original city of Syracuse. On the banks here grows the papyrus. The celebrated fountain, Arethusa, has become a most filthy place, being now always used for washing linen, &c. Here many heathen ceremonies were anciently practised, and the nymphs who were supposed to preside over the springs and streams, worshipped by offerings of flowers thrown into the water. This usage seems to have been continued through a long succession of ages in some parts of England, as flowers are strewed, at certain festivals, on the Severn, and on the Welch rivers.

“Everything in the modern Syracuse is dull, and the streets narrow. The inhabitants are very superstitious, and have extraordinary confidence in the saints, who they think can obtain anything for them.

“I embarked at Syracuse, and sailed for Messina, at the north-east extremity of the island. . . . The harbour

is the best in the Mediterranean. The quay extends nearly two miles, having in the centre a statue of Neptune. The appearance of the houses from the sea forms a fine contrast to the dark forests in the background. The inhabitants celebrate the most extraordinary and superstitious festivals; several in honour of the Virgin. The scenery about Messina is extremely beautiful. The silk-worm has been cultivated there with great success. I embarked here with a view of proceeding to Catania, and sailing through the gulf of Charybdis — a famous whirlpool, having the appearance of a large space in the surface of the sea being in terrible agitation. Through this dangerous gulf the brave Nelson led a British fleet. The Messinees have long been and are still distinguished for their powers in diving in search of pearls, corals, sponges, &c.

“After passing this perilous place, and thinking every moment the bark would have been swallowed up, I soon had a distinct view of Etna, towering aloft, with a flood of lava, which swept like a mountain torrent down its rugged sides, carrying desolation along with it, till it fell hissing and boiling in the sea. I landed at the city of Catania, which is distinguished for its coral fisheries, and is as beautiful as any in Sicily. It is encircled with enormous masses of red lava from an eruption in 1669; the appearance of the lava, with the exception of its colour, being similar to that of vast hard sheets of ice. The inhabitants of this place are in a state of perpetual danger; for which their beautiful climate and delicious fruit hardly compensate them.

“On Sunday I witnessed a disgusting and sinful exhibition in honour of the Virgin Mary. It is almost incredible to perceive the superstition of this people.

“The approach to Palermo, the capital of Sicily, from the bay, is truly beautiful and picturesque. It is situated in a fertile plain, with mountains in the background. Palermo was once very celebrated, and during years of scarcity, the grain of Sicily was shipped here to

all countries on the Mediterranean. The public buildings are magnificent ; but the chief curiosity is a set of subterranean chambers, in which the bodies of the dead are preserved in standing attitudes : it is a horrible spectacle. During my stay in the capital, it was visited with the Sirocco wind, which occasioned excessive languor, and blew a fine dry dust into every part of the houses . . .

“ A storm obliged us to take shelter in Marsala, situated on a low promontory, on the western coast of the island. Here is an immense establishment for making wine, called Marsala, or Bronti Madeira. The cellars are immense, and have passages through them like lanes or streets.

“ Splendid aqueducts at one time brought water to the inhabitants from the springs of the mountains ; and at one period there was a strong fortress, and excellent harbour, now filled up with stones. An ancient edifice was lately discovered by means of heavy rains, which had remained buried for ages.

“ Of all nations, none has fallen more from its former pre-eminence than Sicily.”—*Abridged from* RAE WILSON'S *Travels*.

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M E L I T A ( M A L T A ).

VALETTA.

SCRIPTURE NOTICE.

“ AND when they were escaped, then they knew that the island was called Melita.”—*Acts* xxviii. 1. ; (Read to ver. 10.)

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It has been a question with some whether the *Melita* which was the scene of St. Paul's shipwreck, is the present *Malta*, or an island in the Adriatic Sea. There is,

however, little doubt that the former is the correct opinion—as will appear from the following argument.

“When St. Paul departed from the island where he had been shipwrecked, he embarked in a vessel that had wintered at that island on its way from Alexandria to Puteoli. Now, for that vessel to have gone to the Melita of the Adriatic, which lies off the Dalmatian coast, would have been immensely out of the way: whereas, Malta is exactly in the direct course between Alexandria and Puteoli. Moreover, Malta was a place of trade, and in all probability the vessel discharged there a cargo of wheat from Egypt, and took in a cargo of cotton, for the growth of which Malta was then noted. Besides, St. Paul mentions that, in their progress, they touched at Syracuse, which would have been again out of the way for a vessel voyaging from the Adriatic Melita to Puteoli. For, assuming that he sailed from the Adriatic Melita, it would have been unnecessarily dipping down to the southward to touch at Syracuse, and from thence he must have again steered northward in order to regain the course by Reggio and the Straits of Messina; whereas Syracuse lies in the direct and unavoidable course from Malta to those straits, through which, under either supposition, St. Paul decidedly passed.”—*Temples and Tombs of Egypt*.

Another traveller thus writes:—“We read St. Paul’s account of approaching Malta, in the twenty-seventh of Acts, as we advanced towards the island . . . At half-past one, we were off *St. Paul’s Bay*,—where the apostle is supposed to have been shipwrecked. As we advanced towards La Valetta, the capital of Malta, its lofty walls, forts, towers, spires and fine edifices, impressed us with the strength and beauty of the city . . . Just before we entered the harbour, about twenty small boats, finely painted and manned by natives, met us, requesting to tow us in. They surrounded the vessel and importuned the captain like so many harpies for the job; but the pilot’s dexterity superseded the necessity of their aid.

We rode majestically into the harbour and threw out our anchor.

“ The island of Malta is composed of white limestone,<sup>1</sup> so soft, that much of its surface is beaten up and pulverized, and formed into cultivated terraces. The soil thus obtained is extremely fertile, and produces excellent crops, particularly fruits. The climate is very mild, there being little or no winter on the island. Oranges and lemons were in their prime on the trees when we were there in the middle of November. Its inhabitants are about as dark as the American Indians. They are a mixed race ; said to have descended from Arabs and Carthaginians ; and they speak a corrupt dialect of the Arabic, containing many words from the old Punic language. La Valetta, the capital of the island, is a fine city. It is cleanly and well paved ; and its houses are well built of stone. They are very high and airy, and form delightful residences. House-rent is low ; and its ample and well-stocked markets furnish provisions and clothing remarkably cheap . . . Some of the churches in Malta are very large and splendid edifices. St. John’s, which we visited, is the most celebrated. Its vaults are filled with the ashes of saints,—its walls covered with gaudy paintings,—its floors are of a superior order,—its dome is mounted with several large bells, which are almost constantly chiming as the signal of some religious festivity,—and it is altogether a most imposing monument of the idolatrous worship of Rome. Many other churches on the island are of the same general description. The greatest nuisances of Malta are its hosts of beggars and priests. The former are in some measure the agents, as well as the offspring, of the latter. The beggars are so numerous and importunate in the streets, as seriously to impede one’s passing. They would even seize hold upon us like ravenous animals, stun our

<sup>1</sup> The Malta limestone is exported in large quantities to Constantinople and other places in the Levant, for paving the open courts, &c. of the houses. It is very soft and easily wrought.



ears with their entreaties, sometimes *pathetically appealing to us for the souls of their friends in purgatory*,—an artifice far more successful with Papists than with us Protestants ; to the use of which the miserable mendicants had doubtless been instructed by the wily priesthood. The capital, which contains about twenty thousand inhabitants, is said to be scourged by at least eleven hundred priests of various orders ; including, to be sure, the inmates of the convents ; but all of whom must feed upon the famished population. These priests thronged the streets in all directions and at all hours of the day, like swarms of locusts, eager to devour the land. Some of them were mere boys, twelve or fourteen years old, whose broad-brimmed hats and other grotesque canonicals, gave to them a truly ludicrous appearance. In few places in the world, and perhaps nowhere, does the Pope reign with more tyrannical sway, than in Malta. Nowhere have I seen a more squalid, miserable, priest-ridden populace.

“ La Valetta is a strongly fortified city. This, rendered well-nigh impregnable by art, and Gibraltar rock at the straits, which is fully so by nature, give to the English the perfect command of the Mediterranean. The town is also kept strongly garrisoned. There were, I think, five regiments in it when we were there, who were under the finest discipline. One of them was the famous 42nd regiment of Scotch Highlanders. They were tall, athletic men, and their highland costume, with their legs bare to the knee, give to them a very hardy, warlike appearance.”

The Rev. Pliny Fisk writes :—“ Valetta is built entirely of stone, and is consequently exempt from one of the greatest evils to be feared in the cities of the Levant ; viz. *fire*. It would be almost impossible to burn a house here, if a person should undertake it ; and it would be quite impossible that a fire should spread in any part of the town . . .

“ We went to the grotto, which bears the name of

St. Paul . . . It is beneath a church ; indeed one of its apartments is a subterranean chapel. In another, which is about the size of a small bed-chamber, is a marble statue of the apostle, who, according to the tradition of the place, used to retire to this retreat for his devotions. A young ecclesiastic, who accompanied us, broke off some pieces of the stones, and gave them to us, saying, that they would prevent all harm from the bite of serpents. I inquired if he had ever experienced their efficacy ? He replied, ‘ No ; but they say so.’”

“ The island of Malta is now declared European by British Act of Parliament, though in soil and climate of African stamp. It is about sixty miles in circumference, and little better by nature than a barren, glaring, limestone rock, the general aspect of which is painful to the eye, from the utter want of shade, and the predominance of stone wall enclosures. The soil has been in great measure brought from Sicily. The crop of the dwarf cotton plant is a staple commodity, and the oranges are far-famed, especially the blood-red, said to be a cross with the pomegranate. The population, about one hundred and thirty thousand, are a dark, bright-eyed, lively race ; the language curious, from the prevalence of old Phœnician ; the religion strictly Roman Catholic. The women, in their black silk mantillas and hoods, are very pleasing ; their little fine-worked laced mittens, cuffs, and ruffs, are in high esteem with European ladies. The climate is very hot, but very healthy ; except during the African or Sirocco wind, which is debilitating and oppressive, blowing principally in autumn. The summer heat is tempered by the north breeze, and the pressed snow from Etna affords a cheap and delicious luxury. Valetta looks oriental or Saracenic, or rather Spanish, with its massive balconies and deep shadows. The streets are beautifully built of the island stone, and though steep, are well paved. The numberless steps (plague the feet of travellers ;) but whatever the feet might have to say of Valetta, the eyes must acknowledge

themselves delighted <sup>1</sup> . . . English cleanliness, grafted upon southern cheerfulness and sunshine, renders Malta delightful."—NOZRANI in *Egypt and Syria*.

"At about ten o'clock we descried land on our left. We had been, like St. Paul, 'driven up and down in Adria;' and instead of being amidst the islands of the Archipelago, we found ourselves far up in the Adriatic, but bearing down in a south-easterly direction, the land on our left proved to be Zante.

"Turning to the narrative of St. Paul's shipwreck, it became a deeply interesting fact to my mind, that almost on the very spot, as it were, in which St. Paul encountered the like peril, we had experienced the special mercies of God. As to the particular locality, it may be remarked, that the only observable difference is this—the apostle was on his way towards Malta—we, en route *from* it: but both were driven up and down in Adria. (The Adriatic Sea in those days was used to comprehend the whole of the sea between Greece, Italy, and Africa.) That Malta is the island intended by St. Luke, is to my mind sufficiently evident, from the following considerations. The apostle left the island on which he was wrecked—whatever it might have been—in a ship of Alexandria, which had wintered there on her voyage to Italy; and after touching at Syracuse and Rhegium, landed at Puteoli, thus sailing in a direct course. The Illyrican Melita would be far out of the usual track from Alexandria to Italy; and in sailing from it to Rhegium, Syracuse also would be out of the direct course. The fact, that the ship was tossed all night prior to the wreck, in the Adriatic Sea, does not lessen the probability of its being afterwards driven upon Malta; because the name Adria was applied to the whole Ionian sea, which lay between Italy and Greece."—FISK'S *Pastor's Memorial, &c.*

<sup>1</sup> Etna, 100 miles distant, is seen from the high ground, rearing half its giant form out of the sea, soaring 11,000 feet above its level. They say the cinders fall here in showers during the great eruptions, which light up sea and land in lurid grandeur.



GULF OF KHANIA.

## CRETE, OR CANDIA.

NATURAL PRODUCTIONS OF CRETE—HOSPITALITY—CRETAN COTTAGE  
—GROTTOES.

## SCRIPTURE NOTICE.

“ AND when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Sal-mone ; And, hardly passing it, came unto a place which is called The Fair Havens ; nigh whereunto was the city of Lasea . . . And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and there to winter ; which is an haven of Crete, and lieth toward the south-west and north-west. And when the south wind blew softly, supposing that

they had obtained their purpose, loosing thence, they sailed close by Crete."—*Acts* xxvii. 7, 8, 12, 13.

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“Crete, one of the finest islands in the Mediterranean, now called Candia, was celebrated for its early legislative code, its civilization, its superstitions, as well as for its natural productions in oil, wine, and fruits. It lies south-west of Peloponnesus and west of Asia Minor; is about one hundred and eighty miles long, and twenty broad; and is computed to have nearly three hundred thousand inhabitants, who, as of old, bear but an indifferent moral character.

“Formerly, there were about equal numbers of Greeks and Mahomedans; but since the transfer of the territory to the Pasha of Egypt, Mahomet Ali, the number of Mahomedans has considerably increased. In the capital there are fourteen Turkish mosques, a Greek cathedral and church, an Armenian church, and a Roman Catholic monastery.

“Crete was at an early period the site of a Christian church, of which Titus was the first Bishop.”—*Fisk's Pastor's Memorial*.

Crete is celebrated for the number and copiousness of its springs and fountains at the present day. Mr. Pashley mentions “a most copious source,” a fountain, under two fine plane trees, at the extremity of a little valley, full of cypresses, bay trees, orange trees, carobs, platanes, and myrtles. The place is so entirely abandoned, that no one comes even to gather the oranges. The orange tree flourishes greatly in Crete, and no less than twelve different kinds of this fruit are produced in the island, and the varieties of the lemon are nearly as numerous. The quince tree was once peculiar to this island, and derived its name from the Cretan city, Cydonia, near which it grew. The Cretans have a firm belief in the existence of water-spirits, &c.

The consumption of olive oil is very great in Crete. “All Crete is used to oil,” say they, “more than other



places." For this purpose, the olive-tree is much cultivated. "A mother will hardly give bread to her children without pouring them some oil out into a dish, that they may moisten the staff of life, and render it more savoury before eating it. Oil is used with all kinds of vegetables, as well as in preparing every sort of meat and fish; in short, it enters into every dish in Crete."



GLEN IN CRETE.

Vultures, eagles, and falcons, build their nests in this island, in difficult and precipitous places, among rocks which look towards the sea. "We disturbed a flock of ten large vultures, of a light brown colour, with wings which were nearly black, as they were feeding on the body of a kid lying near our path."

The cypress also grows abundantly, and in great perfection. It is a common way of describing a hand-

some woman, to say, "She is tall and beautiful as a cypress." Describing the scenery in part of this island, Mr. Pashley writes:—"We had a beautiful cloudless sky; our course lay near the shore . . . We met several droves of mules and asses laden with oil for Khaniá; and . . . saw the village of Plataniá, on a rocky elevation about half-a-mile from the shore, and a mile before us. Soon after passing it we crossed its rapid stream, which rises in the White Mountains, and after flowing between two villages, runs through a valley formed by low hills, and filled, especially near the stream, with lofty platanes; from which both the village and river obtain their names. Vines twine around most of these platanes to the height of thirty or forty feet, and are of a size unknown in France or Italy, the thickness of many of their stems being that of an ordinary man's waist. These vines are never pruned, and in consequence of the shadiness of their situation, their fruit does not ripen till after the common vintage; they thus supply the bazár of Khaniá with grapes for the whole month of November, and, I believe, even till near Christmas. The varied scenery produced by these noble plane trees in the valley of Plataniá, is very beautiful, and is one of the objects best worth viewing by those who visit Khaniá, and can stay only a short time in the island."

The Cretan wine is frequently spoken of by ancient authors, and wines peculiar to the island are mentioned. In the reign of Henry VIII., the commerce between Crete and England was very great, the former furnishing delicious sweet wines, as malmsey and muscadine, spoken of by our early poets, and the return from England consisting chiefly of woollen cloths. So great was the quantity of malmsey exported from Crete, that the wood annually imported to make casks to hold it, was a considerable article of commerce. Readers of English history will remember that the Duke of Clarence was drowned in a butt of malmsey, in 1478.

The juice of the Cretan grape is rarely met with

now out of the island, but all modern travellers who have tasted it agree in celebrating its praises.

“Arriving at a Cretan village, the people were most anxious to do all they could for us; the Proestós spent some time himself in searching the village for eggs, which at last he found; the only addition to them consisted of olives, black barley bread, and plenty of excellent water. The evening meal of my host and his wife, was a dish of wild herbs, on which the Cretans seem chiefly to live; they boil them and then serve them up in oil; bread, olives, and sometimes cheese, completing the meal.”

At another place, “we supped on eggs and a salad of wild asparagus.”

Asparagus, such as we cultivate in our gardens, can scarcely be seen in Crete, but the wild plant grows all over the island, and is far superior to that produced by cultivation.

At another spot, Mr. Pashley writes:—“A very hospitable and even intelligent old man received us most kindly: in a short time his wife and servant produced an excellent supper, and his wine was the best I had tasted in the island. On my praising it and inquiring if it was abundant, he replied that he had not much of it, and therefore never drank it except when a stranger came to see him. In what country of Europe should we find either a peasant or a gentleman keeping his choicest wine untouched that he might share it with the wandering stranger?”

“On another occasion I had heard the words of a Cretan song, which my kind and hospitable reception in this village calls to my mind :

“A thousand welcomes strangers greet,  
Whene'er they here arrive:  
And unto them, as to our own,  
Kindness to show we strive.”

“Certainly it is far more satisfactory to any traveller to meet with such individual hospitality as this, than it

would be to have a lodging and dinner provided by the city; as used to be done in ancient Crete.”

“Maniás conducted us to the house of a relation of his, the greater part of whose family had retired to rest before we arrived. Within the single apartment, on the ground-floor, of which, as is generally the case in all the villages of Crete, the house consists, we find a sort of



PEASANT'S COTTAGE.

upper story, or rather a wooden floor, extending along about one-third of the apartment, at a height of nine or ten feet from the ground. This apology for a 'first-floor,' is reached by a ladder, and is ordinarily used as the sleeping-place of the family. We threw the cottagers into great confusion by arriving after they had retired to rest. They insisted on giving up to us the 'first-floor'



in question ; so we ascended by the ladder, and were fortunate enough to rest extremely well."

There are some remarkable natural grottoes in Crete. Of one, Mr. Pashley observes, "It is a beautiful grotto, to the entrance of which we are brought by a descent of about a hundred and forty steps, many of them cut out of the steep rocks on the southern side of the glen.



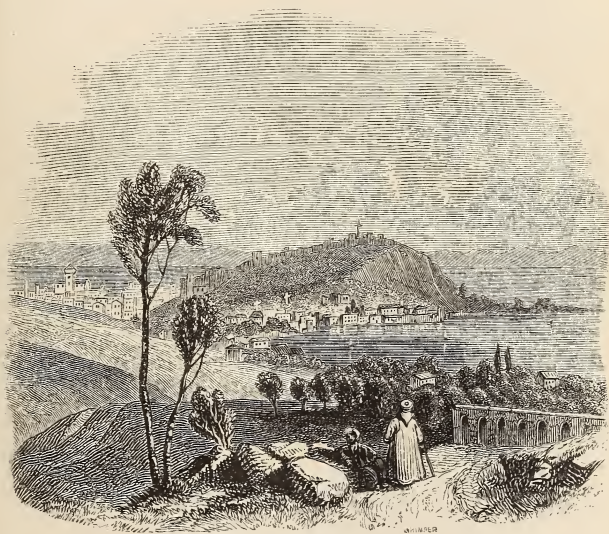
GROTTO.

Its height varies from ten to fifty or sixty feet ; it is nearly five hundred feet long ; it penetrates into the mountain in a southerly direction ; and its sides consist of varied and beautiful stalactites. Some of them form as it were columnar supports for the roof of the cavern ; many are quite transparent, and others are brilliantly white.



“Pococke says that this grotto exceeds all he ever saw, in the beauty and slenderness of the pillars.

“The Fair Havens was a port on the south coast of Crete, and the city of Lasea was near it. Phœnice was on the south-west coast. Salmone was a port on the north-east coast. Cape Salemone evidently retains the name of the ancient city, but of all these places little intelligence can now be gained.”—Abridged from MR. PASHLEY'S *Travels in Crete, in 1834.*



MITYLENE.

MITYLENE—CHIOS—SAMOS—TROGYLLIUM—MILETUS.

SCRIPTURE NOTICE.

“AND we sailed (from Mitylene), and came the next day over against Chios; and the next day we arrived at Samos, and tarried at Trogyllium; and the next day we came to Miletus. . . . And from Miletus he sent to

Ephesus, and called the elders of the Church.”—*Acts* xx. 15, 17.

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Mitylene was a city of the island of Lesbos, which lay not far from the coast of Asia Minor. The whole island is now called Mitylene, and the modern capital<sup>1</sup> is built upon the site of the ancient city of that name, which was famous for its learned men and elegant buildings. The island is very beautiful and fruitful. It is famed for its wine.

“The vessel anchored for a short time in the harbour of the town, Mytilia—perhaps the very harbour where Paul’s vessel anchored in its voyage.”—*Mission to the Jews*.

“The island Chios, now Scio, is about fifty miles from Mitylene. The principal mountain presents to view a long, lofty range of bare rock, reflecting the sun; but the recesses at its feet are diligently cultivated, and reward the husbandman by their rich produce. The slopes are clothed with vines. The groves of lemon, orange, and citron-trees, regularly planted, at once perfume the air with the odour of their blossoms, and delight the eye with their golden fruit. Myrtles and jasmines are interspersed, with olive and palm trees, and cypresses. Amid these the tall minarets rise, and white houses glitter, dazzling the beholder. . . . The beautiful Greek girls are the most striking ornaments of Scio. Many of these were sitting at the doors and windows, twisting cotton or silk, or employed in spinning and needlework. They wear short petticoats reaching only to the knees, with white silk or cotton hose. Their head-dress, which is peculiar to the island, is a kind of turban, the linen so white and thin, it seemed snow. Their slippers are chiefly yellow, with a knot of red fringe at the heel. Their garments were of silk of various colours. . . .

“The island is noted for pomegranates of a peculiar species, the kernels of which are free from stones. It is usual to bring them to table in a plate, sprinkled with

<sup>1</sup> Now called Castro.

rose-water . . . The wines of Scio were anciently much esteemed . . . we were treated with a variety of choice specimens, and we found the flavour truly admirable. The Lentiscus, or mastic-tree is much cultivated in Scio. This employs, we were told, twenty-one villages, which are required to provide as many thousand okes<sup>1</sup> of gum annually, for the use of the seraglio at Constantinople. They procure it by boring the trunks with a small, sharp iron, in the summer months. In October their harvest is conveyed, with music, into the town of Scio, and lodged in the castle. The officers who attend while it is weighed have each a certain portion for their perquisite. The remainder is delivered to the farmer or planter, to be disposed of for his own advantage. The Greeks of these villages have a separate governor, and enjoy many privileges. In particular, they are allowed to wear a turban of white linen, and their churches have each a bell to call them to prayers, an indulgence of which they speak with great glee. The Asiatic ladies are excessively fond of this gum, which they chew greedily, believing it good for the breath . . . Having ordered mules, we rode to the place where the trees grow which produce the gum-mastic. We gradually ascended the mountains, having a view of a rich valley, with its villages down to the sea. From the top of the mountain we had the most magnificent prospect imaginable. On the other side we found the mastic-trees. There are many of them in a cluster, of a dark green colour, and each tree of a rather short bushy appearance. I walked under, and gathered some of the gum, which falls off in transparent drops. In August they prick the tree, and the gum oozes out."

"At some distance from the city, on the coast, are some curious remains, which appear to have been an open temple of Cybele, formed on the top of a rock . . . In the centre is the image of the goddess, the head and an arm

<sup>1</sup> An oke is a Turkish weight of about two pounds three quarters avoirdupois.

wanting. She is represented, as usual, sitting. The chair has a lion carved on each side, and on the back . . . The whole is hewn out of the mountain, is rude, indistinct, and probably of the most remote antiquity. From the slope higher up is a fine view of the rich vale of Scio, and of the channel, with its shining islands, beyond which are the mountains on the mainland of Asia.”—CHANDLER’S *Travels in Asia Minor*; MADOX’S *Travels*.

“The promontory, once called TROGYLLIUM, runs out toward the north end of (the Isle of) Samos, which was in view, and meeting a promontory of the island, named Posidium, makes a strait near a mile wide. The city of Samos was toward the south, five miles from Trogyllium. Before Trogyllium was an islet of the same name . . .



MILETUS.

“MILETUS, an ancient sea-port town of Ionia, in Asia Minor, is a very mean place, but still called *Palat*, or

*the Palaces.* The principal relic of its former magnificence is a ruined theatre, which is visible afar off, and was a most capacious edifice . . . The external face of this vast fabric is marble . . . the seats ranged as usual, on the slope of a hill, and a few of them remain . . . The vaults, which supported the extremities of the semicircle, are constructed with such solidity as not easily to be demolished . . . The moment we crept in, innumerable bats began flitting about us. The stench was hardly tolerable. After we had gone a considerable way in, we found the passage choked with dry filth, and returned. On the side of the theatre next to the river is an inscription, in mean characters, rudely cut, in which '*the city Miletus*' is mentioned seven times.

"The whole site of the town, to a great extent, is spread with rubbish, and overrun with thickets. The vestiges of the heathen city are pieces of wall, broken arches, and a few scattered pedestals, inscriptions, &c. There are some fragments of Christian churches, and a number of forsaken mosques.

"Miletus was once exceedingly powerful and illustrious, holding commerce with remote regions. It had four ports, and before it was a cluster of small islands. It has been styled the metropolis and head of Ionia; the bulwark of Asia, &c.; and not fewer than seventy-five cities descended from this '*fertile mother*.' It afterwards fell so low as to furnish the proverb, '*The Milesians were once great*.'"—See CHANDLER'S *Asia Minor*.





## PATMOS.

## SCRIPTURE NOTICE.

“I JOHN. . . was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.”  
—*Rev. i. 9.*

“We arrived at Patmos just as the sun threw a glory round the sacred island. It is very rocky, and perhaps the most barren spot in the Archipelago, being totally destitute of wood and herbage. Tradition points out St. John’s hermitage, rock, and spring.

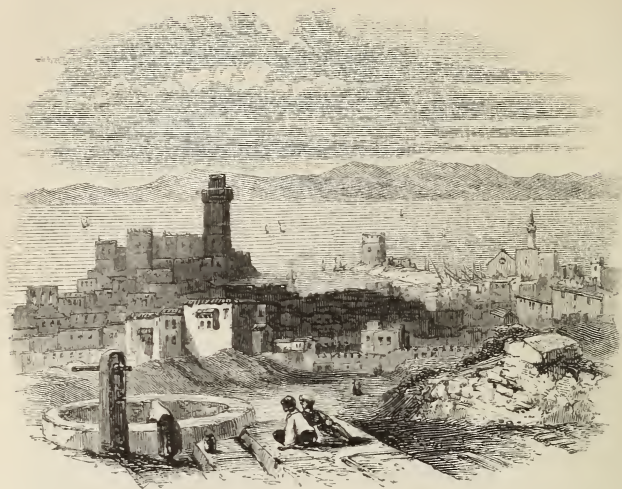
“The town is on an eminence, at a short distance from the point of landing, and contains a small population, in extreme poverty. In the middle is the convent of St. John, a kind of fortress.”—*See RAE WILSON’S Travels.*

The inhabitants have a few trading vessels, and their chief subsistence is game and clotted cream. Rabbits, pigeons, partridges, and quails, are numerous.

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## ÆGEAN SEA.

“It is not possible for any power of language adequately to describe the appearance presented, at the rising or setting of the sun, in the Ægean Sea ; nor pen nor pencil can pourtray the scenery. Let the reader picture to his conception an evening sun, behind the towering cliffs of Patmos, gilding the battlements of the monastery of the Apocalypse with its parting rays ; the consecrated island, surrounded by inexpressible brightness, seeming to float upon an abyss of fire, (Rev. xv. 2,) while the moon, in milder splendour, is rising full over the opposite expanse. Such a scene we actually witnessed, with feelings naturally excited by all the circumstances of local solemnity ; for such, indeed, might have been the face of nature, when the inspiration of an apostle, kindling in its contemplation, uttered the alleluias of that mighty voice, telling of salvation, and glory, and honour, and power.”—CLARKE'S *Travels*.



RHODES.

## COOS—RHODES, ETC.—CNIDUS.

## SCRIPTURE NOTICES.

“WE came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara : and finding a ship sailing over unto Phenicia, we went aboard, and set forth.”—*Acts* xxi. 1, 2.

“And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone.”—*Acts* xxvii. 7.

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“We now saw before us Stanchio, the ancient Coos, and felt pleasure in gazing upon it, because St. Paul had once done the same. On reaching the harbour, the vessel made a short stay, giving us opportunity to get a sight of its chief town, which is beautifully situated in the midst of gardens. The buildings are all of white

stone, and the hills form a green acclivity behind. The physician Hippocrates gave this island its renown in ancient times.”—*Mission to the Jews*.

“During all the next day and night we were sailing over the ‘Sea of Pamphylia,’ in the track of the Apostle. We passed Patara, or Patras, about noon, but, on account of a slight mist, were unable to discern more than the mere outline of its rocky elevations. Further inland, but of course invisible to us, lay Lycia and Myra . . .

“We cast anchor in the harbour of Rhodes. We naturally made inquiries as to the precise spot in which stood the celebrated Colossus—one of the ‘seven wonders of the world ;’ but were unable to get any certain information. Some recent travellers have supposed that the remains of buttresses yet standing at the entrance of the ancient harbour, are part of the foundations on which that wonderful statue stood. The space between them is about twenty-seven yards. The statue was of brass, and said to have been eighty yards in height, and to have spanned the mouth of the old harbour. It was erected by the Rhodians to celebrate their successful resistance of the tenth siege of Demetrius Poliorcetes, the son of Antigonus, emperor of Syria. Though set up in triumph, it was, in little more than half a century, thrown down by an earthquake. In the year 653 its fragments were transported from their site, on the backs of nine hundred camels.

“The first vessel seen in Greece arrived at Rhodes from Egypt.

“In the centre of the island is the Mount whose forests of pine supplied the Rhodian navy. Their laws were so good, that many commercial nations referred to the Rhodians the decision of their disputes in maritime matters. The climate is healthy, the soil fertile, and the orange and lemon trees are truly luxuriant. The country affords everything necessary for the inhabitants, and, in particular, an abundance of gums. The wines here were highly admired of old. There are to be seen the remains

of an old tree, the branches of which were at one time so extensive as to admit of fifty shops under it.

“Rhodes and its harbour form a striking and interesting picture. The main town itself runs down to the shore connected with the harbour, and is flanked by green hills and verdant gardens . . . About noon next day we sailed out of harbour, and made way but slowly, on account of a contrary wind, bearing towards Coos, which I hoped to glance at, and Patmos and Miletus also; but the night closed upon us too soon. In the morning I found we were sailing between Samos and Scio . . . Scio presents a beautiful aspect of fertility, in the plains, which reach down to the very edge of the sea. The pictorial effects of these islands of the Archipelago, or Ægean Sea, are very charming, as they gradually come (in sight) . . . But the entrance into the Gulf of Smyrna is one of the finest things in the world.”—FISK'S *Pastor's Memorial*, and RAE WILSON'S *Travels*.

“After leaving the harbour of Rhodes, we found ourselves sailing close to the shore of Caria; the water apparently deep to the very edge, with steep rocks and hills lining the shore. Often it seemed as if we were sailing close under the base of some of our own Highland mountains, while the waves gently weltered round the base of the rocks. At a turn of the coast Cnidus was pointed out to us. A creek, running up a considerable way into the land, forms a complete harbour; but a ruined tower was all that we could discern of the ancient town.”—*Mission to the Jews*.

Cnidus was a town on a promontory of Caria, in Asia Minor, opposite Crete, now called Cape Crio. There was a famous white marble statue of Venus in the city, whose inhabitants worshipped that goddess. Extensive ruins still remain of the ancient city.





CYPRUS.

## CYPRUS—SALAMIS—PAPHOS.

## SCRIPTURE NOTICES.

“ . . . BARNABAS, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the apostles’ feet.”—*Acts* iv. 36, 37.

“ Now they which were scattered abroad upon the persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word . . . and some of them were men of Cyprus.”—*Acts* xi. 19, 20.

“(Barnabas and Saul) sailed to Cyprus. And when they were at Salamis, they preached the word of God in the synagogues of the Jews . . . and when they had gone through the isle unto Paphos, they found a certain

sorcerer, a false prophet.”—*Acts* xiii. 4, 5, 6. (Read the history of this man in the following verses.)

“Mnason, of Cyprus, an old disciple, with whom we should lodge.”—*Acts* xxi. 16.

“We sailed under Cyprus, because the winds were contrary.”—*Acts* xxvii. 4.

[*Acts* xv. 39 ; xxi. 3.]

“At a former period, Cyprus must have been remarkably productive and well peopled. Mr. Thompson had travelled through the interior of the island, and in his journey visited not fewer than sixty villages, which had remains of ancient churches, now ruined and desolate; and everywhere he found wide plains left uncultivated, which might yield abundant harvests. It is an island which no Christian can gaze upon without remembering the days of the apostles, for this was the native country of Barnabas, who sold his estates and brought the money to Jerusalem, for the use of the infant Church; and who, afterwards, in company with Paul, traversed its whole extent from Salamis to Paphos, preaching the ‘unsearchable riches of Christ.’ Here, too, Sergius Paulus had his residence, and Elymas the sorcerer; Mnason, too, ‘the old disciple,’ spent his youth amidst its hills and plains. But there is no Barnabas or Mnason in Cyprus now; for no Jew dare plant his foot upon its shores, because of the Greeks, who have persecuted without remorse every wanderer of that nation that has visited or been cast upon their coast, ever since the reign of Trajan.”—*Mission to the Jews*, p. 324.

Salamis was once the most important city of Cyprus, and contained a grand temple of Jupiter. It was twice destroyed, first by the Jews, and afterwards by the Saracens. A Christian bishop once resided at Salamis. The spot where this city stood has been washed away by the sea.

“The ancient city of Paphos is beautifully situated close upon the sea, and though totally in ruins, formed

the residence of eight or ten families. From three large arches (said to be the remains of a temple of Venus) upon a hillock, we obtained a fine view of this once celebrated place.

“On entering Paphos, we found ourselves in a long street, on one side of which is a range of small arches, probably the remains of shops and bazaars, and at the end stands a large church or cathedral, with many pieces of marble columns dispersed about it. This has been converted into a mosque. The ruins of many churches built at a very early period lie around . . . several of them were used as places of shelter for cattle ; others for granaries and baths. The land around produces corn and tobacco ; also date and orange trees. There is a large mound of ruins nearer the sea, evidently the remains of some vast structure, and on the edge of the sea is a castle.”—See MADOX'S *Travels*.

“A high hill near the town produced beautiful rock crystal, which, from its peculiar brilliancy, has received the name of the Paphos diamond. Among the coins which have been discovered here, is one which bears a representation of the temple of the Goddess of Love and Beauty, and another has a head of the goddess, &c. Paphos, however, has been more truly honoured by St. Paul's having preached there the gospel of the grace of God, than by all that poets have sung of the Paphian Queen.”—RAE WILSON.

“Among the trades carried on in Cyprus is a particular process in printing cotton cloths, which instead of losing colour by being washed, become more beautiful. The dye is composed of the root of the boid, and ox's blood, and when well imprinted, this colour never fades. The vines are said to grow to a larger size than in any other country, and we find that the stairs of the temple of Diana at Ephesus were made of a single stem. The vintage begins in August, and continues during six weeks, which are marked as a period of great joy. The wine produced is luscious and sweet. Several coins, idols, and other relics,

have been found in different parts of the island, and also mines of gold,

“The swarms of locusts are a great scourge to Cyprus.

“This island furnishes a spacious and most convenient roadstead for vessels of all descriptions.”—See RAE WILSON’s *Travels*.

Mr. Madox describes the scenery in several parts of Cyprus as most wild and beautiful; mountains covered with firs, paths running among myrtle and evergreens, fine streams of water, and valleys rich in pine, olive, and oleander trees.



## CHAPTER IX.

### EGYPT AND ETHIOPIA.

EGYPT.—Its past History and present State.

SIHOR.—RIVER NILE.—Scenery up the River.

ALEXANDRIA.—Mareotic Lake—Church of Athanasius — Landing at Alexandria—The City—Pompey's Pillar—Cleopatra's Needles — Alexandrian Library—Date-Palms—Mosquitoes—Slave-market.

ROSETTA—The Bazaar.

Voyage by Canal to Cairo.

CAIRO.—Descriptions of the City—Boulac.

ISLAND OF RHODA.

ZOAN, or TANIS.

LAND OF GOSHEN, or RAMESES.

ON, AVEN, or BETHSHEMESH.

NOPH, MOPH, or MEMPHIS.

THE PYRAMIDS.

MUMMY-PITS OF SACCARA.

LAKE MERIS.

AMMON NO, OR NO, (THEBES.)

TOMBS OF THE KINGS.

SYENE.

ISLAND OF PHILE.

ETHIOPIAN TEMPLES.





RIVER NILE, USUAL APPEARANCE.

## EGYPT, MIZRAIM, OR LAND OF HAM.

ITS PAST HISTORY AND PRESENT STATE.

### SCRIPTURE NOTICES.

“ABRAM went down into Egypt to sojourn there ; for the famine was grievous in the land (of Canaan.)”—*Gen.* xii. 10.

“And they brought Joseph into Egypt.” — *Gen.* xxxvii. 28. (Read whole chapter.)

“And all countries came into Egypt to Joseph for to buy corn.”—*Gen.* xli. 57.

“And Joseph said unto his brethren . . . Say unto (my father), thus saith thy son Joseph, God hath made me lord of all Egypt : come down unto me, tarry not.”—*Gen.* xlv. 3, 9.

“(Jacob) came into Egypt, and all his seed with him.”—*Gen.* xlvi. 6.

“The Lord did bring the children of Israel out of the land of Egypt.”—*Exod.* xii. 51.

“The burden of Egypt. Behold, the Lord rideth upon a swift cloud, and shall come into Egypt; and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it . . . And the Lord shall smite Egypt; he shall smite and heal it.”—*Isaiah* xix. 1, 22. (Read whole chapter.)

“The daughter of Egypt shall be confounded . . .”—*Jer.* xlvi. 24. (Read whole chapter.)

“Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him and against all Egypt . . . I will make the land of Egypt desolate . . . they shall be there a base kingdom . . . It shall be the basest of the kingdoms.”—*Ezek.* xxix. 2, 12, 14, 15. (Read whole chapter.)

“And the sword shall come upon Egypt . . . There shall be no more a prince of the land of Egypt . . . I will set fire in Egypt . . . I will execute judgments in Egypt.”—*Ezek.* xxx. 4, 13, 16, 19. (Read whole chapter.)

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“Of all the places foreign to Judæa, Egypt holds the most conspicuous place in the volume of inspiration. Abraham, the patriarch of the faithful, and his comely and beloved spouse, flee to it, in order to escape the famine which raged in the land of Canaan. Joseph, in the wonderful providence of God, the precursor and saviour of his brethren and parent, enters it as a slave, and rises to the dignity of a prince, presiding over the councils of its regal courts, and halls of judgment, and treasuries of food and money. The family of Jacob, chosen for the conservation of true religion during the awful period of the general apostasy of the world from God, sojourns in it for upwards of two centuries, with an increase of its numbers so wonderful as to render it formidable to a tyrannical sovereign, who in the devisings of his own wickedness was induced to attempt its reduction, or extirpation, by the hand of violence

and oppression. Moses, the 'goodly child,' and destined by God to be the deliverer of his kindred from cruel bondage, is found floating on its river in his bulrush cradle, by the daughter of Pharaoh, and reared and instructed by her 'in all the wisdom of Egypt.' The Lord brings out his people by a strong hand, and an outstretched arm, from the house of bondage, amidst the terrors of his vengeance on the haughty ruler. When Jehovah interdicted the Jews from holding intercourse with the ungodly Gentiles, Egypt had a partial exemption made in its favour . . . 'Thou shalt not abhor an Egyptian, because thou wast a stranger in his land.'

"Solomon, the most powerful prince of Israel, is married to the daughter of an Egyptian sovereign. Shishak, the first king of Egypt who is mentioned in Scripture by his personal name, carries his arms into Judæa, takes Jerusalem, and carries off 'the treasures of the house of the Lord, and the treasures of the king's house,' in the reign of Rehoboam. 'Zerah, the Ethiopian,' who, with his army, 'a thousand thousand and three hundred chariots,' was smitten by the Lord before Asa and before Judah, is recognised in Osorthon, or Osorkon I. The name of 'Tirhakah, King of Ethiopia,' mentioned in the second Book of Kings, and by Isaiah, is discovered on one of the Egyptian temples in the form of *Tehrak*. 'Necho, king of Egypt, who by his archers overthrew Josiah in the valley of Megiddo, and put Jehoahaz in bonds at Riblah,' is not overlooked by profane historians. Several of the latter Pharaohs became the allies and confederates of the kings of Israel and Judah, as the last-mentioned monarch, who set Jehoiakim on the throne. Many Hebrews, in the spirit of unbelief and cowardice, flee to Egypt through fear of Nebuchadnezzar, and dwell at Migdol, and at Tahpanes, and at Noph, and in the country of Pathros, where they were visited by the Divine indignation, and where those who survived of their number saw the Lord, through the instrumentality of the king of Babylon, 'kindle a

fire in the houses of the gods, and burn them,'—'break the images of Bethshemesh (Heliopolis),' and confound their purpose to 'burn incense to the queen of heaven.' The child Jesus himself is conducted to Egypt by Joseph and Mary, and finds a refuge there from the murderous hate of Herod, who sought to destroy him.

"Egypt is frequently the theme of prophetic discourse; and to the present day its political and natural changes, and lengthened depression and degradation, have most strictly accorded with the declarations of the inspired seers. The whole monumental wonders and antiquities of the land seem to have been preserved as if for the express purpose of evincing the authenticity, and illustrating the narratives, of the Bible; every single allusion of which, either to the circumstances of the country or of the people, is seen to have the minutest consistency with truth,—so strikingly so, indeed, as to have attracted the attention of every Egyptian antiquary. Egypt will share in the blessings which are yet in store for all the nations of the earth: 'He that has smitten will heal it; the Lord of Hosts shall bless it, saying, Blessed be Egypt my people, and Assyria, the work of my hands, and Israel mine inheritance.'"—WILSON'S *Lands of the Bible*.

"With calm delight we were now able to look round upon the land of Egypt, while many scenes of its eventful history rose up before us. It was here that Jacob and Joseph sojourned with their families for 400 years. This was the land of Moses and his wondrous deeds. And, more interesting still, this was the land that gave refuge to the 'holy child Jesus,' when compelled to flee from the land of Judah. It was the cradle of Israel, and the cradle of Israel's Saviour, as it is written,—'Out of Egypt have I called my Son.'

"The villages are wretched. The people seem almost naked, and excessively dirty; most of them, too, are old people; very rarely did we meet any healthy young men. The reason is, that all such are obliged to enter

the army ; and Egyptian villages and lands are left to the care of women and old men. It seems still the case that taskmasters rule over Egypt,—it is a *house of bondage* at this day. God remembers how Egypt kept his chosen Israel 400 years in slavery, and therefore has poured out upon it the fulfilment of that humiliating prophecy, ‘It shall be the basest of kingdoms.’

“ ‘Basest of kingdoms’ is everywhere seen fulfilled, in the fact that *native* Egyptians have none of the power or wealth of the land. Every appearance of power or greatness in it belongs to its foreign governor and his officers—not to natives. The pasha is the gulf in which the produce of Egypt is swallowed up.”—*Mission to the Jews*.

Speaking of the descendants of the ancient Egyptians, now called the Copts, Niebuhr observes :—

“ If an ancient origin, and illustrious ancestors could confer merit, the Copts would be a highly estimable people. They are descended from the ancient Egyptians ; and the Turks, upon this account, call them, in derision, the posterity of Pharaoh. But their uncouth figure, their stupidity, ignorance, and wretchedness, do little credit to the sovereigns of ancient Egypt. They have lived for 2000 years under the dominion of different foreign conquerors, and have experienced many vicissitudes of fortune. They have lost their manners, their language, and almost their existence. They are reduced to a small number in comparison of the Arabs, who have poured like a flood over this country. Of the diminution of the numbers of the Copts some idea may be formed from the reduction of the number of their bishops. They were seventy in number at the period of the Arabian Conquest ; they are now only twelve, and most of these settled in Upper Egypt, to which the ancient inhabitants seem to have retired.”—NIEBUHR’S *Arabia*.

“ There is no freehold property in Egypt ; all the land being let out by the pasha, who afterwards forces the



peasants to sell their property to him only, and *at his price*. Soldiers are quartered in all the principal villages, to enforce a due observance of this law. All the boats are likewise monopolized by him, and at his price. Gun boats are stationed at the narrow passes of the river, to prevent the passage of any barks unless laden for the pasha. The Arabs, Copts, &c., who become rich in spite of this oppressive system, are allowed but little enjoyment of their wealth ; if any one of them has built a fine house, it often happens that he is desired to turn out, and give it up to some Greek, Turk, or perhaps to an European consul, and should he not immediately obey, his head is the forfeit.”—IRBY *and* MANGLES, p. 161.

“ Nebuchadnezzar and Cambyses, Alexander and the Ptolemies, the Roman and the Saracen, the Memlook and the Turk, have followed each other in the moving pageant of history ; and now, the pasha against the sultan, Turk against Turk, alien against alien, are playing the game for Egyptian sovereignty. But still ‘ no prince of the land of Egypt’ rises to fill the throne ; still ‘ it is a base kingdom,’—‘ the basest of kingdoms ;’—its sceptre has departed ; and ‘ there shall be no more a prince of the land of Egypt,’ saith the prophet of the Lord.

“ Here is prophecy, the fulfilment of which, ‘ he who runs may read.’ ”—NOZRANI *in Egypt*.

“ There are no barns in Egypt : the peasant being sure of fair weather at harvest-home, the corn is immediately thrashed, and the grain is piled up in immense hills, encircled by a wall. The birds are freely allowed their share, though, during the time it is ripening, their claims are disputed by children, who are placed on elevated mud-hillocks, scattered in all directions throughout the plains ; here they bawl, and fling stones by means of a sling, to deter the feathered robbers from their depredations.”—IRBY *and* MANGLES.

## SIHOR—RIVER NILE.

## SCENERY UP THE RIVER.

## SCRIPTURE NOTICES.

“ PHARAOH dreamed, and behold, he stood by the river.”—*Gen.* xli. 1. (Read to ver. 4.)

“ (Jochebed) took for (Moses) an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein ; and she laid it in the flags by the river’s brink . . . and the daughter of Pharaoh came down to wash herself at the river ; and her maidens walked along by the river’s side ; and when she saw the ark among the flags, she sent her maid to fetch it.”—*Exod.* ii. 3, 5.

“ And (Moses) lifted up the rod, and smote the waters that were in the river . . . and all the waters that were in the river were turned to blood, and the fish that was in the river died.”—*Exod.* vii. 20, 21.

“ Sihor, which is before Egypt.”—*Joshua* xiii. 3. ; (1 *Chron.* xiii. 5 ; *Isa.* xxiii. 3.)

“ And the waters shall fail from the sea, and the river shall be wasted and dried up. And they shall turn the rivers far away, and the brooks of defence shall be emptied and dried up ; the reeds and flags shall wither. The paper-reeds by the brooks . . . shall wither . . . the fishers also shall mourn.”—*Isa.* xix. 5—8.

“ What hast thou to do in the way of Egypt, to drink the waters of Sihor ?”—*Jer.* ii. 18.

“ Thus said the Lord God, Behold I am against thee, Pharaoh, King of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is my own, and I have made it for myself.”—*Ezek.* xxix. 3 ; (*Isa.* xxvii. 1.)

“ It shall rise up wholly as a flood, and it shall be cast out and drowned, as by the flood of Egypt.”—*Amos* viii. 8. (ix. 5.)

“ The Nile ! now then, for the first time I felt that I was in the land of Egypt ; and oh, what a crowd of glorious associations rushed across my mind as I gazed upon the dark waves of that noble river rolling calmly onwards to the sea, unchanged and unchanging amidst the strange vicissitudes that had befallen the valley it fertilizes ! Thus had it flowed in the days when the Pharaohs ruled gloriously amidst the palaces of Thebes and Memphis, and when the realm of Egypt was the greatest among the nations of the earth ; and even thus, when she became successively the prey of the Ethiopian, the Persian, the Macedonian, the Roman, the Saracen, and the Turkish conqueror ! And upon those discoloured waters had the eyes of Thothmes, and Sesostris, and Cambyses, and Alexander, and Cleopatra, and Julius Cæsar, and Omar, and Saladin, and Selim, rested complacently, as upon the richest jewel of their diadems ! and still it flowed on, calm and undisturbed, while degeneration slowly crept along its shores, and one by one, its great lights had become extinguished, and at last ‘ darkness had overshadowed the land,’ and the prophecy of Ezekiel had been fulfilled to the very letter ; and from the first it had become the last among nations, because of the wickedness of its rulers. ‘ It shall be the basest of kingdoms, neither shall it exalt itself any more among the nations, for I will diminish them, that they shall no more rule over the nations. Her power shall come down—I will sell the land into the hand of the wicked, I will make the land waste, and all that is therein, by the hand of strangers. I the Lord have spoken it.’

“ While these shadows of the past were flitting across my mind, my eyes wandered over the flat and monotonous banks, diversified only by occasional groves of the graceful date-palm, a Sheikh’s tomb here and there, and a few miserable mud villages. But strings of loaded camels, herds of buffaloes, and troops of half-naked fellahs, raising water to irrigate their fields in

the same primitive manner that was in use among the patriarchs, gave an eastern stamp to the landscape.”

Describing another portion of the Nile towards Thebes, the same writer remarks: “A low narrow strip of cultivated land borders the river, like a green ribbon, on either side: occasionally a mud village, a Sheikh’s tomb, a colony of pigeon-houses, a grove of palm-trees, (the doum or Theban palm has here replaced the graceful date-palms of Lower Egypt,) a *sakkiah*, or a *shadoof*, (both of them contrivances for raising the water from the river) diversifies the scene. And beyond, nought is to be seen but the barren sands of the Libyan desert, stretching far away to the west, and those of the desert of Suez, traversed by a ridge of hills, bounding the prospect to the east.”

On reaching Nubia, “the scenery on each side of the Nile began to assume a very picturesque appearance—mountainous and almost Alpine in its character to the east; on the opposite bank, the eternal desert, (with its golden sands,) and the river’s edge on either side fringed with the castor-oil plant,<sup>1</sup> and the prickly mimosa upon which the patient camel browses with delight. Long plantations of date and doum-palms tower above, the fruit of which forms all the riches, and the chief substance of the poor Nubians, among whom *bread* is an unknown luxury. Every now and then we stopped at some wretched village for milk, eggs, and poultry.”

Shortly after, this author continues, “we have now followed the course of the Nile for a thousand miles from Alexandria to this place, and not one tributary stream has fallen into the great river during the whole of that distance; its waters rolling onward through the long valley they fertilize, have remained pure from all contact with meaner streams: like the great Creator, at whose command its waters sprang forth from their yet undiscovered sources, the Nile is *alone* in its bounty; inexhaustible in its beneficence, it

<sup>1</sup> Jonah’s Gourd. See “Scripture Natural History.”

gives all, dispensing riches, prosperity, life, whithersoever it goes, and receives nothing in return.”—*Temples and Tombs of Egypt*, by MRS. ROMER.

“The banks of the river between Ibrim and Ebsamboul are beautifully strewed with the yellow and purple acacia, forming thick hedges, which have a very pleasing effect: a species of tamarisk is also common here.”



NILE OVERFLOWING ITS BANKS.

“Egypt at present presents a very different appearance to what it did when we went upward; the Nile having overflowed, all the villages are insulated, and are invariably surrounded with date-palm-trees, which partly conceal the mud huts, and give a pleasing and lively appearance to the face of the country. The river also, in some places, appears of prodigious width, whole plains being overflowed for many miles. We were peculiarly



fortunate, having seen Egypt throughout, with the Nile at its lowest ebb, and also at its greatest elevation. *It is a curious fact, that no water-plants or weeds grow on the banks of the Nile*; a sedgy margin is never to be met with in this country. The lotus, affecting fens and marshy places, could only flourish during the most propitious part of the year, when the overflowing of the Nile promoted its growth: hence it was so favourite a plant with the ancients; and it is generally coupled with all symbolic allusions to the river. This year the Nile has risen seventeen pics, or thirty-four feet; this is called a good Nile. Last year it rose eighteen pics, which produced a very plentiful crop. The island of Rhoda now presents a complete carpet of verdure, with beautiful sycamore trees.”—IRBY and MANGLES.

“The tall tufted palms rise in groves on either side the river, throwing their umbrella-shaped shadows upon brown flat-topped villages of sun dried mud, whose copper coloured inhabitants look depressed with the curse of unrequited toil, yielding to daily sweat less than enough of daily bread; each cluster of huts rises a few feet above the level of the ordinary inundation, and its own accumulating refuse affords increasing security against the slimy flood. The depth and richness of the soil brought down by the water is wonderful: now that the level of the river is low, the muddy walls of alluvial deposit rise sometimes twenty feet above the stream. Innumerable birds come down to the waters: whole squadrons of cranes wheeling and flashing their white wings in the sun,—strings of camels, in relief against the brazen sky, are waving and swinging their solitary way to the desert—while Bedouin horsemen, wild sons of Ishmael, with tall spears erect, pause on the sandy hillocks to watch us gliding by. White crescent-rearing domes and slender minarets shine through the woods of date; and tall blue-robed women, with pitchers on their shoulders, come down at sunset for the waters of the ‘sweet river.’ To our left lies the Delta of Egypt, the

land of Goshen—‘the best of the land,’ fertilized by the many branching streams through which the Abyssinian rains find their way from the clouds, to join once more the source from which they came—the wide expanse of the Mediterranean.

“ The view of the Nile, nearly a mile wide, rushing through its multitude of verdant islands and black granite rocks, in its passage from Nubia to Egypt, is perhaps the most striking throughout its whole course; the contrast between the fresh foaming flood, pouring through its dark green iron-bound channel, and the burning, yellow, barren, sandstone ranges, which still glare upon us from the height of either shore. In the middle of the river is the lovely island of *Elephantina*, or the Isle of Flowers, about half a mile in length, and rich in ruins of ancient grandeur, shaded by groves of palm, in the midst of which dwell a Nubian population, in as unsophisticated a state as man can present. The men are a fine athletic, active race, black as ebony; full of life and good humour, with handsome European features and sparkling eyes. We should have admired the women more, had their dark skins been less redolent of rancid grease. We had an opportunity of seeing these simple people under various aspects, and the impression was altogether in their favour as to honesty, hospitality, and gentleness . . . The toil endured in irrigation by all the dwellers on the Nile is excessively severe for six months annually, exposed as they are to a blinding and baking sun.

“ Of all the peculiarities and novelties of tropical travel, nothing approaches the impressive grandeur of the sky lighted up by the moon and stars. We talk in England of the silvery moon and golden stars; but to see them we must emerge from our ocean fogs, and look through the dry and cloudless air of the Libyan desert. Nothing delighted me more in our daily progress to the south, than to watch the gradual sinking of the polar star towards the northern horizon, till it

descended to the point which marked our entrance within the burning zone of Cancer.”—*Temples and Tombs of Egypt*.

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ALEXANDRIA.

MAREOTIC LAKE—CHURCH OF ATHANASIUS—LANDING AT ALEXANDRIA—THE CITY—POMPEY’S PILLAR—CLEOPATRA’S NEEDLES—ALEXANDRIAN LIBRARY—DATE-PALMS—MOSQUITOES—SLAVE MARKET.

SCRIPTURE NOTICES.

“A CERTAIN Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus.”—*Acts* xviii. 24.

“There the centurion found a ship of Alexandria sailing into Italy; and he put us therein.”—*Acts* xxvii. 6; xxviii. 11.

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“This city, Alexandria, was the birth-place of Apollos, that pattern of burning zeal and Scriptural eloquence; the city, too, of Athanasius, and the scene of the labours of the seventy translators of the Old Testament. Alexander the Great, Cleopatra, Cæsar, and many other names, are associated with the name of the once ‘illustrious Alexandria.’

“With still deeper interest we now pondered over the future history of Egypt, as disclosed in the record of prophecy, and prayed that the time may be hastened ‘when Ethiopia shall stretch out her hands unto God;’ ‘when the Lord shall be known to Egypt, and the Egyptians shall know the Lord;’ ‘and the Lord shall smite Egypt, he shall smite and heal it,’ saying, ‘Blessed be Egypt my people!’

“Before breakfast, some of us rambled out to Pompey’s pillar. The Mareotic Lake lay east of it, but is now dried up, affording no moisture to water the vines that once regaled Cleopatra and her numerous court. The

ground around it swarmed with small lizards, and the surface is broken with innumerable holes made by the jerboa. Passing through the bazaar, one of the pasha's beys rode past us, fully armed, mounted on an Arab steed. An Egyptian, clothed in white cotton, ran before him at full speed, clearing the way with voice and arms.<sup>1</sup>

“Before dinner we had a pleasant ride to the gardens of the governor, about a mile from town. (They) are laid out with straight walks, after the Egyptian taste. The flowering oranges were beautiful and fragrant, and the vines luxuriant. . . . Near the Coptic convent we examined with much interest the site and remaining traces of the church of the great Athanasius, who was bishop here A. D. 326,—God's witness for the truth against many kings and people. Some broken pillars and fragments of the foundation are all that remain. Not far from this is the ancient Jewish burying-ground; but the Jews are now forced to bury outside the walls.”  
—*Mission to the Jews.*

“Landing at Alexandria is a most formidable affair. As soon as a steamer appears in sight, troops of camels and asses, with their noisy drivers, hasten down to the landing-place, and before the inexperienced stranger is aware of what is about to happen to him, he beholds his baggage carried off, and piled upon one of the kneeling camels by a score of half-naked, one-eyed fellahs, and finds himself seized in the arms of somebody, and lifted, whether he will or no, upon a donkey, to the manifest disappointment of a dozen clamorous expectants, who shout forth in English, in a variety of tones, ‘Want a donkey, sir?’—‘Very good donkey, sir; better than a horse!’—‘Go to Pompey's Pillar, sir?’—‘Dat donkey go very bad; my donkey go faster than steam-boat!’ and fast indeed they do go, and away the new-comer is hurried to the great square in Alexandria, where the two European hotels, frequented by travellers, are situated,

<sup>1</sup> 1 Kings xviii. 46. See “Scripture Manners and Customs.”

before he has made up his mind at which of them he will put up.

“The great square in which we were lodged, with its numerous Consular residences, and its spacious hotels, looks thoroughly European; and the Frank quarter in which it stands is composed of mean-looking, wretched streets, where every second house bears the name and calling of some French, Italian, or Greek tradesman. But in going to Pompey’s Pillar we passed by the Arab quarter, occupied solely by the fellah population of Alexandria; and there most certainly a novel sight met our eyes, and we were introduced to a personal acquaintance with the misery and debasement to which the wretched population of Egypt is reduced by the oppressions of an arbitrary government and a despotic ruler. Yet in the midst of a squalor and poverty unequalled, perhaps, in any part of the world, these poor fellahs, lodged in mud hovels, sometimes too low to admit of their standing upright in them, scantily fed with the worst and coarsest food, covered only with a blue cotton shirt, and their children completely naked, continue to preserve a semblance of cleanliness about their habitations which is not to be found in the villages of Ireland and Scotland. The streets are scrupulously swept, and not a vestige of refuse is to be discovered even in any remote corner; nor does any disagreeable effluvium offend the sense of smelling as one walks through those narrow ways, bordered by houses such as we should consider scarcely good enough to shelter our pigs in England, and inhabited by a people notoriously unclean in their persons. Many of them were seated outside of their dwellings, the women covered to the eyes in a large blue cotton wrapping cloth, which, with a pair of loose trowsers of the same materials, forms their only garment, and is fastened over the nose either by a brass ornament, a row of small coins, or a few coral beads, and wearing massive bracelets of silver or brass upon their naked tattooed arms; the children without a vestige of clothing

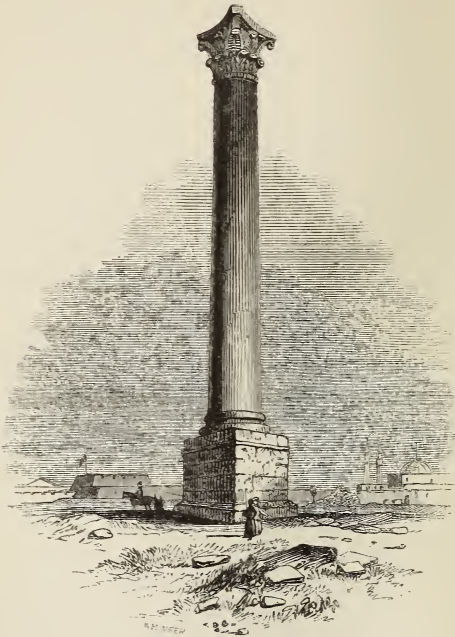


even upon those who appear to be nine or ten years old, and their stomachs frightfully distended from the immoderate use of water, which is their only beverage. Poor little wretches! they appear to me to possess neither the lineaments nor the gaiety of infancy; and the state of their eyes, for the most part affected with ophthalmia, and covered with flies, filled me with pity for their neglected condition. The manner in which they are carried by their mothers, astride upon one shoulder, has something patriarchal and picturesque in it; indeed the whole bearing and carriage of these barelimbed women is graceful in the extreme, and when they are carrying their well-poised water jars upon their heads, without the assistance of either hand, no Andalusian could tread the earth with greater freedom and grace.

“Pompey’s Pillar has probably little to do with him whose name it bears. It is supposed that the shaft, one entire and noble block of granite, once belonged to the temple of Serapis, and that the pedestal and capital were added in honour of Diocletian, the Roman Emperor. It is certainly not a purely Egyptian monument, but belongs to the time of the Roman dominion over Egypt. It has been erected upon a mass of old ruins, probably brought from Memphis, or from the temples of Upper Egypt, when Alexandria was under the Roman yoke. Doubtless, under the mounds of rubbish and sand which surround this colossal pillar, many precious relics of Egyptian splendour are buried, but no attempt to excavate them has yet been made.

“Returning from the pillar, we passed by the great Moslem cemetery of Alexandria, a dreary place of stones, spreading far around, without a blade of grass or a cypress tree to break the burning monotony of the sandy soil. Two or three funeral processions were approaching it; the bodies, laid upon a wooden tray, and covered with a cotton cloth, were irreverently borne along at a quick trot, upon the shoulders of four men, and behind

followed the mourners, some chanting, and others uttering the usual funeral howl ; but there appeared to be no real woe in the thing.



POMPEY'S PILLAR.

“ Cleopatra’s Needles are thoroughly Egyptian monuments, and came from before the temple of the Sun, at Heliopolis. They are pillars of rose-coloured granite, thickly covered with hieroglyphics. One of them lies on the ground, half buried in sand. The other is still standing, and the hieroglyphics upon two of its sides are as sharply fresh as though they had been chiseled yesterday. The remaining antiquities of Alexandria

are the catacombs, the so-called baths of Cleopatra, and Cæsar's camp. The principal monuments, however, of Alexandria, disappeared before the victorious arms of the caliph Omar's general, Amr. Alexandria held out an obstinate siege of more than a year, owing to the difficulties presented to the besiegers by the canals of the Delta; but at last it was obliged to yield, and, of course, fared the worse for its previous resistance. Some idea of the wealth and magnificence of ancient Alexandria may be formed from the accounts despatched by Amr to the caliph at Damascus, in which he stated that the conquered city contained 4,000 palaces, 4,000 baths, 400 theatres, 12,000 shops for the sale of food, and 40,000 tributary Jews. The wealth was ordered to be reserved for the public use, but the intellectual stores contained in Alexandria were ruthlessly condemned to be destroyed; for the caliph ordered that the famous library should be burned, and its volumes were consequently devoted to the purpose of heating the baths in the city.

“After riding through the interminable heaps of rubbish that mark the site of ancient Alexandria, we directed our course to a spot about two miles distant from the town, interesting to all English travellers as the battle-ground where Abercromby fell in that memorable engagement which checked the power of Napoleon Buonaparte.

“The most beautiful, the most striking objects in the scenery of Alexandria, are the date-palms, with their lofty elegant trunks, their graceful feathery foliage, and their enormous pendent clusters of fruit, hanging in rich abundance . . . They abound in and about Alexandria; and this being the season when the dates are ripe, we have seen them in full perfection, and have been enabled to judge of the great superiority of the fresh fruit over the dried ones, which are alone known in Europe. We have also for the first time tasted bananas here; but I fancy that it requires custom to make one relish this

luscious fruit. In Signor Ghibarra's garden, which is a charming one, we saw a colossal description of lemon. The tree is not larger than those I have seen in Spain and Italy, but the fruit is of the size of a pumpkin. Oranges are also in great abundance, and well flavoured. In short, the fertility of the soil is all-apparent, and if every part of Egypt is as fruitful as Alexandria, the whole country may be compared to one vast garden."— See *Temples and Tombs of Egypt*.

"Under yonder vast field of undulating sand-hills, lie the ruins of what was once a city of 600,000 souls, second only to imperial Rome! The only vestiges of so much human grandeur, are fragments of marble, porphyry, glass, and pottery, which strew the ground where the passing traveller wanders in moralizing mood, revolving the names of 'mighty men, men that were of old, men of renown!' All the streets were wide enough for horses and chariots. Two very broad streets bisected each other at right angles, forming at their intersection a grand square; and the city was full of magnificent temples and palaces. Of the great marble lighthouse on the island or peninsula of Pharos, no vestiges remain . . . The ancient mole separating the two harbours and connecting Pharos with the continent, is still partly visible . . . The sky, to the south and south-west, looks like a canopy of brass, from the reflection of the sun's rays from the sandy ocean; and the sight, no doubt, soon suffers if neglected, which accounts for the usual loss of one eye among the poor people here.

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"The bread is excellent, and the water deliciously cooled by evaporation through porous earthen bottles, brought from the Upper Nile.

"The musquitoes are even now only kept at a distance by good management of the muslin curtains. It is a matter of no small interest to get under this drapery at night, without admitting the enemy; the best way is, to whisk a wet towel in all directions for a minute or

two, and then to effect the entry neatly and speedily as may be; but you are by no means sure for the first half hour, whether you have succeeded or not . . . The dogs are another plague; the whole town and neighbourhood swarm with ill-favoured beasts, between hyena and jackal, sleeping all day in the sun and moving for nobody. They are useful, however, as the only scavengers of the community, but make night hideous with their howl.

“The slave-market is a disgusting place—miserable negroes, male and female, scarcely human in appearance. They are brought out, felt in the joints, teeth examined, and made to go through their paces like horses at an English fair.”—NOZRANI *in Egypt*.

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#### ROSETTA—THE BAZAAR.

“WE descried Rosetta about two hours before we reached it, at the extremity of a long flat valley of sand. The rays of the setting sun gave a red tinge to the surface of the desert, and as we approached the town, we entered a beautiful grove of palms, growing luxuriantly out of sandy hillocks. Some of our attendants had got before us, and were waiting for us, in eastern style, at the gate. We rode through streets silent as the grave, with not even a solitary lamp to cheer the eye. The houses seemed nothing else than lofty walls of brick or red granite. Many of them appeared to be wholly deserted, though sometimes a turbaned head was dimly seen at the narrow windows. The darkness of evening, the gloom of the buildings, and the silence of the town, made our entrance into Rosetta peculiarly sombre. We lodged at the Latin convent . . . (but) had scarcely sat down when we heard the sound of music and mirth, and running to the window observed the glare of torches in the street. We were told that it was ‘the voice of the bridegroom and of the bride.’ The bridegroom was on his way to the house of the bride . . .



“ We went to the bazaar; a strange scene of filth and wretchedness. The shops were poorly supplied, except in the article of cucumbers; but the miserable objects that were crawling about,—sore-eyed children perched on their mothers’ shoulders, with faces half devoured by flies,—old men half-blind,—and all filthy in the extreme, presented a scene that cannot be described. At twelve o’clock, the muzzein, who were standing on the minaret of the mosque, called the people to prayer, for it was noon. The deep-toned and prolonged cry of these watchmen is heard over the whole city; and if it were a call to the worship of the true God, would have a solemn effect. . . . As it was Friday, the mosques were all open. Looking into one of them, we observed a row of turbaned worshippers, all kneeling at the same time. On approaching too near the door, we were warned to withdraw. Looking into another, we observed a man in a kind of pulpit addressing the worshippers, who were seated in a row upon a marble floor, with their eyes directed towards the preacher.”—*Mission to the Jews.*

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#### VOYAGE BY CANAL TO CAIRO.

##### CAIRO—DESCRIPTIONS OF THE CITY—BOULAC.

HAVING secured a passage by the canal boat, we embarked for Cairo. The boat or barge is narrow, dirty, and uncomfortable; but proceeds at great speed, drawn by horses at full gallop on the bank; the palm-tree ropes now and then breaking, and the steeds bolting, pursued by well-mounted Arabs, yelling with all their might. This canal is considered a great wonder; but is little better than a broad ditch, rudely dug through a level country requiring no locks. In 1819, the pasha commenced the undertaking by seizing a hundred thousand peasants, and set them to work under military discipline,—the wages principally paid by the bastinado.

Those who had not spades wherewith to dig, had fingers and nails to scoop and scratch withal; and so, at the end of one year, the canal was opened, with little expense beyond the bread and onions consumed by a hundred thousand peasants; more than twenty thousand of whom left their bones in this grave of their own digging.—NOZRANI *in Egypt*.

“*Cairo, Nov. 1845.*—This morning I awoke in a new world! The sun, the bright sunshine of Egypt, streamed in golden rays through the curtains of the vast projecting window of my bedchamber; strange, unwonted noises were heard in the street below, and roused me from a dream of home. Throwing open the casement, my eyes were greeted with such oriental groupings as riveted me to the spot. Early as the hour was, the space before the hotel was already full of life, and movement, and noise, (for nothing here is done quietly.)

“Near the door were kneeling two camels laden with stones, and growling vehemently . . . here a group of old Arabs in huge white turbans, squatted under a wall, were waving their flyflappers over the heaps of flat cakes of bread and ripe dates that were spread upon the ground before them, for sale. There stood a serpent charmer, with a large living snake coiled twice round his neck, and a bag full of lively vipers in each hand, offering his services to whoever wished their premises to be cleared of such unwelcome guests. In the centre of the place were gathered together twenty or thirty donkeys, all ready caparisoned for hire, with high fronted saddles covered with red morocco, and carpets spread over them, fit to carry gentleman or lady; and their noisy drivers standing by, vociferating among themselves as Arabs only can do; their dark slender limbs covered merely with a blue cotton shirt, their swarthy faces surmounted by a white turban, scarcely one among them possessing two eyes, such are the ravages of ophthalmia in this clime. Immediately facing my window rises the tall minaret of a neighbour-

ing mosque, and from its upper gallery sounded the deep-toned cry of the muezzin calling to prayer. And now rushed by a half-naked Arab, running at the top of his speed, and loudly cracking a long whip to clear the way for the Caireen gentleman in silken robes, who followed upon a richly caparisoned steed, all covered with velvet, and gold, and tassels; his pipe bearer riding close behind him. And hark! what shrieks are those? . . . The Moristan (or public mad-house) of Cairo is close by, and the frantic merriment and wild yells of its wretched inmates mingle with the busy hum of every-day life.

“The approach to our house is by the usual narrow lane, where the projecting lattices of the upper story almost meet. These lanes issue from streets somewhat broader, constituting the great thoroughfares of the city, from which they are separated by large wooden gates, closed at night, and guarded by porters wrapped in the hooded white blanket Arab cloak; and before admission can be gained, the challenge of the warders must be answered: ‘Proclaim that God is one.’ Reply: ‘There is no God but God.’ The zealous Mussulman may add, ‘Mohammed is the Prophet of God.’

“No one is allowed to walk after sunset without a lantern, usually made of transparent waxed cloth, which folds up flat between a top and bottom of thin copper or pasteboard.

“The streets of Cairo, if streets they may be called that are seldom more than six feet wide, are altogether unpaved; and to avoid intolerable dust, the water carriers are employed to sprinkle the contents of their dripping goatskins, right and left, through every thoroughfare. If the aspersion be at all too liberal, the dry mud becomes a slippery, slimy paste, upon which man and beast, *i.e.* rider and donkey, are very apt to measure their length. The first stories of the houses are usually built of stone, striped alternately red and white; the upper part of sun-dried bricks; the large

projecting windows are of wooden lattice-work, admitting sufficient air and light for those within, but effectually screening them from the observation of those without; glass panes are seldom found and little needed in a climate where it scarcely ever rains, and where the winter temperature averages nearly 60°. The street doors are often highly ornamented with arched stonework, the wood being painted red, green, and white. The entry to each house is usually guarded by a porter; (and a) zigzag passage, which baffles curious eyes from the street, (leads) into a court yard, upon which look the windows of the harem, or women's apartments. The fair inmates often take up a position behind the lattices, where they see, unseen; while various entertainments of dancing, music, singing, and story-telling are frequently carried on below for their amusement. The great object of domestic architecture is, to keep the harem sacred from all intrusion and observation."

"We were preceded to the hotel at Cairo by a running fellah, cracking a long whip to clear the way, and another carrying over his shoulder a long pole, upon the summit of which was affixed an iron cresset filled with blazing wood,—a magnificent description of link, and an indispensable night accompaniment in a city where street lamps are unknown.

"Cairo is purely an Arab city. . . the houses are most picturesque in their construction, with large prominent windows of wooden lattice-work elegantly carved, the upper stories projecting over the lower ones so as almost to exclude sunshine from the narrow streets, in many of which the opposite houses nearly touch each other. Mosques and public fountains are numerous and beautiful; the shops are small, and presenting no outward show of merchandize; the owner sits cross-legged upon a carpet spread over his shopboard, which contains just space enough to accommodate one customer on the cushion that occupies the other end. As to the costume of the people, you see flowing Caireen robes of

silk, or the elegant dress of cloth, richly braided. The dark face of the Copt looks more sombre, surmounted by his black turban ; the wild eyes of the Mecca Arab flash



STREET IN CAIRO.

brightly beneath the voluminous folds 'of his snowy muslin turban :' the Mograbbyn moves majestically along, wrapped in his white burnoose; and the Egyptian lady, mounted on her 'high ass,' preceded by a black eunuch, and enveloped from head to foot in a vast wrapping mantle of black silk, which leaves nothing visible but her dark, elongated eyes peering forth from



a white face-veil, looks like nothing one has ever seen before.

“The bazaars, as in all Eastern cities, are divided into covered streets; each devoted to a distinct branch of trade, and each closed at night by a chain and wooden doors, which are guarded by a watchman. The noise, the bustle, the jostling of the streets of Cairo, who shall attempt to describe? Everybody screams, and gesticulates, and pushes right and left to make good their own way among the dromedaries, camels, horses, and asses, which incessantly circulate through those narrow causeways. Then, the itinerant venders of all sorts of eatables are innumerable; and their cries add to the babel-like clamour. Our first visit was to the citadel, where the renowned sultan Saladin once held his court. The remains of his palace now consist only of some fine fragments of antique granite columns, probably brought from Memphis or Heliopolis.”—*Temples and Tombs of Egypt*.

“The other day we went to Boulac, situated on the banks of the Nile; it is, properly speaking, the port of Cairo, and the busy scene it presents at this time of the year is not exceeded by any of our quays in Europe. The large (boats), some of forty and fifty tons, make an immense profit during the overflowing of the Nile; the stream brings them down with great rapidity, and the strong north breeze takes them up again with equal speed. It is said, these boats sometimes clear half their original cost the first season; a great part of the year, when the Nile is in its bed, they are laid up in ordinary, as their great draught of water prevents them navigating at that season.

“We thought it remarkable, that we had never met, throughout Egypt, with the remains of anything like a pavement to their cities, with the exception of Antinoe, where we clearly made out the streets paved in many places. There are no hedges in Egypt.”—IRBY and MANGLES.

## ISLAND OF RHODA.

“THERE is a fine garden in the vicinity of Cairo, which belongs to Ibrahim Pasha, and occupies the whole of the little island of Rhoda, the locality pointed out to travellers as being the spot where Pharaoh’s daughter went down to the river to bathe, and found the infant Moses among the bulrushes. This garden is under the superintendence of Mr. Trail, a Scotch horticulturist, and is rich in every variety of tropical vegetation, and Indian trees, besides whatever European productions can be made to succeed in this dry and burning climate. It is laid out in the English style, and the beautiful flower beds, and the graceful willows drooping their flexible branches over marble balustrades into the calm Nile, reminded me of the fair gardens of the West, and some of those lovely creations of my own country, which have no equal in any other part of the world. No pains or expense have been spared in rendering the gardens of Rhoda as complete as possible ; but when I inquired of Mr. Trail whether Ibrahim Pasha understands enough of botany or horticulture to appreciate the rare collection of plants and trees he has assembled together there, he assured me that all his highness’s knowledge of that science is comprised in enjoying a fine peach when it is served at his table. The ladies of his hareem are occasionally permitted to visit the gardens, but Mr. Trail declares that he would rather see a flight of locusts alight upon the premises than these fair recluses. They gather half the flowers, tread down the remainder, devour all the fruit within their reach, and six months are scarcely sufficient to repair the ravages effected in less than six hours by them when they are let loose in the bowers of Rhoda.”—*Temples and Tombs of Egypt.*



RUINS OF ZOAN.

## ZOAN, OR TANIS.

## SCRIPTURE NOTICES.

“MARVELLOUS things did he in the sight of their fathers in the land of Egypt, in the field of Zoan.”—*Ps.* lxxviii. 12. (ver. 43.)

“Surely the princes of Zoan are fools.”—*Isa.* xix. 11, 13; (xxx. 4.)

“I . . . will set fire in Zoan, (or Tanis.)”—*Ezek.* xxx. 14.

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“We landed at the village of San, anciently called Tanis, and in Scripture ZOAN, one of the most ancient cities in the world. The fine alluvial plain around was no doubt ‘the field of Zoan,’ where God did marvellous things in the days of Moses. We pitched

our tents upon the bank, to shelter ourselves from the rays of an almost vertical sun, while the wild Arabs came round, some to gaze upon the strangers, and some to offer old coins and small images for sale. In the cool of the day we wandered forth, and Mr. Bonar, passing over some heaps of rubbish a few minutes' walk from the village, started a fox from its lair. Following after it, he found himself among low hills of loose alluvial matter, full of fragments of pottery, while beyond these lay several heaps of large stones, which on a nearer inspection he found to be broken obelisks, and ruins of what may have been ancient temples, the relics of a glory that is departed; but darkness came on, and obliged him to return to the tent. It was a lovely moonlight night, and very pleasant it was to unite in prayer and in singing psalms amid the wild Arabs, in the very region where God had wrought so many wonders, long ago. We read over Isaiah xix., 'The burden of Egypt,' in our tent, and when we looked out on the paltry mud village of San, with its wretched inhabitants, we saw God's word fulfilled before our eyes. 'Surely the princes of Zoan are fools . . . *Where are they? Where are thy wise men?*' The people of the modern village are extremely filthy and ignorant, famous for pilfering, and not to be trusted. Our sheikh and servants kept watch round our tents the whole night, one of them with a naked sabre, (which lay by his side gleaming in the moonlight,) keeping one another awake by a low Arab chant.

"At sunrise, next morning, we took a full survey of all that now remains of ancient Zoan. We found that the large mounds of alluvial matter which cover the ruins of brick and pottery, extend about two miles from east to west, and one mile and a half from north to south. The whole country round appeared to be covered, not with sand, but with soil which might be cultivated to the utmost if there was water. The most remarkable relics of this ancient city lie at the western extremity.

We came upon immense blocks of red granite lying in a heap. All had been hewn, some were carved, and some were still lying regularly placed one above another. Here probably stood the greatest temple of Zoan, and there seems to have been an open square round it. Possibly, also, a stream flowed through the very midst of the city, for at present there is the dry channel of a torrent. Farther to the north we found ten or twelve obelisks, fallen and prostrate, and two sphinxes, broken and half sunk into the ground. Among the mounds we could clearly trace buildings of brick, the bricks still retaining their original place. The remains of pottery, however, were most remarkable, consisting of jars of the ancient form without number, all broken into fragments, many of them bearing the clearest marks of the action of fire, showing that God has literally fulfilled the word of the prophet, 'I will set fire in Zoan.'—*Mission to the Jews.*

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#### LAND OF GOSHEN, OR RAMESES.

##### SCRIPTURE NOTICES.

"IN the best of the land . . . in the land of Goshen let (the Israelites) dwell . . . And Joseph placed his father and his brethren . . . in the best of the land, in the land of Rameses, as Pharaoh had commanded."—*Gen.* xlvi. 6, 11 ; (ver. 27.)

"I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there."—*Exod.* viii. 22.

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"The land of Goshen lay on the east of the Delta, and was the part of Egypt nearest to Palestine ; this tract is now comprehended in the modern province Esh-Shurkiyeh. That the land of Goshen lay upon the



waters of the Nile, is apparent from the circumstance that the Israelites practised irrigation ; that it was a land of seed, figs, vines, and pomegranates ; that the people ate of fish freely ; while the enumeration of the articles for which they longed in the desert, corresponds remarkably with the list given by Mr. Lane as the food of the modern fellahs. ‘ We remember the fish we did eat in Egypt freely ; the cucumbers, and the melons, and the leeks, and the onions, and the garlic.’ All this goes to show that the Israelites, when in Egypt, lived much as the Egyptians do now, and that the land of Goshen probably extended further west, and more into the Delta than has usually been supposed. They would seem to have lived interspersed among the Egyptians of that district, perhaps in separate villages. . . This appears from the circumstance of their borrowing ‘ jewels of gold and silver’ from their Egyptian neighbours ; and also from the fact, that their houses were to be marked with blood, in order that they might be distinguished and spared in the last dread plague of the Egyptians. The immediate descendants of Jacob were doubtless shepherds, like their forefathers, dwelling in tents ; and probably drove their flocks for pasture far up in the valleys of the desert, like the present inhabitants of the same region. Even now there is a colony of Arabs, about fifty families, living (in these parts), who cultivate the soil and yet dwell in tents. They came thither from Mount Sinai, and acquired such a taste for the good things of Egypt, that, like the Israelites, they could not live in the desert. The land of Goshen was ‘ the best of the land ;’ and such too the province Esh-Shurkîyeh has ever been, down to the present time, (being now famous for its fertility.) There are here more flocks and herds than anywhere else in Egypt ; and also more fishermen.”—ROBINSON’S *Researches*, vol. i. pp. 76—79.

“ The sun was getting low in the horizon, and casting lengthened shadows, as we wound slowly along the crowded streets of Cairo, towards the gate which opened

upon the skirts of the desert. The sun was bathing, in his last gorgeous rays, the mosques and minarets of the ancient city, and illuminating the land of Goshen, which stretched out with its flat and still green and productive surface yet further on our left . . . A greater variety of conjectures than the simplicity of the subject requires has been offered, as to the precise locality of the land of Goshen. One of the clearest proofs that it lay along the east side of the Pelusiatic branch of the Nile, which is the most easterly branch of the river, arises out of the fact, that the Israelites on their departure from Egypt did not pass over the Nile; and we therefore readily assume that it must have included the district of Heliopolis, which lay on the eastern border of the Delta. The land of Goshen was certainly the best pasture ground of Lower Egypt, and well adapted for pastoral pursuits; for Joseph recommended it to his family as ‘the best of the land;’ and Pharaoh promised to give them ‘the good of the land of Egypt,’ and the ‘fat of the land.’”—FISK’S *Pastor’s Memorial*.

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#### ON, AVEN, OR BETHSHEMESH—HELIOPOLIS.

##### SCRIPTURE NOTICES.

“ (PHARAOH gave Joseph to wife) Asenath, the daughter of Poti-pherah, priest of On.”—*Gen.* xli. 45.

“ He shall break also the images of Bethshemesh.”—*Jer.* xliii. 13.

“ The young men of Aven . . . shall fall by the sword.”—*Ezek.* xxx. 17.

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We passed “the ancient site of On, or Aven, or Bethshemesh of Scripture, and Heliopolis of the Septuagint, famed for its Temple of the Sun; but all its glories are gone, save one lonely obelisk, the hieroglyphics deeply and beautifully sculptured on the Syene stone, the

characters filled with the cells of the wild bee, thousands of which are flying about. An old gnarled sycamore, covered with the names of pilgrims, is asserted by tradition to have been the resting-place of Joseph and Mary, after their flight across the desert. The Scripture mention of *On* occurs only in Genesis, in speaking of Potipherah, priest of the Sun, and father-in-law of Joseph ; but Aven is threatened with destruction and desolation by Ezekiel and Hosea. Strabo speaks of the ruins as being very grand in his time, (1800 years ago,) and says that two of the remaining obelisks were transported to Rome, and that some were still left, erect or prostrate, though marked with the consuming fire of the furious Cambyses. The porches and pillars, statues and sphinxes, of which he talks, are all gone for ever.”—NOZRANI *in Egypt*.

“ The only objects which attract the attention of the visitor are an obelisk, erect, but partly imbedded in sand ; the mounds forming the remains of the ancient City of the Sun, in the centre of which the obelisk stands ; the well of Matarīyah, denominated 'Ain Esh-Shems, or the Fountain of the Sun ; a few disfigured fragments of pillars and sphinxes, and the sycamore tree under which Joseph and Mary, with the infant Saviour, are conjectured to have rested during the flight to Egypt. The obelisk is the most ancient extant, and it bears the name of Osirtasen I. in whose reign Sir Gardiner Wilkinson supposes Joseph came into Egypt.

“ The word translated *images*, (Jer. xliii. 13,) in our version, more properly signifies *pillars* or *columns*, and may doubtless apply to the obelisks, and sphinxes, and pillars, as well as to the temple images of Heliopolis, which were less conspicuous, and which, with all the idolatrous erections at the place, have long ago been destroyed. Speaking of the inhabitants of Heliopolis, Herodotus says they were deemed the ‘ most learned of all the Egyptians.’ Strabo gives a notice of its ancient temple, where was kept the bull Mnevis, nourished and

worshipped by the Egyptians as a god, as that named Apis at Memphis. From Mnevis in its youthful form, the Israelites are supposed to have derived their type of the golden calf. Apis is always represented black, but Mnevis white, or yellow.”—See WILSON’S *Lands of the Bible*.

“The ride from Cairo to Heliopolis, the On of Scripture, is delightful; the first part is across the skirt of the desert, where a picturesque object meets the eye, in the tomb of the Moslem prince on whom Richard Cœur-de-Lion was desirous of bestowing the hand of his sister, Matilda of England. Farther on, the road lies through green fields and shady avenues of acacia trees, and the whole air is redolent of the delicious perfumes of bean blossoms, and alive with the hum of wild bees. The ‘land of Goshen’ is opening upon you, and its actual aspect bears out the ancient renown, for pastoral fertility, which caused it to be conceded by Pharaoh as an abode to Jacob and his sons, when Joseph persuaded them to leave their own country, and to bring their flocks and herds with them, that they might dwell near him in the land of Egypt. I cannot describe the deep and reverential interest with which one treads the ground rendered sacred by its associations with Bible history; and while the imagination of the traveller is carried back to the days of the patriarchs, and fancy peoples the land with the venerable forms of Joseph’s kindred; no pert innovation of modern times, in the shape of recent civilization, is visible, to dispel the momentary illusion. The swarthy Arab, with turbaned head and naked limbs, laboriously irrigates his fields by means of the primitive *shadoof*; the patient ox, unmuzzled, treads out the corn; and long strings of camels and asses bear home loads of green provender, exactly in the same manner as in the days of the pastor patriarchs.

“No vestige of the ancient On remains, except an obelisk sixty-five feet high, of a far less beautiful de-

scription than those of Luxor and Karnac, the sole remaining one, (with the exception of Cleopatra's Needle,) now to be seen in Lower Egypt. The cartouches upon its four sides show it to have been erected by Osirtasen, the Pharaoh of Joseph; and as some indications formerly existed of an avenue of sphinxes leading from it, and part of a sphinx was lately found there, most probably this solitary obelisk formed one of the pair which stood before the entrance of the celebrated Temple of the Sun, at Heliopolis. Swarms of wild bees now encrust all the upper part with their nests, which they have deposited with the utmost nicety in the carvings of the ovals and hieroglyphics; and we incurred some risk of being stung by them as we approached the base of their lofty abode, for they appeared to look upon us as aggressors on the premises, and descending in flights, wheeled about our heads and settled upon our clothes, without harming us, however. The obelisk stands in a garden full of rosemary and other fragrant herbs, (but I could discover none of the balsam for which Materieh was formerly famous;) and standing beneath the shadow of this lonely monument, I in vain looked around me for some other trace of the famous City of the Sun where Joseph dwelt, and where Moses became 'learned in the wisdom of the Egyptians.' All is now a level blank, and the words of prophecy have been illustrated to the letter in On, as in Noph and No,—the pomp of Egypt is destroyed, and she is destitute of that of which she was full."—*Temples and Tombs of Egypt.*

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NOPH, MOPH, OR MEMPHIS.

SCRIPTURE NOTICES.

"THE princes of Noph are deceived."—*Isa.* xix. 13.

"The children of Noph and Tahapanes have broken the crown of thy head."—*Jer.* ii. 16; (xliv. 1.)



“ Publish in Noph . . . say ye, Stand fast, and prepare thee ; for the sword shall devour round about thee . . . Noph shall be waste and desolate without an inhabitant.” — *Jer.* xlvi. 14, 19.

“ Thus saith the Lord God, I will also destroy the idols, and I will cause their images to cease out of Noph.” — *Ezek.* xxx. 13.

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“ In approaching this interesting spot, the traveller passes through a magnificent grove or forest of palm trees, extending for miles along the bank of the river, and almost concealing from view the villages now recognised as the site of the ancient Memphis, the *Noph* of Scripture, the royal city of Egypt. Truly, that which was written has come to pass : ‘ Noph shall be waste and desolate without an inhabitant.’ Apis and Osiris, the temples, the idols, and the images are gone, and have left no trace. ‘ Thus saith the Lord God, I will destroy the idols, and will cause the images to cease out of Noph.’ The only image that remains as a memorial of the past, is the beautiful colossal statue of Sesostris, in red granite, now prostrate, and lately excavated to the head and shoulders . . . The features are exquisitely chiselled, and the expression gentle and benignant. The height of the statue, more than half of which is yet buried, cannot be less than forty feet. A few granite fragments, deeply cut with hieroglyphics, are the only relics of this capital of the Pharaohs ; and ‘ Noph must’ indeed ‘ have had distresses daily,’ before her name, and place, and remembrance could have been so blotted out from among the nations. She cried unto the gods she had chosen, but they could not deliver her in the time of tribulation, and she is now ‘ cast up as heaps,’ and nothing of her left.” — *NOZRANI in Egypt.*

“ We had a charming ride over the site of ancient Memphis, where now stands the village of Metrahineh, embosomed in a magnificent forest of palm-trees. During the period of the inundation, as the waters rise

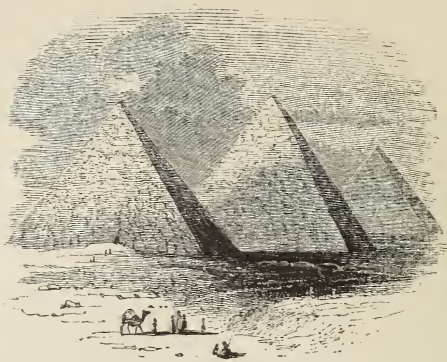
and approach the houses of Metrahineh, the population abandon their habitations, and establish temporary abodes in the palm-trees, where they construct a scaffolding which serves them to sit and sleep upon. Above their heads hang the clusters of dates which compose their food ; and beneath their feet roll the waters of the Nile, where they slake their thirst, and thus they sustain themselves and live like birds or monkeys, until the waters subsiding, once more enable them to descend and rebuild their mud hovels, which are always destroyed by the inundation.

“ The once magnificent Memphis, the Noph of the Scriptures, the abode of royalty, the capital of Lower Egypt under the Pharaohs, has been swept irrecoverably from the face of the earth, and left no trace of temple or palace behind ; nothing, save the mutilated half of a colossal statue of Rhamses Sesostris, remains to tell of the ancient splendour of this city, whose desolation was foretold in the inspired words of prophecy. This huge fragment now lies on its face in a large pool of water . . . We stumbled (also) upon a small statue of rose-coloured granite, (of extremely beautiful workmanship,) which appears either to have formed part of an altar, or to have been an accessory to a statue of much larger dimensions, as a considerable body of granite, of which it forms a part, is buried in the ground. This, and the capital of a column, are the sole vestiges, besides the prostrate Sesostris, that we could trace of the royal city of Memphis. But we could judge of what it *had been* by its vast necropolis, which covers an immense tract of the desert. This dreary space is scattered from one end to the other with skulls and bones bleached white as snow, and other evidences of the reckless commerce which for years has been carried on with the spoils of the dead by the natives.

“ Memphis is a city of the very highest antiquity, its origin being attributed to Menes. ‘ He raised,’ says Herodotus, ‘ a dyke at Memphis ;’ for anciently the

river flowed near the sandy hills which skirt Libya ; but he, filling up the river at the turn it makes about a hundred furlongs southward of Memphis, laid the old channel dry, and led the stream midway between the mountains. This Menes, the first of the kings, having drained the ground which he had secluded, founded on the spot the city called Memphis. Memphis is situated in the narrowest part of Egypt. Without the city, he dug a reservoir from the river towards the north and west, for towards the east it was bounded by the Nile itself. The same monarch reared at Memphis a vast and renowned temple of Vulcan. Memphis continued to be the capital of Lower Egypt throughout many dynasties, though sometimes, as we learn from the monuments, and from the prophet Isaiah, it divided this honour with Zoan or Tanis. (Which of the two cities was the capital when Joseph entered the country, and when the Exodus took place, cannot with certainty be determined). It suffered much from the invasion of the Persians at the time that the bull Apis was slain by Cambyses ; but it again revived, and held its pre-eminence till Alexandria began to flourish in so remarkable a manner under the Ptolemies. Its site, which is said to have formed a circuit of about fifteen miles, has now nothing to mark it out but a few mounds, and a colossal statue of Rameses the great—a small figure of red granite, greatly mutilated—and a few foundations.”—See WILSON’S *Lands of the Bible*.

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THE PYRAMIDS.

## THE PYRAMIDS.

“OUR first expedition was to the top of the great pyramid of Cheops . . . the material is limestone, much worn and shaken by time and violence ; the steps, or rather the successive layers of massive blocks which constitute the pyramid, are not less than two feet high . . . There seems no doubt whatever that the pyramids were once cased in polished marble, and that the rough broken layers of limestone which their sides now expose to view, were only intended as rude beds for a more valuable and highly wrought material. Herodotus, writing of this great pyramid more than two thousand years ago, tells us, that ‘Cheops ordered stone to be brought from the quarries of Arabia ;’ certainly not *common* stone. He speaks of these stones as being ‘highly polished and admirably jointed, none of them less than thirty feet long.’ Nothing can be clearer than his description of the mode of building. ‘This pyramid,’ he says, ‘was first con-

structed after the fashion of steps, and when completed so far, the remaining stones were raised up by machines made of short wooden logs, by which the blocks were raised from the ground on to the first step ; and so on from the first to the second, and the second to the third, till they reached the top, there being as many machines as steps ; and thus they completed the top first, and gradually worked their way downwards to the base, which was finished last.' All this is clear enough, and shows that the external casing of marble was as it were *dove-tailed* into the rough limestone *notches* or steps, which are now stripped of their beautiful smooth covering, though patches of cement and splinters of marble still adhere in the cracks and crevices ; and Cephrene's pyramid, the second in size, is still coated with an even bed of mortar for nearly one-third of its height from the top, which renders it difficult and dangerous of ascent. Pliny informs us that the peasants of a neighbouring village were famed for their skill in climbing these pyramids, (and) it must have been a daring and dangerous enterprise to scale the steep, smooth, shining, slippery sides of these stupendous masses. Diodorus, in the Augustan age, speaks of the great pyramid as still uninjured, and built (as he supposed, though really only *cased*), with Arabian marble . . .

“ To restore the pristine glory and grandeur of the pyramids, we must suppose them disinterred from the sandy grave in which they now stand nearly up to their middle, and give them resplendent robes of shining white Arabian marble, smooth and polished from the base to the apex. Wonderful they assuredly are—strange, surpassing strange. They must have been once beautiful, of perfect proportion and resplendent material : sublime they still are ; rearing their giant forms, and flinging their dark shadows in desolate places, for three of the six thousand years that have rolled away since ‘ the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life ! ’ ”



“ Reaching the summit of the pyramid, we throw ourselves on its rugged pavement, hot, thirsty, breathless, after a neck-and-neck race up the last hundred steps, each nearly a yard high ; but the dewy pitcher is at hand, we drink a deep cold draught of the Nile’s sweet water, inhale the fresh breeze of the desert, five hundred feet above its level, and then gaze north, south, east and west, in long involuntary silence . . . North, we look down the river, expanding into the broad Delta of Egypt, with its green plains, brown villages, and groves of palm. South, we look up the river, contracting its channel into the narrow valley of Egypt, still with green fields and groves of palm, but walled in with barriers of steep and lofty cliffs ten miles asunder. East, we look across the river upon the domes and minarets of Cairo, bounded by barren rocks and backed by the wilderness of Arabia. West, is the African Sahara, backed by nothing and bounded by nothing, but its own trembling horizon. *Sand*, dry, flat, and hot ; *sand*, glaring, blinding, and burning ; *sand*, dreary, trackless, and lifeless !

“ At our feet is a city of the ancient dead, the Necropolis of Memphis, the burial-place of Noph, the ‘ desolate places of her kings and counsellors,’ lofty pyramids, subterranean galleries, square mummy pits, (many now broken and rifled,) and granite sarcophagi.

“ Many a mummy pit lies open before us, rifled of its dead, whose remains are scattered about ; brown, dusty, crumbling shreds and patches of what was once a man . . . What hast thou gained by kicking against the pricks, rebelling against the law ? ‘ earth to earth, ashes to ashes !’ for ‘ dust thou art,’ after all the swaddling and swathing, and ‘ unto dust must thou return !’ . . . After three thousand years (thou art) grubbed up as a curious, withered, wizened thing, unrobed and unwrapped, and flung abroad as a rotten memorial of pitiful ambition ! . . . Could not all the wisdom of the Egyptians teach thee ‘ that there is a *natural* body, and there is a *spiritual* body ?’ and that in due season ‘ this corruptible

must put on incorruption, and this mortal must put on immortality?"—NOZRANI *in Egypt*.

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## MUMMY PITS OF SACCARA.

“THE great curiosity of Saccara, is the Ibis mummy pit, into which we crawl on all-fours till we find ourselves by torchlight in the presence of many hundreds of earthen jars, which might at first pass for red chimney-pots, except that the narrow ends are oval, and the broad capped with white mortar or cement. These red sugar-loaf shaped pots are piled like empty wine bottles in rows one above the other, and each of them contains, curiously swaddled, embalmed, packed, and potted, a genuine, ancient, and sacred Ibis. We, like other travellers, break open an unreasonable number for the sake of a perfect specimen, but when exposed they soon crumble to powder; some of the heads and long beaks come out perfect, and the black and grey plumage of the wings is very discernible. The cave is full of broken pottery and Ibis dust, sacrificed to the curiosity of new comers, who hammer away without scruple, when they are told that thousands more remain in close-packed order behind the first ranks. Having smashed our share, and secured some bones and feathers, we choose four good looking uncracked jars, and retreat with our prizes, nearly stifled with the brown snuffy dust of these departed birds, and glad to clamber up by the perpendicular hole, through which we issue once more into fresh air and daylight.

“The veneration of the ancient Egyptians for the Ibis is said to have arisen from the great utility of the bird in ridding the country of serpents, at a period when Egypt extended itself much farther into the desert than at present; its habitable breadth being increased by artificial irrigation from huge lakes or reservoirs of

Nile water, conducted by canals at the season of the overflow. These immense works were the pride and profit of the old monarchs, conquering large sterile tracts of wilderness, and converting them into corn-fields of Egypt, by bringing the slimy water of the Nile to stagnate on their surface; but the serpents of these sandy regions were hostile and fatal to man, who, in gratitude to the birds that congregated on the new-made lakes and waged war against the snakes, invested them with a sacred character; hence the mummied Ibis, the pits we have explored, and the pots we have secured. The living bird is no longer found in Egypt, for . . . the vast lakes of the desert are now dried up, or remain only as salt natron marshes; the serpents are left undisturbed in their own domain, and the Ibis has winged its way to regions further south—the wilds of Ethiopia, where, leisurely wading in stagnant water on its long legs, and complacently gobbling writhing vipers in its long beak, it wastes no vain regret upon the loss of the priestly potting, preserving, and perfuming, that awaited the feathers of its fathers. Bruce describes a bird he frequently saw in Abyssinia, as answering in all respects to the mummied Ibis, about twenty inches in height, with a curled beak, and black and white plumage.”—NOZRANI *in Egypt*.

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## LAKE MÆRIS.

“WE now approach one of the most extraordinary of all the gigantic works of the kings of old, the Lake Mæris, described by Herodotus as nearly 300 miles in circumference, and 300 feet at the greatest depth, ‘made with hands and dug!’ Nearly in the middle of the lake stood two pyramids, each rising 300 feet above the water, with as much below as above; and upon the summit of each was a colossal statue of marble. The water for six

months flowed into the lake from the Nile, and for six months flowed out. While it was ebbing, the king received daily a talent of silver for the fish caught; while flowing, but one-third of a talent. (A talent is equal to 225*l.*)

“Herodotus describes both the lake and the labyrinth as an eye-witness, and is assuredly worthy of credit, borne out as he is by Pliny. True, the lake is now much smaller, because Egypt is fallen from its high estate; and such a gigantic work required power not only to achieve, but to maintain it; ‘but the pride of her power has come down;’ ‘her rivers are dry and her land is waste.’ It is worth remark, that when the Egyptian *rivers* are spoken of in Scripture, irrigating *canals* are meant. The prophet likens Pharaoh to the Assyrian, ‘whom the waters made great,’ &c. Yes! the water made, and would again make, Pharaoh great; the flood of the deep Nile sets up, and the drought of the thirsty desert brings him low—water is the life of Egypt . . .

“Of the labyrinth near Lake Mæris, nothing is now seen or known. The ‘three thousand chambers,’ ‘the tombs of the sacred crocodiles,’ the halls, the pillars, and the sculpture, have left no record of their existence but in the pages of the old historian . . . however, it was but a gigantic monument of human folly and superstition; and if its memory had perished with it, we should have lost nothing but the record of ‘works that were wrought, and labour that was laboured for vanity and vexation of spirit, and no profit under the sun!’”—*NOZRANI in Egypt.*

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TEMPLE OF KARNAC.

## AMMON-NO, OR NO, (THEBES.)

WONDERFUL RUINS—TEMPLE OF LUXOR, ETC.—HOUSE IN THEBES.

## SCRIPTURE NOTICES.

“I WILL punish the multitude of No, and Pharaoh, and Egypt, with their gods and their kings.”—*Jer.* xlvi. 25.

“I will execute judgments in No . . . I will cut off the multitude of No . . . No shall be rent asunder.”—*Ezek.* xxx. 14—16.

“Art thou better than populous No, (or than No-Amon,) that was situate among the rivers, that had the waters round about it, whose rampart was the sea, and her wall was from the sea ?<sup>1</sup> Ethiopia and Egypt were

<sup>1</sup> “The sea referred to in this passage is the river Nile, which to the present day is named in Egypt, ‘the sea,’ as its most common appellation. Our Egyptian servants always called it ‘the sea.’”—ROBINSON.



her strength, and it was infinite ; Put and Lubim were thy helpers. Yet was she carried away, she went into captivity ; her young children also were dashed in pieces at the top of all the streets ; and they cast lots for her honourable men, and all her great men were bound in chains.”—*Nahum* iii. 8—10.

The following is the account of a recent traveller :—  
 “Forty miles above Dendera, stand, divided by the Nile, the mysteriously stupendous ruins of ‘immortal Thebes,’ of whose history the world knows (so little). Homer, 900 years before Christ, sings of the hundred-gated Thebes. The prophets of Scripture, 300 years later, denounce vengeance on the multitude of populous *No* ; to be ‘rent asunder,’ according to the word of the God of Israel ; and fifty years had scarcely elapsed before the coming wrath denounced by Ezekiel was poured on the devoted city by the ruthless Persian, not found slack in the fulfilment of his unconscious commission to ‘execute judgments upon No.’ Cambyses thunders at the hundred gates of Thebes, and we find it as the frantic son of Cyrus left it, distressed, overthrown, desolate, and *rent asunder*. ‘Ethiopia and Egypt were her strength, and it was infinite ; yet went she into captivity, and her children were dashed in pieces at the top of her streets !’

“The same inspired voice that tells the fate of No-Amon, warns the proudest capital upon earth with the words, ‘Art thou better than she ?’ The prophet Nahum is supposed to have written nearly two centuries before Cambyses . . . The *sea* that he speaks of as her rampart, is of course the Nile, and the *rivers* the irrigating canals round about.

“On the eastern side of the river, which is here about three-quarters of a mile broad, stand *Kurnòu*, the tombs of the kings, the *Memnonium*, and the temple of Medinet Aboo ; westward, the Luxor, with the stupendous piles of Karnak . . . There is one sculptured scene in the great

temple of Karnak, which excites a strong interest, from the supposition that it represents the defeat of Rehoboam by Shishak, B.C. 970. (2 Chron. xii.)

“The king Shishak is delineated as a gigantic figure, holding in his hand a bunch of several strings, by which he leads as many rows of captives to the throne of a seated god. The features of the prisoners are thought to be Jewish, and the interpreters are satisfied that they read ‘king of Judah’ in the cartouche of the principal captive, personifying the conquered nation, many of whom were probably brought to grace the triumph of the returning conqueror. ‘They shall be his servants, that they may know my service, and the service of the kingdoms of the countries.’ If this sculpture be contemporaneous with the event it commemorates, it must be about two thousand seven hundred years old.

“The general characteristic of all these sculptures is unmitigated ferocity. In the temple of Medinet Aboo, we see the conqueror seated in his chariot, looking complacently at an immense heap of human hands piled before him; the executioner, with a chopper under his arm, is just adding two more to the number. In another place, we find a priest at the head of a procession, just about to cut the throat of a poor boy on the altar of the gigantic idol, and an attendant is at the same moment letting loose a bird, the emblem of the departing spirit. The youngest and fairest captives of the bow and spear are supposed to have been thus immolated before the shrine of the bloody Moloch . . . The bull Apis makes a great figure, borne aloft upon men’s shoulders, the original, perhaps, of the golden calf in Horeb.

“Pliny tells us that while Cambyses was looking unmoved at the flames which wrapped the city of Thebes, he was suddenly so struck with admiration of the great obelisk, that he ordered the conflagration to be extinguished in its neighbourhood. Some suppose that the Persian spared it, with its fellows, from religious reverence for the sun, to whose worship they were sacred.”

“ The walls of all the temples at Thebes are covered with sculptures and hieroglyphics, representing in general the deeds of the kings who founded or enlarged those structures. Many of these afford happy illustrations of Egyptian history. To me, the most interesting was the scene which records the exploits of Sheshonk, the Shishak of the Scriptures, who made a successful expedition against Jerusalem in the fifth year of King Rehoboam, B. C. 971. These sculptures are on the exterior of the south-west wall of the great temple of Karnak. They represent a colossal figure of this monarch advancing, and holding in his hand ten cords, which are attached to as many rows of captives, one above another, behind him. These he presents to the deity of the temple.<sup>1</sup>

“ The period in which Thebes enjoyed the greatest prosperity, was probably coeval with the reigns of David and Solomon, the earliest Jewish Kings. From the language of the prophet Nahum, who lived, according to Josephus, under King Jotham, about B. C. 750, and perhaps for some time later, we learn that the city had already in, or before, his day, been sacked, apparently by a foreign conqueror. This event may not improbably stand in connexion with the expedition of Tartan alluded to by the cotemporary prophet Isaiah (ch. xx.) Profane history is silent in respect to it, and speaks only of the capture of the city by Cambyses, B. C. 525, and of its final destruction by Ptolemy Lathyrus, after a siege of three years, B. C. 81. From this overthrow it never recovered; and in the time of Strabo, as at present, its site was occupied by several villages.”—See ROBINSON'S *Researches*.

“ It is impossible to wander among these scenes (the ruins of Thebes) and behold these hoary, yet magnificent ruins, without emotions of astonishment and deep solemnity. Everything around testifies of vastness, and of

<sup>1</sup> To me most of them seemed to have Jewish features, with short, peaked beards.

utter desolation. Here lay once that mighty city, whose power and splendour were proverbial throughout the ancient world. The Jewish prophet, in reproaching great Nineveh, breaks forth into the bitter taunt : ‘ Art thou better than populous No (Thebes), that was situate among the rivers, the waters round about it, whose rampart was the sea, and her wall from the sea?’ Yet even then Thebes had been ‘ carried away into captivity ; her young children dashed in pieces at the top of all her streets ; they had cast lots for her honourable men, and all her great men were bound in chains.’ Subsequently she was again plundered by Cambyses, and destroyed by Ptolemy Lathyrus. Her countless generations have passed away, leaving their mighty works behind, to tell to wanderers from far distant and then unknown climes the story of her greatness and her fall. The desert hills around are filled with their corpses, for which they vainly strove to procure an exemption from the dread decree, ‘ Dust thou art, and unto dust shalt thou return.’ For twenty-five centuries they have indeed slept securely in their narrow abodes ; from which they are now daily wrested, to be trampled into dust and scattered to the winds.

“ The character of Egyptian architecture, as exhibited in the temple at Thebes and elsewhere, is heavy and vast . . . yet this very vastness, coupled with the associations of the place, produces a strong impression of sublimity. All is gloomy, awful, grand. The most striking specimens of this gigantic architecture, are the great colonnade at Luksor, which we first visited by moonlight ; and especially the grand hall at Karnak, ‘ 170 feet by 329, supported by a central avenue of twelve massive columns, sixty-six feet high (without the pedestal and abacus) and twelve in diameter ; besides 122 of smaller, or rather less gigantic dimensions . . . distributed in seven lines on either side of the former’ . . .

“ The two colossal statues of Amenoph (usually called of Memnon) seated majestically upon the plain, once

guarded the approach to the temple-palace of that king. They are sixty feet high, including the pedestal. The temple has perished ; Memnon has long ceased to salute the rising sun : and the two statues now sit in lonely grandeur, to tell what Thebes once was. The stupendous statue of Remeses II. . . . a single block of Syenite



TEMPLE AND BROKEN STATUE OF MEMNON.

granite, now prostrate and shattered, still 'measures from the shoulder to the elbow twelve feet ten inches ; twenty-two feet four inches across the shoulders ; and fourteen feet four inches from the neck to the elbow.' How this enormous mass could ever have been transported from Upper Egypt and erected here, is a problem which modern science cannot solve ; nor is there much less difficulty in accounting for the manner of its destruction.



“Karnak is the crowning marvel of temples raised with hands . . . Never did the wreck of human handiwork present such a scene of sublime and wild desolation . . . Every round pillar, every square obelisk, and every plain surface, a sculptured record of mystic religion, natural knowledge, or historic triumph. See that vast battle-piece—the warrior, the chariot, the pursuing, the pursued, the dying, and the dead . . . But the sceptre of Karnak’s king is for ever broken—the golden city has ceased—her graven images are broken—judgments are executed in No—her multitude cut off—and her fences rent asunder. ‘Thus saith the Lord of hosts, Behold, I will punish *No Amon*, and Pharaoh, and Egypt, with their gods, and their kings ; and they shall be there a base kingdom, and there shall be no more a prince of the land of Egypt.’”—NOZRANI *in Egypt*.

“Very imperfect ideas can be formed of the extensive ruins of Thebes, even from the accounts of the most skilful and accurate travellers. It is absolutely impossible to imagine the scene displayed, without seeing it. The most sublime ideas that can be formed from the most magnificent specimens of our present architecture, would give a very incorrect picture of these ruins ; for such is the difference, not only in magnitude, but in form, proportion, and construction, that even the pencil can convey but a faint idea of the whole. It appeared to me like entering a city of giants, who, after a long conflict, were all destroyed, leaving the ruins of their various temples as the only proofs of their former existence. The temple of Luxor presents to the traveller at once one of the most splendid groups of Egyptian grandeur . . . The unrivalled colossal figures in the plains of Thebes, the number of tombs excavated in the rocks—those in the great valley of the kings—with their paintings, sculptures, mummies, sarcophagi, figures, &c., are all objects worthy of the admiration of the traveller ; who will not fail to wonder how a nation which was once so great as to erect these stupendous edifices,

could so far fall into oblivion, that even their language and writing are totally unknown to us.”—BELZONI'S *Travels*, pp. 37, 38.

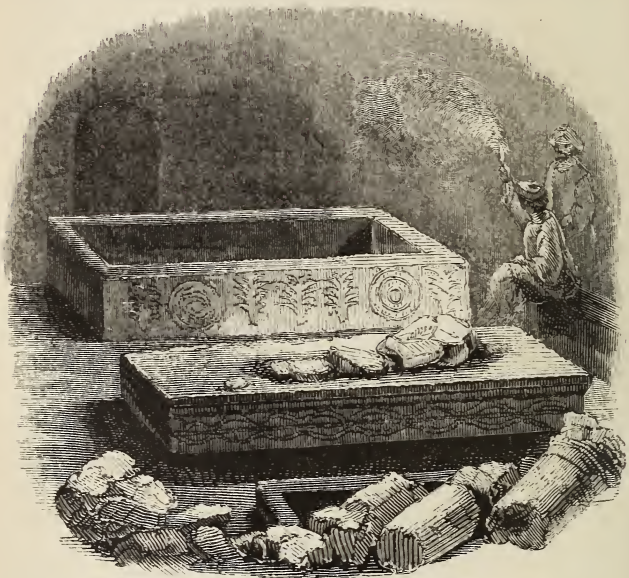
“ We took a view of the Temple of Luxor. Before the principal gateway are two immense statues of granite in a bad state of preservation. The body of each statue is about nine feet in diameter from side to side . . . Before the statues are two obelisks . . . The wall is standing, about fifty or sixty feet high. From the top of it we had a good view of the village. We saw the stupendous ruins of this ancient temple; around it immense heaps of rubbish; and in the midst of the ruins and rubbish, one hundred and fifty or two hundred mud huts. The temple seems to have consisted of two principal parts; one near the gate we have mentioned, and the other connected with it by a passage now indicated by two rows of columns, seven in a row, each about thirty feet in circumference, built of stones four feet thick. Beyond these columns are a variety of apartments, the walls of which are covered with hieroglyphics; and there are in all not less than one hundred and fifty or two hundred columns, of different forms, sizes, and heights. In these apartments, without doubt, were once offered pagan sacrifices.”—*Memoirs of the REV. PLINY FISK*, pp. 228, 229.

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#### TOMBS OF THE KINGS.

“ The tombs of the kings are situated among the barren mountains, which skirt Thebes upon the west, in a narrow valley where desolation sits enthroned. Not a tree or shrub is to be seen; not a blade of grass or herbage; not even a trace of moss upon the rocks; but all is naked and shattered, as if it had been the sport of thunders and lightnings and earthquakes ever since the creation. The tombs are entered by narrow portals in the sides of this valley, from which a corridor usually leads by a slight descent to halls and apartments on

either side, all decorated with paintings in vivid colours, representing scenes drawn from the life of the deceased monarch, and from those of the Egyptian deities,—or sometimes also from the occupations of common life. In this respect these tombs afford the finest illustrations of the manners and customs of the ancient Egyptians.



SARCOPHAGI.

In the chief apartment is usually a large sarcophagus. Here 'the kings of the nations, all of them, lay in glory, every one in his own house;' but 'they have been cast out as an abominable branch.' The tombs of the priests and private persons are found in the sides of the hills adjacent to the city. They are on a smaller scale; but are often decorated with equal skill and beauty, with scenes drawn from common life.

“ Among the tombs of the kings, one has become a sort of album for travellers. The names of Burckhardt, Belzoni, Irby and Mangles, and many other travellers, are there. All these tombs are entirely exposed to the depredations of the Arabs and of travellers; and are every year becoming more and more defaced. The tomb justly regarded by Wilkinson as by far the most curious of all the tombs in Thebes, was occupied at the time of our visit by an Arab family with their cattle. The walls were already black with smoke, and many of the paintings destroyed.”—ROBINSON'S *Researches*.

“ The paintings in the *Tombs of the Kings* are exquisitely coloured, and as fresh as if of yesterday. One wanders through these marvellous subterranean vaulted galleries, scooped in the solid rock, with a feeling approaching to incredulity; it is so hard to believe that these brilliant tints and finished designs upon smooth stucco, should be as old as the time of Moses, or thereabouts: sofas, ottomans, arm-chairs, camp-stools, drawers, wash-hand stands, and baskets of all shapes, attract and perplex the eye with their variety and elegance of form and contrivance. . . . The harp and guitar appear to have been favourite instruments; a man ploughing with a yoke of oxen, a sower walking behind with a basket, and jerking handfuls of the seed over his head; urns of all shapes and sizes, admirably formed and adorned with foliage of the lotus; shirts of mail, swords, shields, spears, bows, quivers, and so on, to an immense extent, and of inexhaustible interest.

“ The approach to the royal tombs through the pass of the Beban el Melook, on the western shore of the Nile, is through a valley which might well represent that of the ‘shadow of death’—frightful, silent, scorching sterility. The entrance is by a square porch, cut in the perpendicular face of the rock. . . . and here, we believe, were deposited in granite sarcophagi, the embalmed remains of the Pharaohs of Egypt,—not in damp, dark, and mouldering vaults, but in regal halls and gorgeous

galleries, destined apparently to be lighted up in all their painted pomp, with the blaze of a thousand perfumed torches. Here might the ruling monarch of Egypt hold solemn court with his princes and peers, around the bones of the last Pharaoh gathered to his fathers; and in the career of perilous power, and pride, and pleasure, might perchance listen to a truer and sterner voice than a courtier's whispering, 'Learn to die!'

"Besides these regal and lonely cemeteries, one has to grope one's way through a necropolis of Theban dead, interred some three thousand years ago, in numberless excavations (in the rocky hill). These tombs are now occupied during the hot season by the families and flocks of the neighbouring Arabs. The paintings in these catacombs are descriptive of private life."—NOZRANI *in Egypt*.

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#### HOUSE IN THEBES.

"To-day we heard of a house belonging to the government, which might be had. In the evening we went to look at it. In the lower apartments we found some Arabs sitting on the ground at supper. There was a jackass in the same room. Passing by them, we came to the stairs. Three or four of the steps were broken down, so as to render it almost impossible to ascend. On reaching the top, we found the floor of the rooms was made thus:—Beams of the palm-tree supported small branches of the same and reeds, and these were covered with earth, so that the chamber floors had nearly the same appearance as the streets. In the first room, the branches, which supported the earth, having given way, there were several holes so large that we got over them with difficulty; and, on entering another room, we found the floor so weak that it shook under our feet, and we dared to walk across it only with a very cautious step. In this situation our light was extinguished, and we had some apprehensions about our return, until an



Arab brought us another light. Each room had large windows, which were entirely open. The roof was of bushes, and had several apertures, some of them large. Such was the house offered us in Thebes ; and probably it would not have been easy to procure a better.”—*Memoirs of the REV. PLINY FISK*, p. 229.

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SYENE, (ESSOUAN.)

SCRIPTURE NOTICE.

“BEHOLD, therefore, I am against thee, and against thy rivers, and I will make the land of Egypt utterly waste and desolate, from the tower of Syene even unto the border of Ethiopia.”—*Ezek.* xxix. 10 ; (xxx. 6.)

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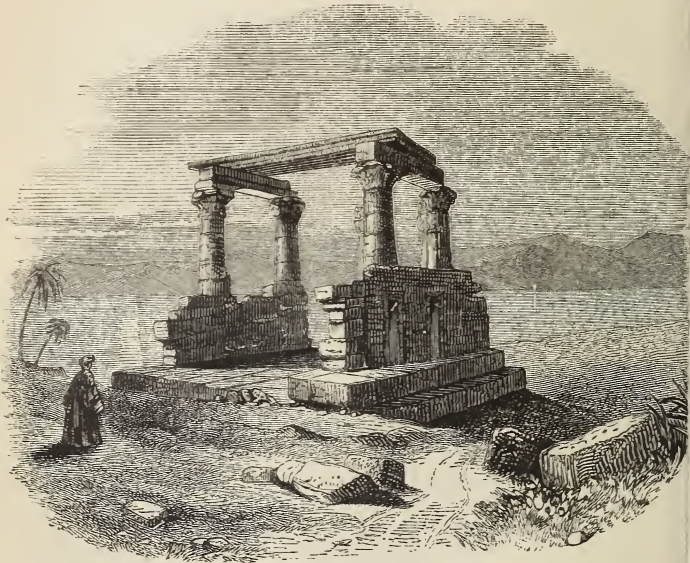
“A pleasant sail, with a fine north breeze, brings us to Essouan, or Syene, on the fourth day from leaving Thebes, from which it may be distant about one hundred miles. Syene is the southern boundary of Egypt, ancient and modern, and was moreover the limit of the Roman empire. The prophet Ezekiel denounces desolation upon Egypt, ‘from Migdol to Syene, even unto the border of Ethiopia.’<sup>1</sup> The character of the Nile scenery now changes ; the river is hemmed in by bold rugged masses of granite, and pours its flood in eddying rapids through an intricate channel of precipitous cliffs, broken islands, and splintered pinnacles of dark slippery rock, from whose quarries have been dug the monstrous blocks that still astonish the world in the shape of Egyptian shafts, statues, and obelisks. The kings rivalled each other in the making of these obelisks, which were dedicated to the sun, and supposed to represent his beams, according to the signification of their name.

“These prodigious masses of stone, one of which we know to have been 125 feet in length, were floated down the Nile by rafts at the season of inundation, and the

<sup>1</sup> Marginal reading.

Roman emperors vied with each other in outdoing the Egyptians themselves, by transporting these obelisks from Thebes, Memphis, and Alexandria, to adorn the banks of the Tiber, where several of them now stand.

“How they contrived to get such a length and breadth of granite out of the quarry, without breaking, is not yet explained. There now remains a half-cut mass more than a hundred feet long, which would apparently require



TEMPLE OF ISIS.

all the resources of modern engineering to extricate, smoothly and beautifully cut ready for the sculptured hieroglyphics, which it was never to receive. One huge rock, which might almost be called a mountain of granite, was evidently about to be detached from its parent, when the work was interrupted.”—NOZRANI in *Egypt*.

## ETHIOPIA.

## SCRIPTURE NOTICES.

“ I WILL make the land of Egypt utterly waste and desolate, from the tower of Syene even unto the border of Ethiopia.”—*Ezek.* xxix. 10.

“ The sword shall come upon Egypt, and great pain shall be in Ethiopia, when the slain shall fall in Egypt ; and they shall take away her multitude, and her foundations shall be broken down.”—*Ezek.* xxx. 4. (Read from ver. 1—9.)

[2 Kings xix. 9. 2 Chron. xiv. 9, 12 ; xxi. 16. Ps. lxxviii. 31 ; lxxxvii. 4. Isa. xviii. 1 ; xx. 3—5 ; xliii. 3 ; xlv. 14. Jer. xlvi. 9. *Ezek.* xxx. 5 ; xxxviii. 5. Nah. iii. 9. Zeph. iii. 10. Acts viii. 27.]

There are two great tracts of country to which the name Ethiopia seems to be given in Scripture. The one is in Africa, and comprehends all Africa south of Egypt, including the modern countries of Nubia, Senaar, Abyssinia, &c.

Anciently the Ludim, or Lydians, inhabited Abyssinia ; the Pathrusim, the country between that and Mizraim, or Egypt ; the Lubim dwelt in Libya, west of Egypt, and Phut extended to the Barbary States on the coast of the Mediterranean.

The other, sometimes called Cushite Ethiopia, from its having been peopled by the descendants of Cush, son of Ham, consists of part of the Arabian peninsula. Here we find the names of Dedan, Sheba, Seba, and perhaps Midian. It is not always easy to determine to which of these vast territories reference is made in the Bible.

*Note.* It is foretold, in Isa. xx. 4, that the Ethiopians, young and old, should be led away captives. The curse of slavery seems to hang over Ethiopia, for Captain Baines mentions that he has seen 700 Nubian girls exposed for sale at one time in the slave-market of Makallab in Arabia. Ethiopia, according to prophecy, has *fallen*.

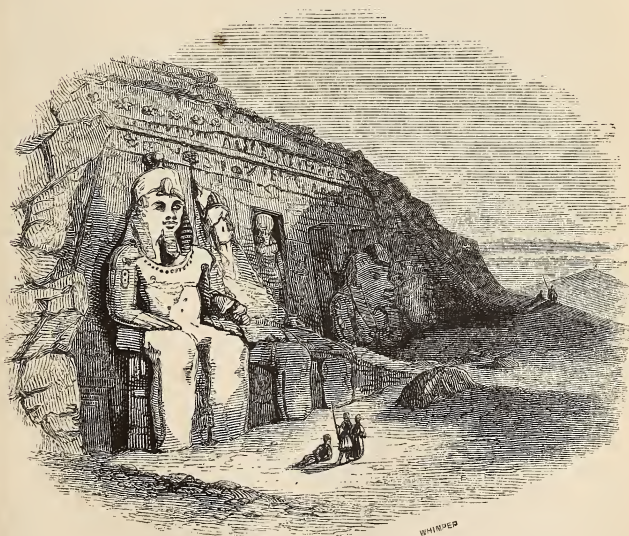


ISLAND OF PHILÆ.

“THERE is no spot in the whole course of the Nile which we have traversed, that can be compared in beauty with the island of Philæ. This ‘Sacred Isle’ of the Egyptians, so called as containing the earthly part of their king and favourite divinity, Osiris, is situated just above the confines of the first cataract, and beyond its rocks and rapids ; it appears as if calmly floating on the water, in which its graceful palm trees and ruins are reflected. Thus lovely it is as seen from the water ; but on landing, the charm is in a great measure broken ; for then the accomplishment of the prophecy, that ‘the pomp of Egypt should be destroyed, and the land made desolate unto the border of Ethiopia,’ becomes visible. Ruin, effected by the hand of man, more terrible and unsightly than that brought about by the operations of time, stares one in the face all around : and yet suffi-



cient remains to show how gloriously beautiful this place of pilgrimage must have appeared ere its temples were thrown down. The temple of the goddess Isis, wife of Osiris, is beautifully painted in blue, green, yellow, black, &c. ; and on its walls is sculptured a portrait of the wicked but beautiful Cleopatra. An Arab village has at some time or other been built around the temple, but is now crumbling to dust. 'Ruin upon ruin!—such a wilderness of stones' does the place exhibit, that it is difficult and dangerous to scramble amongst them. 'The idols of Egypt shall be moved.' Isaiah xix. 1."—See MRS. ROMER'S *Pilgrimage*.



TEMPLES OF ISAMBOUL.

“ I HAVE just returned from exploring the two temples of Isamboul, those wonderful rock-cut sanctuaries which



for centuries remained a dead letter to mankind, having been so completely buried in the drifting sands of the desert, that nothing, save the head of one colossal statue, was left uncovered to excite the surmise and curiosity of Nile voyagers . . .

“ You can conceive nothing more singular and impressive than the *façade* of the great temple of Isamboul. Cut into the solid rock, this temple is not a *structure*, but an *excavation* . . . A large door-way is guarded on either side by two colossal statues seated, the dimensions of which I shall leave you to judge of by telling you, that when I had scrambled up the precipitous sandbank to the entrance of the temple, (which on the north side is still half buried in bright yellow sand,) I sat down to take breath under the vast shadow of the last of these colossi, whose head is all that now remains above ground; and where, think you, did I shelter myself?—*In its ear!*—which afforded me a cool and commodious niche . . .

“ As the numerous chambers of the temple are excavated in the rock, into which they penetrate one after the other, the first one alone receives light from without. . . . The temple is dedicated to Osiris, or Ammon Re, the Jupiter of the ancient Egyptians, but the embellishments are all in honour of Rhamses the Great, during whose reign the fane of Isamboul was probably excavated and adorned. The walls are covered with the most spirited sculptured representations of that great monarch’s war against, and conquest of, some Asiatic nation; the figures are as large as life . . .

“ The entrance of our torchbearers disturbed a colony of bats settled in the deserted chambers . . . We had reason to know that the temple of Isamboul is the abode of serpents also, for in the corner of one of the dark lateral chambers, we found the skin cast by one of those reptiles there, unbroken, and looking like a silver network upon the finest gauze. . . .

“ Now then I have, for the first time, been enabled

to form a distinct idea of the interior disposition of an Egyptian temple in all its parts; and if what I have just beheld has appeared to me imposing, almost overpoweringly grand, in its actual state of ruin and desolation, how must it have shown when the shrine still contained its idols,—when those vast portals, thrown open, revealed to the wondering eyes of the multitude



INTERIOR OF TEMPLE OF ISAMBOUL.

the interior of the rude rock, cut into chambers of beauty, and glimpses of pictured walls, and processions of priests and princes, and gigantic forms looking down from their stony pedestals; and the Holy of Holies, the dark sanctuary, with its sculptured gods, wrapped in solemn gloom beyond, indistinct and fearful as the mysterious rites enacted there, which filled their votaries' breasts with trembling awe! And, now, what has succeeded to all that pomp? Where the deities were enshrined, the bat has made its foul nest; and where the

priests of Ammon enrobed themselves, there the serpent casts its skin! Oh, vanity of vanities! Could the seer's prophetic eye have penetrated so far into futurity as to behold the actual desolation of Egypt's proud fanes, what a subject would they have furnished for that saddening text of the preacher—'ALL IS VANITY!'—*Temples and Tombs of Egypt.*

“Stopped opposite the village of Farras; we here examined the site of a large Nubian city, and amongst the modern stone buildings of the Arabs, found several remnants of temples, with hieroglyphics . . . Near the village are some fragments of temples, consisting of several broken pieces of red granite pillars; also some small ones of beautiful white marble. From the appearance of these ruins, the fineness of the situation, and the rich plain of cultivated land near it, I think this must once have been a populous and flourishing city.

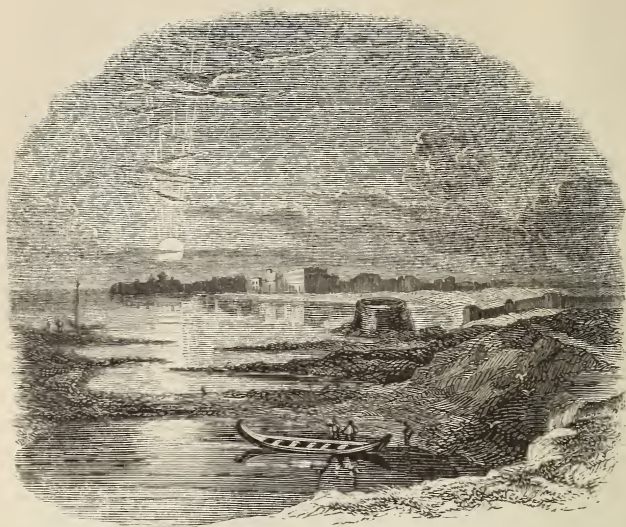
“From the number of temples, and from the fine plains of loamy soil, now generally covered with a surface of sand a foot thick, there is reason to suppose that this country was once both populous and flourishing.”—*IRBY and MANGLES.*

## CHAPTER X.

### RED SEA, AND WILDERNESS OF SINAI.

RED SEA. — Western Gulf—Suez—Passage of the Red Sea—Wells of Moses—Marah—Elim—Encampment of the Israelites by the Red Sea—Feirán, perhaps Paran—Mount Serbal—Plain of Er-Rahah—Mount Sinai—Hazereth—Life in the Desert—Encampment in the Valley near Mount Hor.

EASTERN GULF.—Eziongaber—Elath—Akaba—Island of Graia.



THE RED SEA AT SUEZ.

## THE RED SEA.

### SCRIPTURE NOTICES.

“AND the Lord turned a mighty strong west wind, which took away the locusts, and cast them into the Red Sea; there remained not one locust in all the coasts of Egypt.”—*Exodus* x. 19.

“But God led the people about, through the way of the wilderness of the Red Sea: and the children of Israel went up harnessed<sup>1</sup> out of the land of Egypt.”—*Exodus* xiii. 18.

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The Red Sea, which separates Arabia from Egypt and Ethiopia, is so called from the land of *Edom*, or

<sup>1</sup> By five in a rank. (Marg.)



*Red*, which extends to its coasts. It is also called the sea of weeds ; perhaps from the quantity of coral growing in it. The upper part of the sea is divided into gulfs—now called the Gulfs of Suez and of Akaba, from the two principal places near the head of each. The gulf of Suez is the one nearest to Egypt, crossed by the Israelites ; and the gulf of Akaba was formerly named the Elanitic Gulf, from the seaport of Elath, or Ailah, mentioned in Scripture. The eastern gulf (Akaba) is narrower than the western ; but it is the same long blue line of water, running up through the midst of a region totally desolate. The mountains are higher and more picturesque than those that skirt the gulf of Suez ; and there is not the same extent of wide desert-plains along the shores. When the rising sun throws his mellow beams upon the transparent waters, and lights up the jagged peaks, and masses of rock, the scenery, if not *beautiful*, is in a high degree striking and romantic.

“ The beach is of fine polished pebbles, very pretty, various-coloured shells, with a quantity of coral intermixed ; the sand, as the tide ebbs, is smooth and hard. . . . The narrow arm of the Red Sea, down which we are now running rapidly, bears a bad character with sailors : its greatest width is not more than twenty miles, and seldom much above ten ; rocks, shoals, and coral reefs, beset a ship’s course on either tack ; the tide runs rapidly, and the prevailing north wind renders the beating up both tedious and dangerous . . . The supply of fish is probably inexhaustible . . . The shells on the shore are so various and beautiful, that I filled a bag half-a-dozen times, only to empty it as often in favour of more brilliant candidates for the honour of a visit to England.”—NOZRANI *in Egypt*.



## SUEZ.

“THE house called an hotel, into which we were conducted on landing on the shores of Egypt, was a wretched affair ; but quite adequate to afford us necessary shelter during our brief sojourn at Suez . . . I went first to the bázár. We found it a narrow street, with a row of shops on each side, altogether a more respectable place than we expected to see on the edge of the desert, filled with abundance of grains, fruits, and provisions of various kinds, principally brought from the banks of the Nile. We bought a quantity of figs, dates, raisins, and nuts . . .

“From Suez, the greatest Egyptian sea-port of the Red Sea, there are several routes through the desert.”—*WILSON’S Lands of the Bible.*

## PASSAGE OF THE RED SEA—WELLS OF MOSES.

## SCRIPTURE NOTICE.

“AND Moses stretched out his hand over the sea ; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground : and the waters were a wall unto them on their right hand and on their left. And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh’s horses, his chariots, and his horsemen . . . And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared ; and the Egyptians fled against it ; and the Lord overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them : there remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea ; and the waters were a wall unto them on their right hand and on their left. Thus the Lord saved Israel that day out of the hand of the Egyptians ; and Israel saw the Egyptians dead upon the sea-shore.”—*Exodus* xiv. 21—23, 26—30 : (Read whole chapter, and the next.)

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The most learned travellers have long been divided in opinion as to the precise spot at which the Israelites crossed the Red Sea. Dr. Robinson and others think the passage took place in the immediate vicinity of

Suez, while another opinion points out the mouth of the valley Tawárik, or the front of the promontory of 'Atákah, as the probable locality. This last view would seem most likely to be correct, and is strongly supported by a recent and very intelligent traveller, Dr. Wilson. The first spot where the Israelites probably encamped after their passage, was that which is still called the "Wells of Moses."

"We rode in the clear moonlight to the Wells of Moses, where our tents were ready for our reception. (Here) we read the song of Moses and of the children of Israel, with feelings and emotions such as we had never before experienced.

"(Next morning), before assembling for breakfast, we particularly examined the Wells, in the midst of which we were encamped. They rise in mounts elevated a little above the level of the neighbourhood, and less than a couple of miles inland. . . Only one of them appeared to be regularly dug and built . . . The others, six in number at present—are nothing more than fountains rising in small basins formed in the sands . . . the supply of water is considerable . . . it is brackish . . . but not unfavourable to vegetation, as is evident not only from some dozen or score of stunted palms, which tolerate a greater degree of salt than any other tree; but from the small patches of cultivation which have been enclosed by a fence, and are under the care of a Bedawy family, inhabiting an humble cot or shed lately erected. On these patches barley and pot vegetables, such as cabbages and melons, are raised . . . In all probability these springs supplied water to the Israelites after their passage of the Red Sea."—See DR. WILSON'S *Travels*.

"The passage over the Red Sea occupied but little more than half an hour; and our feet were then treading the sands of Asia . . . We were now in the wilderness of *Shur*, the desert separating Egypt from Palestine. (We mounted our camels immediately,) with the inten-

tion of reaching Ayún Mousa, the Springs of Moses, as the place of our encampment for the night. A ride of about three hours and a half brought us to the fountains, which had been for some time indicated by a few wild palm trees, very conspicuous in the distance; and perhaps the accelerated speed, and the outstretched necks



SPRINGS OF MOSES.

of the camels, gave us a like intimation; for the camel is said to have the faculty of discovering water at a considerable distance.

“Ayún Mousa is indeed a refreshing spot in the midst of the desert. The wells are preserved with great care. Amidst the clumps of palm-trees and a few tamarisks, I found some oleanders, in beautiful blossom, —doubly precious to the lover of flowers on account of the barren locality in which they spread forth their loveliness to greet him. Amidst these tokens of vegetable life we found our tents pitched, the fires kindled,



and the escort already gathered together in little parties for the evening. On our arrival, several of the younger Arabs came to meet us ; and one in particular, from whom I had received several civilities, gave me a cordial sunny smile, and a ‘ peace be to you ; ’ and pointing to the wells, proposed to lead me to them. I was parched and thirsty ; so, taking a large cup in my hand, and joining my young guide, we went to the wells together. I dipped my cup and drank ; but the water had a saline flavour, or as if it held in solution a considerable quantity of soda. I dipped again, and handed it to my companion. He was pleased by the civility, smiled, and laid his hand on his heart as he received it. I pointed to an oleander in bloom, which was just at hand. He instantly gathered two clusters of its beautiful flowers, and presented them to me. Destitute as he was of what we Europeans call cultivation, yet I am sure that young Arab had the good taste of a gentleman.

“ I am much inclined to think that Ayún Mousa is really the spot on which the feet of rescued Israel rested, and from which they beheld their enemies dead on the sea-shore. . . . I am persuaded . . . that the people of Israel entered their pathway through the Red Sea, just to the north of Rás Atákah, and that they passed straight onward to Ayún Mousa.”—FISK’S *Pastor’s Memorial*.

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MARAH.

SCRIPTURE NOTICE.

“ AND when they came to Marah, they could not drink of the waters of Marah, for they were bitter : therefore the name of it was called Marah,” (or bitterness.)—*Exodus xv. 23.*

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“ We came to the ‘Ain Howárah, the ‘well of destruction,’ a fountain on a small knoll close to the track

which we were pursuing. It occupies a small basin, about five feet in diameter, and eighteen inches deep, and to some extent it oozes through the sands, leaving, like the wells of Moses, a deposit of lime. The Arabs, on observing me about to drink of the water, exclaimed, 'It is bitter, bitter, bitter!'

"This fountain has been almost universally admitted by travellers, since the days of Burckhardt, to be the true Marah of Scripture, as it is found in a situation about thirty miles from the place where the Israelites must have landed on the eastern shore of the Red Sea, a space sufficient for their march, when they went three days in the wilderness and found no water. No other constant spring is found in the intermediate space. It retains its ancient character, and has a bad name among the Arabs, who seldom allow their camels to partake of it."—DR. WILSON.

The following is the account of another recent traveller:—"Some of our Arabs pointed to a distant clump or two of stunted palms, as marking the locality of Bîr Howárah, which has been almost unanimously agreed upon by travellers as the bitter waters of Marah, of which the people of Israel could not drink. We soon arrived at the wells, which are small, and lie embedded as it were in a low sandhill . . . Certainly it was not such water as I should be willing to drink, except I were fainting with thirst, and deprived of all other. Though not so disagreeable at first, yet it leaves a soapy flavour in the mouth. Surely none but those who have thirsted in the desert, have learnt to prize, as they ought, the real blessing of good water. It is with this, as with most of the ordinary bounties of God; they are little esteemed, and awaken, too generally, but slight returns of gratitude, because they are so common."

## E L I M.

## SCRIPTURE NOTICE.

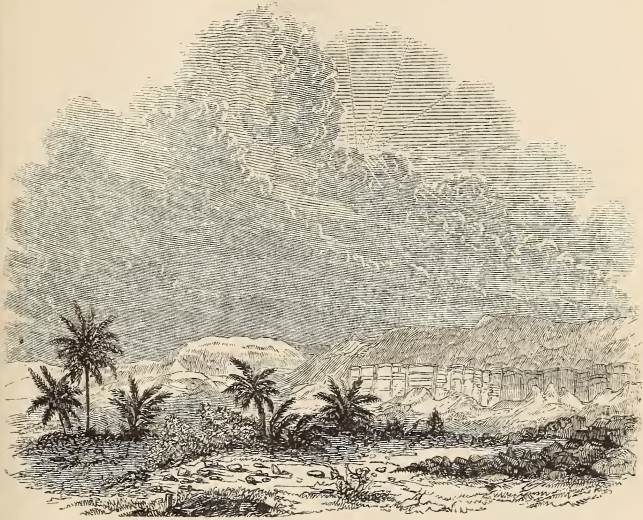
“AND they came to Elim, where were twelve wells of water, and threescore and ten palm-trees: and they encamped there by the waters.”—*Exodus* xv. 27 : (*Numb.* xxxiii. 9.)

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“About five miles from the 'Ain Howárah, we came to the Valley Gharandel, which is commonly supposed to be the Elin of Scripture. It is somewhat precipitous on its banks; and a good many rounded stones and beds of sand are visible throughout its course (resembling the dry bed of a river). It nourishes a great many bushes and trees, as well as herbs. Of these, brooms, and tamarisks, and stunted palms, were the most conspicuous.”—WILSON'S *Lands of the Bible*.

Dr. Wilson, however, prefers regarding the next large valley he arrived at, as the Elim of the Bible. “About five or six miles from Gharandel, we pitched our tents for the night in the Valley Waseit, or Useit. Here we found a considerable number of palm-trees, and tolerable water to any extent that we chose to dig for it in the sands . . . We counted the palms in the neighbourhood of our tents, and found thirty in the form of trees, more or less thriving, and twenty in the form of bushes or stumps. Each of us cut a branch or two as a memorial of our visit. ‘But where,’ asked some of our party, ‘are the twelve wells of water, near which the Israelites encamped?’ Only one small part was exposed to our view. By digging into the sands, we found that others could easily be called into existence . . . The twelve *wells* of water are merely twelve *fountains* of water, as the reading is in Numbers xxxiii. 9, and were probably merely such springs, then open, as are here to be obtained at present by digging. The mountain and

rock scenery around us was here so peculiar and romantic, that we had a view of it taken by our artist."



WADI WASEIT.

"After spending a quarter of an hour at Bîr Howárah," writes another traveller, "we remounted and pursued our course over a rugged and broken plain, sometimes intersected with low hills and harsh precipices, in which the savageness of the wilderness began to be apparent; when at length, about eight o'clock, by the light of a lovely moon, we entered Wady Ghurandel, a gracefully undulated sandy territory, scattered over with thick clumps of the tamarisk-tree and small palms, which gave it the appearance of an ornamental plantation. The effect of this was indeed delightful, after the scene through which we had passed before sunset. When we were encamped, the Arabs took the camels and water-skins to a spot about an hour

distant from the direct route, in order to get a supply of water, of which there is usually plenty, and of a tolerable quality. The water brought from Ayún Mousa had become offensive, and we longed for a change. The spot to which the Arabs went for water, is now, I believe, generally agreed upon as the Elim of Scripture, where, at the time of the Exodus of Israel, there were twelve wells of water, and threescore and ten palm-trees, by which they encamped." Burckhardt says, "The non-existence of *twelve* wells at Ghurandel, must not be considered as evidence against the foregoing conjecture, for Niebuhr says that his companions obtained water here by digging to a very great depth, and there was a great plenty of it when I passed ; water, in fact, is readily found by digging in every fertile valley of Arabia, and wells are thus easily formed, which are as quickly filled up again by the sands. Quitting Wady Ghurandel, we entered upon the wilderness of Sin, which Moses describes as lying between Elim and Sinai."

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#### ENCAMPMENT BY THE RED SEA—WILDERNESS OF SIN.

##### SCRIPTURE NOTICE.

"AND they removed from Elim, and encamped by the Red Sea. And they removed from the Red Sea, and encamped in the Wilderness of Sin."—*Numb.* xxxiii. 10, 11.

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At a day's march from Elim, the Israelites must have reached the valley Et-Taîyibeh, which conducts to the shores of the Red Sea, where they had their first station after leaving Elim, as we are told in the book of Numbers. This valley passes between abrupt rocks, and has some small pits of stagnant water. The view which suddenly bursts upon the traveller emerging from the valley on to the sea-shore is interesting and magnificent.



A sandy plain, with many shrubs, leads him southward along the shore to an extensive triangular plain, called "The Valley of Ease," in which is a bitter fountain, the principal watering-place of the Arabs (after Elim) on this road.

Dr. Robinson considers that it was at the mouth of the valley that the Israelites encamped, and that from thence they journeyed towards the great desert plain, which he regards as the commencement of the Desert of Sin, and as the next station mentioned in Scripture. Dr. Wilson, on the other hand, supposes that they marched straight forward to the "Valley of Ease," and there had their "encampment by the Red Sea."

However this may be, it is evident that along the rocky valley, and along the sandy shore, and into this spacious plain, the people of the Lord journeyed: a circumstance sufficient to render a description of them very interesting to the Bible reader.

"We were all much struck with the indirect, but remarkable coincidence of Holy Scripture with the topography of this day's march. No person but a writer well acquainted with the geography of these parts would, like Moses, have brought the Israelites again upon the Red Sea by a line of march so devious, but so necessary on account of the mountains and valleys, as that which we have to-day pursued."—See ROBINSON'S *Researches*, and WILSON'S *Lands of the Bible*.



ENTRANCE TO WADY FEIRAN.

## PARAN.

## SCRIPTURE NOTICES.

“THE cloud rested in the wilderness of Paran.”—*Numb.* x. 12.

“God came from Teman, and the Holy One from Mount Paran . . . His glory covered the heavens, and the earth was full of his praise.”—*Hab.* iii. 3.

## WADY FEIRAN.

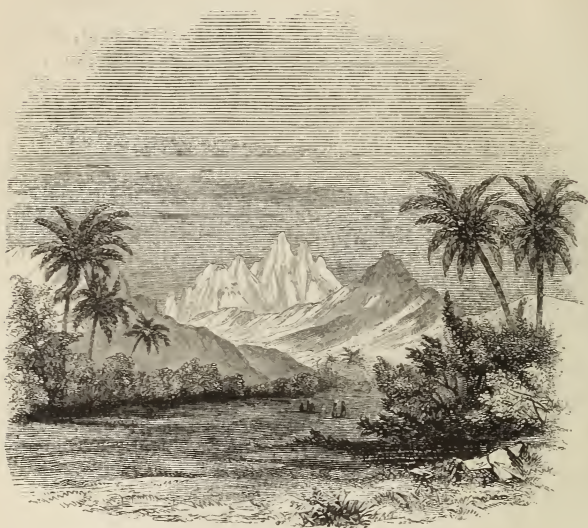
“We commenced our journey through the Valley Feirán, with the majestic Serbál, with its five lofty peaks, straight before us, as an expected resting-place for the night. (After travelling some distance through the sandy part of the valley, with but little vegetation,) the plants and bushes increased in number, and (at length)

we came upon the first of the date-trees for which Wádí Feirán is celebrated. They occur at a place where there are a few huts, and some gardens and fields watered from a deep well. We got an Arab damsel to draw us some water, which we found to be both pure and cool, and a great luxury. The view of the rocks and hills, on each side of the valley here, was most picturesque . . . This place, however, is only an out-field of the Paradise of the Bedawín, as Wadi Feiran has been called."

Burckhardt writes of this valley, "It is considered the finest in the whole peninsula . . . An uninterrupted row of gardens and date plantations extend . . . for four miles. In almost every garden is a well, by means of which the grounds are watered the whole year round . . . Among the date trees are small huts, where reside the Arabs who serve as gardeners to the Bedouins, who own the ground. They take one-third of the fruit for their labour. The owners seldom visit the place, except in the date harvest, when the valley is filled with people for a month or six weeks; at that season they erect huts of palm branches, and pass their time in receiving visits, and treating their guests with dates . . . The Nebek (*Rhamnus Lotus*), the fruit of which is a favourite food of the Bedouins, grows also in considerable quantity at Wady Feiran. These Arabs are very poor . . . their only profitable branch of culture is tobacco, of which they raise considerable quantities . . . the other vegetable productions of the valley are cucumbers, gourds, melons, hemp, onions, and a few carob-trees. The narrowness of the valley of Feiran, the high mountains on each side, and the thick woods of date-trees, render the heat extremely oppressive; in spring and summer dangerous fevers reign here. Where the valley widens, and becomes more open, it is probably healthy."

Travellers are divided in opinion as to whether this fine valley, and the "majestic and gigantic" Mount Serbal, do, or do not, represent the *Paran* (or part of it), frequently

alluded to in Scripture, and the *Mount Paran* mentioned in the sublime poetry of Habakkuk (iii. 3—7).



JEBEL SERBAL.

Dr. Wilson spent a Sunday in this favoured spot in the midst of the desert. "The rest of the Sabbath," he writes, "is always welcome to the wayworn traveller; but, in a place so sublime and beautiful in its natural scenery, and so interesting in its associations, as Wady Feiran, it is peculiarly precious. This we felt, when encamped under the shadow of the majestic and gigantic Serbal, and in the lovely valley in which the Christianity of the desert found a refuge in its early ages." (There was formerly a town and bishopric at this spot.)



WILDERNESS OF MOUNT SINAI.

## MOUNT HOREB, OR SINAI—WILDERNESS OF SINAI.

## SCRIPTURE NOTICES.

“Now Moses kept the flock of Jethro, his father-in-law . . . and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire, out of the midst of a bush.”—*Exodus* iii. 1, 2.

“Behold, I will stand before thee there upon the rock in Horeb ; and thou shalt smite the rock, and there shall come water out of it, that the people may drink.”—*Exodus* xvii. 6.

“They . . . were come to the desert of Sinai, and had pitched in the wilderness ; and there Israel camped before the Mount . . . And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire : and



the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly . . . and the Lord came down upon Mount Sinai, on the top of the mount : and the Lord called Moses up to the top of the mount ; and Moses went up.”—*Exodus* xix. 2, 18, 20.

“And the glory of the Lord abode upon Mount Sinai . . . And Moses was in the mount forty days and forty nights.”—*Exodus* xxiv. 16, 18 ; xxxi. 18 ; xxxiii. 6 ; xxxiv. 29 ; *Deut.* iv. 15 ; 2 *Chron.* v. 10.

“The Lord our God made a covenant with us in Horeb.”—*Deut.* v. 2.

“Also in Horeb ye provoked the Lord to wrath, so that the Lord was angry with you, to have destroyed you.”—*Deut.* ix. 8.

“The Lord came from Sinai, and rose up from Seir unto them ; he shined forth from Mount Paran, and he came with ten thousands of saints ; from his right hand went a fiery law for them.”—*Deut.* xxxiii. 2.

“The mountains melted from before the Lord, even that Sinai from before the Lord God of Israel.”—*Judges* v. 5 ; *Psa.* lxxviii. 8, 17.

“And (Elijah) arose, and did eat and drink, and went in the strength of that meat forty days and forty nights, unto Horeb, the mount of God.”—1 *Kings* xix. 8.

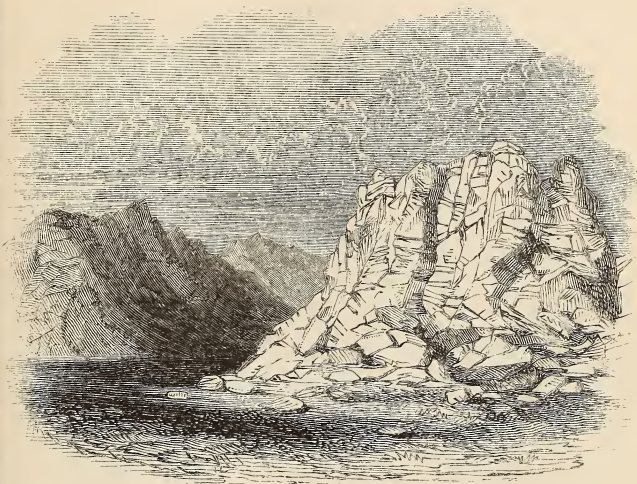
“They made a calf in Horeb, and worshipped the molten image.”—*Psalms* cvi. 19.

“ . . . These are the two covenants, the one from the Mount Sinai, which gendereth to bondage.”—*Gal.* iv. 24.

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“On a sudden, a broad quadrangular plain, but of much greater length than breadth, lay before us. It is bounded at its farthest extremity by a mountain of surpassing height, grandeur, and terror ; and this was the very ‘Mount of God,’ where he stood when he descended in fire, and where rested the cloud of his glory, from which he spake ‘all the words of the law.’ The plain itself was the Wádí er Ráhah, the *Valley of*

*Rest*, where stood the whole congregation of the sons and daughters of Israel, when gathered together before the Lord. As of old, the everlasting mountains, by which it was bounded on every side, were the walls, and the



MOUNT SINAI, FROM ER RAHAH.

expanse of heaven itself the canopy, of this great temple. Entered within its court, so sacred in its associations, we felt for a time the curiosity of the traveller lost in the reverence and awe of the worshipper. We walked through the valley of Ráhah, occasionally stopping to survey the interesting scene around us.

“The mountain is of deep red granite. It rises from the plain almost perpendicularly, about 1,500 feet. From the monks it receives the name of Horeb. The Mount of Moses (Jebel Músá) was not visible. It is not, however, it is to be observed, a distinct mountain, but only the highest peak of this one, at the part most remote from the valley. As we approached Horeb, we saw

Mount Catherine, its twin sister, outpeering it, to the right, but owing to its position, which is somewhat aside from the valley, by no means so commanding or imposing. Rounding the eastern corner of Horeb . . . we had a



STONE OF MOSES.

narrow defile before us, called 'The valley of Jethro,' . . . in which, at the distance of about three quarters of a mile, we saw the convent, a little fort, for such it really is, in which we were to seek for shelter . . . with its beautiful gardens . . . The monks readily responded to our call from below ; and threw us a rope with a loop at its extremity, by which, turning a windlass, and assisted by an Arab, they hoisted us in succession to the projecting window from which they had espied us from above. We did not much dangle in the air as we went aloft, for some thirty feet ; and a helping hand caught us as a bale of goods, and safely landed us in the company of our new friends . . . They conducted us to the strangers' apartments . . . which looked into the principal quadrangle of the convent, where we could watch the motions of its inmates ; and though not large, they were clean and

comfortable, covered with pieces of mat and carpet, and having divans round them, on which we could sit by day, and recline by night. A piece of table, and a few antique chairs, were given to us to increase our luxuries. The



SUMMIT OF SINAI.

former was speedily covered, and a comfortable dinner was set before us. . . . In the evening we went to the garden, which we entered by a long, dark and low passage, secured by strong gates at both its extremities. The garden is beautiful, and the sight of culture in the Region of Desolation itself is quite refreshing. Horeb, in Hebrew, means, 'dry, desert, and desolation.' The soil, which must have been accumulated with prodigious labour, is exceedingly rich. Considerable crops of vegetables are raised upon it . . . the fig-tree was there, the pomegranate had budded, and the vine was about to flourish. The tall cypress stood upright in its dark perennial green.



The almond, the most abundant of all, was in its fullest blossom, the emblem,<sup>1</sup> in its spring, of the hoary locks of man in the winter of his age.”—WILSON’S *Lands of the Bible*.

“ I made the ascent of Mount Sinai . . . as to the precise pinnacle of the Sinaite group from which the law was given to Moses, I must frankly confess that it would be only a choice of conjectures or a balance of probabilities. That it was indeed the Sinaite group which invited my footsteps, there could be no doubt. Not a particle was there of this wilderness of granite that had not quaked at the mysterious and awful presence of Jehovah : not one of its numberless clefts and caverns, in which was not heard and echoed the voice of the trumpet which sounded long and waxed louder and louder. And was there not enough . . . in this certainty ? . . . Scripture withholds all but the *general* certainty to which I have referred . . . I retired—still gazing on the venerable and solemn scene, and read, with a humbled heart, the law as written by the finger of God, upon the two tables of stone.

“ Lord, write thy law on my heart, with the finger of thy Spirit ! ”—FISK’S *Pastor’s Memorial*.

<sup>1</sup> Eccles. xii. 5.

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INSCRIPTIONS ON ROCKS.

## HAZEROTH.

## SCRIPTURE NOTICE.

“THEY . . . encamped at Hazeroth.”—*Numb.* xxxiii. 17; xi. 35.

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“We came into a large valley, or rather plateau, called Hadharah, where we pitched our tents for the night.” The centre peak of Serbal was here distinctly seen. This great plain or valley extends for upwards of thirty miles . . . The name, accurately written in Arabic, exactly agrees with the Hebrew *Hazeroth*. “I have not the slightest doubt,” writes Dr. Wilson, “that in some part of this valley was the station of the Israelites, mentioned in Numbers.” After some further wanderings, and crossing the valley Arabah,

which is the continuation of the valley of the Jordan, Dr. Wilson and his companions pitched their tent in "the valley which leads up to the flanks of Mount Hor, and alongside of thence to Petra, the wonderful and mysterious *Selah*, or city of the rock, which we had come so far through the great and terrible wilderness to inspect. As soon as we were able, we took out our Bibles, and read Numb. xx. This portion of the divine word carried us back, with melancholy interest, to the times when Israel vainly demanded of his brother Esau a way through his territory ; and when the consecrated brother of Moses died upon the top of that very mount, the summits of which the sun, sinking in the western wastes, in the ocean of desolation over which we had passed, was still gilding with subdued radiance."—See DR. WILSON'S *Lands of the Bible*.

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WILD PALM.

## LIFE IN THE DESERT.

“I HAVE now become quite in love with our desert life, notwithstanding the exposure and fatigue which are inseparable from our movements. (Our faithful African servant) is sure to have a cup of coffee ready for us, before we can leave our sandy couch . . . The Arabs began to stir and chatter around us. Their first concern is their camels, which they recall from their wanderings . . . A piece of bread generally serves these simple and hardy people for their morning meal ; and they make all due haste in its mastication, that they

may have a little time to luxuriate among the fumes of the pipe, which they consider indispensable to their existence . . . We have become quite reconciled to rolling and pitching on our lofty conveyancers, the camels, (and) can write, and even rudely sketch with our pencils (while riding on them.)—DR. WILSON.



AKABA.

EASTERN GULF—EZION-GABER—ELATH—AKABA—  
ISLAND OF GRAIA.

SCRIPTURE NOTICES.

“(THEY) encamped at Ezion-gaber.”—*Num.* xxxiii. 35.

“King Solomon made a navy of ships in Ezion-geber, which is beside Eloth, on the shore of the Red Sea, in the land of Edom.”—1 *Kings* ix. 26.

“The ships were broken at Ezion-geber.”—1 *Kings* xxii. 48.

“(Azariah) built Elath, and restored it to Judah.”—  
2 *Kings* xiv. 22.

[Deut. ii. 8 ; 2 *Kings* xvi. 6. ; 2 *Chron.* viii. 17 ; xx. 36.]

In very ancient times, there lay at this extremity of the Eastern Gulf of the Red Sea, two towns of note in Scripture history, Ezion-geber and Elath. The former is mentioned first, as a station of the Israelites, and both towns are again named after they had left Mount Hor, as the point where they turned eastward from the Red Sea in order to pass around on the eastern side of the land of Edom. That they were near each other is also said expressly in another place.

Ezion-geber became famous as the port where Solomon, and after him Jehoshaphat, built fleets to carry on a commerce with Ophir. No trace of it seems now to remain, unless it be in the name of a small valley some distance north of Akabah.

Elath, called also Ailah by the Greeks and Romans, appears to have supplanted by degrees its less fortunate neighbour ; perhaps after having been rebuilt by Azariah, (Uzziah) 800 years, B.C. Some fifty years later it was taken from the Jews by Rezin, king of Syria, and never came again into their possession.

In the days of Jerome it was still a place of trade to India, and a Roman legion was stationed here. Ailah became early the seat of a Christian Church, and we have the names of four bishops of Ailah in Church history.

In A.D. 630 it submitted to the arms of Mahomet, and from this time onward, became shrouded in Mahomedan darkness.

Before A.D. 1300, it was deserted ; for Abulfeda expressly writes of Ailah, “ In our day it is a fortress, to which a governor is sent from Egypt. It had a small castle in the sea ; but this is now abandoned, and the governor removed to the fortress on the shore.” Such as Ailah was in the days of Abulfeda, is Akabah now. Mounds of rubbish alone mark the site of the town ; while a fortress, occupied by a governor and a small



garrison under the pasha of Egypt, serves to keep the neighbouring tribes of the desert in awe.

The modern name Akabah, signifies a descent or steep declivity, and is derived from the long and difficult descent from the western mountain. Ailah, or Akabah, has always been an important station upon the route of the great caravan of pilgrims which annually leaves Cairo for Mecca.

“ Extensive mounds of rubbish . . . mark the site of the Elath of Scripture. They present nothing of interest, except as indicating that a very ancient city has here utterly perished ; we did not learn that they have now a name.

“ We reached the castle (of Akabah,) and entered the huge portal from the north-west, through strong and massive doors heavily cased with iron . . . All around the (castle) wall, on the inside, is a row of chambers or magazines one story high, with a solid flat roof, forming a platform around the interior of the castle. On this platform are erected, in several parts, temporary huts or chambers, covered with the stalks of palm leaves, and occupied apparently by the garrison as dwellings . . .

“ We spread our beds in a room having coarse gratings for windows, but no glass. Here our luggage was deposited ; the walls of the room were of stone, and the floor of earth. Scorpions are said to be in plenty here ; they are caught by cats, of which there are great numbers in the castle.”—See ROBINSON'S *Researches*.

“ The little fortress of Akaba is seldom visited by travellers, and is worth a brief description. It stands at the extremity of the eastern branch of the Red Sea, at the foot of the sandstone mountains, near the shore, and almost buried in a grove of palm-trees, the only living things in that region of barren sands. It is the last stopping-place of the caravan of pilgrims on its way to Mecca, being yet thirty days' journey from the tomb of the prophet, and, of course, the first at which they touch on their return. This was the Ezion-geber of the Bible, where 3,000 years ago, King Solomon made a navy of

ships, which brought from Ophir gold and precious stones for the great temple at Jerusalem ; and again, at a later day, a great city existed here, through which, at this distant point in the wilderness, the wealth of India was conveyed to Rome. But all these are gone, and there are no relics or monuments to tell of former greatness ; like the ships which once floated in the harbour, all have passed away.”—*Incidents of Travel*.

“ It was charming after the fatigue of the morning march, to bathe in those sparkling waves, beneath which multitudes of coral groves were distinctly visible.

“ Soon after commencing the afternoon march, our eyes were fixed upon what appeared like a narrow strip of land studded with palm-trees, on the eastern side of the Red Sea ; but yet so distant as to be very indistinct, though the sun was brightly bearing down upon it. This was Akabah—the point of our destination. At length, after having passed (two valleys) scattered over with palm-trees, and others bearing a curious shelled fruit called *Dom*, of which the Arabs eat freely, we came to the head of the gulf ; and immediately before us lay the palm groves of Akabah. Darkness overtook us before we reached them, and it was one of the most picturesque things I ever witnessed, to see great numbers of bivouac fires quickly lighted in various parts of the groves, around which were gathered large parties of the desert inhabitants, with their wild features and costume brilliantly illuminated. Akabah is quite a place of resort for all tribes and travellers passing on either of the routes—east, west, north, or south. The groves afford them a temporary home. Akabah was literally swarming with Arabs. In the midst of the palm groves is the little fortress of Akabah, in which is placed a Turkish governor—with a small body of *irregular* and ragged soldiery . . . (We had) our tents pitched under the walls, so as to occupy a nice shady spot on the very brink of the gulf of Akabah, commanding the loveliest mountain scenery imaginable. At present, besides the little fortress, Akabah contains only a few rude habitations of the most

wretched kind—a dreary contrast to its former greatness, when Solomon sent from thence his ships to Ophir, and there constructed his vessels . . . On the morning after our arrival, (June 1st,) the scene which presented itself at the tent door was very charming. The tall palm-trees above us formed a delightful shade, while full in front lay the gulf, with its deep blue waters sparkling in the early sunlight, and rippling to its margin within a few yards of us . . . (Here and there was to be seen) a fisherman astride on the trunk of a palm-tree for a boat, plying the only occupation of the resident Arabs ; while scores of little sunburnt children were sporting in the shallow waters at the margin, dashing along and shouting with wild joy. There are several varieties of excellent fish to be found in the Red Sea, one of which, called by the Arabs *Nazari*, that is, the *Christian*, is peculiarly delicious. It grows to a large size, is of a fine crimson and vermilion colour, and its flesh something like that of the turbot. We had a fine specimen of it on our table.”  
—FISK’S *Pastor’s Memorial*.

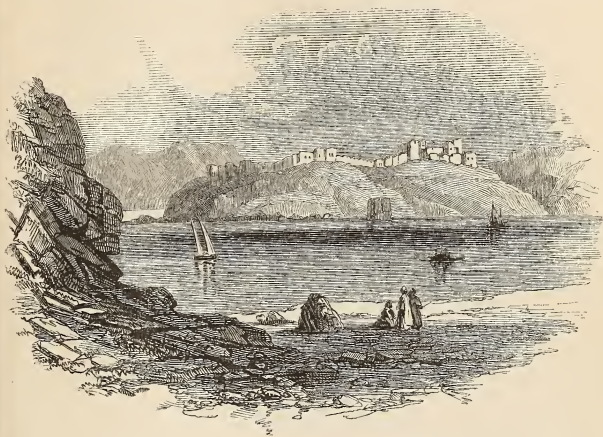
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#### ISLAND OF GRAIA.

“ We again hailed the bright waters of the Red Sea, and pitched for the midday rest on a charming smooth sandy beach, just opposite the little island of Graia. This little island, on which there are yet the remains of bold fortifications, served from an early period as a defence of the fort of Elath, against tribes whom it was always difficult to subdue. (It was afterwards famous in the time of the Crusades). The island of Graia is a solitary rock in the Red Sea. A long embattled wall, interrupted at intervals by high towers, runs all round the higher part of the island.

“ We had still to make an expedition to the isle of Graia. The camels were therefore loaded, and we set out with a store of bread, intending to breakfast in the neighbourhood of the gulf where we had found the

oysters. I observed upon its shore different species of shells such as I had never met with elsewhere. (We went) to the valley opposite the island, and found there undisturbed some palm-trees which we had already collected



GRAIA.

for the construction of a raft. We added to them branches which we had gathered in Wady Taba, and bound the whole together with strong cords. Palm branches which we had cut off close to the tree served us for oars. After leaving the beach, the rocks which abound on the coast cease so suddenly, that notwithstanding the crystal clearness of the water, the bottom cannot be seen. No European has visited this island since the time of the Crusades : neither had any of the natives set foot on it ; unless, indeed, a fisherman, having nothing else to do, might have been tempted to such an enterprise by the hope of finding treasure there. Our voyage was not wholly free from danger,—we all assisted however in guiding our frail skiff, and were careful to maintain its balance . . . We landed . . . (and made our way as well as we could amongst the ruins).”—LABORDE.

## CHAPTER XI.

### EDOM, OR IDUMEA.

MOUNT HOR—Ascent of the Mountain—Desolate Prospect from the Summit—Tomb of Aaron.

EDOM (Arabia Petræa)—Historical Notices—Approach to Petra—Wady Mousa, or Valley of Moses—The Syk—General View of Petra—The Khasne—El Deir—The Theatre—Glen in Wady Mousa—Luxuriant Vegetation—Remarkable Colouring of the Rocks—Fulfilments of Prophecy.

MAON.

BOZRAH OF EDOM.

THE ARABS.

THE RECHABITES.





RANGE OF MOUNT HOR.

### MOUNT HOR.

ASCENT OF THE MOUNTAIN—DESOLATE PROSPECT FROM THE SUMMIT—  
TOMB OF AARON.

#### SCRIPTURE NOTICE.

“AND the children of Israel, even the whole congregation, journeyed from Kadesh, and came unto *Mount Hor*. And the Lord spake unto Moses and Aaron in *Mount Hor*, by the coast of the land of *Edom*, saying, Aaron shall be gathered unto his people . . . Take Aaron and Eleazar his son, and bring them up unto *Mount Hor*; and strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered unto his people, and shall die there. And . . . they went up into *Mount Hor* in the sight of all the congregation . . . and Aaron died there in the top of the Mount.”—*Numb.* xx. 22—28. (See also ch. xxi. 4. xxxiii. 37—39. *Deut.* xxxii. 50.)

“... The mountain was high, towering above all the rest, bare and rugged to its very summit, without a tree or even a bush growing on its sterile side ; and our road lay directly along its base. For some distance we found the ascent sufficiently smooth and easy, much more so than that of Mount Sinai,—and so far as we could see before us, it was likely to continue the same all the way up. We were congratulating ourselves, when we came to a yawning and precipitous chasm, opening its horrid jaws almost from the very base of the mountain. From the distance at which we had marked out our route, the irregularities of surface could not be distinguished, but here it was quite another thing. We stood on the brink of the chasm and looked at each other in blank amazement ; looking down into its deep abyss, as soon as we saw there was no probability of getting over it, we began to descend ; and groping, sliding, jumping and holding on with hands and feet, we reached the bottom—and after another hard half-hour’s toil, were resting our wearied limbs upon the opposite brink, at about the same elevation as that of the place from which we had started. This success encouraged us ; and looking up, we saw through a small opening before us, though still at a great distance, the white dome that covered the tomb of the first high-priest of Israel.

“Again, with stout hearts we resumed our ascent ; but, as we might reasonably have supposed, that which we had passed was not the only chasm in the mountains. What had appeared to us slight irregularities of surface we found great fissures and openings, presenting themselves before us in quick succession ; not, indeed, as absolute and insurmountable barriers to farther progress, but affording us only the encouragement of a bare probability of crossing them. The whole mountain, from its base to its summit, was rocky and naked, affording not a tree or bush to assist us ; and all that we had to lay hold on by were the rough and broken corners of the porous sandstone rocks, which crumbled in our hands, and

under our feet, and more than once put us in danger of our lives. Several times after desperate exertion, we sat down perfectly discouraged at seeing another and another chasm before us, and more than once we were on the point of giving up the attempt, thinking it impossible to advance any farther ; but we had come so far, and taken so little notice of our road, that it was almost as impossible to return ; and a distant and accidental view of the whitened dome would revive our courage, and stimulate us to another effort.

“Several times I mounted on Paul’s shoulders, and with his help reached the top of a precipitous or overhanging rock, and then helped him in turn ; and in the rough grasps that we gave each other, neither thought of the relation of master and servant. On the sides of that rugged mountain, so desolate, so completely removed from the world, whose difficult ascent had been attempted by few human footsteps since the days when ‘Moses and Aaron went up in the sight of all the congregation,’ the master and the man lay on the same rock, encountering the same fatigues and dangers, and inspired by the same hopes and fears. After the most arduous scramble I ever accomplished, we attained the bald and hoary summit of the mountain ; and before we had time to look around, at the extreme end of the desolate valley of El Ghor, our attention was instantly attracted and engrossed by one of the most interesting objects in the world, and we exclaimed at the same moment ‘The Dead Sea!’ Lying between the barren mountains of Arabia and Judah, presenting to us from that height no more than a small, calm, and silvery surface, was that mysterious sea which rolled its dark waters over the guilty cities of Sodom and Gomorrah, constantly receiving into its greedy bosom the whole body of the Jordan, but, unlike all other water, sending forth no tribute to the ocean.

“If I had never stood on the top of mount Sinai, I should say that nothing could exceed the desolation of

the view from the summit of mount Hor, its most striking objects being the dreary and rugged mountains of Seir, bare and naked of trees and verdure, and heaving their lofty summits to the skies, as if in a vain and fruitless effort to excel the mighty pile, on the top of which the high priest of Israel was buried. Before me was a land of barrenness and ruin ; a land accursed of God, and against which the prophets had set their faces ; the land of which it is thus written in the book of life : ‘ Moreover, the word of the Lord came unto me, saying, Son of Man, set thy face against mount Seir, and prophesy against it, and say unto it, Thus saith the Lord God . . . Because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword in the time of their calamity, in the time that their iniquity had an end : therefore, as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee ; sith thou hast not hated blood, even blood shall pursue thee. Thus will I make mount Seir most desolate, and cut off from it him that passeth out and him that returneth. And I will fill his mountains with his slain men : in thy hills, and in thy valleys, and in all thy rivers shall they fall that are slain with the sword. I will make thee perpetual desolations, and thy cities shall not return, and ye shall know that I am the Lord.’—(Read *Ezek.* xxxv.)

“ On the very top of the mount, revered alike by Mussulmans and Christians, is the tomb of Aaron. The building is about thirty feet square, containing a single chamber ; in front of the door is a tombstone, in form like the oblong slabs in our churchyards, but larger and higher ; the top rather larger than the bottom, and covered with a ragged pall of faded red cotton in shreds and patches. At its head stood a high round stone, on which the Mussulman offers his sacrifices . . . After going out, and from the very top of the tomb surveying again and again the desolate and dreary scene that



presented itself on every side, always terminating with the distant view of the Dead Sea, I returned within; and examining once more the tomb and the altar, walked carefully round the chamber. There was no light but



MOUNT HOR.

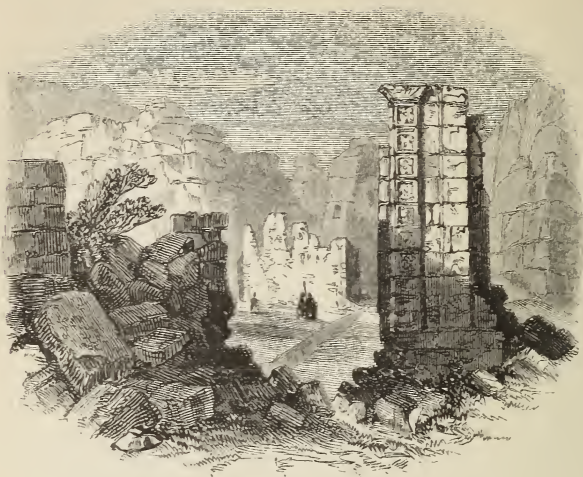
what came from the door; and, in groping in the extreme corner on one side, my foot descended into an aperture in the floor. I put it down carefully, and found a step; then another, and another, evidently a staircase leading to a chamber below. All was dark and I called to Paul to strike a light. He had no materials with him . . . A pile of dry brush and cotton rags lay at the foot of the sacrificial altar, I fired my pistol into it, gave one puff, and the whole mass was in a blaze. Each seized a burning brand, and we descended. At the foot of the steps was a narrow chamber, at the other end an iron grating, opening in the middle, and



behind the grating a tomb cut in the naked rock, and revered as the tomb of Aaron . . . The rocks and mountains were echoing the discharge of my pistol, like peals of crashing thunder. Suddenly I heard from the foot of the mountain a quick and irregular discharge of fire-arms, which again resounded in loud echoes through the mountains. It was far from my desire that the bigoted Mussulmans should come upon me, and find me with my pistol still smoking in my hand, and the brush still burning in the tomb of the prophet ; and we hurried from the place and dashed down the mountain on the opposite side with a speed and recklessness that only fear could give. When we could not jump, our shoes were off in a moment, one leaned over the brow of the precipice, and gave the other his hand, and down we went, allowing nothing to stop us . . . In short, after an ascent the most toilsome, and a descent the most perilous I ever accomplished, in about half an hour we were at the base of the mountain.”—*Incidents of Travel*.

“ We commenced the ascent of mount Hor on its western side . . . For about twenty minutes we had something like soil on the heights, with many small bushes of the juniper cedar, and the remains of terraces, formerly used in cultivation, and consequently pretty easy work ; but in the higher parts of the mountain we had nothing but the bare sandstone cliffs . . . we hoisted and pulled one another, and grasped and crept and climbed, as best we could. At one or two places we found the work sufficiently trying to our heads and nerves, as well as to our hands and feet . . . About a hundred and fifty feet from the top, we came to a dead stand, or rather were threatened with a dead fall ; but after a little breathing, we actually took by storm the remaining walls of rock. Near the crown of the height, we found a gash in the mountain, with a ledge of rock overhanging it ; and in this cut, after passing an ancient archway and gate, we found a regular series of steps which conducted us to the very summit . . . The wild

sublimity, grandeur, and terror of the new and wonderful scene around and underneath us, overawed our souls. We were seated on the very throne, as it appeared to us, of desolation itself . . . broken and shattered, and frowning heights—ruin piled upon ruin, and dark and devouring depths—lay on our right hand and on our left. To the rising-sun, mount Seir, the pride and glory of Edom, and the terror of its adversaries, lay before us—smitten in its length and breadth by the hand of the Almighty stretched out against it—barren and most desolate, with its daughter, the city of the rock, overthrown and prostrate at its feet. To the west, we had the great and terrible wilderness, with its deserts, and pits, and droughts, spread out before us, without any limit but its own vastness, and pronounced by God himself to be the very *shadow of death* . . . We continued on mount Hor till the sinking sun admonished us to leave its summits. We did not find the descent by any means so difficult as the ascent. This was owing to our discovering a pathway, that gently winds along its south-eastern flank. We found a tolerable soil on that side of the mount, ‘the terraces of Aaron,’ as they are called by the Arabs, supporting plants and bushes, particularly of juniper, and several small plots of ground laid out for cultivation. When the sun failed us, when we got to the road which leads to Petra, we had tolerable light from the moon, which had just completed its first quarter; and its effect on the red sandstone cliffs, among which we were passing, was sombre, but pleasing . . . Owing to the excess of our fatigue, we were scarcely able to go to sleep during the night. Throughout its greatest stillness, we heard for hours the nocturnal birds of prey, both great and small, crying to their mates; and we came to the conclusion, that the locality in which we were, was certainly a *court for owls*.—(Isa. xxxiv. 13.)”—WILSON’S *Lands of the Bible*.



TRIUMPHAL ARCH AT PETRA.

## EDOM.

HISTORICAL NOTICES—APPROACH TO PETRA—WADY MOUSA, OR VALLEY OF MOSES—THE SYK—GENERAL VIEW OF PETRA—THE KHASNE—EL DEIR—THE THEATRE—GLEN IN WADY MOUSA—LUXURIANT VEGETATION—REMARKABLE COLOURING OF THE ROCKS—FULFILMENTS OF PROPHECY.

## SCRIPTURE NOTICES.

“ For my sword shall be bathed in heaven ; behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. The sword of the Lord is filled with blood ; it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams : for the Lord hath a sacrifice in Bozrah and a great slaughter in the land of Idumea . . . From generation to generation it shall lie waste ; none shall pass through it for ever and ever : But the cormorant and the bittern shall possess it ; the owl also and the

raven shall dwell in it; and he shall stretch out upon it the line of confusion, and the stones of emptiness. They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing. And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof; and it shall be an habitation of dragons, and a court for owls. The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech-owl also shall rest there, and find for herself a place of rest. There shall the great owl make her nest, and lay, and hatch, and gather under her shadow; there shall the vultures also be gathered, every one with her mate."—*Isai.* xxxiv. 5, 6, 10—15.

"If grape-gatherers come to thee, would they not leave some gleaning grapes? If thieves by night, they will destroy till they have enough; but I have made Esau *bare* . . . I will make thee small among the heathen . . . thy terribleness hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord. Also Edom shall be a desolation; every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof . . . No man shall abide there."—*Jer.* xlix. 9 10, 15—18.

"I will also stretch out my hand upon Edom . . . and I will make it desolate from Teman."—*Ezek.* xxv. 13.

"Moreover, the word of the Lord came unto me, saying, Son of man, set thy face against mount Seir, and prophesy against it, and say unto it, thus saith the Lord God, Behold, O mount Seir, I am against thee, and I will stretch out mine hand against thee, and I will make thee most desolate. I will lay thy cities waste . . . thou shalt be desolate, O mount Seir, and all Idumea, even all of it, and they shall know that I am the Lord."—*Ezek.* xxxv. 1—4, 15; (read whole chapter.)

“They shall call them, The border of wickedness, and, The people against whom the Lord hath indignation for ever.”—*Malachi* i. 4.

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“On the south of Moab, mount Seir, on the territory of Edom, extended to Elath on the Red Sea. To this region Esau retired from the face of his brother Jacob; and his descendants are said to have succeeded the Horites in mount Seir, ‘when they had destroyed them and dwelt in their stead.’ The rivalry of the patriarchs Esau and Jacob, was transmitted to their posterity. When the Israelites, after many years of wandering, arrived a second time at Kadesh, they asked leave of the Edomites to pass through their country by the ‘King’s highway,’ in order to reach Palestine from the east. Leave was refused; and the Israelites were thus compelled to return through the ‘Arabah to Elath (Ailah, Akabah), and thence pass up through the mountains to the eastern desert, so as to make the circuit of the land of Edom.

“In later times Saul made war upon the Edomites; David subdued the whole country; and Solomon made Ezion-geber a naval station, whence he despatched fleets to Ophir. After various struggles, this people succeeded in the time of King Joram in making themselves again independent of Judah; for although Amaziah made war upon them and captured one of their chief cities, Sela (Rock, Petra), changing its name to Joktheel; and although Uzziah his successor ‘built Elath and restored it to Judah;’ yet these appear to have been only temporary conquests. Under Ahaz, the Edomites made inroads upon Judea and carried away captives; and about the same time Rezin, King of Syria, ‘drove the Jews from Elath,’ of which the Edomites now took permanent possession. All this time their metropolis appears to have been Bozrah.



“ From the prophetic books of the Old Testament we also know, that while the kingdom of Judah was fast verging to ruin, that of Edom became prosperous ; and joining apparently the Chaldeans under Nebuchadnezzar, aided in the overthrow of the Jewish state. In a like degree the national hatred of the Jews against Edom became still more inflamed ; and the prophets uttered the strongest denunciations against that land. During the Jewish exile, as it would appear, the Edomites pressed forward into the south of Palestine, of which they took possession as far as to Hebron ; here they were subsequently attacked and subdued by the Maccabees, and compelled to adopt the laws and customs of the Jews. Idumea, which name now included also the southern part of Judea, was henceforth governed by a succession of Jewish prefects. One of these, Antipater, an Idumean by birth, by the favour of Cæsar, was made procurator of all Judea ; and his son, Herod the Great, became king over the Jews, including Idumea. Just before the siege of Jerusalem by Titus, bands of Idumeans threw themselves into the city, which they aided to fill with robbery and violence. From this time onward, the Edomites, as a people, vanish from the pages of history ; and in the next century Ptolemy limits their territory to the region west of the Dead Sea.

“ But while the Edomites had thus been extending their limits in the north-west, they had in turn been driven out from the southern portion of their own territory, and from their chief city itself, by the Nabatheans, an Arabian tribe, the descendants of Nabaioth the eldest son of Ishmael. This nomadic people had spread themselves over the whole of desert Arabia, from the Euphrates to the borders of Palestine, and finally to the Elanitic gulf of the Red Sea. At what period they thus supplanted the Edomites, in their ancient possessions, is unknown ; but so early as the time of Antigonus, one of Alexander’s successors, who died B.C. 301, that prince, after having seized upon Syria and Palestine,

sent two expeditions against the Nabatheans, in Petra ; the first commanded by Athenæus, and the second by his own son, Demetrius. At this time they were still essentially nomadic, and had apparently no king ; but they had already begun to engage in commerce, and seem gradually to have become more fixed in their habits. In this way during the following centuries, they grew up into the kingdom of Arabia Petraea, occupying nearly the same territory which was comprised within the limits of ancient Edom. A king of this country, Aretas, is mentioned as cotemporary with Antiochus Epiphanes, just before the time of the Maccabees, about 166 B.C.

“ From this time onward to the destruction of Jerusalem, the sovereigns of Arabia Petraea, who usually bore the name of Aretas or Obodas, came into frequent contact with the Jews and Romans, both in war and in peace . . . They appear to have been in a measure dependent on the Roman emperors, though not directly subject to the Roman power . . . One of these is the Aretas mentioned by Paul, but his possession of the city of Damascus could have been only temporary. Josephus relates, that Herod Antipas having espoused his daughter, repudiated her in order to marry Herodias ; a step for which he was reprovèd by John the Baptist. Upon this, Aretas made war against Herod and totally destroyed his army ; a judgment upon Herod, as many of the serious minded Jews regarded it, for his murder of John . . . The nominal independence of the kingdom of Arabia continued for some thirty years after the destruction of Jerusalem. Under the reign of Trajan, about A.D. 105, it was overrun and conquered by Cornelius Palma, then governor of Syria, and formally annexed to the Roman empire.

“ The inhabitants of this region had early become extensively engaged in commerce, as the carriers of the rich products of the east between the Red Sea and the ports of the Phenicians. In the first expedition sent by

Antigonus, the men of Petra were absent at a mart, and Athenæus found in Petra a large quantity of frankincense and myrrh, and five hundred talents of silver. Strabo relates, that the merchandize of India and Arabia was transported on camels from Leuke Kome to Petra, and thence to Rhinocolura (el'-Arîsh), and other places. Under the Romans, this trade appears to have become still more prosperous. The country was rendered more accessible, and the passage of merchants and caravans facilitated, by military ways and by the establishment of military posts to keep in check the predatory hordes of the neighbouring deserts.

“ One great road, of which traces still remain, had its direction northwards from Ailah to Petra, and thence to Damascus ; from Petra a branch went off on the west of the Dead Sea, to Jerusalem, Askelon, and other parts of the Mediterranean. A line of military stations was established along this road, which served to protect it against incursions from the eastern desert ; and some of these became the sites of towns.

“ Early in the fourth century, the name of Palestine was occasionally extended so as to include this whole region ; and in the beginning of the fifth century, we find introduced a new division of Judea and the adjacent countries, into Palestine, first, second, and third. These three Palestines had each a metropolitan see, of which one was Petra. Long before this time, therefore, the Christian religion had extended itself throughout the region . . .

“ Before the middle of the seventh century, the religion of the false prophet began to be propagated by the sword ; and soon united all the Arab hordes, however distinct in other respects, into one great community of religious zealots . . .

“ With this conquest, the commercial importance and prosperity of the former Arabia Petræa fell into decay. Muhammedan empires arose and flourished in southern Arabia, Syria, and Egypt . . . The whole region was at

length given up to the nomadic hordes of the adjacent deserts, whose descendants still hold it in possession. From the Muhammedan conquest to the time of the crusades, not one ray of light falls upon this forgotten land!

“The invasion of the crusaders let in, for the moment, a few faint gleams upon the otherwise total darkness. During the twelfth century they penetrated at different times into the regions east and south of the Dead Sea, and held portions of them for a season in possession . . . From that time onward until the present century, thick darkness again rests upon the land of Edom . . . It was reserved for Burckhardt . . . to explore the wonders of the Wady Mûsa.”—DR. ROBINSON.

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SELAH, THE ROCK, JOKTHEEL (PETRA).

SCRIPTURE NOTICES.

“HE slew of Edom, in the Valley of Salt, ten thousand, and took Selah by war, and called the name of it Joktheel unto this day.”—*2 Kings* xiv. 7.

“Send ye the lamb to the ruler of the land from Sela to the wilderness, unto the mount of the daughter of Zion.”—*Isa.* xvi. 1.

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APPROACH TO PETRA.

“The land of Idumea lay before me, in barrenness and desolation; no trees grew in the valley, and no verdure on the mountain-tops. All was bare, dreary, and desolate . . .

“(We reached) the foot of the mountains of Seir; and towering above the rest, was the bare and rugged summit of Mount Hor, the burial-place of Aaron, visible in every

direction at a great distance from below, and on both sides the great range of mountains, and forming one of the marks by which the Bedouin regulates his wanderings in the desert. Soon after we turned in among the mountains, occasionally passing small spots of verdure, strangely contrasting with the surrounding and general desolation . . . Before daybreak next morning we had struck our tent, and started for Wady Mousa, and the city of Petra. Our course was a continued ascent. I have found it throughout difficult to give any description which can impart to the reader a distinct idea of the wild and desolate scenes presented among these mountainous deserts . . . The mountains were barren, solitary, and desolate, and as we ascended, their aspect became more and more wild and rugged, and rose to grandeur and sublimity. Among these arid wastes of crumbling rock, there were beautiful streams gushing out from the sides of the mountains, and sometimes small valleys, where the green grass, and shrubs, and bushes, were putting forth in early spring. The ascent was difficult; our camels toiled laboriously; and even our sure-footed Arabian horses often slipped upon the steep and rugged path. Once we sat down upon an eminence which overlooked, on one side, a range of wild and barren mountains, and on the other, the dreary valley of El Ghor; above us was the venerable summit of Mount Hor: from this point we wound along its base, for from this great height it seemed just beginning to rise into a mountain. Not far from the base of Mount Hor we came to some tombs cut in the sides of the rocks, and standing at the threshold of the entrance to the excavated city. Before entering this extraordinary place, it would not be amiss, in few words, to give its history.

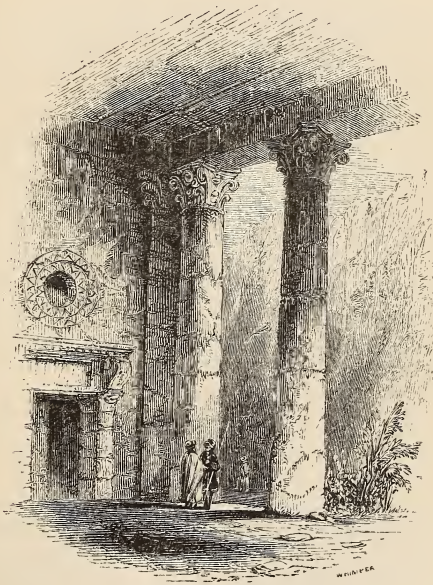
“Petra, the excavated city, the long lost capital of Edom, in the Scriptures and profane writings, in every language in which its name occurs, signifies a rock; and we learn that its inhabitants lived in natural clefts



or excavations made in the solid rock. Desolate as it now is, we have reason to believe that it goes back to the time of Esau, 'the father of Edom;' that princes and dukes, eight successive kings, and again a long line of dukes, dwelt there before any king 'reigned over Israel;' and we recognise it from the earliest ages as the central point to which came the caravans from the interior of Arabia, Persia, and India, laden with all the precious commodities of the East, and from which these commodities were distributed through Egypt, Palestine, and Syria, and all the countries bordering on the Mediterranean, even Tyre and Sidon deriving their purple and dyes from Petra. Eight hundred years before Christ, Amaziah, the king of Judea, 'slew of Edom in the Valley of Salt<sup>1</sup> ten thousand, and took Selah, (the Hebrew name of Petra,) by war.' Three hundred years after the last of the prophets, and nearly a century before the Christian era, the 'king of Arabia' issued from his palace at Petra, at the head of fifty thousand men, horse and foot, entered Jerusalem, and, uniting with the Jews, pressed the siege of the temple, which was only raised by the advance of the Romans; and in the beginning of the second century, though its independence was lost, Petra was still the capital of a Roman province. After that time it rapidly declined; its history became more and more obscure; for more than a thousand years it was completely lost to the civilized world; and until its discovery by Burckhardt, in 1812, except to the wandering Bedouins, its very site was unknown. And this was the city at whose door I now stood . . . In a few words, this ancient and extraordinary city is situated within a natural amphitheatre of two or three miles in circumference, encompassed on all sides by rugged mountains. The whole of this area is now a waste of ruins, dwelling-houses, palaces, temples, and

<sup>1</sup> This valley was probably the Ghôr south of the Dead Sea, adjacent to the Mountain of Salt.—See "Scripture Topography," Part I. Palestine, chap. vii.

triumphal arches, all prostrate together in undistinguishable confusion. The sides of the mountains are cut smooth, in a perpendicular direction, and filled with long and continued ranges of dwelling-houses, temples, and tombs, excavated with vast labour out of the solid rock; and while their summits present nature in her wildest and most savage form, their bases are adorned



INTERIOR OF KHASNE.

with all the beauty of architecture and art, with columns, and porticoes, and pediments, and ranges of corridors, enduring as the mountains out of which they are hewn, and fresh as if the work of a generation scarcely yet gone by.

“Nothing can be finer than the immense rocky

rampart which encloses the city. Strong, firm, and immovable as nature itself, it seems to deride the walls of cities, and the puny fortifications of skilful engineers.”—*Incidents of Travel*.

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#### WADY MOUSA—VALLEY OF MOSES.

“ WE found our tent pitched under a huge rock . . . Oleanders are blooming at our feet, wild flowers of every hue cover the crags, and the air is filled with the perfumes of jessamine.

“ Our home is in the bosom of Wady Mousa, that mysterious valley, the land of accomplished prophecy, the spot where prophecy has still to be fulfilled . . . Now it is indeed the *valley of the shadow of death*. The king of terrors frowns over the hollow rocks, the owl hoots, the vulture screams through the desolate dwellings and ransacked sepulchres, and the passing traveller learns a solemn lesson from beholding what neither books nor recital can adequately convey.”—VISCOUNT CASTLEREAGH.

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#### THE SYK.

“ THE Syk, or approach leading into Petra, is a magnificent defile. Narrow as a mere footpath in some parts, it rends asunder crags more than 200 feet high, excluding the sun, and in many spots almost closing over head. This remarkable chasm is covered from end to end with a copse of oleanders (watered by a limpid brook which flows along the whole distance), so that it is difficult to pass through the flowers, which bloom on all sides. The wild fig springs from the clefts of the rock; the briar and the ivy fall in festoons from the crags; the desert broom and other evergreen shrubs

grow among the stones in the wildest luxuriance ; and the bright lights and shadows, cast upon the streaked sides of the gorge, form a remarkable combination of exquisite beauty and savage grandeur.

“ (The Fellaah or the Bedouin brushes the wild flowers aside without a thought of their colour or their fragrance, and passes with equal neglect the magnificent efforts of skill of former ages).

“ The length of this wonderful approach is considerable ; the impression which it makes is utterly indescribable. The bottom of the passage was anciently paved with squared stones, of which many remain.

“ As we advanced, the natural features of the defile grew more and more imposing at every step, and the excavations and sculpture more frequent on both sides, till it presented at last a continued street of tombs, beyond which the rocks gradually approaching each other seemed all at once to close without any outlet. There is, however, one frightful chasm for the passage of the stream, which furnishes, as it did anciently, the only avenue to Petra on this side. It is impossible to conceive anything more awful or sublime than such an approach ; the width is not more than just sufficient for the passage of two horsemen abreast, the sides are in all parts perpendicular, varying from 400 to 700 feet in height, and they often overhang to such a degree, that without their absolutely meeting, the sky is intercepted and completely shut out for 100 yards together, and there is little more light than in a cavern.

“ The screaming of the eagles, hawks, and owls, who were soaring above our heads in considerable numbers, seemingly annoyed at any one approaching their lonely habitation, added much to the singularity of this scene. The tamarisk, the wild fig, and the oleander, grew luxuriantly about the road, rendering the passages often difficult ; in some places they hung down most beautifully from the cliffs and crevices where they had taken root ; the caper-plant was also in

luxuriant growth, the continued shade furnishing them with moisture.



APPROACH TO PETRA.

“Very near the first entrance into this romantic pass, a bold arch is thrown across at a great height, connecting the opposite sides of the cliff. As the traveller passes under it, its appearance is most surprising, hanging thus above his head betwixt two rugged masses apparently inaccessible.”—IRBY AND MANGLES.





PETRA FROM THE THEATRE.

## GENERAL VIEW OF PETRA.

It is difficult to afford any good idea by description of this *City of Tombs*. It is from the approach to the theatre that “the ruins of the city burst on the view in their full grandeur, shut in on the opposite side by barren, craggy precipices, from which numerous ravines and valleys, like those we had passed, branch out in all directions; the sides of the mountains, covered with an endless variety of excavated tombs,<sup>1</sup> and private dwellings, presented altogether the most singular scene we ever beheld; and we must despair to give the reader an idea of the singular effect of the rocks, tinted

<sup>1</sup> Some of them are so high, and the side of the mountain is so perpendicular, that it seems impossible to approach the uppermost.”—BURCKHARDT.

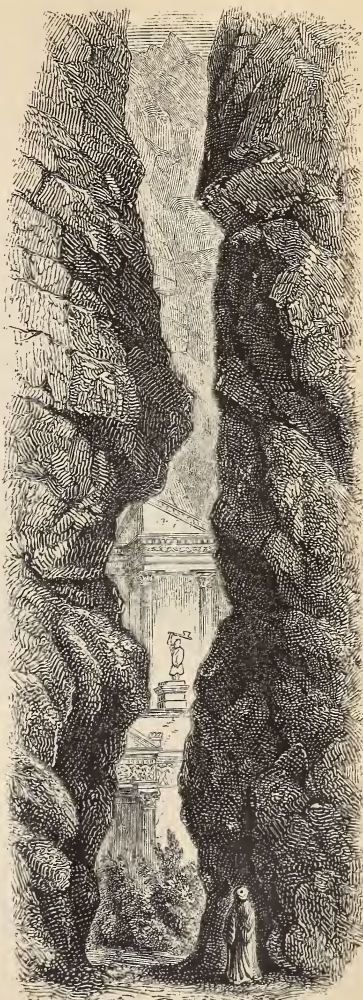
with most extraordinary hues, whose summits present us with nature in her most savage and romantic form, whilst their bases are worked out in all the symmetry and regularity of art, with colonnades and pediments, and ranges of corridors adhering to the perpendicular surface."—IRBY AND MANGLES.

From the heights above the theatre, Lord Castlereagh thus describes the scene:—"Even at the summit of these towering cliffs, which are here at least 200 feet high, and extremely rugged and precipitous, the labours and skill of man are conspicuous every where. Upon every face of the hills where the eye rests, the vestiges of tombs and excavations are visible from the base to the pinnacles; almost all, however, are obliterated to a great degree by the waters and the action of the sun. Gardens cut in the rock supplied the Edomite with his grapes and figs; staircases cut in the stone are to be traced in all parts; and terraces and galleries are distinctly marked out. The mountains are intersected with numerous conduits, for the passage of the waters which once fertilized this Eden of the rock; but at this period of the year there is no stream even in the brook of Wady Mousa."

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## THE KHASNE.

ALL at once the beautiful temple cut in the rock which forms one of the splendid remains of Petra, bursts upon the view of the traveller opposite the mouth of the chasm; the hue of the rock out of which it is hewn is soft and rosy. It is called the Khasne; and "there it stands, as it has stood for ages, in beauty and loneliness; and the wild Arab, as he passes by it, looks at it with stupid indifference or scorn. The name by which the Arabs call this edifice, signifies 'the treasure,' which they suppose to be contained in the urn crowning the summit of its ornamented front, a hundred feet or more above the ground. Their only interest indeed in all these monuments, is to search for hidden treasures, and as they find nothing else-



VIEW OF KHASNE, FROM THE CHASM.

where, they imagine them to be deposited in this urn, which to them is inaccessible. It bears the marks of many musket-balls, which they have fired at it, in the hope of breaking it to pieces, and thus obtaining the imagined treasure.”—DR. ROBINSON.



VIEW OF KHASNE.

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EL-DEIR.

ANOTHER striking ruin at Petra, is that called El-Deir. It was long unvisited by travellers, who never could find or reach it from the valleys beneath.

“ We ascended into the recesses of the mountains, passing by the homestead of some peasants, where a hole in the rock contained an ass, a few goats, some wretched blankets, two naked children, and an old crone. At the base of the rocks are the remains of a



staircase, which conducts the Arabs and his goats, or the adventurous pilgrim from a foreign land, the only passers by, to the ruins of the temple. Facing Mount Hor, it overlooks deep precipices and ravines," and was probably used as a place of idolatrous worship.—  
VISCOUNT CASTLEREAGH.

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## THE THEATRE.

“IN the bosom of the mountain, hewn out of the solid rock, (is) a large theatre, circular in form, the pillars in front fallen, and containing thirty-three rows of seats, capable of containing more than 3,000 persons. Above the corridor was a range of doors opening to chambers in the rocks, the seats of the princes and wealthiest inhabitants of Petra. Day after day these seats had been filled, and the now silent rocks had echoed to the applauding shout of thousands; and little could an ancient Edomite imagine that a solitary stranger, from a then unknown world,<sup>1</sup> would one day be wandering among the ruins of his proud and wonderful city; meditating upon the fate of a race that has for ages passed away. Where are ye, inhabitants of this desolate city? ye who once sat upon the seats of this theatre, the young, the high-born, the beautiful, and brave? who once rejoiced in your riches and power, and lived as if there were no grave? Where are ye now? Even the very tombs, whose open doors are stretching away in long ranges before the eyes of the wondering traveller, cannot reveal the mystery of your doom: your dry bones are gone; the robber has invaded your graves, and your very ashes have been swept away to make room for the wandering Arab of the desert.

“But we need not stop at the days when a gay population were crowding to this theatre. In the earliest periods of recorded time, long before this theatre was

<sup>1</sup> America.



built, a great city stood here. When Esau, having sold his birthright for a mess of pottage, came to his portion among the mountains of Seir ; and Edom, growing in power and strength, became presumptuous and haughty, until, in her pride, when Israel prayed a passage through her country, Edom said unto Israel, ‘ Thou shalt not pass by me, lest I come out against thee with the sword.’

“ I would that the sceptic could stand as I did among the ruins of this city among the rocks, and there open the sacred book, and read the words of the inspired penman, written when this desolate city was one of the greatest cities in the world. I see the scoff arrested, his cheek pale, his lip quivering and his heart quaking for fear, as the ruined place cries out to him in a voice loud and powerful as that of one risen from the dead : though he would not believe Moses and the prophets, he believes the handwriting of God himself in the desolation and eternal ruin around him.

“ Perfect as has been the fulfilment of the prophecy in regard to this desolate city, in no one particular has its truth been more awfully verified than in the complete destruction of its inhabitants in the extermination of the race of the Edomites. In the same day, and by the voice of the same prophets, came the separate denunciations against the descendants of Israel and Edom, declaring against both a complete change of their temporal condition ; and while the Jews have been dispersed in every country under heaven, and are still, in every land, a separate and unmixed people, ‘ the Edomites have been cut off for ever, and there is not any remaining of the house of Esau.’

“ ‘ Wisdom has departed from Teman, and understanding out of the mount of Esau ;’ and the miserable Arab who now roams over the land cannot appreciate or understand the works of its ancient inhabitants. In the summer he cultivates the few valleys in which seed will

grow, and in the winter makes his habitation among the tombs ; and, stimulated by vague and exaggerated traditional notions of the greatness and wealth of the people who have gone before him, his barbarous hand is raised against the remaining monuments of their arts ; and as he breaks to atoms the sculptured stone, he expects to gather up their long-hidden treasures. I could have lingered for days upon the steps of that theatre—but the sheik was hurrying me away. From the first he had told me that I must not pass a night within the city, and was perpetually urging me to make my retreat while there was yet time. He said that if the Arabs at the other end of the great entrance heard of a stranger being there, they would be down upon me to a man. Every moment he was becoming more and more impatient ; and spurring my horse, I followed him on a gallop among the ruins. We ascended the valley, and rising to the summit of the rocky rampart, it was almost dark when we found ourselves opposite a range of tombs in the suburbs of the city. Here we dismounted ; and selecting from among them one which, from its finish and dimensions, must have been the last abode of some wealthy Edomite, we prepared to pass the night within its walls. I was completely worn out when I threw myself on the rocky floor of the tomb . . . The singular character of the city, and the uncommon beauty of its ruins, its great antiquity, the prophetic denunciations of whose truth it was the witness, its loss for more than a thousand years to the civilized world, its very existence being known only to the wandering Arab ; the difficulty of reaching it, and the hurried and dangerous manner in which I had reached it, gave a thrilling and almost fearful interest to the time and place, of which I feel it utterly impossible to convey any idea . . . Now we thought only of rest ; and seldom has the tenant of a palace laid down with greater satisfaction on his canopied bed than I did upon the stony floor of this tomb in Petra. In the front part it was a large cham-

ber, about twenty-five feet square, and ten feet high ; and behind this was another of smaller dimensions, furnished with receptacles for the dead, cut lengthwise in the rock, like ovens, so as to admit the insertion of the body with the feet foremost. We built a fire in the outer chamber, thus lighting up the innermost recesses



INTERIOR OF A TOMB.

of the tombs . . . The Bedouins stretched themselves in the former, while I went within; and seeking out a tomb as far back as I could find, I crawled in feet first. I was very tired, the night was cold, and here I was completely sheltered . . . Little did the Edomite for whom the tomb was made, imagine that his bones would one day be scattered to the winds, and a straggling American

and a horde of Bedouins, born and living thousands of miles from each other, would be sleeping quietly in his tomb, alike ignorant and careless of him for whom it was built.”—*Incidents of Travel*.

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#### GLEN IN WADY MOUSA.

“THE hills gradually closed in around our path, while here and there appeared small platforms of rock decked with verdant shrubs. As we advanced into this romantic glen, the scene became at every step more lovely; oleanders of thirty feet high, innumerable wild flowers, and creepers in full bloom, sprang from the fissures of the cliffs. The evergreens were so thick that they had been cut away to open out a camel track. The vine, too, spread its tendrils among the branches that sheltered us from the sun, and clusters of grapes were hanging, in festooned arches, over our heads. Further on were large mulberry-trees covered with fruit; myriads of birds started from the cliffs, pigeons and doves were upon the wing in every direction, and we heard the wild call of the partridge on all sides.”—VISC. CASTLEREAGH.

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#### LUXURIANT VEGETATION.

THE river which flows through Wad Mousa is in some parts difficult to follow, “from the luxuriance of the shrubs that surround it, and obstruct every track. Besides the oleander, which is common to all the water-courses in this country, one may recognise among the plants which choke this valley, some which are probably the descendants of those that adorned the gardens, and supplied the market of the capital of Arabia; the carob, fig, mulberry, vine, and pomegranate, line the river side; a very beautiful species of aloe also grows in this

valley, bearing a flower of an orange hue, shaded to scarlet ; in some instances it had upwards of one hundred blossoms in a bunch.”—IRBY AND MANGLES.

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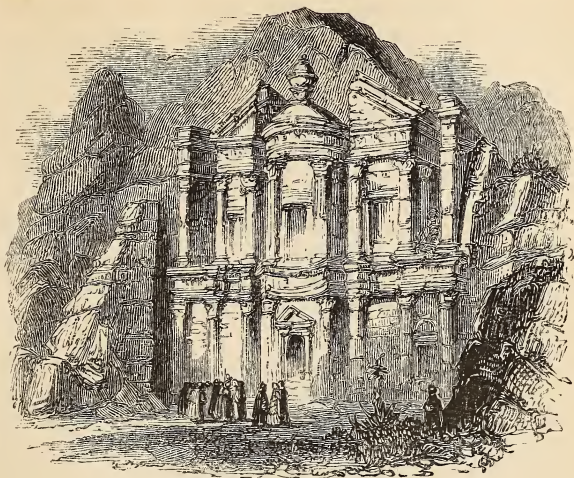
#### REMARKABLE COLOURING OF THE ROCKS.

“ THE rocks about Petra are remarkable for their varied hues.

“ Nowhere is the extraordinary colouring of these mountains more striking than in the road to the tomb of Aaron (on mount Hor) which we followed, where the rock sometimes presented a deep, sometimes a paler blue, and sometimes was occasionally streaked with red, or shaded off to lilac or purple ; sometimes a salmon-colour was veined in waved lines and circles, with crimson and even scarlet, so as to resemble exactly the colour of raw meat ; in other places there are livid stripes of yellow or bright orange, and in some parts all the different colours were ranged side by side in parallel strata ; there are portions also with paler tints, and some quite white, but these last seem to be soft, and not good for preserving the sculpture. It is this wonderful variety of colours observable throughout the whole range of mountains, that gives to Petra one of its most characteristic beauties ; the tombs, tastefully as they are sculptured, owe much of their imposing appearance to this infinite diversity of hues in the stone.”—IRBY AND MANGLES.

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TOMBS AT PETRA.

## FULFILMENTS OF PROPHECY.

THE fields of Tafyla, (near Edom,) are frequented by immense numbers of crows ; the eagle is very common in the mountains, as are also wild boars. In all the valleys south of the Arnon, large herds of mountain goats (the *Satyr* of Scripture) are met with. The Katta also is met with in such numbers in the neighbouring mountains, that the Arab boys often kill two or three at a time, merely by throwing a stick at them. The only sounds that break the night silence of the valley of Petra, "are the hooting of the owls, or the distant cry of the fox or jackal." The ruins of Edom are also said to abound with scorpions.

"Petra," observes Dr. Wilson, "may be characteristically spoken of as an habitation of dragons. The Arabs, in the space of a few minutes, caught for us some scores of lizards, chameleons, centipedes, and

dragons." Thorns and brambles, too, are numerous ; climbing the columns, and hiding the monuments. In the interior of what seems to have been a palace, and in its adjoining enclosures, there are many brooms, thistles, nettles, thorns, &c., growing. It is impossible to look at them in the place where they are found, without recalling the language of the prophet in Isa. xxxiv. 13.

Of the character of the wild Arabs who frequent the heights of Edom, and are its only inhabitants, very bad accounts are generally given. They resist any entrance into their territory, in the hope of extorting money from travellers.

"The messages which arrived in the course of the morning from the opposite party, were only a renewal of protestations and oaths against our entering their territory; and they even threw out menaces of cutting off our return from where we were ; thus situated we could not but compare our case to that of the Israelites under Moses, when Edom refused to give them a passage through her country."—IRBY AND MANGLES.

They have the reputation of being very daring thieves—a savage and treacherous race. Their ignorance and barbarous condition are extreme,—they are only bent on seeking for treasures amongst the wonderful antiquities which surround them ; and Burckhardt speaks of the clearing away of rubbish to allow the water to flow into an ancient cistern at Madeba, as an undertaking far beyond the views of the wandering Arabs.

"On the western side of the valley, hewn stones, formerly used in different kinds of edifices, public and private, are seen scattered about in all directions, and in some places covering the ground to a considerable depth. Numerous foundations and broken walls, rising but little from the ground, are also visible. These ruins, and those corresponding with them in the destroyed walls of the terraces for cultivation on Mount

Seir, and the covering of the soil by their fragments, as well as the washing down of that soil from the heights, are impressive indications of the desolations of Edom. 'God shall stretch out upon it the line of confusion, and the stones of emptiness,'—or, as it is by some rendered, 'the line of wasteness, and the plummets of desolation.'—DR. WILSON.

Surely in all these particulars we cannot fail to recognise the literal fulfilment of the prophetic word.

"It might with truth be called *Petræa*," writes Burckhardt of this district of Arabia, "not only on account of its rocky mountains, but also (because its elevated plain) is so much covered with stones, especially flints, that it may with great propriety be called a stony desert, though susceptible of culture; in many places it is overgrown with wild herbs, and must once have been thickly inhabited, for the traces of many ruined towns and villages are met with on both sides of the Hadj road between Maan and Akaba, as well as between Maan and the plains of Hauran; in which direction are also many springs. At present all this country is a desert; and Maan is the only inhabited place in it."—BURCKHARDT.

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MAON.

SCRIPTURE NOTICE.

"THE Maonites did oppress you; and ye cried unto me, and I delivered you out of their hand."—*Judges* x. 12.

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"Maan is situated in the midst of a rocky country, not capable of cultivation; the inhabitants, therefore, depend upon their neighbours of Djebal and Shera for their provision of wheat and barley. At present, owing to the discontinuance of the Syrian Hadj, they are scarcely able to obtain money to purchase it. Many of

them have commenced pedlars among the Bedouins, and fabricators of different articles for their use, especially sheepskin furs; while others have emigrated to Tafyle and Kerek . . . The inhabitants considering their town as an advanced post to the sacred city of Medina, apply themselves with great eagerness to the study of the Koran. The greater part of them read and write, and many serve in the capacity of Imams, or secretaries, to the great Bedouin Sheikhs. The two hills upon which the town is built divide the inhabitants into two parties, almost incessantly engaged in quarrels which are often sanguinary; no individual of one party ever marries into a family belonging to the other.

“At Maan are several springs to which the town owes its origin, and these, together with the circumstance of its being a station of the Syrian Hadj, are the cause of its still existing. The inhabitants have scarcely any other means of subsistence than the profits which they gain from the pilgrims in their way to and from Mekka, by buying up all kinds of provisions at Hebron and Gaza, and selling them with great profit to the weary pilgrims; to whom the gardens and vineyards of Maan are no less agreeable, than the wild herbs collected by the people of Maan are to their camels. The pomegranates, apricots, and peaches of Maan are of the finest quality. In years when a very numerous caravan passes, pomegranates are sold at one piastre each, and every thing in the same proportion. During the two days’ stay of the pilgrims, in going, and as many in returning, the people of Maan earn as much as keeps them the whole year.”—BURCKHARDT.

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BOZRAH OF EDMOM, PROBABLY EL BUSAIREH.

SCRIPTURE NOTICES.

“JOBAB the son of Zerah of Bozrah reigned in his stead (over the land of Edom.)”—*Gen.* xxxvi. 33.

“The Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.”—*Isaiah* xxxiv. 6.

“Who is this that cometh from Edom, with dyed garments from Bozrah?”—*Isaiah* lxiii. 1.

“Judgment is come . . . upon Bozrah, and upon all the cities of the land of Moab, far or near.”—*Jer.* xlviii. 21, 24.

“I have sworn by myself, saith the Lord, that Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes.”—*Jer.* xlix. 13. (See ver. 7—22.)

“I will send a fire upon Teman, which shall devour the palaces of Bozrah.”—*Amos* i. 12. (Ver. 11. *Micah* ii. 12.)

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“(Busaireh) is a village of about fifty houses. It stands upon an elevation, on the summit of which a small castle has been built, where the peasants place their provisions in times of hostile invasion. It is a square building of stone, with strong walls. (It) appears to have been in ancient times a considerable city, if we may judge from the ruins which surround the houses.”—BURCKHARDT.

“This place, El-Busaireh, seems to bear in its name decisive tokens of antiquity. It is now a village of about fifty houses, &c. . . . There is reason to suppose that another Bozrah lay here within the proper limits of Edom, and was for a time the capital of the country. Bozrah is often coupled with the land of Edom itself; while the prophet Amos speaks of it expressly in connexion with the land of Teman, or the south. Further, both Eusebius and Jerome mention a Bozrah as existing in their day in the mountains of Idumea, distinct from the northern Bozrah.

“A Bozrah is once mentioned among the cities of Moab: this is not improbably the same; since the possession of particular cities often passed from one hand to



another in the wars of adjacent tribes.”—ROBINSON. See *Bozrah in Hauran*.



### THE ARABS.

#### SCRIPTURE NOTICES.

“AND he will be a wild man ; his hand will be against every man, and every man’s hand against him ; and he shall dwell in the presence of all his brethren.”—*Gen.* xvi. 12.

“And as for Ishmael, I have heard thee : behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly : twelve princes shall he beget : and I will make him a great nation.”—*Gen.* xvii. 20.

“ If any people in the world afford in their history an instance of high antiquity, and of great simplicity of manners, the Arabs surely do. Coming among them, one can hardly help fancying one’s self suddenly carried backwards to the ages which succeeded immediately after the flood. We are here tempted to imagine ourselves among the old patriarchs, with whose adventures we have been so much amused in our infant days. The language, which has been spoken from time immemorial, and which so nearly resembles that which we have been accustomed to regard as of the most distant antiquity, completes the illusion.

“ The most natural authority is that of a father over his family . . . When the survivors of the human race settled themselves anew, after the flood, every family readily submitted to the guidance and direction of him to whom they owed their existence. As those families multiplied, the younger branches still retained some respect for the eldest branch, which was esteemed the nearest to the parent stem ; and although the subdivisions became more and more numerous, they still regarded themselves as composing but one body, in remembrance of their common origin. Such an assemblage of families, all sprung from the same stock, forms what we call a tribe ; and the representative of the eldest branch retained somewhat of the primary paternal authority over the whole tribe to which he belonged. Sometimes, when a family became too numerous, it divided from the rest with which it was connected, and formed a new tribe. Upon other occasions, when several tribes found themselves separately too weak to resist a common enemy, they would combine, and acknowledge one common chief ; and sometimes it would happen, that a numerous tribe might force some others that were weaker to unite themselves to, and become dependent upon it.

“ This primitive form of government, which has ever subsisted without alteration among the Arabs, proves

the antiquity of this people, and renders their present state more interesting than it would otherwise be. Among the Bedouin, or pastoral Arabs, it is preserved in all its purity. They live in tents, and have many shiekhs, each of whom governs his family with power almost absolute. All the shiekhs, however, who belong to the same tribe, acknowledge a common shiekh, who is called 'shiekh of shiekhs.'

"It is the difference in their ways of living that constitutes the distinctions which characterise the different tribes. The genuine Arabs disdain husbandry, as an employment by which they would be degraded. They maintain no domestic animals but sheep and camels, except perhaps horses. Those tribes which are of a pure Arab's race, live on the flesh of their buffaloes, cows, and horses, and on the produce of some little ploughing.

"The former tribes, distinguished as noble by their possession of camels, are denominated *Abu el Abaar*; and the second, *Moædan*. These latter transport their dwellings from one country to another, according as pasturage fails them; so that a village often rises suddenly in a situation where, on the day before, not a hut was to be seen.

"The genuine Bedouins (wandering Arabs), living always in the open air, have a very acute smell. They dislike cities on account of the foetid exhalations produced about them. They cannot conceive how people, who regard cleanliness, can bear to breathe so impure air. I have been assured, by persons of undoubted veracity, that some Bedouins, if carried to the spot from which a camel has wandered astray, will follow the animal by smelling its track, and distinguish the marks of its footsteps by the same means, from those of any other beasts that may have travelled the same way. Those Arabs who wander in the desert will live five days without drinking, and discover a pit of water by examining the soil and plants in its environs."

“ The Arabs settled in cities, and especially those in the sea-port towns, have lost somewhat of their distinctive national manners by their intercourse with strangers ; but the Bedouins, who live in tents, and in separate tribes, have still retained the customs and manners of their earliest ancestors, and have never been



POOR BEDOUIN.

subdued by any conqueror. They are the genuine Arabs, and exhibit, in the aggregate, all those characteristics which are distributed respectively among the other branches of their nation. The title of Sheikh among the Bedouins belongs to every noble, whether of the highest or the lowest order. Their nobles are very numerous.

“ No two things can differ more than the education of the Arabs from that of the Europeans. The former strive as much to hasten the age of maturity as the latter to

retard it. The Arabs are never children ; but many Europeans continue children all their life.

“ In Arabia, boys remain in the Harem, among the women, till the age of five or six, and during this time follow the childish amusements suitable to their years ; but as soon as they are removed from that scene of frivolity they are accustomed to think and speak with gravity, and to pass whole days together in their father’s company, at least if he is not in a condition to retain a preceptor, who may form them. The young Arabs, in consequence of being always under the eyes of persons advanced to maturity, become pensive and serious even in infancy.

“ Yet, under this air of gravity and recollection, the nation have in reality a great vivacity in their hearts.

“ This vivacity in the Arabians makes them fond of company and of large assemblies, notwithstanding their seeming seriousness. They frequent public coffee-houses and markets, which are so numerous through Yemen, that every village, of any considerable magnitude, has a weekly market. When the villages lie at too great a distance, the country-people meet in the open fields, some to buy or sell, and others to converse, or amuse themselves as spectators of the busy scene. Artisans travel through the whole week from town to town, and work at their trade in the different markets.

“ The Arabs are not quarrelsome ; but, when any dispute happens to arise among them, they make a great deal of noise.

“ The Arabs shew great sensibility to everything that can be construed into an injury.

“ But the most irritable of all men are the Bedouin sheikhs. If one sheikh says to another, with a serious air, ‘Thy bonnet is dirty,’ or, ‘The wrong side of thy turban is out,’ nothing but blood can wash away the reproach ; and not merely the blood of the offender, but that also of all the males of his family.

“ They thirst for vengeance itself, likewise, in the



peculiar manner in which murder is prosecuted here. They think little of making an assassin be punished, or even put to death, by the hand of justice ; for this would be to deliver a family from an unworthy member, who deserved no such favour at their hands.

“ For these reasons the Arabs rather revenge themselves, as law allows, upon the family of the murderer, and seek an opportunity of slaying its head or most considerable person, whom they regard as being properly the person guilty of the crime, as it must have been committed through his negligence in watching over the conduct of those under his inspection. In the meantime the judges seize the murderer, and detain him till he has paid a fine of two hundred crowns. Had it not been for this fine, so absurd a law must have long been repealed. From this time the two families are in continual fears, till some one or other of the murderer’s family be slain. No reconciliation can take place between them, and the quarrel is still occasionally renewed. There have been instances of such family feuds lasting forty years. If, in the contests, a man of the murdered person’s family happens to fall, there can be no peace till two others of the murderer’s family have been slain.

“ I should not have been persuaded of the existence of this detestable custom had I not seen instances of it. Men, indeed, act everywhere in direct contradiction to the principles of religion ; and this species of revenge is not merely impious, but even absurd and inhuman. An Arabian of distinction, who often visited us at Loheya, always wore, even when he was in company, both his poniards and a small lance. The reason of this, he told us, was, that a man of his family had been murdered, and he was obliged to avenge the murder upon a man of the inimical family, who was then actually in the city, and carried just such another lance. He acknowledged to us, that the fear of meeting his enemy, and fighting with him, often disturbed his sleep.”—NIEBUHR’S *Arabia*.

“The strict honesty of the Bedawîn among themselves is proverbial, however little regard they may have to the right of property in others. If an Arab’s camel dies on the road, and he cannot remove the load, he only draws a circle in the sand round about, and leaves it. In this way it will remain safe and untouched for months. In passing through a (valley) . . . we saw a



ARABIAN GENTLEMAN.

black tent hanging on a tree; Tuweileb said it was there when he passed the year before, and would never be stolen.”—ROBINSON’S *Researches*.

In his account of his journey to Mount Sinai, Mr. Stephens writes:—“We were moving along a broad valley, bounded by ranges of lofty and crumbling mountains, forming an immense rocky rampart on each side of us; and rocky and barren as these mountains

seemed, on their tops were gardens which produced oranges, dates, and figs, in great abundance. Here, on heights almost inaccessible to any but the children of the desert, the Bedouin pitches his tent, pastures his sheep and goats, and gains the slender subsistence necessary for himself and his family ; and often, looking



ARAB ENCAMPMENT.

up the bare side of the mountain, we could see on its summit's edge the wild figure of a half-naked Arab, with his long matchlock gun in his hand, watching the movements of our little caravan. Sometimes, too, a woman was seen stealing across the valley, not a traveller or passer-by, but a dweller in the land where no smoke curled from the domestic hearth, and no sign of a habitation was perceptible . . . Not far from the track

we saw, hanging on a thorn-bush, the black cloth of a Bedouin's tent, with the pole, ropes, pegs, and everything necessary to convert it into a habitation for a family. It had been there six months; the owner had gone to a new pasture-ground, and there it had hung, and there it would hang, sacred and untouched, until he returned to claim it. 'It belongs to one of our tribe, and cursed be the hand that touches it,' is the feeling of every Bedouin. Un-counted gold might be exposed in the same way; and the poorest Bedouin, though a robber by birth and profession, would pass by, and touch it not. On the very summit of the mountain, apparently ensconced behind it as a wall, his body not more than half visible, a Bedouin was looking down upon us; and one of my party, who had long kept his face turned that way, told me that there was the tent of his father. I talked with him about his kindred and his mountain home, not expecting, however, to discover anything of extraordinary interest or novelty. The sons of Ishmael have ever been the same inhabitants of the desert, despising the dwellers under a roof, wanderers and wild men from their birth, with their hands against every man, and every man's hand against them. The principal and distinguishing traits of the Bedouin character have long been known; but as I expected to see them in their tents, and be thrown among different tribes, claiming friendship from those who were enemies to each other, I was curious to know the details of their lives and habits; and I listened with exceeding interest while the young Bedouin, with his eyes constantly fixed upon it, told me that for more than four hundred years the tent of his fathers had been in that mountain. Wild and unsettled, robbers and plunderers as they are, they have laws which are as sacred as our own; and the tent, and the garden, and the little pasture-ground are transmitted from father to son for centuries. I have probably forgotten more than half of our conversation; but I remember he told me that all the sons shared equally;

that the daughters took nothing ; that the children lived together ; that if any of the brothers got married, the property must be divided ; that the sisters must remain with the brothers until they (the sisters) are married. I asked him, if the brothers did not choose to keep a sister with them, what became of her ; but he did not understand me. I repeated the question, but still he



BEDOUIN SHEIKH.

did not comprehend it, and looked to his companions for an explanation. And when at last the meaning of my question became apparent to his mind, he answered with a look of wonder, 'It is impossible—she is his own blood.' I pressed my question again and again, in various forms, but it was so strange an idea, that to the last he did not fully comprehend it, and his answer was



still the same, 'It is impossible—she is his own blood.' The Bedouin seldom marries more than one wife."—*Incidents of Travel*.

"The profaneness of the Bedouin is excessive and almost incredible. 'Their mouth is full of cursing;'



TENTS.

and we were hardly able to obtain from them a single answer that did not contain an oath."—ROBINSON'S *Researches*, vol. i. p. 212.

"One of our Arabs was named Nasar Allah; I asked him where he liked best to live, in the desert or in the city. He replied, 'in the desert.' I asked 'why?' His answer was striking and characteristic; 'I am a son of the desert, I am not a son of the city.'"—*Memoirs of REV. PLINY FISK*.

“Jealousy and suspicion were leading traits in the character of the ancient tribes as well as those of the present day. When the brothers of Joseph went to Egypt, the pretext under which he chose to send them to prison was that they were ‘spies come to see the nakedness of the land.’ When the Israelites were passing through the desert, they were prevented by a similar feeling of suspicion from entering different territories. When David, on the death of Nahash, king of the Ammonites, sent ambassadors to compliment his son Hanun, ‘the princes of the children of Ammon said to Hanun, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? Are not his servants come unto thee for to search, and to overthrow, and to spy out the land?’ (1 Chron. xix. 3.) Hanun listened to this advice, ill-treated the ambassadors, and sent them away. The experience of our own days is a proof that the Arabs of the desert have not altered their national dispositions in the slightest degree.”—LABORDE’S *Mount Sinai, &c.*

“The behaviour of the Arabs to each other, whatever may be their conduct to others, presents an amiable picture of domestic harmony and comfort; they are a nation of shepherds, and I question much, if in our most polished circles, divested of the empty pomp of dress and finery, you could meet with more dignity of deportment or urbanity of manners than you find in the humble tent of the Arab. It appeared to us, that all the good amongst them was centred in the lower orders.”—IRBY AND MANGLES.

“The history of the Arabs, writes Mr. Keith, so opposite in many respects to that of the Jews, but as singular as theirs, was concisely and clearly foretold. It was prophesied concerning Ishmael, ‘He will be a wild man; his hand will be against every man, and every man’s hand against him: and he shall dwell in the presence of all his brethren. I will make him fruitful, and will multiply him exceedingly, and I will make him a great nation.’

The fate of Ishmael is here identified with that of his descendants; and the same character is common to them both. The historical evidence of the fact, the universal tradition, and constant boast of the Arabs themselves, their language, and the preservation for many ages of an original rite, derived from him as their predecessor, confirm the truth of their descent from Ishmael. The body of their nation has escaped the yoke of the most powerful monarchies, and the conquerors of many other people could never achieve the conquest of Arabia. The Arabs subsist to this day in the prophesied and primitive wildness of their race, hostile to all, as even the unbelieving Gibbon writes, 'armed against mankind.' Plundering is their profession. Their alliance is never courted, and can never be obtained; and all that the Turks or Persians, or any of their neighbours, can stipulate for from them, is a partial and purchased forbearance. Even the British, who have established a residence in almost every country, have entered the territories of the descendants of Ishmael to accomplish only the premeditated destruction of a fort, and to retire. They have continued wild or uncivilized, and have retained their habits of hostility towards all the rest of the human race, though they possessed for three hundred years countries the most opposite in their nature from the mountains of Arabia. The greatest part of the temperate zone was included within the limits of the Arabian conquests; and their empire extended from India to the Atlantic, and embraced a wider range of territory than ever was possessed by the Romans, those boasted masters of the world. The period of their conquest and dominion was sufficient, under such circumstances, to have changed the manners of any people; but whether in the land of Shinar, or in the valleys of Spain, on the banks of the Tigris or the Tagus, in Araby the blest, or Araby the barren, the posterity of Ishmael have ever retained their prophetic character; they have remained, under every change of condition, a wild people;

their hand has still been against every man, and every man's hand against them. The following is the natural reflection of Sir R. K. Porter, on examining the peculiarities of an Arab tribe :—"On the smallest computation, such must have been the manners of those people for more than three thousand years ; thus in all things verifying the prediction given of Ishmael at his birth. . . . And that an acute and active people, surrounded for ages by polished and luxurious nations, should, from their earliest to their latest times, be still found a wild people, dwelling in the presence of all their brethren (as we may call these nations) unsubdued and unchangeable, is, indeed, a standing miracle,—one of those mysterious facts which establish the truth of prophecy."—See KEITH *on the Prophecies*, pp. 320—323.

We will conclude our account of the Arabs with these words of Mr. Hardy : "That which was true concerning Arabia in the time of Moses, has been equally so in every subsequent period of time ; and will still continue, until another prophecy shall be fulfilled, and even 'Arabia's desert ranger,' shall bow before the power that is supreme : then the horse shall no longer stand ready caparisoned to pursue and plunder the passing traveller. 'Holiness unto the Lord,' shall be inscribed upon its bells : then shall Isaac and Ishmael again meet together in peace, to worship at one altar the God of their fathers, and Jesus Christ, whom he has sent ;—their hand shall be *with* every man, and every man's hand with them."<sup>1</sup>—HARDY'S *Notices*, p. 18.

<sup>1</sup> The *hospitality* which forms so striking a feature in the character of the wandering Arabs, is fully treated of in the "Scripture Manners and Customs," to which work the reader is referred.

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## THE RECHABITES.

[Jer. xxxv.]

“THE prophet Jeremiah, when warning the Jews of their disobedience to God, adduces the fidelity of the Rechabites to the command of their ancestors, as an admirable model for their imitation. “For this cause,” it was said, “Jonadab the son of Rechab shall not want a man to stand before me for ever.” The fulfilment of these words, even to this day, may appear almost incredible to many; to the student of prophecy, this fulfilment will be full of interest. When the Rev. Mr. Wolf resided in Jerusalem, he was one day visited by several men in the Arab costume, who had come from the wilderness, where they dwelt. These strangers declared themselves to be the lineal descendants of the Rechabites, and, like their ancestors, had inviolably obeyed the command, ‘Ye shall drink no wine, neither ye, nor your sons for ever: neither shall ye build house, nor plant vineyard, but all your days ye shall dwell in tents.’ Their history of themselves and their people, during many ages, was clear and simple; they had ever received and obeyed from their fathers, they said, the command of old delivered; they had never drunk wine, though living in or near a country by whose inhabitants it was generally drunk; they had never built houses, or lived in villages, hamlets, or towns, but had always dwelt in tents. They were fine healthy-looking men, of great simplicity of mind and manners, and very intelligent. In the course of the conversation, they said, that the existence of their people was very ancient; that, in their traditions, Heber the Kenite was the founder of the tribe, by the hand of whose wife Jael, Sisera was slain while reposing in the tent. Perhaps the history of the world cannot furnish an instance of greater, or as great fidelity and religious observance of an ancestral command.”—FISHER’S *Views of Syria, the Holy Land, &c.*



## CHAPTER XII.

### MOAB AND AMMON.

KIR-MOAB. (Kerek.)

AR OF MOAB—RABBATH-MOAB.

MOUNT NEBO—WADY WALE—PLAINS OF MOAB—

RIVER ARNON—DIBON—AROER.

MEDEBA.

HESHBON—ELEALEH—BAAL-MEON.

RABBAH, OR RABBATH-AMMON.

FULFILMENTS OF PROPHECY.

BROOK JABBOK.



TOWER AND RUINS IN THE LAND OF MOAB.

## KIR-MOAB.

### SCRIPTURE NOTICE.

“In the night Kir of Moab is laid waste, and brought to silence.”—*Isa.* xv. 1.

[For the prophecies against the lands of Moab and Ammon, see the following chapters:—*Isa.* xvii. 2; *Jer.* xlvi. 2; *Ezek.* xxi. 20, 28, &c.; xxv.; *Zeph.* ii. 9.]

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“The town of Kerek is built upon the top of a steep hill, surrounded on all sides by a deep and narrow valley, the mountains beyond which command the town. In the valley, on the west and north sides, are several copious springs, on the borders of which the inhabitants cultivate some vegetables, and considerable plantations of olive-

trees. The principal of these sources issues from the rock in a very romantic spot, where a mosque has been built, now in ruins ; this rivulet turns three mills. The town is surrounded by a wall, which has fallen down in several places ; it is defended by six or seven large towers . . . the town had originally only two entrances, one to the south and the other to the north ; they are dark passages, forty paces in length, cut through the rock. At the west end of the town stands a castle, on the edge of a deep precipice. It is built in the style of most of the Syrian castles, with thick walls and parapets, large arched apartments, dark passages with loopholes, and subterranean vaults (and was probably built by the Saracens to defend the town against the Crusaders).

“Kerek is inhabited by about 400 Turkish, and 150 Christian families . . . The place is famous for the hospitality of its inhabitants, and is filled with guests every evening. The following remarkable custom furnishes an example of their hospitable manners :—It is considered at Kerek an unpardonable meanness to sell butter, or to exchange it for any necessary of life ; so that, as the property of the people chiefly consists in cattle, and every family possesses large flocks of goats and sheep, which produce great quantities of butter, they supply this article very liberally to their guests. If a man is known to have sold or exchanged this article, his daughters or sisters remain unmarried ; for no one would dare to connect himself with the family of a *seller of butter*, the most insulting epithet that can be applied to a man of Kerek. This custom is peculiar to the place.

“Kerek is the see of a Greek bishop, who visits his diocese every five or six years.

“The people of Kerek cultivate the plains in the neighbouring mountains, and feed their cattle on the uncultivated parts. The produce of their hills is purchased by the Bedouins, or exchanged for cattle. A caravan departs every two months for Jerusalem, with sheep, goats, mules, hides, wood, and a little madder, to

sell. In return they take coffee, rice, tobacco, and all kinds of articles of dress, and of household furniture.

“The houses of Kerek have only one floor, and three or four are generally built in the same court-yard. The roof of the apartment is supported by two arches, over which thick branches of trees are laid, and over the latter a thin layer of rushes. Along the wall at the extremity of the room, opposite to the entrance, are large earthen reservoirs of wheat. There is generally no other aperture



ARAB ON HORSEBACK.

in these rooms than the door, a circumstance that renders them excessively disagreeable in the winter evenings, when the door is shut, and a large fire is kindled in the middle of the floor.

“Some of the Arab tribes in the territory of Kerek pay a small annual tribute to the sheik of Kerek, as do likewise the peasants who cultivate the shores of the Dead Sea. The district of Kerek comprises three other

villages, which are under the orders of the sheik. There are, besides, a great number of ruined places in the district. The mountains about abound with shells, and some of the rocks consist entirely of small shells. The horses of the inhabitants of Kerek are excellent; the sheikh had the finest I had seen in all Syria; it was famous all over the desert."—BURCKHARDT.

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## AR OF MOAB.

## SCRIPTURE NOTICES.

"THE Lord spake unto me, saying, Thou art to pass over through Ar, the coast of Moab, this day."—*Deut.* ii. 17, 18; ver. 9, 29.

"In the night Ar of Moab is laid waste, and brought to silence."—*Isa.* xv. 1.

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"The ruins of Rabba, the ancient Rabbath Moab, are about half an hour in circuit, and are situated upon a low hill, which commands the whole plain. There are many remains of private habitations, but none entire. A temple, two reservoirs, several cisterns, an altar, and many fragments, are the principal remains of the ancient city.

"We were surprised to find no traces of walls about it. We passed the night at a small camp near the ruins; it is the only *Christian* camp we have ever been in; they told us there were, altogether, five encampments of Christians. They were poor people, but connected with families in Kerek: occasionally they take their turn in the town, and send others to take their's in the camp. A deep gully behind their tents led to the Dead Sea. In very early times this was the Ar of Moab, mentioned in the Old Testament."—BURCKHARDT, IRBY AND MANGLES, ROBINSON.



MOUNT NEBO—WADY WALE—PLAINS OF MOAB—RIVER  
ARNON—DIBON—AROER.

SCRIPTURE NOTICES.

“THEY removed, and pitched on the other side of Arnon . . . (which is) the border of Moab, between Moab and the Amorites . . . wherefore it is said in the book of the wars of the Lord, what he did . . . in the brooks of Arnon. . .”—*Numb.* xxi. 13, 14.

“These are they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab, by Jordan near Jericho. But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai.”—*Numb.* xxvi. 63, 64.

“Aroer, which is by the brink of the river of Arnon.”—*Deut.* ii. 36 ; ver. 24—36.

“And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the Lord shewed him all the land of Gilead unto Dan : and all Naphtali, and the land of Ephraim, and Manasseh ; and all the land of Judah, unto the utmost sea ; and the south, and the plain of the valley of Jericho, the city of palm-trees, unto Zoar. And the Lord said unto him, This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed : I have caused thee to see it with thine eyes, but thou shalt not go over thither. So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Beth-peor : but no man knoweth of his sepulchre unto this day. And Moses was an hundred and twenty years old when he died : his eye was not dim, nor his natural force abated. And the children of Israel wept for Moses in the plains of Moab thirty days : so the days of

weeping and mourning for Moses were ended.”—*Deut.* xxxiv. 1—8.

“And (Jephthah) smote (the children of Ammon) from Aroer, even till thou come to Mimmith,” &c.—*Judg.* xi. 33.

“He is gone . . . to Dibon . . . to weep.”—*Isa.* xv. 2.

“It shall be, that as a wandering bird cast out of the nest, so the daughters of Moab shall be at the fords of Arnon.”—*Isa.* xvi. 2.

“The cities of Aroer are forsaken ; they shall be for flocks, which shall lie down, and none shall make them afraid.”—*Isa.* xvii. 2.

“Thou daughter, that dost inhabit Dibon, come down from thy glory, and sit in thirst ; for the spoiler of Moab shall come upon thee, and he shall destroy thy strongholds. O inhabitant of Aroer, stand by the way, and espy ; ask him that fleeth, and her that escapeth, and say, What is done ? . . . Tell ye it in Arnon, that Moab is spoiled, and judgment is come . . . upon Dibon.”—*Jer.* xlvi. 18—22. (*Numb.* xxi. 30 ; xxxii. 3, 34, &c. *Josh.* xiii. 9, 17, &c.)

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“We reached the banks of the rivulet Zerka Mayn, which is not to be confounded with the northern Zerka, or Brook Jabbok. It flows in a deep and barren valley, through a wood of oleander trees, which form a canopy over the rivulet, impenetrable to the meridian sun. The red flowers of these trees reflected in the river gave it the appearance of a bed of roses, and presented a singular contrast with the whitish-gray rocks which border the wood on either side. Having crossed the river, we ascended the steep side of the mountain Houma, at the top of which we saw the summit of Mount Attarous to our right ; this is the highest point in the neighbourhood, and seems to be the Mount Nebo of the Scripture. On its summit is a heap of stones, overshadowed by a very large wild pistachio tree.

“ We reached the Valley Wale . . . its stream runs in a rocky bed, in the holes of which innumerable fish were playing. The banks of the rivulet are overgrown with willows, oleanders, and tamarisks.

“ In the Valley of Wale a large party of Arabs were encamped, Bedouins of the Arabian desert, who resort hither in summer for pasturage. (They are very poor,) not having been able to possess themselves of a district fertile in pasturage, and being hemmed in by (other tribes), they *wander about in misery*, have very few horses, and are not able to feed any flocks of sheep or goats. They are obliged to content themselves with encamping on spots where the (other tribes) do not choose to pasture their cattle. Their only wealth consists in camels. Their tents are very miserable; both men and women go almost naked. They have the reputation of being very sly and enterprising thieves, a title by which they think themselves greatly honoured.

“ After having ascended the mountain on the south side of the Wale, we reached a fine plain on its summit. All the country to the southward of the Wale, as far as the Wady Modjeb, is comprised under the appellation of El Koura, a term often applied in Syria to plains. El Koura is the ‘*Plains of Moab*’ of the Scripture: the soil is very sandy, and not fertile. The Haouran black stone is again met with here. The river El Wale rises about three hours’ distance to the east of the spot where we passed it, near which it takes a winding course to the south until it approaches the Modjeb, where it again turns westwards. The lower part of the river changes its name into that of Seyl Heydan, which empties itself into the Modjeb at about two hours distant from the Dead Sea.

“ At the end of six hours and a half we reached the banks of the Wady Modjeb, the *Arnon* of the Scriptures, which divides the province of Belka from that of Kerek, as it formerly divided the small kingdoms of the Moabites and the Amorites. When at about one hour’s

distance short of the Modjeb I was shown, to the north-east of us, the ruins of Diban, the ancient *Dibon*, situated in a low ground of the Koura.

“On the spot where we reached the high banks of the Modjeb, are the ruins of a place called Akeb el Debs. We followed, from thence, the top of the precipice at the foot of which the river flows, in an eastern direction, for a quarter of an hour, when we reached the ruins of Araayr, the *Aroer* of the Scriptures, standing on the edge of the precipice ; from hence a footpath leads down to the river. The view which the Modjeb presents is very striking : from the bottom, where the river runs through a narrow stripe of verdant level about forty yards across, the steep and barren banks arise to a great height, covered with immense blocks of stone which have rolled down from the upper strata, so that when viewed from above, the valley looks like a deep chasm, formed by some tremendous convulsion of the earth, into which there seems no possibility of descending to the bottom. The distance from the edge of one precipice to that of the opposite one is about two miles in a straight line.

“We descended the northern bank of the Wady by a footpath which winds among the masses of rock ; dismounting on account of the steepness of the road, as we had been obliged to do in the two former valleys which we had passed in this day’s march ; this is a very dangerous pass, as robbers often waylay travellers here, concealing themselves behind the rocks, until their prey is close to them . . . There are three fords across the Arnon, of which we took that most frequented. I had never felt such suffocating heat as I experienced in this valley, from the concentrated rays of the sun and their reflection from the rocks . . . (A few minutes) above the river I saw on the road-side a heap of fragments of columns. A bridge has been thrown across the stream in this place, of one high arch, and well built, but it is now no longer of any use. At a short distance from the bridge are the ruins of a mill. The

river, which flows in a rocky bed, was almost dried up ; but its bed bears evident marks of its impetuosity during the rainy season, the shattered fragments of large pieces of rock which had been broken from the banks nearest the river, and carried along by the torrent, being deposited at a considerable height above the present channel of the stream. A few oleanders and willow-trees grow on its banks.”—BURCKHARDT.

“ We arrived upon the brink of the ancient Arnon, now Valley Modjeb ; on looking down, it has more the appearance of a precipice than a road, and although the Roman way coincides with the modern track very near to the brink, and again about half way down it, it must have been in a very different state, at least from that by which we descended, and which is not only extremely steep, but so interrupted with rocks and stones, that we were obliged to dismount and lead our horses full half way down the descent. In this rocky space there is only here and there a straggling turpentine-tree ; about half way the declivity is more earthy and shelving ; hereabouts we recovered the Roman highway. It is not here, as above, completely paved ; but at regular intervals a line of stones is carried across the road in the manner of a step, to prevent the washing away of the earth from above, and to serve as a resting-place in the descent. On the right hand of the road, a shallow bank of considerable size, walled round with thick and good masonry, is placed on the side of the hill ; and below it, at only a few yards’ distance, are the remains of a large square building, which we took to be a Roman military station ; there was another above, on the brink of the precipice. We found several milestones ; all those which were legible were of the time of the Roman Emperor Trajan. The valley of the Arnon is less shrubby than that of most other streams in this country, which is probably ascribable to the violence and frequency of its torrents. There are, however, a few tamarisks, and here and there an oleander growing



about it ; it is not more than three paces wide where the Roman road comes down upon the stream, and there remains a high single arch . . . the remnants of the other arches of the bridge have all disappeared. The descent occupied one hour and a half. In our ascent up the opposite side, we followed mostly the ancient road, and found some more Roman milestones ; one of Marcus Aurelius. We found the road on this side as steep as it was on the other, and it was remarkable in this pass, that from either side, looking to the other, there appeared no possible mode of ascent. We had now passed from the land of the Moabites into that of the Ammonites, (which) we found a plane down, of a smoother and evener turf than that of Moab, and with much fewer stones scattered over it. We soon recovered the ancient road, and reached Dibon, the ruins of which, though considerable, present nothing of interest. In the afternoon we arrived at a camp in the Wady Wale, pitched on the banks of the river, which this year seems to have swollen to a prodigious degree ; the oleanders are here more numerous than we had ever seen them ; some, which is very rare, bore a white flower. The rushing of the waters had rooted many of them up, and the whole were thrown aslant by the course of the torrent, the marks of which were seen upon them to the height of fifteen feet. On the left bank stands a stone about ten feet high ; it has been set up on end by art. We supposed it to be one of those ancient bound-stones of which we read in Scripture. There is in this small valley another rude work, that may be referred to a remote period ; a knoll, of very moderate height, rises detached near the centre of the valley, upon the right bank of the rivulet. On its summit are the remains of a very large quadrangular platform, constructed of rude stones laid together without cement. It is possible that this may be one of the altars of the high places ! There is a tomb at the top, with paltry Bedouin votive offerings hanging about it.

About a mile lower down the valley, are the remains of a Roman bridge, of five arches ; .all are fallen.”—IRBY AND MANGLES.

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MEDEBA.

SCRIPTURE NOTICE.

“MOAB shall howl over Nebo, and over Medeba.”—*Isa.* xv. 2.

[*Numb.* xxi. 30 ; *Josh.* xiii. 9, 16 ; 1 *Chron.* xix. 7.]

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“We reached Madeba, built upon a round hill ; this is the ancient *Medeba*, but there is no river near it. It is at least half an hour in circumference ; I observed many remains of the walls of private houses, constructed with blocks of silex ; but not a single edifice is standing. There is a large birket, which, as there is no spring at Madeba, might still be of use to the Bedouins, were the surrounding ground cleared of the rubbish, to allow the water to flow into it ; but such an undertaking is far beyond the views of the wandering Arab. On the west side of the town are the foundations of a temple, built with large stones, and apparently of great antiquity.

“We returned from Madeba towards the great road, where we fell in with a large party of Bedouins, on foot, who were going to rob by night an encampment, at least fourteen hours distant from hence. Each of them had a small bag of flour on his back, some were armed with guns and others with sticks. I was afterwards informed that they drove off above a dozen camels belonging to the Beni Szakher. They pointed out to us the place where their tribe was encamped, and as we were then looking out for some place where we might get a supper, of which we stood in great need, we followed the direction they gave us. In turning a little westwards we

entered the mountainous country which forms the eastern border of the valley of the Jordan, and descending in a south-west direction along the windings of a Wady, we arrived at a large encampment of Bedouins, at the end of ten hours and a half from our setting out in the morning. We passed on the road several spots where the Bedouins cultivate doura.”—BURCKHARDT.

“We proceeded to a great encampment (of Arabs) near Madeba. We arrived at nightfall; there were more than two hundred tents scattered over a great extent of ground; we alighted at that of the chief, which was at least a hundred feet long . . . At Madeba, the only object of interest was an immense tank . . .”—IRBY AND MANGLES.

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HESHBON—ELEALEH—BAAL-MEON.

SCRIPTURE NOTICES.

“THE children of Reuben built . . . Baal-meon.”—*Numb.* xxxii. 37, 38. (ver. 3.)

“Heshbon shall cry, and Elealeh; their voice shall be heard even unto Jahaz.”—*Isa.* xv. 4.

“The fields of Heshbon languish . . . I will water thee with my tears, O Heshbon and Elealeh; for the shouting for thy summer fruits, and for thy harvest is fallen.”—*Isa.* xvi. 8, 9.

“Heshbon was the city of Sihon the king of the Amorites.”—*Numb.* xxi. 26. (Read from ver. 25—31.)

“The fish-pools in Heshbon.”—*Cant.* vii. 4.

[*Judges* xi. 19; *Neh.* ix. 22; *Jer.* xlvi. 34; xlix. 3.]

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“We came to the ruins of El Aal, probably the Elealeh of the Scriptures; it stands upon the summit of a hill, and takes its name from its situation, Aal meaning ‘the high.’ It commands the whole plain, and the

view from the top of the hill is very extensive. El Aal was surrounded by a well-built wall, of which some parts still remain. Among the ruins are a number of large cisterns, fragments of walls, and the foundations of houses ; but nothing worth particular notice. The plain around is alternately chalk and flint.

“Heshbon stands upon a hill, bearing south-west from El Aal. Here are the ruins of a large ancient town, together with the remains of some edifices built with small stones ; a few broken shafts of columns are still standing ; a number of deep wells cut in the rock, and a large reservoir of water for the summer supply of the inhabitants. At about three-quarters of an hour south-east of Heshbon, are the ruins of Myoun, the ancient *Baal-meon*, of the tribe of Reuben.”—BURCKHARDT.

“Passing upwards out of the valley of Wale, and over the foot of Mount Attarous, we “entered a fertile plain of corn, and stopped at a camp near the ruins of Mayn, which both the name and the neighbouring hot waters seem to identify with the Baal-Meon of Scripture ; it stands on a considerable eminence. A number of ruined sites were visible from our camp, and amongst the rest, Heshbon.

“A man brought some Heshbon wheat to parch, and to our surprise we observed the ears of an unusual size, one of them exceeding in dimensions two of the ordinary sort, and on one stalk.”—IRBY AND MANGLES.

RABBAH, OR RABBATH AMMON (PHILADELPHIA, AMMAN).

FULFILMENTS OF PROPHECY.

SCRIPTURE NOTICES.

“ONLY Og king of Bashan remained of the remnant of giants ; behold, his bedstead was a bedstead of iron ; is it not in Rabbath of the children of Ammon ?”—*Deut.* iii. 11.

“And Joab fought against Rabbah of the children of Ammon, and took the royal city. And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters.”—*2 Sam.* xii. 26, 27. (Read to ver. 31.)

“Behold, the days come, saith the Lord, that I will cause an alarm of war to be heard in Rabbah of the Ammonites, and it shall be a desolate heap, and her daughters shall be burned with fire.”—*Jer.* xlix. 2.

“I will make Rabbah a stable for camels, and the Ammonites a couching-place for flocks; and ye shall know that I am the Lord.”—*Ezek.* xxv. 5. (Read from verse 1—7, and ver. 10; also ch. xxi. 20, 28, &c.)

“I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, &c.”—*Amos.* i. 14.

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“The country anciently peopled by the Ammonites, is now possessed partly by the Arabs and partly by the Turks. It is situated to the east of Palestine, and is naturally one of the most fertile provinces of Syria, and was, for many ages, one of the most populous. The Ammonites often invaded the land of Israel, and at one period, united with the Moabites, they retained possession of a great part of it, and grievously oppressed it for eighteen years. Jephthah took twenty of their cities, but they continued to harass the borders of Israel, and their capital was besieged, and their country rendered tributary by the forces of David. They regained their independence, till Jotham subdued them, and exacted from them an annual tribute of one hundred talents, and thirty thousand quarters of wheat and barley; yet they soon contested again with their ancient enemies, and exulted in the miseries that befel them, when Nebuchadnezzar led the Jews into captivity! Nebuzaradan, however, captain of the king of Babylon, marched against the Ammonites, in consequence of the part they had taken in the murder of Gedaliah, the king’s governor



in the land of Israel, and having destroyed Rabbah, their royal city, and by fire and sword made great desolation in their country, he carried their king, princes, and most of the chief of their land, into captivity." PRIDEAUX, vol. i. p. 85.

"Ptolemy Philadelphus, king of Egypt, rebuilt Rabbah, and called it Philadelphia, but it was again taken by the Syrians. But notwithstanding all the successive oppressions the Ammonites underwent from the Assyrians, Egyptians, and Syrians, Ammon was a highly productive and populous country, when the Romans became masters of all the provinces of Syria,—and even so late as A.D. 632, it was covered with a line of forts, and its cities were secure from a surprise by the solid structure of their walls, and all travellers bear witness to the fact of the country having necessarily been well cultivated to have given subsistence to the inhabitants of so many towns now in ruins.

"This country is now a vast desert, presenting only ruins to the traveller's eye. The extortions of the Turks, and the depredations of the Arabs, keep it in perpetual desolation, and make it a spoil to the heathen, while the far greater part of the country is uninhabited, and abandoned to the wandering Arabs. There are, however, valleys and tracts throughout it, covered with a fine coat of verdant pasture, and here the Bedouins pasture their camels and sheep.

"We entered a broad valley, which brought us in half an hour to the ruins of Amman . . . The town lies along the banks of a river called Moiet Amman, which has its source in a pond, at a few hundred paces from the south-western end of the town; I was informed that this river is lost in the earth, one hour below the pond, that it issues again, and takes another name; then disappears a second time, and rises again near a ruin; beyond which it is said to be lost for a third time, till it reappears near the river Zerka, into which it empties itself. The river of Ammon runs in a valley bordered

on both sides by barren hills of flint, which advance on the south side close to the edge of the stream.

“The edifices which still remain to attest the former splendour of Amman are the following:—a spacious church, built with large stones, and having a steeple of the shape of those which I saw in several ruined towns in the Hauran. There are wide arches in the walls of the church—a small building with niches, probably a temple—a temple, of which a part of the side walls, and a niche in the back wall are remaining; there are no ornaments either on the walls, or about the niche. A curved wall along the water side with many niches: before it was a row of large columns, of which four remain, but without capitals; I conjecture this to have been a kind of *stoa*, or public walk; it does not communicate with any other edifice. A high arched bridge over the river; this appears to have been the only bridge in the town, although the river is not fordable in the winter. The banks of the river, as well as its bed, are paved, but the pavement has been in most places carried away by the violence of the winter torrent. The stream is full of small fish. On the south side of the river is a fine theatre, the largest that I have seen in Syria. It has forty rows of seats; between the tenth and eleventh from the bottom occurs a row of eight boxes or small apartments, capable of holding about twelve spectators each; fourteen rows higher, a similar row of boxes occupies the place of the middle seats, and at the top of all there is a third tier of boxes excavated in the rocky side of the hill, upon the declivity of which the theatre is built. On both wings of the theatre are vaults. In front was a colonnade, of which eight Corinthian columns yet remain . . .

“This colonnade must have had at least fifty columns. The workmanship is not of the best Roman times . . . Nearly opposite the theatre, to the northward of the river, are the remains of a temple, the posterior wall of which only remains . . . At some distance farther down the

Wady, stand a few small columns, probably the remains of a temple. The plain between the river and the northern hills is covered with ruins of private buildings, extending from the church down to the columns ; but nothing of them remains, except the foundations and some of the door-posts. On the top of the highest of the northern hills stands the castle of Amman, a very extensive building ; it was an oblong square, filled with buildings, of which about as much remains as there does of the private dwellings in the lower town. The castle walls are thick, and denote a remote antiquity : large blocks of stone are piled up without cement, and still hold together as well as if they had been recently placed ; the greater part of the wall is entire, it is placed a little below the crest of the hill, and appears not to have risen much above the level of its summit. Within the castle are several deep cisterns.

“ There is also another square building, in complete preservation, constructed in the same manner as the castle wall ; it is without ornaments, and the only opening into it is a low door, over which was an inscription, now defaced. Near this building are the traces of a large temple ; several of its broken columns are lying on the ground ; they are the largest I saw at Amman, some of them being three feet and a half in diameter ; their capitals are of the Corinthian order.

“ On the north side of the castle is a ditch cut in the rock, for the better defence of this side of the hill, which is less steep than the others.

“ I am sensible that the above description of Amman, though it notices all the principal remains, is still very imperfect ; but a traveller who is not accompanied with an armed force can never hope to give very satisfactory accounts of the antiquities of the deserted countries. My guides had observed some fresh horse-dung near the water side, which greatly alarmed them, as it was a proof that some Bedouins were hovering about. They insisted upon my returning immediately, and refusing

to wait for me a moment, rode off while I was still occupied in writing a few notes upon the theatre. I hastily mounted the castle-hill, ran over its ruins, and galloping after my guides, joined them at half-an-hour from the town. When I reproached them for their cowardice, they replied, that I certainly could not suppose that, for the twelve piastres I had agreed to give them, they should expose themselves to the danger of being stripped, and of losing their horses, from a mere foolish caprice of mine to write down the stones. I have often been obliged to yield to similar reasoning. A true Bedouin, however, never abandons his companion in this manner: whoever, therefore, wishes to travel in these parts, and to make accurate observations, will do well to take with him as many horsemen as may secure him against any strolling party of robbers."—BURCKHARDT.

"Rabbah Ammon, the chief city of the Ammonites, was situated on each side of the borders of a plentiful stream, encircled by a fruitful region; strong by nature, and fortified by art, and endured for more than a thousand years. Yet it is now truly a desolate heap, covered with the ruins of private buildings, of which nothing remains except the foundations and some of the door-posts. Its ancient name is still preserved by the Arabs."—KEITH.

Lord Lindsay gives the following account of his visit to Ammon. "We descended," he writes, "a precipitous strong slope into the valley of Ammon, and crossed a beautiful stream, bordered by a strip of stunted grass. The hills on both sides were rocky and bare, and pierced with excavations and natural caves. Here at a turning in the narrow valley, commence the antiquities of Ammon. It was situated on both sides of the stream,—the dreariness of its present aspect is quite indescribable, it looks like the abode of Death. The valley stinks with dead camels; one of them was rotting in the stream; and though we saw none among the ruins, they

were absolutely covered in every direction with their dung. That morning's ride would have convinced a sceptic. How runs the prophecy? 'I will make Rabbah a stable for camels, and the Ammonites a couching place for flocks, and ye shall know that I am the Lord.'

"Nothing but the croaking of frogs, and screams of wild birds, broke the silence as we advanced up this valley of desolation. We examined the ruins more at detail the following morning. It was a bright and cheerful day; but still the valley is a very dreary spot, even when the sun shines brightest. Vultures were garbaging on a camel, as we slowly rode back through the glen. Ammon is now quite deserted, except by the Bedouins, who water their flocks at its little river. Reascending the slope, we met sheep and goats by thousands, and camels by hundreds, coming down to drink. 'Ammon shall be a desolation, and Rabbah of the Ammonites shall be a desolate heap,' &c."—LORD LINDSAY'S *Letters from the Holy Land*.

"No trace of the Ammonites now remains,—none are now called by their name, or claim descent from them,—though the Jews, their hereditary enemies, continue a distinct people. 'Ammon has perished out of the countries, is cut off from the people, and not remembered among the nations.'"—KEITH.

"We have now before us the large enclosed ruin, called the Castle of Amman; which appeared, indeed, more like a fortress, and occupied entirely the summit of a small steep hill. . . . We went up over the steep ascent to this ruined mass of buildings, passing large heaps of fallen stones in the way; and at length reached the eastern gateway, by which we entered. . . .

"We came to an open square court with arched recesses on each side. . . . The recesses in the northern and southern walls were originally open passages, and had arched doorways facing each other; but the first of these we found wholly closed, and the last was partially



filled up, leaving only a narrow passage just sufficient for the entrance of one man, and of the goats which their Arab keepers drive in here occasionally for shelter during the night . . .

“ We descended over the southern brow of the hill on which the fortress stood . . . Passing out of the southern gate, . . . the valley beneath it opened on our view, and displayed at once a profusion of magnificent ruins . . . I remained stationary, to enjoy, in stillness and silence, the prospect which had burst so suddenly and so agreeably on my view. The night was now set in, and the young moon scarcely afforded sufficient light to guide us on our way . . . We crossed the stream of the valley, and ascended the opposite hill, where we found, encamped in a hollow behind the top of the theatre, a tribe of Bedouins ; and with these we made our halt for the night . . . (lying) down with the young goats and sheep around the embers of the evening fire.”

“ *Amman, Thursday, March 1.*— During the night, I was almost entirely prevented from sleeping by the bleating of flocks, the neighing of mares, the barking of dogs, &c.

“ The valley of Amman is extremely narrow . . . being bounded on the north by the hill on which the fort stands, and on the south by the hill on which the theatre is built. The valley runs nearly east and west, and is traversed by a fine clear brook of excellent water ; in which are, to this day, abundance of fish, some of them of a silvery appearance, and upwards of a foot in length. On each side of this winding stream are remains of noble edifices.”—BUCKINGHAM'S *Arab Tribes*.

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BROOK JABBOK.

## SCRIPTURE NOTICES.

“AND (Jacob) passed over the ford Jabbok.”—*Gen.* xxxii. 22.

“Israel . . . possessed (the land of Sihon king of the Amorites) from Arnon unto Jabbok, even unto the children of Ammon.”—*Numb.* xxi. 24.; *Deut.* iii. 16.

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The Jabbok of the Scriptures is to be found at the present day in the stream called Zerka, which divides the district of Moerad from the country called El Belka. It is a small river, and empties itself into the Jordan. Its banks are overgrown with oleander.

## CONCLUSION.

WE have now taken a brief survey of the GENTILE WORLD. And what are the reflections thereby suggested? Are they not these—That God has been most merciful, and man most ungrateful; and that for the *sins* of the people of the lands we have been mentally traversing, is judgment fallen upon them, and God hath stretched out upon them “the line of confusion, and the stones of emptiness?”

Oh that *we* were wise! that we would consider this!

England has been as a crown of glory in the hand of the Lord, and a royal diadem in the hand of our God. A brighter light has shone on her than on any other land on the face of the whole earth; and if, through her ingratitude, that light be turned to darkness, how great will the darkness be! Let not the Christian patriot think that, however humble his station, or small his influence, he can do nothing to avert so heavy a doom from the country that he loves.

Had Sodom held within her guilty walls *ten* righteous men, she had been spared at Abraham’s intercession!

And are there not in England *ten times ten thousand* righteous men, whose prayers might blunt the edge of Jehovah’s vengeance, and bring down blessings on a sinful land?

Then, peradventure, amid the wreck of kingdoms, England yet might stand! Then, though not wholly unpunished, she would not be given over unto death!

“FEAR GOD, AND GIVE GLORY TO HIM,  
FOR THE HOUR OF HIS JUDGMENT IS COME.”



## APPENDIX.



### NINEVEH.

THE researches of Mr. Layard appear to prove almost beyond doubt, that the mounds of Nimroud represent the Nineveh of most ancient times. The city was originally founded on the site now occupied by these mounds, and from its immediate vicinity to the place of junction of two large rivers, the Tigris and the Zab, no better position could have been chosen. It is probable, that the great edifice recently excavated in the north-west corner of the principal mound, was the temple or palace, or perhaps



both: a park or paradise, as it was called, was attached to the palace, in which game was preserved for the king's diversion. Future monarchs added to the first building, and another palace rose, of which the ruins have been discovered in the centre of the mound, while in the course of time, various edifices were erected on the sites now marked by the mounds of Baasheikha, Kalah Sherghat, Khorsabad and Karamles. Then came the great palace at Koyunjuk (opposite Mosul), which must have exceeded its predecessors in extent and magnificence.

The city had now attained the dimensions assigned to it by the book of Jonah. If we take the four great mounds of Nimroud, Koyunjuk, Khorsabad and Karamles as the corners of a square, it will be found that its four sides correspond pretty accurately with the sixty miles, or three days' journey (twenty miles is the day's journey of the East) of the prophet. Within this space there are many large mounds, including the principal ruins in Assyria, and the face of the country is strewn with the remains of pottery, bricks, &c. The space between the great public buildings was probably occupied by private houses, standing in the midst of gardens; but these dwellings being constructed almost entirely of sun-dried bricks, soon fell into decay. There is, however, sufficient evidence of their former existence, small mounds being everywhere visible; and scarcely a husbandman drives his plough over the soil, without exposing the vestiges of former habitations. There must also have been pasture land for the cattle contained within the walls.

Existing ruins show that Nineveh acquired its greatest extent in the time of the kings mentioned in Scripture. It was then that Jonah visited it, and that reports of its size and magnificence were carried to the West, and gave rise to the traditions from which the Greek authors mainly derived the information handed down to us.

It is indeed possible that there was more than one city of the same name, and that, like Babylon, it was rebuilt on a new site, after having been once destroyed. In this case Nimroud and Koyunjuk may represent cities of different periods, but of the same name.

The walls of the Assyrian cities were of extraordinary size and height, and from the remains which still exist, it is highly probable that they exceeded in thickness any modern walls. The present remains do not, however,

enclose the space attributed to either Babylon or Nineveh, but form quadrangular enclosures of more moderate dimensions, which appear to have been attached to the royal dwellings, or were, perhaps, intended as places of refuge in case of siege. Such are the remains of Nimroud, Koyunjuk and Khorsabad; and those on the left bank of the river Euphrates, near Hillah, the site of the Babylon of Nebuchadnezzar. On examining the mounds, they are found to be regularly constructed of unbaked bricks. In height they have, of course, greatly decreased; but the breadth of their base proves their magnitude: and that they were of great strength, and able to resist the engines of war then in use, we learn from the fact that Nineveh sustained a siege for nearly three years in the time of Sardanapalus, and could only be taken by the combined armies of the Persians and Babylonians when the river had overflowed its bed and had carried away a part of the wall. At certain distances in the wall there were gates, sometimes flanked, as at Koyunjuk, by towers adorned with sculptures, and sometimes formed by gigantic figures, such as the winged bulls and lions. An entrance of this kind has recently been exposed to view.

The materials of the walls were generally bricks of clay, dried in the sun, sometimes cased with stone. The inhabitants could thus raise their defences rapidly, without great toil, or the difficulty of transport from distant places.

*Discovery of an Assyrian Edifice in the Mound of Koyunjuk,*  
By M. BOTTA.

The small party employed by Monsieur Botta were at work on Koyunjuk, when a peasant from a distant village visited the spot. Seeing that any fragments of brick and alabaster uncovered by the workmen were carefully preserved, he advised them to try the mound on which his village was built, and in which, he declared, many such things had been exposed on digging for the foundations of new houses . . . On repairing to this village, called Khorsabad, and opening a wide trench, a chamber was discovered, covered with sculptured representations of battles, sieges, and similar events. M. Botta had discovered an Assyrian edifice, the first, probably, which had been exposed to the view of man since the fall of the Assyrian empire. M. Botta was not long in perceiving that the

building which had been partly excavated, *owed its destruction to fire*: and the sculptured slabs reduced to lime on exposure to air, rapidly fell to pieces. The records of victories and triumphs, which had long attested the power and swelled the pride of the Assyrian kings, and had resisted the ravages of ages, were now passing away for ever. Almost all that was first discovered thus speedily disappeared, and the same fate has befallen nearly everything subsequently discovered at Khorsabad.

This foretold destruction by *fire* is repeatedly mentioned in all the accounts of Nineveh. In one part the fire had raged so furiously that there was not even time to make a drawing of an alabaster sphinx before the whole fell to pieces.

### *Mounds of Nimroud.*

The external aspect of the ruins of Nimroud differs according to the change of season. In spring the mounds are clothed with rich verdure, and the fertile meadows around them are covered with flowers of every hue. Here and there fragments of bricks and pottery tell that the former dwellings of man are hidden beneath this luxuriant vegetation. A long line of narrow mounds still retain the appearance of walls or ramparts. At some distance flows the river; at this time of year its waters are swollen by the melting snows on the Armenian hills, and are broken into a thousand foaming whirlpools by an artificial barrier built across the stream. The Arabs say that Nimrod built a great dam here, and that before the winter rains, its huge stones, united by cramps of iron, may be seen above the surface of the stream. It was, in fact, one of those undertakings of a great people, intended to ensure a constant supply of water to the canals, which spread like net-work over the surrounding country, and which were considered *ancient* even in the days of Alexander the Great. With a change of season, however, comes a change over the face of the scene at Nineveh. The Arabs' black tents are gone, the flowers gone; the whole appears a barren waste, over which the whirlwind sweeps, dragging with it clouds of sand. The pottery and bricks are now seen to be strewn on all sides. This is the appearance in November.

*First Excavations and Discoveries.*

Here Mr. Layard commenced the excavations, which have terminated in bringing to light the long buried wonders of Nineveh. Little by little a magnificent palace was discovered, with its sculptures and paintings, and a multitude of interesting remains, of which it is impossible here to insert the minute description. The discovery of the gigantic head of a winged human-headed lion, the figure in which the Assyrians embodied their ideas of a Supreme Being, was one of the most interesting. This discovery has been already alluded to. Other similar magnificent specimens of Assyrian art were found in the most perfect and astonishing preservation.

“I used to contemplate for hours,” writes Mr. Layard, “these mysterious emblems, and muse over their intent and history. What more noble forms could have ushered the people into the temple of their gods? What more sublime images could have been borrowed from *nature*, by men who sought, *unaided by the light of revealed religion*, to embody their conception of the wisdom, power and ubiquity of a Supreme Being?”

“They could find no better type of intellect and knowledge than the head of the man; of strength, than the body of the lion; of rapidity of motion, than the wings of the bird. Through the portals which these winged human-headed lions guarded, kings, priests and warriors had borne sacrifices to their altars. For twenty-five centuries they had been hidden from the eye of man, and they now stood forth once more in their ancient majesty. But how changed was the scene around them! The luxury and civilisation of a mighty nation had given place to the wretchedness and ignorance of a few half-barbarous tribes. The wealth of temples and the riches of great cities, had been succeeded by ruins and shapeless heaps of earth. Above the spacious hall in which they stood, the plough had passed and the corn now waved. Egypt has monuments no less ancient and no less wonderful; but they have stood forth for ages to testify her early power and renown; whilst those before me had but now appeared to bear witness in the words of the prophet, that once ‘the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud of an high stature, and his top was among the thick boughs . . . his height was exalted

above all the trees of the field, and his boughs were multiplied, and his branches became long, because of the multitude of waters when he shot forth. All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations.' . . . Now is 'Nineveh a desolation and dry like a wilderness, and flocks lie down in the midst of her:<sup>1</sup> all the beasts of the nations, both the cormorant and bittern, lodge in the upper lintels of it; their voice sings in the windows, and desolation is in the thresholds.' "

On Sundays and holidays the Christian workmen (these were the Nestorian Christians) assembled in the mound or in the trenches for prayer, kneeling reverentially under the great bulls, and celebrating the praises of Him whose temples the worshippers of those frowning idols had destroyed—whose power they had mocked. Surely this was the triumph of truth over Paganism.

The ancient records of the Assyrians were written upon cylinders. One of these (now in the British Museum), with about sixty lines of writing on each side, in such minute characters that the aid of a magnifying glass is required in reading it, was used as a candlestick by a respectable Turcoman family living in the village, on the mound of Nebbi Yunus. A hole in the centre of one of the ends received the tallow candle!

### *The Plain of Nimroud.<sup>2</sup>*

"The middle of March in Mesopotamia is the brightest epoch of spring. A new change had come over the face of the plain of Nimroud. Its pasture lands, known as the 'Jaif,' are renowned for their rich and luxuriant herbage. In times of quiet, the studs of the Pasha and of the Turkish authorities, with the horses of the cavalry and the inhabitants of Mosul, are sent here to graze. Day by day they arrived in long lines. The plain, as far as the eye could reach, was studded with . . . tents. Flowers of every hue enamelled the meadows; not thinly scattered over the grass as in northern climes, but in such thick and gather-

(1) Mr. Layard speaks of the Arabs who were *pasturing their flocks* in the neighbourhood of Nimroud.

(2) See LAYARD'S *Nineveh*.



ing clusters that the whole plain seemed a patchwork of many colours. The dogs, as they returned from hunting, issued from the long grass dyed red, yellow or blue, according to the flowers through which they had last forced their way.

“ I encamped on the edge of a large pond on the outskirts of Nimroud. Said accompanied me ; and Salah, his young wife, a bright-eyed Arab girl, built up his shed, and watched and milked his diminutive flock of sheep and goats. When I returned in the evening after the labour of the day, I often sat at the door of my tent . . . Over the pure, cloudless sky was the glow of the last light. The great mound threw its dark shadow far across the plain. In the distance, and beyond the Zab, Keshaf, another venerable ruin, rose indistinctly into the evening mist. Still more distant, and still more indistinct, was a solitary hill overlooking the ancient city of Arbela. The Kurdish mountains, whose snowy summits cherished the dying sunbeams, yet struggled with the twilight. The bleating of sheep, and lowing of cattle, at first faint, became louder as the flocks returned from their pastures, and wandered amongst the tents. Girls hurried over the greensward to seek their fathers' cattle, or crouched down to milk those which had returned alone to their well remembered folds. Some were coming from the river, bearing the replenished pitcher on their heads or shoulders ; others were carrying the heavy load of long grass which they had cut in the meadows. Sometimes a party of horsemen might have been seen in the distance slowly crossing the plain, the tufts of ostrich feathers which topped their long spears showing darkly against the evening sky. They would ride up to my tent, and give me the usual salutation, ‘ Peace be with you, O Bey.’ Then driving the end of their lances into the ground, they would spring from their mares, and fasten their halters to the still quivering weapons. Seating themselves on the grass, they related deeds of war and plunder, until the moon rose, when they vaulted into their saddles, and took the way of the desert.”

*Completion of the Excavations at Nimroud.*

“ Before leaving Nimroud and re-burying its palaces, I would wish to lead the reader once more through the ruins of the principal edifice, and to convey as distinct an idea

as I am able of the excavated halls and chambers, as they appeared when fully explored. Let us imagine ourselves issuing from my tent near the village in the plain. On approaching the mound, not a trace of building can be perceived, except a small mud hut covered with reeds, erected for the accommodation of my Chaldæan workmen. We ascend this artificial hill, but still see no ruins, not a stone protruding from the soil. There is only a broad level platform before us, perhaps covered with a luxuriant crop of barley, or may be yellow and parched, without a blade of vegetation, except here and there a scanty tuft of camel-thorn. Low black heaps, surrounded by brushwood and dried grass, a thin column of smoke issuing from the midst of them, may be seen here and there. These are the tents of the Arabs; and a few miserable old women are groping about them, picking up camels' dung or dry twigs. One or two girls, with firm step and erect carriage, are perceived just reaching the top of the mound, with the water-jar on their shoulders, or a bundle of brushwood on their heads. On all sides of us, apparently issuing from under-ground, are long lines of wild-looking beings with dishevelled hair, their limbs only half concealed by a short loose shirt, some jumping and capering, and all hurrying to and fro shouting like madmen. Each one carries a basket, and as he reaches the edge of the mound, or some convenient spot near, empties its contents, raising at the same time a cloud of dust. He then returns at the top of his speed, dancing and yelling as before, and flourishing his basket over his head; again he suddenly disappears in the bowels of the earth, from whence he emerged. These are the workmen employed in removing the rubbish from the ruins.

“ We will descend into the principal trench, by a flight of steps rudely cut into the earth, near the western face of the mound. As we approach it, we find a party of Arabs bending on their knees, and intently gazing at something beneath them. Each holds his long spear, tufted with ostrich feathers, in one hand, and in the other the halter of his mare, which stands patiently behind him. The party consists of a Bedouin Sheikh from the desert, and his followers; who, having heard strange reports of the wonders of Nimroud, have made several days' journey to remove their doubts, and satisfy their curiosity. He rises as he hears us approach, and if we wish to escape the embrace

of a very dirty stranger, we had better at once hurry into the trenches.

“ We descend about twenty feet, and suddenly find ourselves between a pair of colossal lions, winged and human-headed, forming a portal. I have already described my feelings when gazing for the first time on these majestic figures. Those of the reader would probably be the same, particularly if caused by the reflection, that before those wonderful forms Ezekiel, Jonah, and others of the prophets stood, and Sennacherib bowed; that even the patriarch Abraham himself may possibly have looked upon them.

“ In the subterraneous labyrinth which we have reached, all is bustle and confusion. Arabs are running about in different directions; some bearing baskets filled with earth, others carrying the water-jars to their companions. The Chaldæans or Tiyari, in their striped dresses and curious conical caps, are digging with picks into the tenacious earth, raising a dense cloud of fine dust at every stroke. The wild strains of Kurdish music may be heard occasionally issuing from some distant part of the ruins, and if they are caught by the parties at work, the Arabs join their voices in chorus, raise the war-cry, and labour with renewed energy. Leaving behind us a small chamber, in which the sculptures are distinguished by a want of finish in the execution, and considerable rudeness in the design of the ornaments, we issue from between the winged lions, and enter the remains of the principal hall. On both sides of us are gigantic winged figures; some with the heads of eagles, others entirely human, and carrying mysterious symbols in their hands. To the left is another portal, also formed by winged lions. One of them has, however, fallen across the entrance, and there is just room to creep beneath it . . .” Mr. Layard continues to lead his readers from chamber to chamber, and hall to hall; but those who have not read his entire work would scarcely understand the details. “ Whichever way we turn, we find ourselves in the midst of a nest of rooms; and without an acquaintance with the intricacies of the place, we should soon lose ourselves in this labyrinth . . . We may wander through these galleries for an hour or two, examining the marvellous sculptures, or the numerous inscriptions that surround us. Here we meet long rows of kings, attended by their eunuchs and priests . . . Other entrances, formed by winged lions and bulls, lead us into new chambers. In

every one of them are fresh objects of curiosity and surprise. At length, wearied, we issue from the buried edifice by a trench on the opposite side to that by which we entered, and find ourselves again upon the naked platform. We look around in vain for any traces of the wonderful remains we have just seen, and are half inclined to believe that we have dreamed a dream." The ruins of Nimroud have been again covered up, and her palaces hidden; and the grass will again grow over the mounds, leaving no trace of all here described.

### *Kalah Sherghat.*

The night on which Mr. Layard and his companions encamped before Kalah Sherghat was one to be long remembered. Long peals of thunder were heard above the roaring of the wind and the noise of the rain which fell in torrents. The surrounding scenery was made visible, partly by the great fire which the Arabs were obliged to make to guard against the dangerous effects of cold and damp, and partly by the streams of vivid lightning. The great mound was like a mountain rising against the dark sky, and thousands of jackals in the ruins sent forth their dismal cry, in concert with the owl. Desolate indeed was the scene! The river is gradually gaining upon and undermining the ruins, having exposed to view parts of buildings, vases, sarcophagi, &c. Kalah Sherghat might become again a place of importance. It is well suited for a station and post of defence, and the rich lands around might be cultivated without much difficulty. The caravans which carry on trade between Mosul and Bagdad, now make a detour to the left of the Tigris, passing the towns of Asbil and Kerkouk, and skirting the Kurdish hills, to avoid the enmity of some Arab tribes. But if the population of Mesopotamia were more settled, the high road between Mosul and Bagdad would be carried along the western banks, and Kalah Sherghat rise from its ruins. This road would be direct and short, and there would be no streams and torrents, as on the other side, to detain the caravans. Formerly, no doubt, there was a line of settlements and stations on both sides of the river, but wild tribes now encamp there, and the merchant's task is a perilous one.

The principal mound of Kalah Sherghat is one of the largest ruins in Assyria . . . That it was one of the most

ancient cities of that country, the identification of the name of the king, found on its monuments and bricks, with that of the founder of the centre palace of Nimroud, sufficiently proves. It has shared the prosperity and the desolation of Nineveh.

*Remarks on the Assyrian Empire.*

We appear to be justified in attributing the highest antiquity to the Assyrian empire. In the land of Shinar, in the country watered by the Tigris and Euphrates, the Scripture places the earliest habitations of the human race. In the earliest times it was believed both by Egyptians and Jews, that the first settlements were in Assyria; and that from Chaldea, civilization, and the arts and sciences, were spread over the world. Abraham and his family, above 1900 years before Christ, migrated from a land already thickly inhabited, and possessing great cities. Josephus states that the four confederate kings who marched against Sodom and the neighbouring cities, were under a king of Assyria, whose empire extended over all Asia. Most of the early Greek authors assign the first kings of Nineveh the remotest antiquity; as do also the Armenian historians. Their united testimony even tends to identify or to confound Ninus, the first king, with Nimrod himself, or with one of the immediate descendants of the scriptural Noah. . . . If the inscriptions of Egypt are correctly interpreted, we have distinct evidence that Nineveh was standing about 1490 years B.C., long before the period usually assigned to its foundation. It would appear to be mentioned in Scripture at least 1500 years before Christ. . . . 1400 years before Christ, Chushan-rishathaim, a king of Mesopotamia, subdued the Israelites; and 1450 years before Christ, Balaam, prophesying of the Kenites, described the power of the Assyrians." (Judges iii. 8; Numb. xxiv. 22.)

Its ancient productions were much the same as at present. Sesame, millet, and corn, grew in rich abundance, and Herodotus, who had visited this fruitful country, says that he dares not mention the height to which the sesame and millet grew. From the sesame, oil was extracted; and such is now the case, although the olive-tree is cultivated at the foot of the Kurdish hills.

"The palm-tree also grew in great abundance. It does



not now produce fruit further north than the junction of the Lesser Zab with the Tigris, and does not abound, as formerly, on account of the want of cultivation and of settled habitations. It is raised inland as far north as the small town of Taza Kurmali, which takes its name—‘the place of fresh dates’—from the ripe fruit being there first met with on the road from Constantinople. That the fruit was exported in large quantities from the Babylonian plains, as it now is, as an article of commerce, may be inferred from palm-wine, or spirits extracted from the date, being mentioned by Herodotus as the principal cargo brought by rafts to Babylon from Armenia.

“The lofty mountains, which rise abruptly from the plains, occasion opposite degrees of temperature in Assyria. The soil is naturally rich, and its produce as varied as plentiful. The plains watered by the rivers are parched by a heat almost rivalling that of the torrid zone. Aromatic herbs, yielding perfumes celebrated by the poets, indigo, opium, and the sugar-cane, besides corn and grain of various kinds, and cotton and flax in abundance, were raised in this region. Indigo and opium are still cultivated, but the sugar-canes, which, in the time of the Persian Kings, covered the banks of the rivers of Susiana, have now disappeared. In the cooler temperature of the hills, the mulberry afforded sustenance to the silkworm, and many kinds of fruit-trees flourished in the valleys. The vine is represented in the sculptures, and Rabshakeh described his country to the Jews as ‘a land of corn and wine, a land of bread and vineyards, a land of olive-oil and of honey.’ 2 Kings xviii. 32. Amongst the objects of tribute brought to the Egyptians from the people of these countries, are corn, bread, palm-wine, wine, honey, incense, and conserve of dates. The domestic animals of the ancient Assyrians were probably such as are still found in the country . . . sheep, goats, oxen, horses, mules, and camels.”—LAYARD’S *Nineveh*.

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