

LANDSCAPE ILLUSTRATIONS

OF

THE BIBLE,

CONSISTING OF

VIEWS OF THE MOST REMARKABLE PLACES

MENTIONED IN

The Old and New Testaments.

FROM ORIGINAL SKETCHES TAKEN ON THE SPOT.

ENGRAVED BY W. AND R. FINDEN

WITH

DESCRIPTIONS

BY

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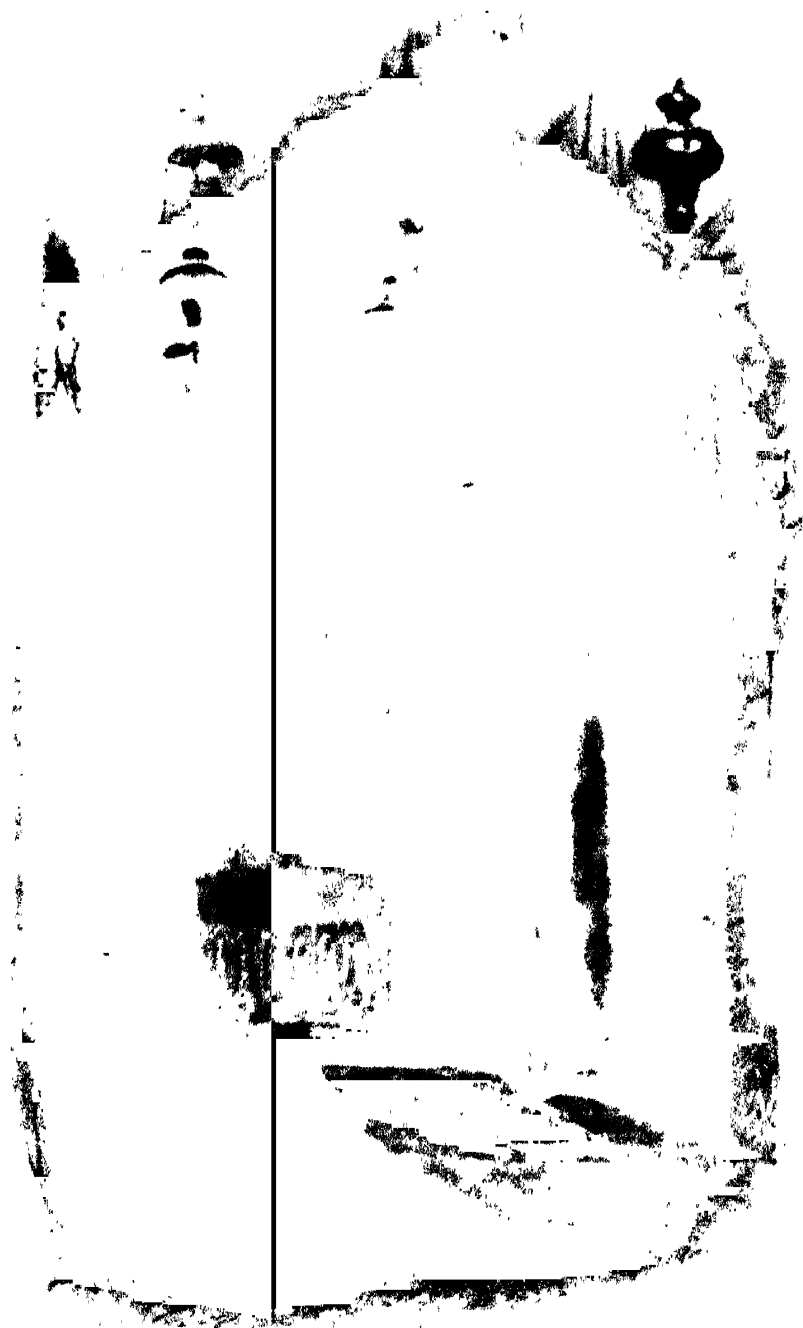
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BETHLEHEM.

THE CHURCH OF THE NATIVITY.

Drawn by D. ROBERTS, from a Sketch made on the spot by F. CARRINGTON, Esq.

BETHLEHEM, though one of the least of the cities of Judah, has ever been an object of interest to the Christian pilgrim, because thence, in the language of prophecy, was to come a Governor, that should rule the people of Israel. (Micah, v. 2.) This prediction was fulfilled in the birth of Christ. (Luke, ii. 4—16. Matt. iii. 4—6.) Referring the reader to Part V. for a general account of Bethlehem and its vicinity, we now invite his attention to the CHURCH OF THE NATIVITY, which forms part of the Convent of the Nativity, and which is held in peculiar sanctity. There are three churches, one being the Latin church, the next the Greek church, and the third being rather a chapel under ground, which is used in common by the followers of either sect. The upper church is in the form of a Latin cross, which is entered by a low door: the body of it is ornamented with two rows of Corinthian columns, ten in each row, some of which have figures of saints painted upon the shaft. The roof is of cedar, open, and very handsome; and the walls have been covered with interesting paintings in fresco, most probably of the time of Constantine. There is a star in the floor immediately under that part of the heavens where the star of Bethlehem became visible to the wise men (Matt. ii. 9, 10.), and, like it, directly above the grotto or place of the Nativity in the church below. This grotto is of small dimensions, and not very lofty: the entrance to it is by a flight of narrow steps, and the roof is supported by a single column. The altar, above which massive silver lamps are kept continually burning, is rich: it is erected over the spot where Immanuel, having laid aside his glory, first appeared in human nature. This spot is indicated by a circle of sapphire and jasper, surrounded with a silver glory, with the following inscription:—

“ Hic de Virgine Maria Jesus Christus natus est.”

In a crypt on one side, into which there is a descent of one or two steps, is exhibited the manger, now entirely composed of white marble, but

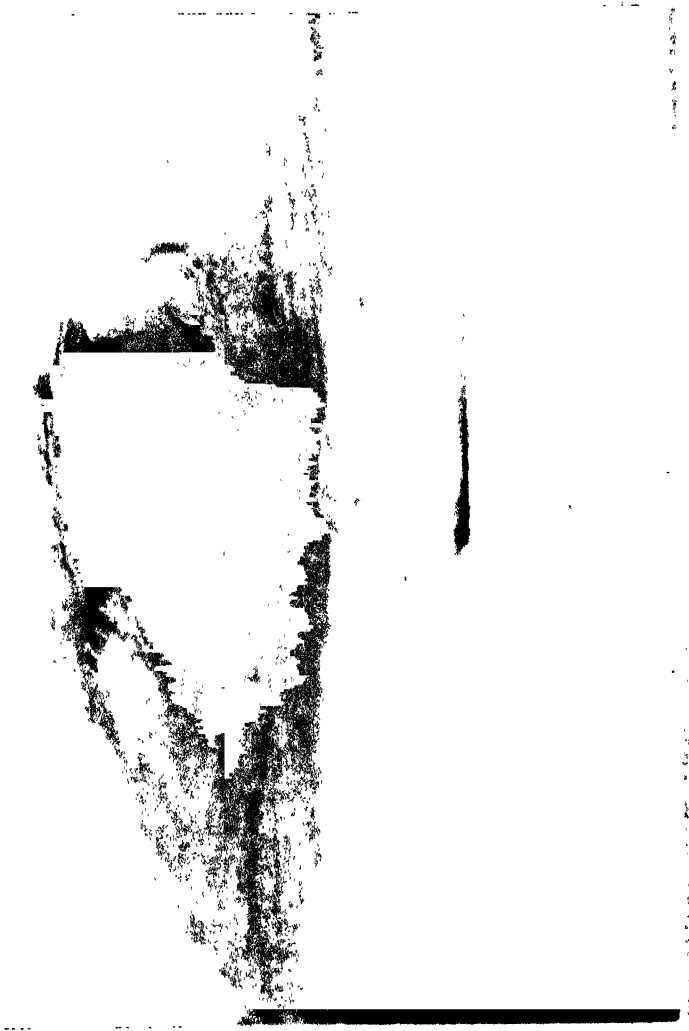
BETHLEHEM.

retaining its supposed original form, upon which stand large silver candlesticks, with wax tapers constantly lighted. In a recess is a fine painting representing the offerings of the wise men of the east: this picture is inclosed in a handsome silver frame. Immediately opposite is another altar, illuminated with lamps like the former.

From the church or grotto of the Nativity, a narrow passage cut into the rock leads to two similar grottoes;—one on the right, denominated the Study of Saint Jerome, from a tradition that in this cave he executed his Latin translation of the Scriptures, and another larger grotto on the left, containing his tomb, and that of the innocent victims of Herod's barbarous jealousy. Emerging from these caverns, the traveller enters a handsome chapel with a marble floor, having five small recesses on either side, answering to the ten cribs, or stalls, which are imagined to have been in the stable in which our Saviour was born: the chapel is about thirty-eight feet long, twelve feet wide, and ten feet high. Before the altar are kept constantly burning about forty silver lamps, the votive gifts of various princes and sovereigns of the Roman communion.

In 1832 there was a school belonging to the Convent of the Nativity, in which about eighty boys were taught to read and write. Many of the habitations of Bethlehem (Mr. Rae Wilson states) consist of antient grottoes; and several of the stables are excavations in the earth or solid rock; so that any objections which may arise from the place of the Nativity being under ground, can have no foundation; but, on the contrary, this circumstance tends to confirm its alleged locality, from being so very similar to the stables ordinarily in use in that country.

•• Three Weeks in Palestine, pp. 49—52. Rae Wilson's Travels, vol. i. pp. 265—267. Hardy's Notices of the Holy Land, Ac. pp. 211, 212. Chateaubriand, Itinéraire, pp. 154, 155.



NINEVEH. — (MOUSOUL.)

Drawn by J. M. W. TURNER, from a Sketch made on the spot by the late
CLARENCE JAMES RICH, Esq.

"Nineveh is laid waste — who will remember her?" — Nahum, iii.

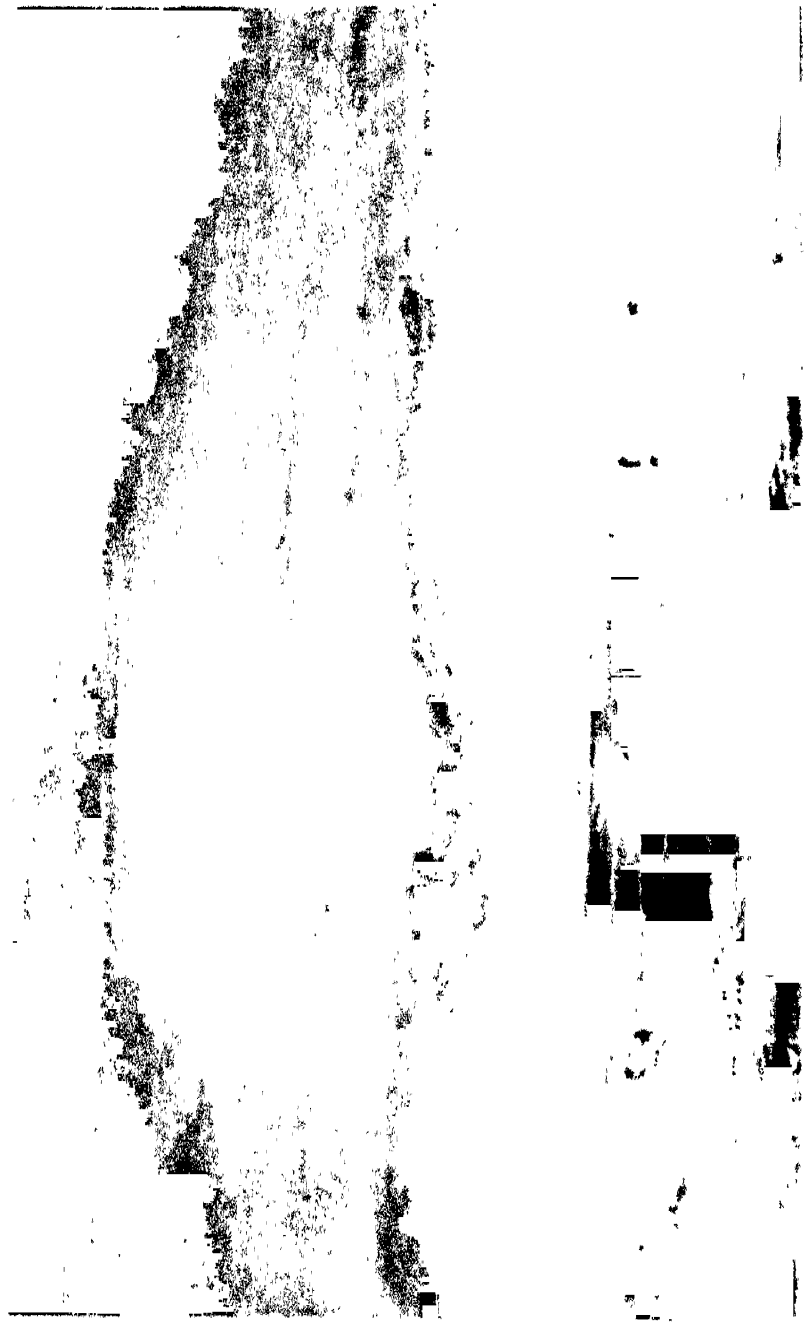
NINEVEH, the splendid metropolis of the Assyrian empire, was antiently a city of great importance: it was founded by Asshur the son of Shem (Gen. x. 11.), and by the Greeks was called Ninus, to whom they referred its foundation. It was erected on the banks of the Tigris, and was of great extent: according to Diodorus Siculus, it was fifteen miles long, nine broad, and forty-eight in circumference. It was surrounded by walls, 100 feet high, on the top of which three chariots could pass together abreast, and was defended by 1500 towers, each of which was 200 feet high. In the time of the prophet Jonah (who lived between 810 and 785 B. C.) it was "an exceeding great city of three days' journey" — "wherein were more than sixscore thousand persons that could not discern between their right hand and their left hand." (Jon. iii. 3, iv. 11.) Its destruction, which that prophet had announced within forty days, was averted by the general repentance and humiliation of the inhabitants. (iii. 4—10.) That repentance, however, was of no long continuance: for the prophet Nahum, soon after, predicted not only the utter destruction of Nineveh, which was accomplished one hundred and fifteen years afterwards, but also the manner in which it was to be effected. "While they were felled together as thorns, they were devoured as the stubble full dry." (Nah. i. 10.) The Medians, under the command of Arbaces, being informed, by some deserters, of the negligence and drunkenness which prevailed in the camp of the Ninevites, assaulted them unexpectedly by night, discomfited them, and became masters of their camp, and drove such of the soldiers as survived the defeat into the city. "The gates of the river shall be opened, and the palace shall be dissolved" (Nah. ii. 6.); and Diodorus Siculus relates "that there was an old prophecy that Nineveh should not be taken, till the river became an enemy to the city: and in the third year of the siege, the river, being swollen with continual rains, overflowed part of the city, and broke down the wall for twenty furlongs. Then the king" (Sardanapalus) "thinking that the oracle was fulfilled, and the river became an enemy to the city, built a large funeral pile in the palace, and collecting together all his wealth, and his concubines, and his eunuchs, burnt himself and the palace with them all: and the enemy entered the breach which the waters had made, and took the city." What was predicted therefore in Nah. i. 8, was literally fulfilled: "With an overflowing flood will he make an utter end of the place thereof." Nahum (ii. 9.) promises the enemy much spoil of gold and silver; and we read in Diodorus that Arbaces carried away many talents of silver and gold to Ecbatana, the royal city of the Medes. According to Nahum (i. 8, iii. 15.) the city was to be destroyed by fire and water: and from Diodorus we learn that it was actually destroyed by fire and water.

Nineveh was taken a second time, by Cyaxares and Nabopolassar, from Chinaladin, king of Assyria, A. M. 3378, after which it no more recovered its former splendour. It was entirely ruined in the time of Lucian of Samosata, who lived in the reign of the emperor Hadrian: it

was rebuilt under the Persians, but was destroyed by the Saracens about the seventh century. Its utter destruction, as foretold by Nahum (i. ii. lit.) and by Zephaniah (ii. 13—15.) has been so entirely accomplished, that no certain vestiges of it have remained. Several modern writers are of opinion, that the ruins on the eastern bank of the river Tigris, opposite to the modern town of Mousoul, point out the site of ancient Nineveh. The late learned and intelligent political resident at Bagdad, Claudius James Rich, Esq. (from one of whose drawings, never before engraved, our view is taken,) states, that on this spot there is an inclosure of a rectangular form, corresponding with the cardinal points of the compass, the area of which offered no vestiges of building, and is too small to contain a town larger than Mousoul: but it may be supposed to answer to the palace of Nineveh. Four mounds are observable, the longest of which runs north and south, and consists of several ridges of unequal height, the whole appearing to extend four or five miles in length. These mounds, as they show neither bricks, stones, nor any other materials of building, but are in many places overgrown with grass, resemble the mounds left by intrenchments and fortifications of Roman camps. On the first of these, which forms the south-west angle, is erected the village of Nebin Yunus, where is shown the *supposed* tomb of the prophet Jonah or Jonas. The next, which is the largest of all, Mr. Rich conjectured to be the monument of Ninus: it is situated near the western face of the inclosure, and is called Koyunjuk Tepè. Its form is that of a truncated pyramid, with regular steep sides and a flat top, and it is composed of stones and earth, the latter predominating sufficiently to admit of the summit being cultivated by the inhabitants of the village of Koyunjuk, which is built on the north-eastern extremity of this artificial mound. Its greatest height, as measured by Mr. Rich, was 178 feet; the length of the summit east and west, 1850 feet; and its breadth, north and south, 1147 feet. A short time before Mr. Rich visited these remains, out of a mound on the north face of the boundary, "there was dug an immense block of stone, on which were sculptured the figures of men and animals. So remarkable was this fragment of antiquity, that even Turkish apathy was roused, and the pacha and most of the principal people of Mousoul went to see it. One of the spectators particularly recollected, among the sculptures of this stone, the figure of a man on horseback, with a long lance in his hand, followed by a great many others on foot. The stone was soon afterwards cut into small pieces for repairing the buildings of Mousoul" (which place appears in the back ground of our engraving); "and this inestimable specimen of the arts and manners of the earliest ages was irrecoverably lost." These ruins evidently indicate the former existence of some very extensive edifices, which most probably belonged to ancient Nineveh, and which attest the literal accomplishment of the prophecy that that "rejoicing city which dwelt carelessly" should "become a desolation, dry like a wilderness, a place for beasts to lie down in." (Zeph. ii. 15. 18.)

There are appearances of mounds and ruins extending for several miles to the southward, the space between which is a level plain, over every part of the face of which broken pottery and the other usual remains of ruined cities are seen scattered about.

* * * * * Diod. Sic. lib. ii. cc. 26, 27, 28. Bp. Newton's *Dissertations on the Prophecies*, vol. 1. Diss. 13. Mr. Rich's *Second Memoir on Babylon*, pp. 36—40. (London, 1818.) Buckingham's *Travels in Mesopotamia*, vol. ii. pp. 49—51.



RUINS OF ASCALON.

Drawn by A. W. CALLCOTT, from a Sketch made on the spot by Sir A. EDMONDSON.

THE city of ASHKELON or ASCALON, was one of the five principalities of the ancient Philistines: it is situated on the coast of the Mediterranean Sea, between Azotus or Ashdod, and Gaza. Ashkelon is mentioned in Judg. i. 18. as having been taken by the tribe of Judah; afterwards it fell successively under the dominion of the Assyrians, Persians, Macedonians, and Romans. This city had a temple dedicated to Venus Urania, which was destroyed by the Scythians, six hundred and thirty years before the Christian æra; another dedicated to Derceto, a tutelary deity of the Philistines; and another consecrated to Apollo, of which Herod, the grandfather of Herod the Great, was priest: the latter was born here, and from this circumstance he has sometimes been called the Ascalonite. In the early ages of Christianity, Ascalon was a bishop's see. During the crusades it was a place of considerable importance; but, having been repeatedly captured and recaptured by the Saracens, it was finally reduced to a heap of ruins. Though it was one of the chief maritime cities of Phœnicia, at present it does not exhibit the least vestige of a port.

“The position of Ashkelon is strong: the walls are built on the top of a ridge of rock that winds round the town in a semicircular direction, and terminates at each end in the sea. The foundations remain all the way round; the walls are of great thickness, and in some places of considerable height, and flanked with towers at different distances. Patches of the wall preserve their original elevation; but in general it is ruined throughout, and the materials lie scattered around the foundation, or rolled down the hill on either side. The ground falls within the walls, in the same manner that it does without: the town was situated in the hollow, so that no part of it could be seen from the outside of the walls. Numerous small ruined houses still remain, with small gardens interspersed among them. In the highest part of the town are the remains of a Christian convent close upon the sea, with a well of excellent water beside it. The sea beats strongly against the bank on which the convent stands; and six prostrate columns of grey granite, half covered with the waves, attest the effects of its encroachments. There is no bay or harbour

RUINS OF ASCALON.

for shipping; but a small harbour, advancing a little way into the town towards its eastern extremity, seems to have been formed for the accommodation of such small craft as were used in the better days of the city." The water, seen in the foreground of our view, is the result of the overflowing of a torrent during the rainy season, the channel of which is dry at other times.

Ashkelon was one of the proudest satrapies of the Philistines: now there is not an inhabitant within its walls; and the predictions of Jeremiah, Amos, Zephaniah, and Zechariah, have literally been fulfilled: — "Ashkelon is cut off with the remnant of *their* valley." (Jer. xlvii. 5.) He "that holdeth the sceptre" has been cut off "from Ashkelon." (Amos i. 8.) "Gaza shall be forsaken, and Ashkelon a desolation." (Zeph. ii. 4.) "The king shall perish from Gaza, and Ashkelon shall not be inhabited." (Zech. ix. 5.) At the time the two last-cited predictions were uttered, both these satrapies of the Philistines were in a flourishing condition; each the capital of its own petty state: "and nothing but the prescience of Heaven could pronounce on which of the two, and in what manner, the vial of his wrath should thus be poured out." Gaza is still a large and respectable town, but truly without a king: the walls of Ashkelon are broken down, its lofty towers lie scattered on the ground, and the houses are lying in ruins without a human inhabitant to occupy them, or to build them up. "How is the wrath of man made to praise his Creator! Hath He said, and shall He not do it? The oracle was delivered by the prophet [Zechariah] more than five hundred years before the Christian era, and we behold its accomplishment eighteen hundred years after that event, and see with our eyes that the king has perished from Gaza, and that Ashkelon is not inhabited; and were there no others on which the mind could confidently rest, from the fulfilment of this one prophecy even the most sceptical may be assured, that all that is predicted in the sacred volume shall come to pass."

* * Dr. Richardson's Travels, vol. ii. pp. 202—204. vol. i. Pref. pp. x. xi. Barbé du Bocage, Dictionnaire Géographique de la Bible, voce Ascalon.



RANGE OF LEBANON,
FROM THE SEA-COAST NEAR TRIPOLI.

Drawn by J. M. W. TURNER, from a Sketch made on the spot by CHARLES BARRY, Esq.

MOUNT LEBANON, of which several views and descriptions have already been given in the course of this work, has furnished the sacred writers with numerous beautiful similitudes: and the prophet Zechariah (xi. 1.) foretelling the destruction of Jerusalem and the Jewish polity, probably by the Babylonians (at least in the first instance), by a bold and poetical figure addresses the temple, whose stately buildings resembled the tall cedars of Lebanon; the mountainous range of which is seen, in our engraving, rising majestically behind Tripoli. On part of this range olive trees are cultivated: every tree is reputed to be worth from fifteen to twenty piastres. The soil in which these trees grow is regularly ploughed, but nothing is sown between them, as it is found that any other vegetation diminishes the quantity of olives. The ground around the stem is covered with earth to the height of two or three feet, in order to prevent the sun from injuring the roots, and also to give them the full benefit of the rains.

TRIPOLI, which is called Tarábolos by the Arabs, and Tripoli* by the Greeks and Italians, is built on the declivity of the lowest hills of Lebanon, and is divided by the Nahr Kadisha (or Holy River) into two parts, of which the southern is the most considerable. In general, the town is well built, and many parts of it exhibit marks of the ages of the crusades. Among these are several high arcades, of Gothic architecture, under which the streets run. The population is computed to be from ten to fifteen thousand, one-third of whom are Greeks. Its situation is beautiful, being surrounded by luxuriant gardens, producing innumerable

* Maundrell, quoting Strabo, says that "the place called Tripoli was antiently a cluster of three cities, standing at the distance of a furlong from each other; of which the first was a seat of the Aradii, the second of the Sidonians, the third of the Tyrians." Whence he thinks it probable, that Tripoli was a name first given to three distinct but adjacent places, and not to one city; built (as is usually said) by the mingled interest of Tyre, Sidon, and Aradus; it being difficult to conceive how three such independent commonwealths should thus concur in the foundation of one city between them, and still more so, how they should agree in governing it afterwards. — *Tour from Aleppo to Jerusalem*, p. 42.

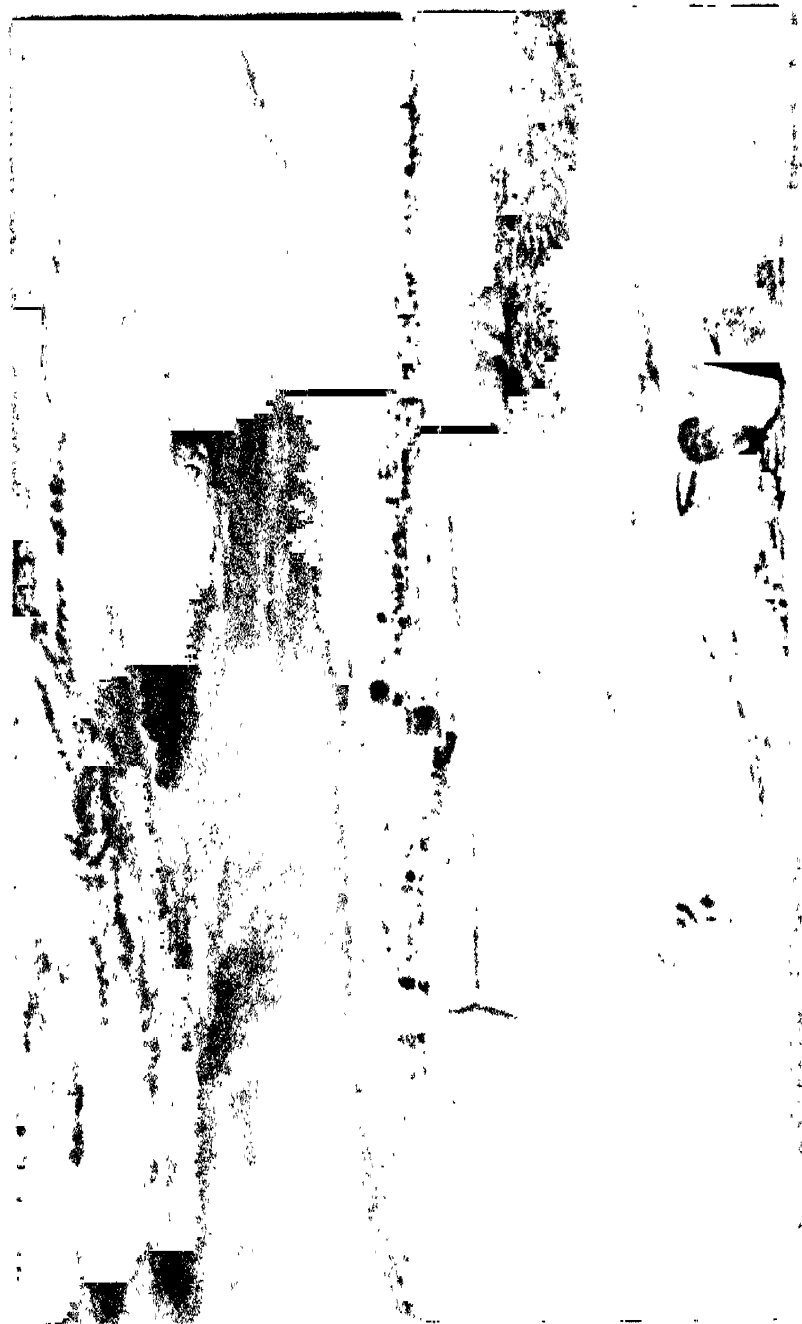
oranges and lemons; but in the months of July, August, and September, it is unhealthy from malaria. It is commanded by two old castles on the heights at the back of it, which were erected in the times of the crusades.

"At the distance of half an hour's walk below the town is *El Myna*, or the Port of Tripoli, which is of itself a small town. The interjacent plain was formerly covered with marshes; but the greater part of them has been drained and converted into gardens. The remains of a wall may still be traced across the triangular plain, from which it appears that the western point was the site of the antient city. Wherever the ground is dug in that direction, the foundations of houses and walls are found: indeed, it is with stones thus procured that the houses on the *Myna* are built. . . . The inhabitants of the *Myna* are chiefly Greek sailors or shipwrights.

"The harbour of Tripoli is formed by a line of low rocks, stretching from the point of the *Myna* about two miles into the sea towards the north. On the north, the point of Tartous in some measure breaks the impetuosity of the sea; but, when the northerly winds blow with violence, vessels are often driven on shore."

The commerce of Tripoli, which has decreased in proportion with that of the entire commerce of Syria, consists chiefly of silk produced upon the mountain; to which may be added sponges, galls, Cretan soap, yellow wax, madder, scammony, and tobacco. Of late years, the sale of West Indian coffee has considerably increased in Syria; the Turks having adopted the use of it, because it is not more than half the price of Mocha coffee. A considerable mart is thus opened to the West India planters.

* * Burchhardt's *Travels in Syria and the Holy Land*, pp. 169—169, 172. Madox's *Excursions in the Holy Land, &c.* vol. II. pp. 86, 87. Irby's and Mangles' *Travels*, pp. 206, 207.



JERUSALEM

FROM THE MOUNT OF OLIVES.

Drawn by J. M. W. TURNER, from a Sketch made on the spot by CHARLES BARRY, Esq.

THE MOUNT OF OLIVES rises on the eastern side of Jerusalem. About half way up this eminence is a ruined monastery, built on the spot, where our Lord sat and commanded a full view of the temple, when certain of his disciples conversed with him concerning those portentous signs, which were to precede the calamitous destruction of that sacred edifice. (Matt. xxiv. 1—8. Mark, xiii. 3, 4.) Hence also he looked down upon the devoted city, and wept over its impending miseries. (Luke, xix. 41—44.) From this point the spectator enjoys, perhaps, the best view of the Holy City, and the three hills on which it stood are distinctly seen. A finer or more imposing stand could not have been selected for the denunciation of woe against Jerusalem. The panoramic view, exhibited in our engraving, is truly magnificent. "Below, about the distance of a musket-shot, separated only by the deep and narrow ravine," or valley, "of Jehoshaphat, Mount Moriah rises steeply from the brook Kedron, crowned by the celebrated Mosque of Omar; behind, the domes of the sanctuary of the Holy Sepulchre and other churches, convents, ten mosques, and minarets, rising in succession, exhibit a very striking appearance; the whole city lying so completely exposed to view, that the eye of the beholder can 'walk about Zion and go round about her, tell the towers thereof,' and 'mark well her bulwarks,' (Psal. xlviii. 12, 13.) As seen from hence, though trodden down to the dust, and

Left of her sons, of all her hopes forlorn,

'the widowed daughter of Zion' still displays sufficient grandeur to aid the imagination in painting her as she once existed, 'the perfection of beauty' — 'the joy of the whole earth;' but upon entering into her walls, the illusion is sadly dissipated."

Although Jerusalem appears, from a distance, to be a large, well fortified, and splendid city, yet within it presents an extraordinary scene of ruin and wretchedness. Its form is an irregular oblong square, somewhat less than three miles in circumference: it is surrounded with embattled walls, having towers at intervals, with six gates. There are

JERUSALEM.

no public squares, and but very few open spaces: the streets are tolerably straight, more or less steep, very narrow, and generally unpaved and dirty. The convents are large buildings resembling fortresses. The houses are heavy square masses, two or three stories in height, for the most part of stone; some few, which are possessed by the Turks, are large and well built, but utterly destitute of architectural ornament. Tasso thus graphically describes the transports of the crusaders, when they came in sight of the Holy City:—

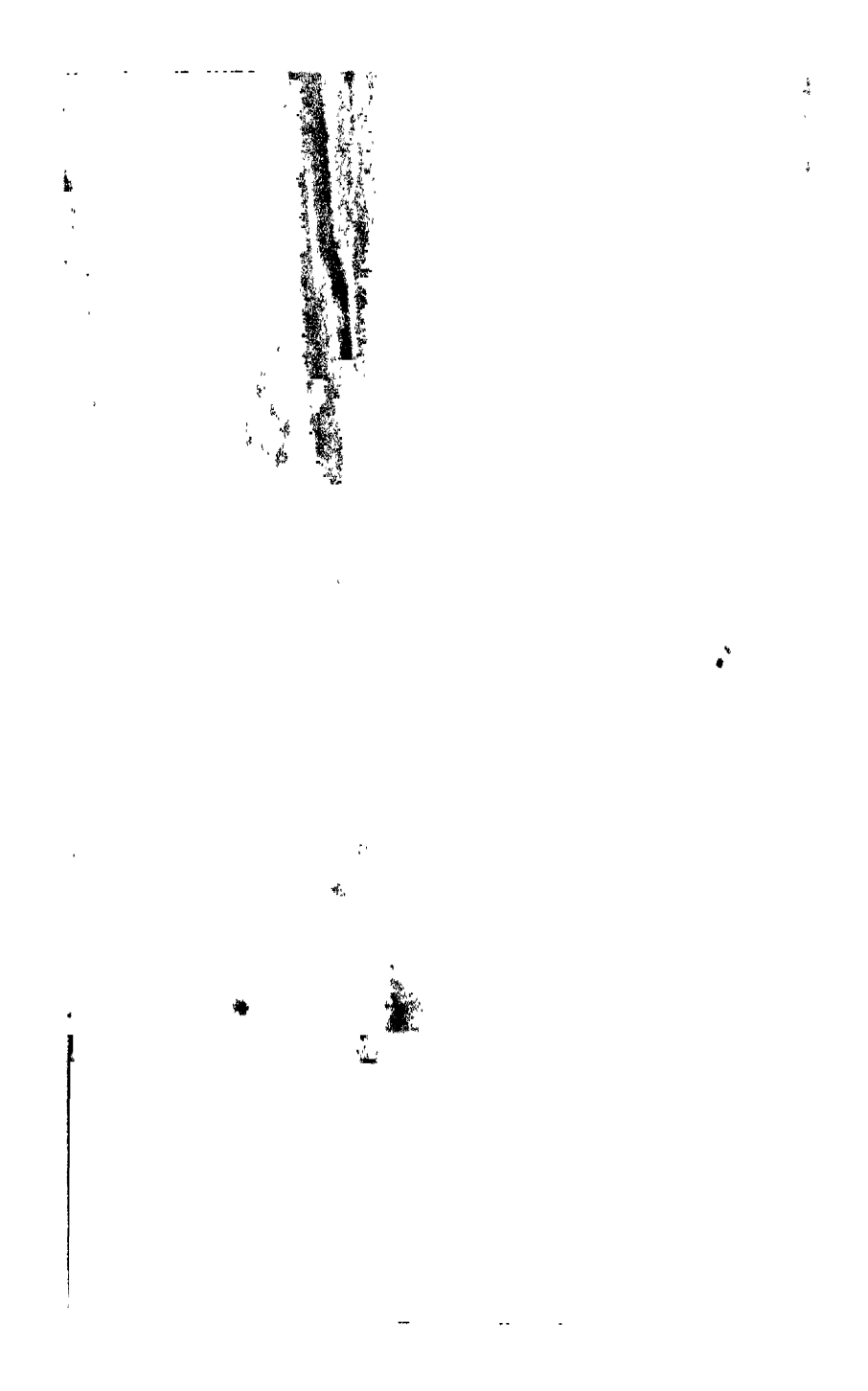
*Swiftly they marched, yet were not tired thereby,
For willing minds make heaviest burdens light.
But when the gliding sun was mounted high,
Jerusalem (behold) appeared in sight;
Jerusalem they view, they see, they spy,
Jerusalem with merry noise they greet,
With joyful shouts, and acclamations sweet.*

*To that delight which their first sight did breed,
That pleased so the summit of their thought,
A deep repentance did forthwith succeed,
That rev'rend fear, and trembling with it brought.
Scantly they durst their feeble eyes dispeed
Upon that town, where Christ was sold and bought,
Where for our sins he faultless suffered pain,
There where he died, and where he lived again.*

*Their naked feet trod on the dusty way,
Following th' ensample of their zealous guide,
Their scarfs, their crests, their plumes, and feathers gay,
They quickly doff, and willing laid aside.
Their moulten hearts their wonted pride allay,
Along their watery cheeks warm tears down slide.*

FAIRFAX'S *Tales*, Canto III. Stanza 3. 6, 7.

• Dr. Richardson's *Travels*, vol. ii. pp. 366—370. Jowett's *Christian Researches in Syria and the Holy Land*, p. 255. Rae Wilson's *Travels*, vol. i. pp. 204—211. *Three Weeks in Palestine*, pp. 45—48. *Voyages d'Ali Bey*, tom. iii. p. 157.



BETHLEHEM.

Drawn by J. M. W. TURNER, from a Sketch made on the spot by C. BARRY, Esq.
and the Rev. R. MASTER.

THERE is no traveller in Palestine, of any nation, whatever may be his creed, who does not visit Bethlehem, where "Jesus was born in the days of Herod the king." (Matt. ii. 1.) Though now reduced to a village, antiently it was a city (Ruth iii. 11. iv. 1.), and was fortified by Rehoboam. (2 Chron. xi. 6.) In Matt. ii. 1. 5. it is called Bethlehem of Judæa, in order to distinguish it from another town of the same name, which had been allotted to the tribe of Zebulun. In Luke ii. 4. it is termed the "city of David," because David was born and educated there.

Two roads lead from Jerusalem to Bethlehem: the shortest, which is most used, passes over ground extremely rocky and barren, diversified only by some cultivated patches, bearing a scanty crop of grain, and by banks of wild flowers, which grow in great profusion. This town, or rather village, is pleasantly situated about six miles south-west of Jerusalem, on the brow of a steep hill, in a very fertile soil, which only wants cultivation to render it what the name "Bethlehem" imports, — *a house of bread*. At the further extremity, like a citadel, stands the convent of Saint Giovanni, which contains the Church of the Nativity. A star is introduced into our view, in order to guide the reader's eye to this spot. This convent is divided among the Greek, Roman, and Armenian Christians, to each of whom are assigned separate portions, as well for lodging as for places of worship; but on certain days they may all perform their devotions at the altars which are erected over the most memorable spots within these sacred walls. This convent is entered through a door strongly bound with iron, so low as to oblige the party entering to stoop considerably, and too narrow to allow more than one person to pass at a time. This leads into the Church of the Nativity, which was erected by the empress Helena, on the site of a temple of Adonis, which was built here by the emperor Hadrian, in his hatred against all who professed the Christian name and faith.

About a mile to the north-east of Bethlehem is a deep valley, in which Dr. Clarke imagined that he halted at the identical fountain or well, for the delicious water of which David longed. (2 Sam. xxiii. 15—18.) Here, according to tradition, is the field where the shepherds kept watch

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by night, when the angels announced to them the birth of our Lord. (Luke ii. 8—11.) When this spot was visited by Mr. Carne, two fine and venerable trees stood in the centre; and the earth around it was thickly covered with flowers: he represents it as “so sweet and romantic a spot, that it would be painful to doubt its identity.”

Bethlehem is now a poor village, with a population of about three hundred inhabitants, most of whom are Christians. Their number was dreadfully reduced by the plague in the year 1832; and though this village is only a few miles distant from Jerusalem, the mortality is generally much greater here than in the metropolis of the Holy Land. The Bethlehemites are represented by all travellers as a bold and fierce race, of whom both Turks and Arabs stand in awe. The greater part of them gain their livelihood by making beads, carving mother-of-pearl shells with sacred subjects, and other trinkets, which are highly valued and eagerly purchased by the devout visitors. The monks of Bethlehem claim the exclusive privilege of marking the limbs and bodies of such pilgrims as choose to submit to the operation, with crosses, stars, and monograms, by means of gunpowder; — an operation this, which is always painful, and sometimes dangerous. This practice is very ancient; it is noticed by Virgil (*Æneid*, lib. iv. v. 146.), and by Pomponius Mela (lib. xxi.). Dr. Clarke remarks, that there rarely exists an instance among the minor popular superstitions of the Greek and Roman churches, but its origin may be found in more remote antiquity, and very often among the religious customs of the heathen nations.

* * * Pococke's *Description of the East*, vol. ii. pp. 39, 40. Dr. Clarke's *Travels*, vol. iv. pp. 415—419. Dr. Richardson's *Travels*, vol. ii. pp. 375—379. *Three Weeks in Palestine*, pp. 49—52. Carne's *Letters from the East*, pp. 277—279. Rae Wilson's *Travels*, vol. i. pp. 263—266. Chateaubriand's *Itinéraire*, pp. 153—157. The Hon. W. E. Fitzmaurice's (unpublished) *Cruise to Egypt, Palestine, &c.* p. 44.



NAZARETH.

Drawn by J. M. W. TURNER, from a Sketch by C. HARRY, Esq.

AMONG the various places in Palestine which were honoured by the presence of Jesus Christ, NAZARETH, where he spent the greater part of his youth, is eminently distinguished. (Matt. ii. 23. Luke ii. 51, 52.)

Nazareth is beautifully situated; but, though it is termed a city in the sacred Volume, it is now an inconsiderable village; and the houses are as much marked by poverty as the inhabitants. The vale in which it lies resembles a circular basin encompassed by mountains: it seems as if fifteen mountains met to form an inclosure for this delightful spot; they rise round it like the edge of a shell to guard it from intrusion. It abounds in fig trees, small gardens, and hedges of the prickly pear; and the dense rich grass affords an abundant pasture. The village stands on the west side of the valley. The houses are small, flat-roofed, and built of a light porous stone. The bazaars are small square rooms, having only a doorway; and a gutter runs through the middle of the narrow streets. In the centre of the town stands one mosque, the minaret of which daily proclaims that Jesus of Nazareth is not the dominant master here.

The Latin convent stands at the east end of the village, and is built upon the high ground just where the rocky surface joins the valley. Its church, which is called the "Church of the Incarnation," is erected on the supposed spot where the angel Gabriel saluted the Virgin Mary with the joyful tidings related in Luke i. 28—38. It resembles the figure of a cross: that part of it which stands for the tree of the cross is fourteen paces long and six broad, and runs into the grotto which is said to have been the house of Joseph and Mary. The transverse part of it is nine paces in length and four in width, and is built across the mouth of the cave. Just at the section of these divisions are erected two granite pillars, two feet in diameter, and about three feet distant from each other. According to one tradition, they were intended to represent the dimensions of the angel who delivered the heavenly message: but another account represents them to stand on the very places where the angel and the blessed Virgin severally stood at the time of the annunciation. The inner-

NAZARETH.

most column, which is intended to represent the Virgin Mary, has been made the subject of a pretended miracle. The column has been broken through above the pedestal, and the fractured portion is separated, yet the upper part of the column does not fall, but remains suspended in the air. It has evidently no support below, and the monk who shows it protests that it has none above: the inference, which it is wished that the credulous visitor should deduce, is, that it is a daily and perpetual miracle. The fact, however, is, that the capital and a piece of the shaft have been fastened to the roof of the grotto; and what is shown for the lower fragment of the same pillar resting upon the earth, according to Dr. Clarke, is not of the same substance, but of cipolino marble. Up stairs, above the church of the incarnation, there are exhibited to travellers another grotto, called the "Virgin Mary's kitchen," and a black smoked place in the corner, which is called her chimney.

Near the convent is shown the "workshop of Joseph:" it is now a small chapel, perfectly modern. Over the altar is a representation of him with the implements of his trade, and holding the infant Jesus by the hand, as if instructing him in his mechanical employment.

The population of Nazareth is estimated, by different travellers, at fifteen hundred or two thousand, about six hundred of whom are Christians. No Jews are permitted to reside here. This village is now called Nasseru.

* * * Rae Wilson's Travels, vol. i. pp. 387—397. Dr. Richardson's Travels, vol. ii. pp. 434—441. Dr. Clarke's Travels, vol. iv. p. 170. Madox's Excursions in the Holy Land, &c. vol. ii. pp. 206. 252.



RUINS AT DJERASH.

THE ANTIEST GERGESHA.

Drawn by J. D. HARDING, from a Sketch made on the spot by F. CATHERWOOD, Esq.

GERGESHA, the territory belonging to which is mentioned in Matt. viii. 28. as "the country of the Gergesenes," was one of the cities of the region of Decapolis, so called from its containing ten cities; by classical geographers, Gergesha was called Gerasa. Although the Decapolis was within the limits of the land of Israel, it was probably inhabited by foreigners, and hence it retained a foreign appellation.

The existence of Gerasa was unknown for many centuries, until its site was discovered early in the present century, by the indefatigable traveller, Dr. Seetzen; its ruins are pointed out by the modern Arabs under the name of Djerash. They have been described by Messrs. Buckingham, Burckhardt, and Fuller, from whose combined narratives the following account is derived.

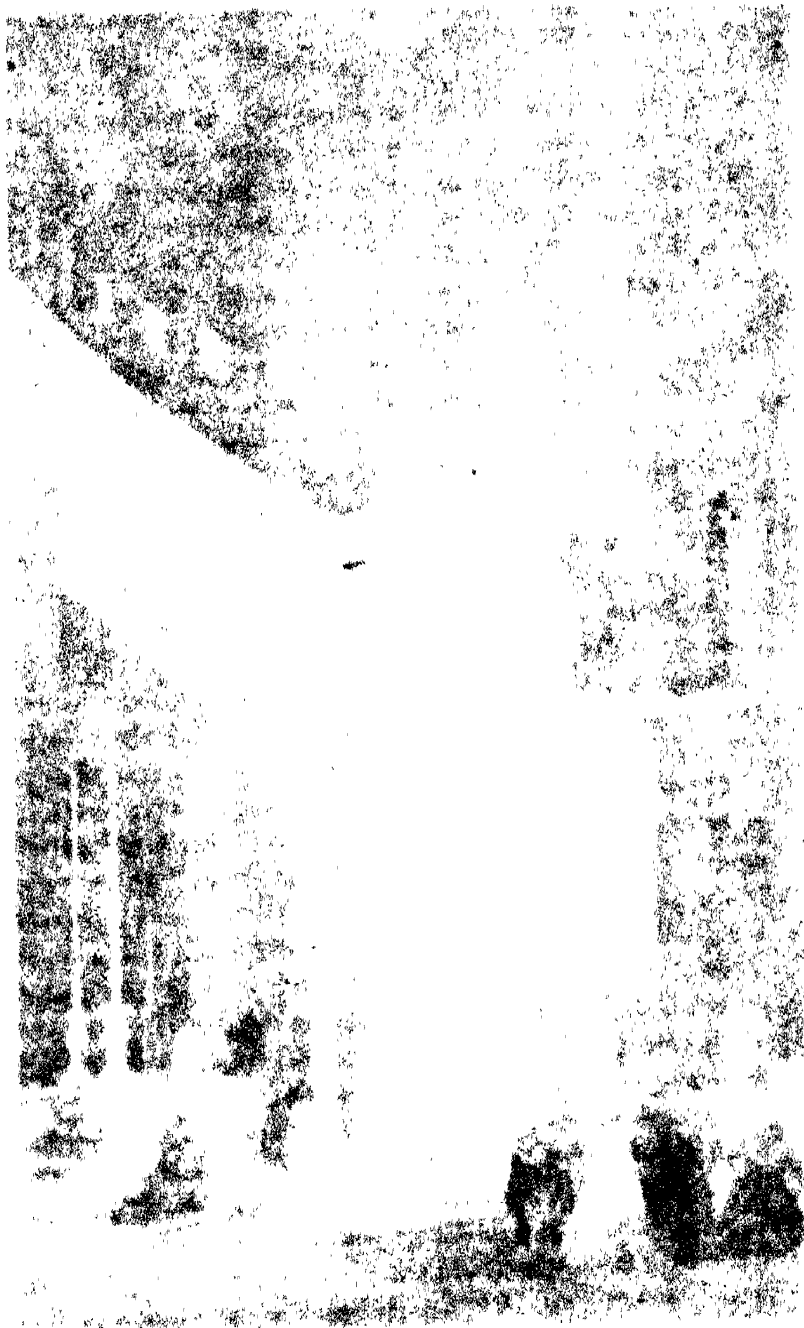
Approaching the city from the west through a cemetery strewed with broken stone sarcophagi, and inclosed by a trench at the north-western side of the wall, the traveller arrives at the ruins of a Corinthian temple, which faces the east, and stands on elevated ground. Our engraving represents a portion of these magnificent remains of ancient art. This temple was surrounded by a peribolus, composed of a double row of columns, long since thrown down; but the area of which may be traced by their bases, which still remain. A little further south, after passing the ruins of a smaller Corinthian temple, the traveller reaches a large theatre, in a state of singularly fine preservation. The stone benches or seats are almost entire, and the wall at the back of the proscenium is still standing, together with several columns which formed its interior decoration. This proscenium is sufficiently complete to give an accurate idea of the plan; and it is not difficult to sit on one of the benches, and imagine a Greek play performing to a Gerasan audience, as it was seventeen centuries ago. The theatre, as usual, is placed on the slope of the hill, and close beside it stood a large temple also of the Corinthian order. Three sides of the cella alone remain; all the columns, both of the portico and of the peristyle, having fallen. A broad flight of steps, now quite dilapidated, led up to this temple; and from the site of the portico, there is a fine view over the whole extent of the ruins. The city occupied nearly a square of somewhat less than two English miles in circumference; and its greatest length was nearly an English mile: it stood on the facing slopes of two opposite hills, with a narrow but not deep valley between them; through which ran a clear stream of water, springing from fountains near the centre of the town, and parallel with it a street of columns extended nearly its whole length. At the south end, this street appears to have terminated in a circular or rather oval colonnade of fifty-seven pillars. Originally, there were nearly one hundred, all of the Ionic order, about twenty feet high, and placed in a single row round the inclosure, which probably was the forum. About three hundred yards from this was the south gate of the town, now fallen down and blocked up with ruins: and at about the same distance without the gate, there is a triumphal arch very little injured. The front presents four columns of a small diameter, and constructed of many separate pieces of stone: their pedestals are of a square form, but tall and slender. On each of these is placed a design of leaves, very like a Corinthian capital, without the volutes: and on this again rises a shaft, which is plain, and composed of many small portions. As all the columns were broken near the top, the crowning capitals are not seen. The pediment and frieze are also destroyed: but enough remains to

give an accurate idea of the original design, and to prove that the order of architecture was Corinthian. The building appears to have been a detached triumphal arch, perhaps erected for the entrance of some victorious hero who had distinguished himself in a battle on the Lake or Sea of Tiberias, on which it is known that many conflicts took place between the Jews and Romans.

Just within this gateway there is seen an extensive naumachia, or theatre for the exhibition of naval fights, constructed of fine masonry, and finished on the top with a large moulding wrought in the stone. The seats, though overgrown with grass, remain nearly entire; and the channels for filling the theatre with water are still visible. Passing onward, there appears a second gateway, nearly similar in design to that already described, but connected here on both sides with the walls of the city, to which it seems to have formed the proper entrance. Then turning to the left, the traveller advances into a large and beautiful circular colonnade, of the Ionic order, and surmounted by an architrave: beyond which is a long avenue of columns, which probably marked the direction of the principal street that intersected the city. This street is not more than wide enough to allow one carriage to pass along, and the marks of the carriage wheels remain. On each side is a row of columns of different heights and of different workmanship, and in various degrees of preservation, the Corinthian order predominating. At about one third of the distance from the circular colonnade to the northern gate, this street is intersected at right angles by another, which is also flanked with columns, but of less dimensions. At this intersection are four large pedestals, on which there probably were erected small Corinthian columns, as shafts and capitals of that order be scattered below: and the cross street leads down on the right by a flight of steps to a bridge across the river, great part of which remains, though the crown of the arch has given way and made it impassable. After passing the fragments of a solid wall on the left, the traveller comes to the ruins of a semicircular temple, in front of which there has been a portico of Corinthian columns, composing part of the grand colonnade. These columns cannot be much less than fifty feet in height: their form is very elegant. The semicircular building itself is covered with a half-dome, and is ornamented with peculiar richness and beauty. Beyond this again are temples, colonnades, theatres, arched buildings with domes, detached groups of Ionic and Corinthian columns, bridges, aqueducts and portions of large buildings; all of which, even in their present state of ruin, attest how admirably the whole was disposed for producing effect in combination. Except perhaps at Rome or at Athens, Mr. Fuller is of opinion, that a more striking assemblage of architectural remains does not exist, than that which presents itself to view from the portico of the southern temple. Palmyra is the place to which Djerash or Gergesha may be most aptly compared. The style of the architecture shews that the two cities were nearly contemporary: but, though the ruins of Palmyra are much more extensive, those of Djerash are more varied: and, instead of being surrounded by a barren wilderness, they have the advantage of a picturesque situation in the midst of a beautiful and smiling country, abounding in water, wood, and herbage. The stone, with which Djerash is built, is calcareous, of considerable hardness, and the same as the rock of the neighbouring mountains. None of the present habitations of the city are in a state of preservation; but the whole of the area within the walls is covered with their ruins.

* * Burekhardt's Travels in Syria and the Holy Land, pp 253—264. In this work there is a ground plan of the ruins of Djerash. Buckingham's Travels in Palestine, pp. 353—397. Plans of several of the ancient edifices are given by Mr. B. Fuller's Narrative of a Tour through some Parts of the Turkish Empire, pp. 332—338. Dr. Russell's Palestine, pp. 284, 285. MS. Communication from Mr. Catherwood.





JERUSALEM :

INTERIOR OF THE CHURCH OF THE HOLY SEPULCHRE.

Drawn by D. ROBERTS, from a Sketch made on the Spot by CHARLES HARRY, Esq.

THE CHURCH OF THE HOLY SEPULCHRE, with the SEPULCHRE itself, is a prominent object of attention to the devout pilgrim. The HOLY SEPULCHRE, in which, according to antient tradition, the body of the Redeemer was deposited by Nicodemus, after he had taken it down from the cross (John xix. 39—42.), stands a little north of the centre of this church, and is covered by a small oblong quadrilateral building of marble, crowned with a tiny cupola standing upon pillars, and divided into three compartments. Over the entrance to this edifice, the reader will observe a temporary covering of canvass extended by means of cords, the object of which is to prevent the voice of the preacher, who lectures from the door of the Sepulchre during Passion week, from being dissipated in the dome above and rendered inaudible. The first compartment is an antechamber, which may contain six or eight persons: here the pilgrims put off their shoes from their feet, before they enter upon the holy ground within, where, occupying half of the second part of the building, is “the place where the Lord lay.” (Matt. xxviii. 6.) The third compartment is a small chapel appropriated to the Copts, which is entered from behind, and which has no internal communication with the others.

Dr. E. D. Clarke, the traveller (whose scepticism concerning some of the sacred antiquities of Jerusalem was as great as his credulity in others), was of opinion that the spot now shown as the site of the sepulchre was not the place of Christ's interment, from the variance of its present appearance with the accounts in the Gospel. His reasons for disbelief are as follows: —1. The tomb of Christ was in a garden without the walls of Jerusalem; the structure which at present bears its name is in the heart of, at least, the modern city; and Dr. Clarke is unwilling to believe that the antient limits can have been so much circumscribed to the north as to exclude its site. 2. Further, the original sepulchre was undoubtedly a cave: the present offers no such appearance, being an insulated pile, constructed or cased with distinct slabs of marble.

Bishop HÆBER, however, in his elaborate critique on Dr. Clarke's Travels, has shown that these arguments are inconclusive. For, —

1. One of the Discourses of Cyril, patriarch of Jerusalem*, incidentally proves two facts; viz. first, that the sepulchre, as we now see it, *was* without the antient wall; and, secondly, that before it was ornamented by the empress Helena (with whom he was contemporary), it was a simple cave in the rock.

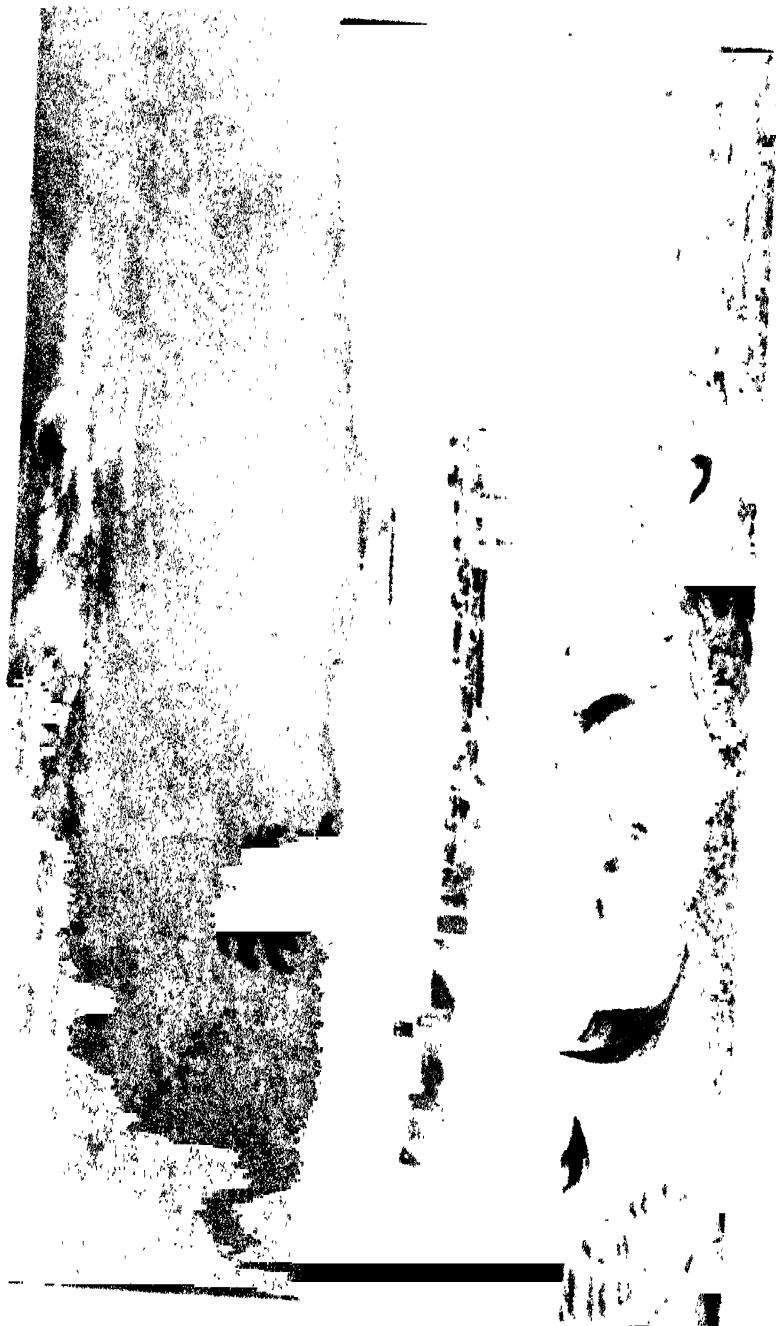
2. Further, that the present sepulchre, defaced and altered as it is, may really be “the place where the Lord lay,” is likely from the following circumstances. “Forty yards, or thereabouts,” says Bishop Heber, “from

the upper end of the sepulchre the natural rock is visible: and in the place which the priests call Calvary, it is at least as high as the top of the sepulchre itself. The rock then *may* have extended as far as the present entrance; and though the entrance itself is hewn into form, and cased with marble, the *adytum* yet offers proof that it is not factitious. It is a trapezium of seven feet by six, neither at right angles to its own entrance, nor to the aisle of the church which conducts to it, and in no respect conformable to the external plan of the tomb. This last is arranged in a workmanlike manner, with its frontal immediately opposite the principal nave, and in the same style with the rest of the church. It is shaped something like a horse-shoe, and its walls, measured from this outer horse-shoe to the inner trapezium, vary from five to eight feet in thickness, a sufficient space to admit of no inconsiderable density of rock between the outer and inner coating of marble. This, however, does not apply to the antechamber, of which the frontal, at least, is probably factitious, and where that indenture in the marble is found which induced Dr. Clarke to believe that the whole thickness of the wall was composed of the same costly substance. Now these circumstances afford, we apprehend, no inconsiderable grounds for supposing, with Porocoeke, that it is indeed a grotto above ground: the irregularity of the shape; the difference between the external and internal plan; the thickness of the walls, so needless, if they are throughout of masonry, all favour this opinion; nor is the task ascribed to Helena's workmen of insulating this rock, from that which is still preserved a few yards distant, at all incredible, when we consider that the labour, while it pleased the taste of their employer, furnished at the same time materials for her intended cathedral."

3. Although the Church of the Holy Sepulchre has been burnt down since Dr. Clarke's visit, yet the "rock-built sepulchre of the Messiah, being of all others the least liable to injury, has remained in spite of the devouring element."

The HOLY SEPULCHRE is a sarcophagus of white marble, destitute of ornament, and slightly tinged with blue; 6 ft. 1½ in. long, 3 ft. 0½ in. broad, and 2 ft. 1½ in. deep, measured on the outside. It is but indifferently polished, and appears as if it had at one time been exposed to the pelting of the storm and the changes of the seasons, by which it has been considerably disintegrated. Over it are suspended twelve massy splendid silver lamps, the gifts of monarchs and princes: these are kept continually burning, in honour of the twelve apostles. The sarcophagus occupies about one half of the sepulchral chamber, and extends from one end of it to the other. A space, not exceeding three feet wide, in front of it, is all that remains for the reception of visitors, so that not more than three or four persons can be conveniently admitted at a time. Over the sarcophagus is a large painting, representing Christ bursting the bonds of the tomb, and his triumphant ascent out of the grave on the morning of the resurrection. A Greek or Latin priest always stands here with a silver vase of incense, which he waves over the pilgrims.

* * Clarke's Travels, vol. iv. p. 342. (8vo. edition): Quarterly Review, March, 1813, vol. ix. pp. 201, 202.: Three Weeks in Palestine, pp. 58, 59.



TIBERIAS, AND THE SEA OF GALILEE.

Drawn by J. D. HARDING, from a Sketch made on the spot by Count LÉON DE LAMOURÉ.

TIBERIAS, one of the principal cities of Galilee, was erected by the tetrarch Herod Antipas, who gave it this appellation in honour of the emperor Tiberius. It was this Herod who beheaded John the Baptist (Matt. xiv. 9—11.), and who sought the life of Christ himself. (Luke xiii. 31.) He probably resided in Tiberias; which may be the reason why the Saviour never visited this place. It was situated near the Sea of Galilee, on a plain of singular fertility, which was greatly increased by assiduous cultivation. Josephus describes this region as a perfect paradise, blessed with a delicious temperature, and producing the fruits of every climate under heaven, not at stated periods merely, but in endless succession throughout the year. The neglect of agriculture in modern times has, of course, made it less productive; but the mildness of the climate, and the richness of the soil, are still extolled by travellers. When the Romans made war upon the Jews, Tiberias surrendered without waiting for a siege: on this account the Jews remained unmolested; and after the destruction of Jerusalem, this city became eminent for its academy, over which a succession of Jewish doctors presided until the fourth century. In the early ages of Christianity, Tiberias was an episcopal see; in the seventh century it was taken by the Saracens under the caliph Omar; and though it passed into the hands of the Christians during the crusades, the Mohammedans regained the possession of it towards the close of the fourteenth century. Widely scattered ruins of walls and other buildings, as well as fragments of columns, indicate the ancient extent of Tiberias. The stone of these ruins is described by the Rev. William Jowett as being "very black, so that there is nothing about them of the splendour of antiquity, — nothing but an air of mourning and desolation. In this circumstance they differ so greatly from the magnificent antiquities of Egypt and Greece, as to leave the most sombre impression on the fancy: they are perfectly funereal."

The modern town of Tiberias, which is delineated in our engraving, is by the natives called TABARIA, or TABBARFAH; it occupies part of the site of the ancient city, and is situated at a short distance to the east from the Sea of Galilee. It is surrounded with walls and towers, which at first view are very imposing; on a nearer approach, however, their insignificance is apparent. A few cannon would put them down in an instant, though to an assault from the natives they would present, probably, a very long and effectual resistance. One fourth of the space within the walls is stated by Dr. Richardson to be unoccupied by house or building; and many parts of the town are in a ruined and filthy condition. The population has been computed at one thousand five hundred or two thousand persons; eighty houses are occupied by Christians, and one hundred and fifty by Turks, but the largest portion (amounting to two hundred) is tenanted by Jews of all nations, who come here to spend the rest of their days. On the north side of the town, not far from the lake, there is a Greek church, the architecture of which exhibits much of the character of those sacred edifices which were erected by the empress Helena: it is said to occupy the identical spot on which stood the house of the apostle Peter, who, previously to his becoming a disciple of Jesus Christ, had been a fisherman on the lake.

To the south of Tiberias lie the celebrated hot baths, the water of which contains a strong solution of muriate of soda (common salt), with a considerable intermixture of iron and sulphur; it emits a powerful sulphureous smell. A thermometer placed in different spots where the water gushes out, rose to the

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various heights of 131, 132, 138, and 139 degrees of Fahrenheit; in the bath, where it cools after standing some time, its temperature was 110. A humble building is erected over the bath, containing mean apartments, on one side for men, on the other for women: it is much frequented, as a cure for almost every complaint, particularly by the Jews, who have a great veneration for a Roman sepulchre excavated in a cliff near the spot, which they imagine to be the tomb of Jacob. About a mile from the town, and exactly in front of the lake, is a chain of rocks, in which are distinctly seen cavities or grottoes that have resisted the ravages of time. These are uniformly represented to travellers as the places referred to in the gospel history, which were the resort of miserable and fierce demoniaes, upon one of whom Jesus Christ wrought a miraculous and instantaneous cure. (Matt. viii. 28. Mark v. 2, 3. Luke viii. 37.)

The SEA OF GALILEE, which is seen in the background of our engraving, derives its name from its situation on the eastern borders of the province of Galilee: it was antiently called the Sea of Chinnereth, or Chinneroth (Numb. xxxiv. 11. Josh. xii. 3.), from its vicinity to the town of that name. In 1 Mac. xi. 67. it is called the Water of Gennesar, and in Luke v. 1. the Lake of Gennesaret, from the neighbouring land of that name. Its most common appellation is the SEA OF TIBERIAS, from the contiguous town of Tiberias, which has been described in the preceding paragraphs.

This capacious lake is from twelve to fifteen miles in length, and from six to nine miles in breadth; along the shore its depth varies, and in some parts it may be sixty feet. The water is perfectly fresh, and is used by the inhabitants of Tiberias to drink, and for every culinary purpose. The waters of the northern part of this lake abound with delicious fish. It is remarkable that there is not a single boat of any description on the Sea of Tiberias at present, although it is evident from the gospel history that it was much navigated in the time of Jesus Christ. The fish are caught partly by the fishermen going into the water up to their waist, and throwing in a haul-net, and partly with casting-nets from the beach; the consequence is, that a very small quantity only is taken, in comparison of what might be obtained if boats were employed. This accounts for the circumstance of fish being so dear at Tiberias, as to be sold at the same price per pound as meat. Viewed from a height, the water looks, amidst the surrounding mountains, like an immense reservoir; and from the northern part being covered with volcanic remains, it has been conjectured that this lake was at one period the crater of a volcano. It has been compared by travellers to Loch Lomond in Scotland; and, like the lake of Windermere in Westmoreland, it is often greatly agitated by winds. A strong current marks the passage of the Jordan through this lake; and when this is opposed by contrary winds, which blow here with the force of a hurricane from the south-east, sweeping into the lake from the mountains, a boisterous sea is instantly raised, which the small vessels of the country (such as were antiently in use) were ill qualified to resist. Such a tempest is described in Matt. viii. 24—26., which was miraculously calmed by Jesus Christ, with a word. The broad and extended surface of this lake, "covering the bottom of a profound valley, surrounded by lofty and precipitous eminences, when added to the impression under which every Christian pilgrim approaches, gives to it a character of unparalleled dignity."

* * * Manuscript communication from Count Léon de Laborde. Dr. Clarke's Travels, vol. iv. pp. 308—333. Carne's Letters from the East, pp. 254—263. Captains Irby's and Mangles' Travels, pp. 298—295. Buckingham's Travels in Palestine, pp. 468—471. Burchardt's Travels in Syria, &c. pp. 320—330. Dr. Richardson's Travels, vol. ii. pp. 426—432. Rae Wilson's Travels, vol. ii. pp. 11—18. 25. Jowett's Christian Researches in Syria, pp. 171—174.







NAZARETH (PLATE II.),

WITH THE MOUNT OF PRECIPITATION.

Drawn by A. W. CALVERT, from a Sketch made on the spot by the Rev. R. M. MASTER.

THIS view exhibits the village of Nazareth (of which a general account has been given in Part II. of this work), together with the amphitheatre of mountains which rise majestically around it.

Not far distant from the house of Joseph, mentioned in the description already referred to, is shown the synagogue where our Saviour preached the sermon related in Luke iv. 18--27.; and also the precipice, from which the monks of the Latin convent affirm that he leaped down, in order to escape the rage of his townsmen, who were offended at his application of the sacred text. "All they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city; and led him to the brow of the hill whereon their city was built, that they might cast him down headlong. But he, passing through the midst of them, went his way." (Luke iv. 28--30.)

The Mount of Precipitation, as it is now called, is about a mile and a half distant from Nazareth, according to Dr. Richardson, but two miles according to the observations made by Mr. Buckingham and the Rev. W. Jowett, though Dr. E. D. Clarke maintains that the words of the evangelist explicitly prove the situation of the ancient city to have been precisely that which is occupied by the modern village. Mr. Jowett, however, has (we conceive) clearly shown that the Mount of Precipitation could not be immediately contiguous to Nazareth. This village, it will be observed, is situated in a little sloping vale or dell on the side, and nearly extends to the foot of a hill, which, though not very lofty, is rather steep and overhanging.

The eye naturally wanders over its summit, in quest of some point from which it might probably be, that the men of this place endeavoured to cast our Saviour down (Luke iv. 29.); but in vain: no rock adapted to such an object appears.

At the foot of the hill is a modest simple plain, surrounded by low hills, reaching in length nearly a mile; in breadth, near the city, a hundred and fifty yards; but further on, about four hundred yards. On this plain there are a few olive-trees and fig-trees, sufficient, or rather scarcely sufficient, to make the spot picturesque. Then follows a ravine, which gradually grows deeper and narrower, till, after walking about another mile, you find yourself in an immense chasm with steep rocks on either side, from whence you behold, as it were beneath your feet, and before you, the noble Plain of Esdraelon. Nothing can be finer than the apparently-immeasurable prospect of this plain, bounded to the south by the mountains of Samaria. The elevation of the hills on which the spectator stands in this ravine is very great; and the whole scene, when we saw it, was clothed in the most rich mountain-blue colour that can be conceived. At this spot, on the right hand of the ravine, is shown the rock to which the men of Nazareth are supposed to have conducted our Lord, for the purpose of throwing him down. With the Testament in our hands, we endeavoured to examine the probabilities of

the spot; and I confess there is nothing in it which excites a scruple of incredulity in my mind. The rock here is perpendicular for about fifty feet, down which space it would be easy to hurl a person who should be unawares brought to the summit; and his perishing would be a very certain consequence. That the spot might be at a considerable distance from the city is an idea not inconsistent with St. Luke's account; for the expression 'thrusting' Jesus 'out of the city, and leading him to the brow of the hill on which their city was built,' gives fair scope for imagining, that, in their rage and debate, the Nazarenes might, without originally intending his murder, press upon him for a considerable distance after they had quitted the synagogue. The distance, as already noticed, from modern Nazareth to this spot is scarcely two miles—a space which, in the fury of persecution, might soon be passed over. Or should this appear too considerable, it is by no means certain but that Nazareth may at that time have extended through the principal part of the plain, which lies before the modern town: in this case, the distance passed over might not exceed a mile. It remains only to note the expression—'the brow of the hill, on which their city was built': this, according to the modern aspect of the spot, would seem to be the hill north of the town, on the lower slope of which the town is built; but I apprehend the word 'hill' to have in this, as it has in very many other passages of Scripture, a much larger sense; denoting sometimes a range of mountains, and in some instances a whole mountainous district. In all these cases the singular word 'Hill,' 'Gebel,' is used according to the idiom of the language of this country. Thus, 'Gebel Carmyl,' or Mount Carmel, is a range of mountains; 'Gebel Libnân,' or Mount Lebanon, is a mountainous district of more than fifty miles in length; 'Gebel ez-Zeitûn,' the Mount of Olives, is certainly a considerable tract of mountainous country. And thus any person, coming from Jerusalem and entering on the Plain of Esdraelon, would, if asking the name of that bold line of mountains which bounds the north side of the plain, be informed that it was 'Gebel Nasra,' the Hill of Nazareth; though, in English, we should call them the Mountains of Nazareth. Now the spot shown as illustrating Luke iv. 29. is, in fact, on the very brow of this lofty ridge of mountains; in comparison of which, the hill upon which the modern town is built is but a gentle eminence."

This intelligent traveller, therefore, concludes that this mountain may be the real scene where our Divine Prophet, Jesus, experienced so great a dishonour from the men of his own country and of his own kindred.

In a valley near Nazareth is a fountain which bears the name of the Virgin Mary, and where the women are seen passing to and fro with pitchers on their heads as in days of old. It is justly remarked that, if there be a spot throughout the Holy Land which was more particularly honoured by the presence of Mary, we may consider this to be the place; because the situation of a copious spring is not liable to change, and because the custom of repairing thither to draw water has been continued among the female inhabitants of Nazareth from the earliest period of its history.

* * Dr. Richardson's Travels, vol. ii. p. 441. Buckingham's Travels in Palestine, vol. ii. p. 315. Jowett's Christian Researches in Syria, pp. 165—167. Dr. Russell's Palestine, p. 317.



ARCHED STREETS

18

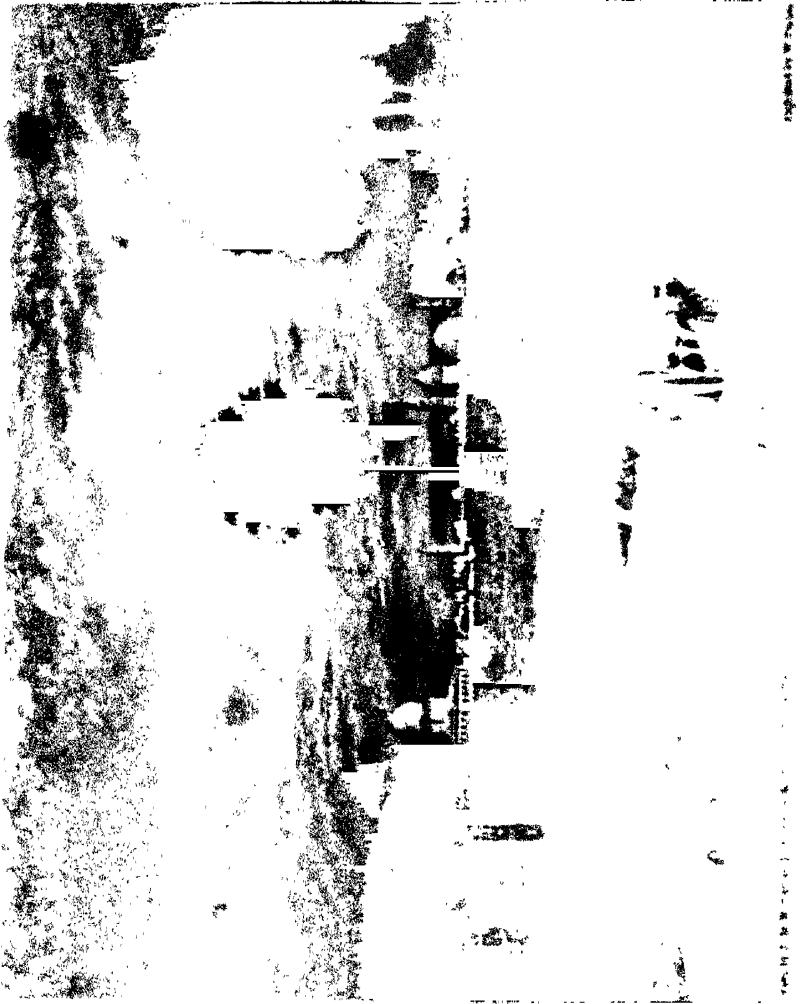
THE CITY OF JERUSALEM.

Drawn by C. DIXON, from a Sketch made on the spot by F. CATHERWOOD, Esq.

" Jerusalem is builded as a city that is compact together. — Psalm cxxxv. 3.

THIS view will enable the reader to form a correct judgment of the streets of the city of Jerusalem, which (it will be seen) are partly open and partly covered. The apartment, which stands over the archway in the distance, forms part of what is called " the house of the rich man " who is mentioned in the narrative of St. Luke (xvi. 19—31.). It is one of the best in Jerusalem. The fountain, which is a prominent feature in our engraving, is executed in bold relief: although of Saracenic workmanship, it is conjectured by Mr. Catherwood to be derived from the style of architecture introduced by the Crusaders. In common with the other fountains in Jerusalem, this fountain is supplied from the Pools of Solomon, which lie a few miles to the south-west of Bethlehem. The water is conducted through a small aqueduct, partly under, and partly above ground: it is of excellent quality, but the supply is not sufficiently copious for the consumption of the inhabitants, who make up the deficiency from the water supplied by the cisterns which are filled by the periodical rains.

••• Manuscript Communication from F. Catherwood, Esq.



JERUSALEM.

NORTH-WEST VIEW.

Drawn by J. M. W. TURNER, from a Sketch made on the spot by CHARLES HARRY, Esq.

"Jerusalem shall be trodden down of the Gentiles."—*Izdr. xxi. 24.*

"BEAUTIFUL for situation, the joy of the whole earth, was mount Zion" to the heart of every devout Israelite: for thither "the tribes of the LORD went up, to give thanks unto the name of the LORD;" and "there" also were "set thrones of judgment, the thrones of the house of David." (Psalm xlviii. 2. cxvii. 4. 5.) Jerusalem is situated near the centre of Palestine, among the mountains, about thirty-seven miles from the Mediterranean Sea, and twenty-three from the river Jordan. The most ancient name of this city was SALFM (Gen. xiv. 18.); and it was afterwards called JERUS, from one of the sons of Canaan. (Josh. xviii. 28.) Being a very strong position, it resisted many attempts of the Israelites to subdue it, until at length it was reduced by David (2 Sam. v. 6—9.), after which it received its present name, and was also called the CITY OF DAVID.

After its destruction by the Chaldeans, Jerusalem was rebuilt by the Jews on their return from the Babylonish captivity, about the year 536 B. C. They exerted themselves much, in order to restore its former splendour; and Herod the Great expended vast sums in its embellishment. At length it was taken, A. D. 72, by the Romans under Titus, who ineffectually endeavoured to save its celebrated TEMPLE; the foundations of which were ploughed up by the Roman soldiers. Thus, agreeably to the predictions of the prophets, "Zion was ploughed as a field, and Jerusalem became heaps" (Jer. xxxi. 18. Mic. iii. 12.); and, conformably to the prophecy of JESUS CHRIST, not one stone was left upon another which was not thrown down. (Matt. xxiv. 2.) As, however, the Jews continued to return, the emperor Hadrian planted a Roman colony there, and erected a city on part of the former site of Jerusalem, which he called ÆLIA CAPITOLINA, and exerted himself to obliterate all traces both of Judaism and Christianity. But in the reign of Constantine, the first Christian emperor, it resumed its ancient name, which it has retained to the present day. Julian the apostate, who, after his father, succeeded to the throne of his uncle Constantine, endeavoured to rebuild the temple; but his design (and that of the Jews whom he patronised) was frustrated, A. D. 363. An earthquake, a whirlwind, and a fiery eruption, compelled the workmen to abandon their design.

The subsequent history of Jerusalem may be narrated in few words. In A. D. 613 it was taken by Cosroes, king of Persia, who slew ninety thousand of the inhabitants; and, to the utmost of his power, demolished whatever the Christians had venerated. In A. D. 627 the emperor Heraclius defeated Cosroes, and Jerusalem was recovered by the Greeks. The caliph Omar, the third in succession from Mohammed, was its next conqueror: A. D. 636 he captured it from the Christians after a siege of four months; and it continued under the caliphs of Bagdad until A. D. 868, when it was taken by Ahmed, a Turkish sovereign of Egypt. During the space of 220 years it was subject to several masters, Turkish and Saracenic; and in 1099 it was taken by the crusaders under Godfrey of Bouillon, when the standard of the cross

was triumphantly displayed upon its walls, and it again became the capital of a kingdom. The Christian monarchy of Jerusalem was of short duration.

Godfrey was succeeded by his brother Baldwin, who died in 1118. In the year 1188 Saladin, sultan of the East, captured the city, which was restored to the Latin princes by Saleh Ismael, emir of Damascus, and fifty years afterwards they lost it to the sultans of Egypt, who held it until 1382. Selim, the Turkish sultan, reduced Egypt and Syria, including Jerusalem, in 1517; and it still continues under the Turkish dominion, "trampled down of the Gentiles," in literal fulfilment of our Lord's prediction.

Our engraving exhibits a general view of Jerusalem with the walls. This city occupies an irregular square between two miles and a half and three miles in circumference. The walls by which it is surrounded are flanked, at irregular distances, by square towers, and have battlements all around on their summits, with loop-holes for arrows or musketry close to the top. The walls appear to be about fifty feet in height, but are not surrounded by a ditch: within them are seen crowded dwellings, remarkable in no respect, except being terraced by flat roofs, and generally built of stone. The large building, with a cupola towards the left, is the mosque of Omar, the most elegant edifice of the Turks in Jerusalem: it occupies the site of the great temple of Solomon, and is held in such profound veneration by the Mussulmans, as to have become forbidden ground to any Jew or Christian, who, if detected entering its precincts, must either adopt the Mussulman faith or forfeit his life. Two modern travellers, however, (the late Mr. Burekhardt, and M. Badhia under the assumed name of Ali Bey,) succeeded in obtaining a view of the interior of this building, in the garb of Moslems; and subsequently it was visited and examined in detail, four several times, by Dr. Richardson, whose skill as a physician had procured for him that extraordinary privilege. The elevated platform or terrace upon which it stands is bounded by embankment-walls, and others of antient construction, forming a level area of 795 feet in length by 750 feet in breadth. The two low cupolas towards the right of our plate indicate the church of the Holy Sepulchre, of the interior of which a view has been given in Part II. It is erected on the site of the magnificent antient church which was destroyed by fire some years ago: it has been rebuilt by various sects of Christians, who have separate portions of the building allotted to them for the performance of their respective services. The general plan of the former building is stated to have been preserved with such exactness, that the descriptions of it given by former travellers are equally applicable to the modern edifice. The Greek, Armenian, and Latin Christians, severally have their convents: the principal is that of Saint Salvador, which is occupied by monks of the Franciscan order, who hospitably entertain pilgrims of all Christian nations. It will accommodate about two hundred persons, and is so completely inclosed by lofty walls as to resemble a fortress.

The population, ordinarily resident in Jerusalem, may be stated at 12,000; but it is considerably increased by the pilgrims who flock thither at certain seasons of the year, particularly at Easter, when they are crowded into the several convents.

* * The above Sketch has been drawn up from a careful comparison of the Travels in Palestine of Mr. Buckingham, Dr. Clarke, Viscount Chateaubriand, the Rev. W. Jowett, Capt. Light, M. Badhia (Ali Bey), Dr. Richardson, Mr. Rae Wilson, Sir F. Henniker, and the anonymous author of "Three Weeks in Palestine."



Figures 1 & 2

A. Thomas, Jr. & J. H. ...

OLIVE TREES HOW STANDING IN THE GARDEN OF GETHSEMANE.

OLIVE TREES
NOW STANDING IN
THE GARDEN OF GETHSEMANE.

Drawn by J. D. HARDING, from a Sketch made on the spot by Mrs. BRACCAVINO.

THE GARDEN OF GETHSEMANE is one of those sacred places in the vicinity of Jerusalem, which is visited by every Christian pilgrim. This deeply interesting spot is situated between the foot of the Mount of Olives and the brook Kedron: it was a place frequently resorted to by Jesus Christ and his Apostles. Thither Judas proceeded, accompanied by a number of officers, to betray him; and here the Saviour endured his "agony and bloody sweat." (Luke, xiii. 39—49. Matt. xxvi. 56—58. Mark, xiv. 32—46. John, xviii. 1—12.) This garden is surrounded by a coarse low wall, of a few feet in height, and about the third part of an acre in extent. When Mr. Catherwood was here in 1834, taking the drawings for his beautiful panorama of Jerusalem, it was planted with olive, almond, and fig trees. Eight of the olive trees are so large, that they are said to have been in existence ever since the time of Jesus Christ. Although we are informed by Josephus that Titus cut down all the trees within one hundred furlongs of the city; yet it is not improbable that these trees (which are unquestionably of very remote antiquity) may have arisen from the roots of the ancient trees, because the olive is very long-lived, and possesses the peculiar property of shooting up again, however frequently it may be cut down. The trees, now standing in the Garden of Gethsemane, are of the species known to botanists as the *Olea Europea*: they are wild olives, and appear pollarded from extreme age, and their stems are very rough and knarled: they are highly venerated by the members of the Roman communion here, who consider any attempt to cut or injure them as an act of profanation. Should any one of them, indeed, be known to pluck any of the leaves, he would incur a sentence of excommunication. Of the stones of the olives, beads are made, which the monks of the Latin convent regard as one of the most sacred objects that can be presented to a Christian traveller.

At the upper end of the garden is a naked ledge of rock, where Peter,

OLIVE TREES IN THE GARDEN OF GETHSEMANE.

James, and John are said to have slept during the Redeemer's agony; and a few paces thence a grotto is shown, in which it is reported that he underwent the bitterest part of his agony, and "his sweat was as it were great drops of blood falling down to the ground." (Luke, xxii. 44.) A small plot of ground, twelve yards long, is separated as accursed ground, being the reputed spot where Judas betrayed his master with a kiss.

The ridiculous gravity with which the precise places are shown, where the most affecting and important incidents in our Saviour's history occurred, cannot entirely destroy the interest we feel, when we imagine ourselves to be near the spot where the disciples and their Lord so often met to converse about the things pertaining to his kingdom, and to receive instruction in the mysterious plan of redemption which was then opening so gloriously upon a ruined world.

The prospect from the Garden of Gethsemane is one of the most pleasing in the vicinity of Jerusalem. The walls of the city are very distinctly seen from hence, at the extreme edge of a precipitous bank. Through the trees, the bridge over the Kedron is clearly perceptible; and the Turkish burial-ground is a marked point, from the tombs being mostly white, with turbans on the top, to indicate the Moslem faith of the individuals whose remains are there interred.

* * * See Wilson's *Travels in the Holy Land, &c.* vol. i. pp. 212—214. Dr. Richardson's *Travels*, vol. ii. pp. 263, 266. Hardy's *Notices of the Holy Land*, p. 174. MS. Communication from Mrs. Braetbridge.



DISTANT VIEW OF ARIMATHEA.

FROM

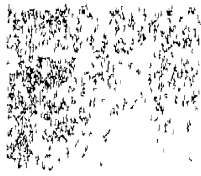
THE VALLEY OF JEREMIAH.

Drawn by C. SEAVINIA, from a sketch made on the spot by
the Hon. W. E. FITZGERALD.

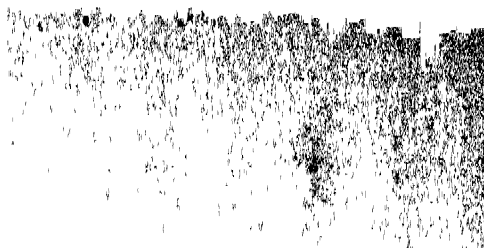
THE view represented in this engraving exhibits a wild but interesting scene on the road from Joppa to Jerusalem. The city in the middle distance is ARIMATHEA: it is mentioned in the Gospel history as the native place of "Joseph, a counsellor" (or member of the sanhedrin), "a good man and a just, who also waited for the Kingdom of God" (Luke, xxiii. 50, 51.), and who interred the body of Jesus in his own "new sepulchre, wherein was never man laid." (John, xix. 38, 42.) Antiently, it was called Ramah, and was distinguished as the birth-place of the prophet Samuel. It is a pleasant town, situated in a fertile plain, about thirty-five miles distant from the metropolis of Palestine. Ramah and Lydda were the two first cities of the Holy Land which fell into the hands of the Christians when the armies of the crusaders arrived. Ramah was then in its greatest splendour, an exceedingly populous and fenced city, which abounded in all the luxuries of the East. Its modern population is estimated at 5000 or 6000.

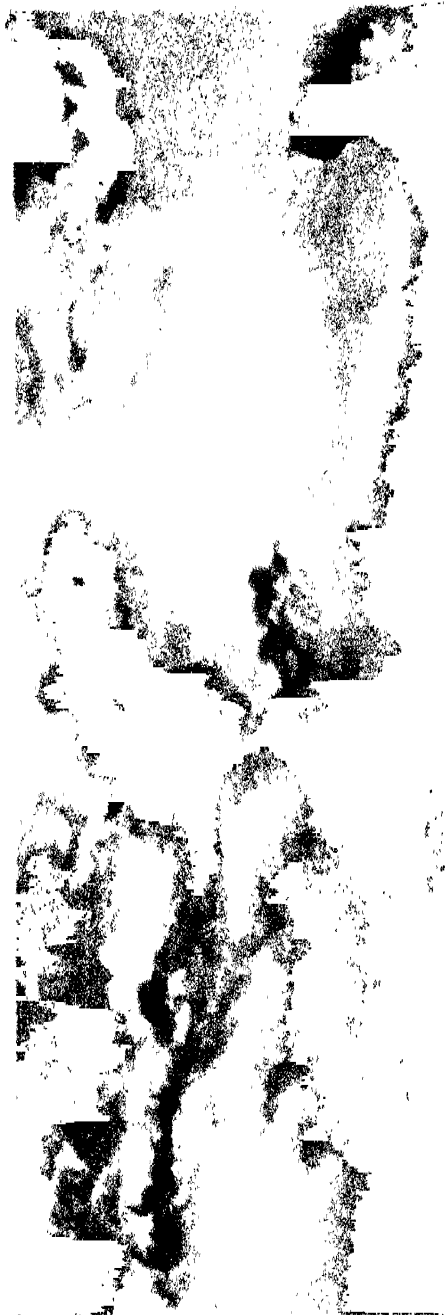
After crossing the plain of Ramah, or Arimathea, the traveller enters a labyrinth among high mountains, or a pass called THE VALLEY OF JEREMIAH. According to Dr. Clarke, it derives its name from a church once dedicated to that prophet, but Mr. Rae Wilson deduces it from a village at some distance, which was the birth-place of Jeremiah. A narrow rugged path winds along a sharp-pointed rock, through this ravine; the sides of which are extremely steep, and clothed with a shaggy covering of brush-wood. Here Mr. Wilson observed a few scattered flocks of goats, guarded by ferocious looking Arabs, almost in a state of nudity.

* * Dr. Clarke's Travels, vol. iv. pp. 420—437. 432. Rae Wilson's Travels, vol. i. pp. 183—186.



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CANA.

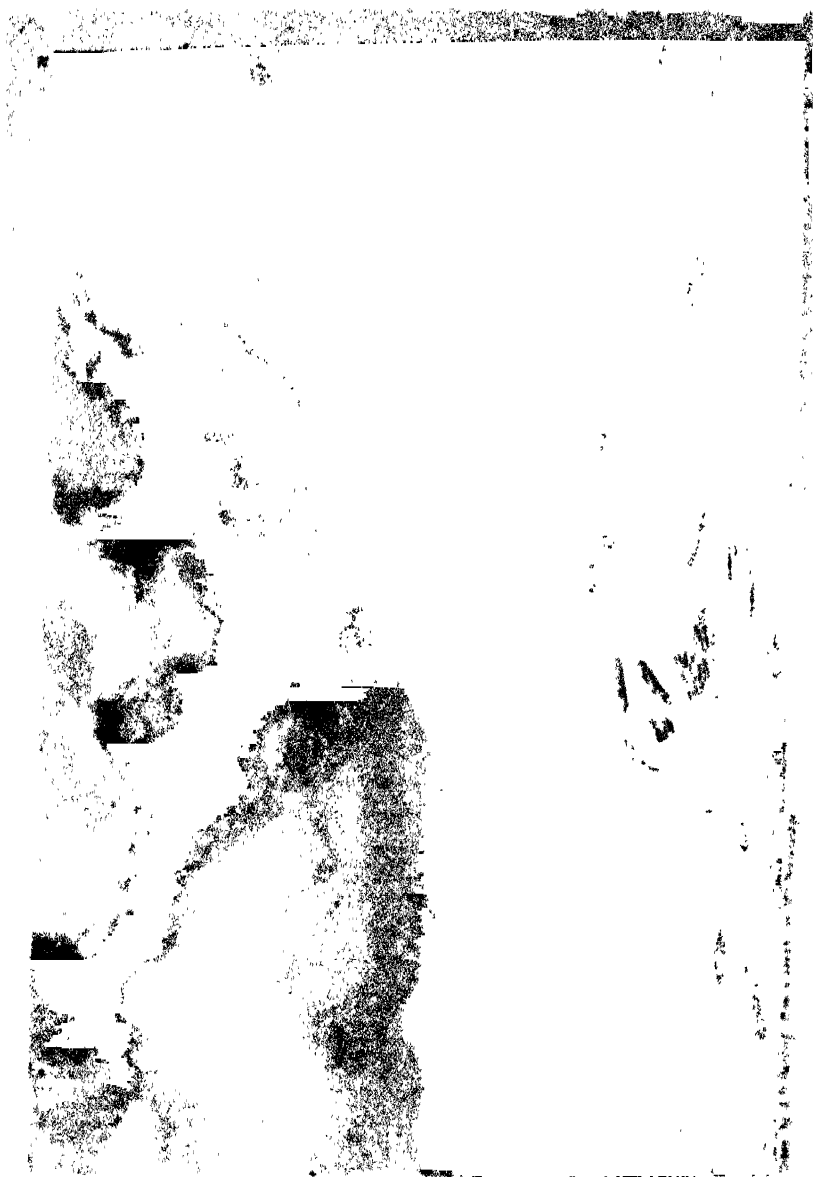
Drawn by J. D. HANSON, from a Sketch made on the spot by Mrs. BRACKENRIDGE.

CANA of Galilee, memorable as the place where Jesus Christ performed his first recorded miracle, is a village, consisting of a few miserable huts. The ground rises gently towards the village: it is stony, and partially covered with short grass: olive trees grow here. The hills in the distance are grey and barren. The ruins of a church are shown to the traveller: it is said to have been erected by the Empress Helena on the spot where the nuptial feast was celebrated, of which we have an account in John, ii. 1-10., and there is also exhibited a stone vessel, which is gravely said to have been one of those used on that occasion. When Dr. E. D. Clarke visited Cana in 1801, in walking among the ruins, he observed large massy pots of stone, answering to the description given by the evangelist. They were not preserved or exhibited as relics, but were lying about, disregarded by the modern inhabitants, as antiquities with the use of which they were unacquainted. From their appearance, and the number of them, it is quite evident that the practice of keeping water in large stone pots, each holding from eighteen to twenty-seven gallons, was once common in this country.

About a quarter of a mile from the village is a spring of delicious water, close to the road, whence all the water is taken for the supply of the inhabitants. Here pilgrims usually halt, as the source of the water which our Saviour, by his first miracle, converted into wine. At such places it is usual to meet, either shepherds reposing with their flocks, or caravans halting to drink. There being a few olive trees near the spot, travellers alight, spread their carpets, and, having filled their pipes, generally smoke tobacco and take coffee; always preferring repose in those places to the accommodations which are offered in the villages. While Mr. Rae Wilson was sitting upon the shattered wall which enclosed "the well of Cana, six females, having their faces veiled, came down to the well, each carrying on her head a pot for the purpose of being filled with water." "These vessels are formed of clay, hardened by the heat of the sun, and are of a globular shape and large at the mouth, not unlike the bottles used in our country for holding vitriol, but not so large. Many of them have handles attached to the sides: and it was a wonderful coincidence:

with Scripture, that the vessels appeared to contain much about the same quantity as those which, the evangelist informs us, were employed on occasion of the celebration of the marriage which was honoured by the Saviour's presence; viz. three firkins, or about twelve gallons, each. It is a further remarkable circumstance, that, in the Holy Land, it rarely happens that men are employed for the purpose of drawing water; but it is a duty entirely devolving on the females, and shows strongly that such a practice has been continued from the earliest ages." (Gen. xxi. 31. xxiv. 11—30. Exod. ii. 16.) The female figures seen in the foreground of our engraving were barefooted, and very miserable. They were all veiled with a large calico sheet which they wrapped in folds around them.

* * Dr. Clarke's *Travels in Greece, Egypt, and the Holy Land*, vol. iv. pp. 186—188. Roe Wilton's *Travels in the Holy Land*, vol. ii. pp. 2—4. De Lamartine's *Pilgrimage to the Holy Land*, vol. i. p. 345.



JACOB'S WELL NEAR NAPLOUS,

WITH THE RUINS OF THE TEMPLE OF MOUNT GERIZIM IN THE DISTANCE.

Drawn by J. D. HARRING, from a Sketch made on the spot by MRS. BRACEBRIDGE.

JACOB'S WELL is situated at a small distance from the town of Shechem or Sychar (delineated and described in Part XI. of this work), and on the road to Jerusalem: it is particularly memorable on account of the interesting conversation of Jesus Christ with a Samaritan woman, related in John, iv. 6—25. The rugged limestone mountain on the right is Gerizim, on which are scattered a few shrubs. On its summit are considerable fragments of buildings, probably the foundations and remains of the ancient Samaritan temple built by Sanballat. The site of this edifice was discovered, and beyond doubt identified, explored, and measured, by Mr. Bracebridge, who visited it in 1834, and who was the first European (we believe) ever permitted to do so. The recent conquest of Ibrahim Pasha has procured admission for European travellers to many interesting spots, from which superstition and bigotry had previously excluded them altogether. Near the bottom of the mountain is distinctly seen the path which leads from Jerusalem to Shechem, or Naploos. By that road our Saviour and his disciples must have come from Jerusalem, when he sent them on to Shechem (which is out of the way he was going) in order to procure bread, as below indicated.* No view has ever before appeared of this interesting scene.

The foreground is flat, except just about the well, which is elevated from the ruins of the church erected by the empress Helena, the stones of which are scattered about. The well is the dark-looking hole, around which some wild Arabs have collected, who lent their assistance to the lady, who sketched this view, in removing the large stone which closes the mouth of the well, and protects it from dust. The traveller is obliged to clamber down this hole, in order to reach the water.

* Route from Jerusalem

The Well
X

to Galilee.

()
Shechem, now Naploos

JACOB'S WELL NEAR NAPLUS.

Jacob's Well has been visited by pilgrims of all ages, but particularly since the Christian era, as the place where our Saviour revealed himself to the woman of Samaria. The spot is so distinctly marked by the evangelist John, and is so little liable to uncertainty, from the circumstances of the well itself, and the features of the country, that, if no tradition existed for its identity, the site of it could hardly be mistaken. "Perhaps," says Dr. Clarke, "no Christian scholar ever attentively read the fourth chapter of Saint John, without being struck with the numerous internal evidences of truths which crowd upon the mind in its perusal. Within so small a compass it is impossible to find, in other writings, so many sources of reflection and of interest. Independently of its importance as a theological document, it concentrates so much information, that a volume might be filled with its singular illustration of the history of the Jews and the geography of their country."

*. * Manuscript Communication from Mrs. Brucebridge. Maundrell's Travels, p. 84. (London, 1810). Clarke's Travels, vol. iv. pp. 278, 279.



VIEW IN JERUSALEM,

NEAR THE GATE OF SAINT STEPHEN, TRADITIONALLY CALLED
THE POOL OF BETHESDA.

Drawn by J. M. W. TURNER, from a Sketch by CHARLES BARRY, Esq.

THE Gate of Saint Stephen derives its name from the protomartyr Stephen, who is said to have been dragged through it to the spot where he was stoned to death. (Acts, vii. 57—59.) Through this gate the host of Christian besiegers entered Jerusalem with loud acclamations, under the brave and pious Godfrey of Bouillon.

Near this gate is the pool, which, conformably to an antient but not well authenticated tradition, is called the POOL OF BETHESDA; but by the Mohammedans is termed *BERKET EL SKAIL*, or the Pool of the Palace: it is memorable in the Gospel history as the scene of the miraculous healing of the paralytic, related in John, v. 2—9. In the time of Jesus Christ, it was situated in the vicinity of the sheep-gate or sheep-market, not far from the Temple. It had five porticoes, for the reception of the sick; and it was most probably called BETHESDA, or the HOUSE OF MERCY, from the miraculous cures there mercifully vouchsafed by the Almighty to persons labouring under the most desperate diseases. It is a deep and dry area, the sides and bottom of which are overgrown with grass. Viscount Châteaubriand states it to be one hundred and fifty feet in length, by forty in breadth; and adds, that the excavation of this reservoir is supported by walls of the following construction;—a bed of large stones, joined together by cramp-irons; over these is laid a mixed kind of masonry, upon which is a layer of flints, and upon these is laid a coating of plaster. These four strata are perpendicular to the soil. A few pomegranate and wild tamarind trees grow here; and the western angle is filled with nopals, or prickly pears.

The wall on the left side of our view is of very antient masonry, and forms part of the exterior of the inclosure of the Mosque of Omar. The arches, which are seen nearly in the centre of the engraving, are a series of vaults, two or three stages one above another; they also belong to

some ancient edifice. The two arches, which are seen in the middle of the plate, Châteaubriand is of opinion, may have been an aqueduct which supplied the interior of the temple with water.

The burial-place of the Turks is under the wall of Saint Stephen's gate. From the opposite side of the valley, Sir Frederic Henniker witnessed the ceremony of parading a corpse round the Mosque of Omar, and then bringing it forth to burial. The grave was strewed with red earth, supposed to be of the *Ager Damascusus*, from which, according to the Turkish tradition, Adam (or man) was made. By the side of the corpse is placed a stick, and the priest tells him that the devil will tempt him to become a Christian, but that he must make good use of his stick, and that his trial will last three days, after which he will find himself in a mansion of glory.

* * Châteaubriand's *Itinéraire à Jérusalem*, pp. 221, 222. (Londres, 1832.) Carne's *Letters from the East*, p. 281. Rae Wilson's *Travels*, vol. i. pp. 202, 203, 251. Hearn's *Introduction to the Scriptures*, vol. iii. p. 25. (seventh edition.) Sir F. Henniker's *Notes during a Visit to Egypt, &c.* pp. 277, 278.



THE VALLEY OF THE BROOK KEDRON.

Drawn by J. M. W. TURNER, from a Sketch made on the spot by CHARLES BARRY, Esq.

BETWEEN Jerusalem and the Mount of Olives lies the VALLEY OF THE BROOK KEDRON, over which Jesus "went forth with his disciples" to the Garden of Gethsemane. (John xviii. 1.) This brook winds between rugged and desolate hills through the wilderness of St. Saba into the Dead Sea. Generally, it has but little water, and in the summer, its channel is frequently dry; but, after storms or heavy rains, it becomes a torrent, and runs with much impetuosity.

To the right of the present view appears part of Mount MORIAH, or the Mount of Vision, by which appellation the whole mountain (on the several hollows and eminences of which Jerusalem stood) was antiently called; because it was high land and could be seen afar off, especially from the south. (Gen. xxii. 2—4.) Afterwards, however, the name was appropriated to the most elevated part, on which the temple was erected. (2 Chron. iii. 1.) This mountain is a rocky limestone hill, steep of ascent on every side except the north; and on the other side it is surrounded by a group of hills, in the form of an amphitheatre (Psalm cxxv. 2.), which situation rendered it secure from the earthquakes, that appear to have been frequent in the Holy Land. (Psalm xli. 2, 3.)

In the centre, between Jerusalem and the Valley of the Kedron, lies the comfortless VILLAGE OF SILOAM: it consists of small huts, partly built and partly dug in the rock. Its population is said not to exceed two hundred persons. To the west of this village, on the opposite side of the valley, is the Fountain of Siloa, or Siloam, so celebrated in the history of our Saviour's miracles: it flows into two artificial pools, sunk in the rock on opposite sides of Mount Acra. They are situated at the heads of ravines, which separate that mountain from Mount Zion on the west and from Mount Moriah on the north. The pool adjoining Mount Zion was formerly cased with masonry and decorated with columns, vestiges of which still remain. The other pool is simply an excavation in the rock, about ten feet below the surface, and it has a flight of steps leading

THE VALLEY OF THE BROOK KEDRON.

to the bottom of it. Between these two pools is a subterranean tunnel of communication, about four hundred yards in length; it is cut entirely through the Rock of Aera. The water, which is extremely clear and cool, abounds with leeches, and appears to be subjected, at times, to an ebb and flow. Siloam was the scene of the memorable miracle by which Jesus Christ gave sight to a man who had been blind from his birth. (John ix. 1—7.) Its water is still used by devout pilgrims as a remedy for diseases of the eye.

The edifice called "the Tomb of Absalom" forms another prominent object in the view under consideration. Of this singular relic of antiquity the lower portion is quadrangular, standing entirely detached from the rock, whence it was hewn. Upon the four façades are Ionic columns and pilasters, above which is a frieze with Doric metopes and triglyphs. The cornice is a bold cavetto and astragal, evidently of Egyptian origin. Above the entablature is an attic of solid masonry, surmounted by a cone, which runs to a considerable height, and terminates in foliage. Immediately behind this tomb, in the scarped face of the rock, is the architrave of an entrance into a sepulchral chamber, now completely blocked up with stones. As Absalom was not interred in this valley, it has been conjectured, that this monument may occupy the site of that which the sacred historian relates as having been set up by the rebel prince whose name it bears. "Now Absalom, in his lifetime, had reared up a PILLAR, which is in the King's Dale: for he said, 'I have no son to keep up my name in remembrance.' And he called the pillar after his own name; and it is called unto this day 'Absalom's Place.'" (2 Sam. xviii. 18.) Such is the antipathy of the Jews to this monument, that it is their practice, when passing it, to throw stones against it, as a mark of their reprobation of Absalom's unnatural rebellion against his father.

* * Rae Wilson's Travels, vol. i. pp. 216—218.; Richardson's Travels, vol. ii. pp. 357—359.; Carne's Letters from the East, p. 284.; Rummel's Palestine, pp. 307—309.; Three Weeks in Palestine, p. 43.



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INTERIOR OF THE GOLDEN GATE.

JERUSALEM.

Drawn by D. ROSSARI, from a Sketch made on the spot by F. CARUSAWOOD, Esq.

THE BAB-EL-DARFAHIE, or GOLDEN GATE, on the eastern side of Jerusalem, is supposed to have derived its name from the splendour of its gilding, which distinguished it from all the other gates of that city. It has long been walled up by the Turks, who have a traditional prediction, that the Christians will one day enter through this gate, and capture Jerusalem. An antient tradition states, that Jesus Christ made his triumphal entry into the city through this gate, five days before the passover; when "much people took branches of palm trees, and went forth to meet him, and cried, 'Hosannah! Blessed is the King of Israel, that cometh in the name of the Lord.'" (John, xix. 12, 13.)

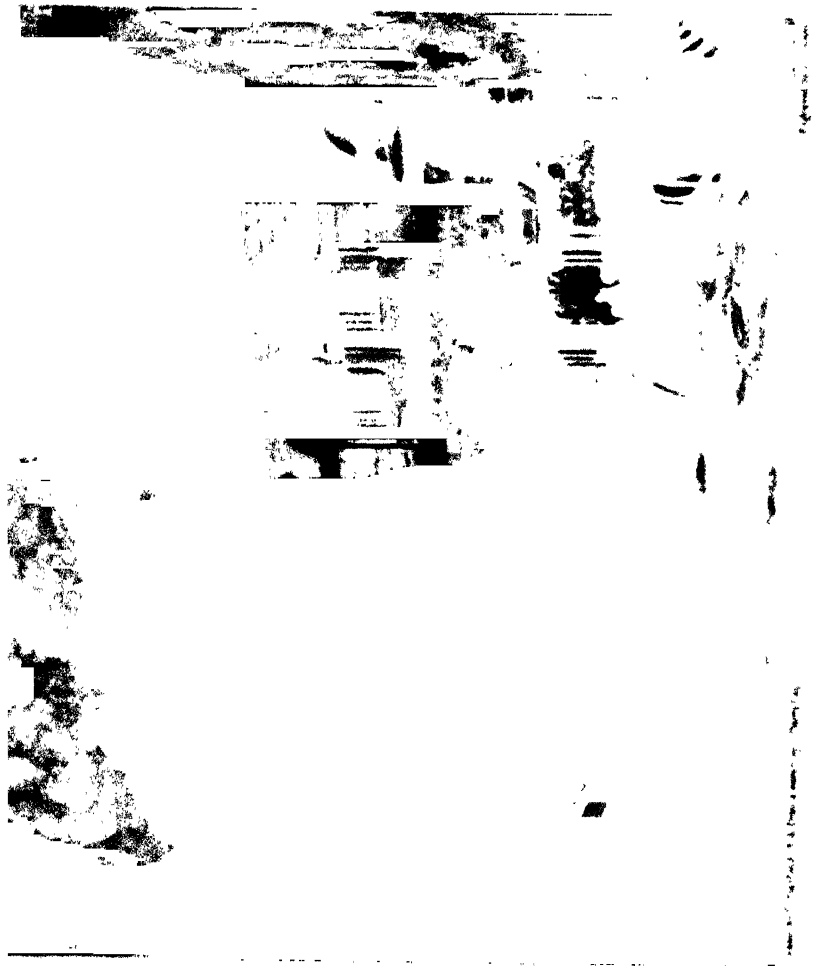
Our view represents the interior of this gateway: it is entered from the inclosure of the Mosque of Omar, and exhibits remains of buildings far more antient than that mosque, which is in the Saracenic style of architecture, while the capitals of the columns are evidently of a debased composite order. There is, indeed, very great probability for concluding that the Golden Gateway is a construction of King Herod on his rebuilding the second temple at Jerusalem; the whole of which may have been erected in the same depraved style of Roman architecture. Although the taste displayed in this gateway is bad, yet its general proportions are good; and its solidity (the walls being ten feet thick) has preserved it from destruction. Each column is composed of a single block of marble, of a kind which is not now found in the vicinity of Jerusalem. They may, perhaps, have formed part of the second temple as restored by Herod; unless, indeed, they were erected by the emperor Hadrian, to adorn the city *Ælia Capitolina*, which (it is known) he built on the site of the ruins of Jerusalem.

There is another gateway under the mosque El Aksa of the same period, and of equally solid construction: this latter gateway is also

INTERIOR OF THE GOLDEN GATE.

walled up. There has been a noble flight of steps from the Golden Gate leading directly to the Temple; the difference of level being very considerable, not less than twenty-five or thirty feet, in the judgment of the ingenious artist who executed the original sketch of the Golden Gate whence our view is engraved, and who was the *first* European that ever examined these two gateways.

* * * Manuscript communication from F. Catherwood, Esq., from whose sketches a very interesting Panorama of Jerusalem has been painted.



JERUSALEM.

EXTERIOR VIEW OF THE CHURCH OF THE HOLY SEPULCHRE.

Drawn by C. STAFFIELD, from a Sketch made on the spot by CHARLES BARAT, Esq.

THE CHURCH OF THE HOLY SEPULCHRE derives its name from the circumstance of its being erected over the "new sepulchre" in the garden of Nicodemus, in which the body of Jesus was laid, after it had been taken down from the cross. (John xiv. 41, 42.) It is built partly on low ground and partly on an ascent. It is not entered from the Via Dolorosa. The traveller has to ascend the next street, and then, turning to the left, he proceeds along a winding descent until he arrives at the large open court in front of the church, which is seen in our engraving. In this court a considerable traffic is carried on in crucifixes, carved shells, beads and bracelets, saints and sherbet, all of which are exposed to sale, and the vendors are most commonly sitting on the ground beside their wares. The court is bounded by the wings of the convent, and other reputed sacred places. The door of the church faces the court: it is on the side of the building, and is open only on certain days in the week, and on certain hours in the day. In order to obtain admittance at any other time it is necessary to have an order from the Latin and Greek convents, with the sanction of the governor of the city. When open, the door is always guarded by Turks, who exact a tribute from all who enter. The visitors, however, when once admitted, may remain all night if they please. The crowd of pilgrims who press for entrance on certain days (not in the most orderly manner), is immense; and the Turks who keep the door treat them in the roughest manner, notwithstanding they pay for admission, squeezing and beating them about like so many cattle. Although this church does not exceed one hundred paces in length, by sixty in breadth, yet it is so contrived, that it is supposed to contain under its roof twelve or thirteen sanctuaries, or places consecrated to a more than ordinary veneration, by being reputed to have some particular actions performed in them, relating to the death and resurrection of Christ. All these places are distinguished and adorned by so many several altars. In the galleries round about the church, and also in buildings annexed to it on the outside, are apartments appropriated to the reception of friars and pilgrims. But the chief object of attention (which is the great prize contended for, especially by the Greeks and Latins) is the command and possession of the Holy Sepulchre itself. Previously to the year 1685, the Latins were in undisturbed possession of this church, and enjoyed the exclusive right of performing every act of devotion within its hallowed walls. Their title having been questioned by the Greeks, the most disgraceful scenes of disorder ensued, and acts of personal violence were inflicted on the Latins. In consequence of these proceedings the French government interposed, and made a remonstrance to the Ottoman Porte, soliciting its protection in behalf of the Latins, who thereupon were allowed to remain unmolested in possession of the church. This, however, was only a breathing space, after which a renewed invasion of their privileges was made by the Greeks, with increased violence, which has continued to the present time.

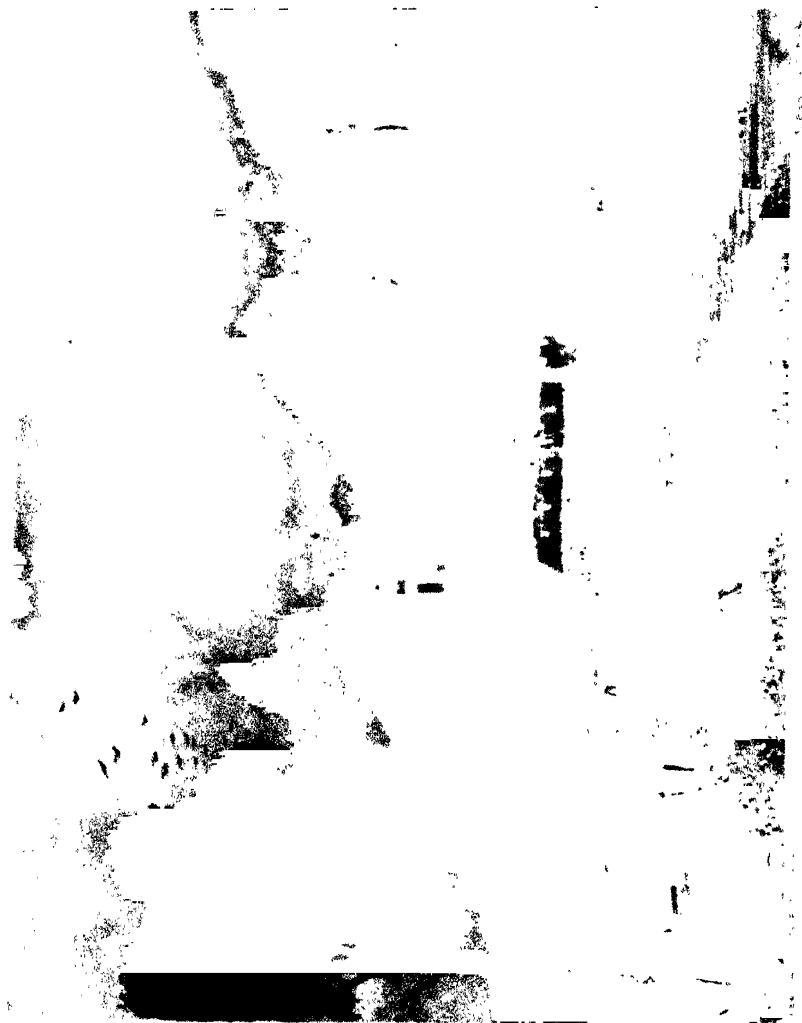
The fathers of the Latin convent, on the night of Good Friday, annually perform the ceremony of the crucifixion in the Church of the Holy Sepulchre. A statue, intended to represent the Redeemer, is first nailed to a cross; and the pilgrims are called in succession to kiss it. The cross is then erected; and

the image is allowed to remain upon it a given time, at the expiration of which it is taken down from the cross. The nails are then withdrawn from the hands and feet, kissed, and carefully laid by, in order to be sold to the deluded votaries. The image is then wrapped in a linen cloth, and carried down to the so-called Stone of Unction; which is a splendid slab, laid on the spot where the body of our Lord is traditionally said to have been washed, anointed, and shrouded, previously to being interred. Here the image is anointed and powdered, and some spices are thrown over it; after which it is bound up and laid in the tomb, where it remains till the morning of the third day. At each stage of the ceremony the fathers sing a hymn, and preach a sermon in the Italian, Spanish, and Arabic languages successively. On Easter Sunday high mass is celebrated with much splendour, and with a repetition of processions and ceremonies.

On the Greek Easter Day, or rather Easter Eve, the juggling farce of the Holy or Grecian Fire is enacted in the part of the church appropriated to the use of the Greeks. This fire, it is pretended, bursts forth from the Holy Sepulchre in a supernatural manner, on the anniversary of this day; and all the pilgrims of the Greek communion light their lamps and torches at it, believing that they have thus received fire from heaven. "Before the ceremony commenced," says Dr. Richardson, "the higher ecclesiastics entered the sepulchre; and in a little time light was perceived at a small window in its side. Thither all the people crowded in wild disorder, and lighted their torches at the flame, which was distinctly seen to issue from a burning body placed on the lower part of the window within the tomb, and which, when some of the wicks were of difficult accession, was raised up and pushed nearer. At other times the flame was lower down, and out of sight: when again raised up, it burnt with greater brilliancy, and on becoming fainter was lowered down as before. Thus they continued, raising the light when strong, and lowering it when it became faint, till all the torches were lighted. As soon as this illumination was accomplished, the bishops and priests sallied forth from the tomb, and, joined by the other ecclesiastics, who were waiting without in their canonicals, and with torches in their hands, all arranged themselves according to the precedence of their churches, — Greeks, Armenians, Copts, Syrians, &c., and marched three times round the church, bearing the flaming torches high above their heads. The procession being terminated, the priests laid aside their robes and torches, and the multitude dispersed, more convinced of any thing, if they reasoned at all, than of the celestial origin of the fire by which their torches had been lighted up."

A View and description of the Interior of the Church of the Holy Sepulchre are given in Part II. of this work.

* * Maundrell's Journey from Aleppo to Jerusalem, pp. 93—100. Dr. Richardson's Travels, vol. ii. pp. 318, 319, 327—330. Rae Wilson's Travels, pp. 351, 352.



ANTIOCH IN SYRIA.

Drawn by J. D. HARDEN, from a View by M. DE CASAS.

THERE were several cities in the east which bore the name of Antioch; but only two are mentioned in Scripture, viz. Antioch in Pisidia; and Antioch in Syria—once the capital of the Syro-Macedonian empire, of which a view is given in our engraving.

Formerly, this “Queen of the East” was called Riblath, but it was not known under the name of Antioch until the reign of Seleucus Nicanor, who built it, and called it Antioch from respect to his father Antiochus, B.C. 301. For several hundred years it was the residence of the Macedonian kings of Syria, and afterwards of the Roman governors of that province. This city is frequently mentioned in the Acts of the Apostles; and here “the disciples” of Christ “were” by divine appointment “first called Christians.” (Acts, xi. 26.)

This city, which was antiently so beautiful, so flourishing and illustrious is at present scarcely any thing but a heap of ruins, by the Arabs called Antakia. The walls are still standing, but within the city, which is approached by an old bridge over the river Orontes, there is nothing to be seen but ruins, gardens, the minarets of the mosques, and some wretched houses. The bishop of Antioch has the title of patriarch, and has constantly had a great share in the affairs of the eastern church.

Antioch was almost square, having many gates; and much of it on the north side stood on a high mountain. It was adorned with galleries and fine fountains. Vespaasian, Titus, and other emperors, granted very great privileges to this city; but it has likewise been exposed to great vicissitudes. It was almost demolished by earthquakes, A.D. 340, 394, 396, 458, 526, and 528. The emperor Justinian repaired it, A.D. 529: in his time it was called Theopolis, or the City of God, on account (it is said) of its inhabitants being mostly Christians. A.D. 548 it was taken by Chosroes, king of Persia, who massacred the inhabitants and reduced it to ashes. Four years afterwards it was rebuilt by Justinian; and in the year 574 Chosroes took it a second time, and destroyed its walls. A.D. 588 it suffered a dreadful earthquake, by which upwards of sixty thousand persons perished. It was again rebuilt, and again was exposed to new calamities. In the year 637 or 638 the Saracens took it: in 966

it was retaken by Nicephorus Phocas: four years afterwards an army of one hundred thousand Saracens besieged it without success; but afterwards they subdued it, added new fortifications, and made it almost impregnable. This city was the first object to which the crusaders directed their efforts. They held it from A.D. 1098, till it was taken and destroyed in 1268 by the sultan of Egypt, who demolished its splendid churches, and put most of the inhabitants to death. It has, ever since, lost its reputation and magnificence, and has groaned under the dominion of the Turk. Antioch abounded with great men, and the Christian church in this city was long governed by illustrious prelates; but it suffered much on several occasions, sometimes being exposed to the violence of heresies, and at other times being rent by deplorable schisms. Modern Antioch and its vicinity were devastated by a tremendous earthquake in the autumn of 1822. In its neighbourhood, at the passage of Bylan Boghaz, the Turkish army was defeated by the Egyptians under Ibrahim Pasha, in 1832.

*• Rev. F. V. J. Arundell's Discoveries in Asia Minor, vol. 1. pp. 312—315



CYPRUS.

Drawn by J. D. HARRIS, from a View in the Work of M. CASAS.

CYPRUS is the largest island in the Mediterranean connected with Greece, except Candia or Crete; it lies about thirty miles west of Syria, almost at an equal distance from Europe and Africa. It is about one hundred and ten miles in length, seventy-one in breadth, and is capable of containing a million of inhabitants. Much uncertain conjecture has been hazarded concerning the origin of its name. In ancient times it was celebrated for the devotion of its inhabitants to the heentious worship of Venus, whom heathen mythology fabled to have here sprung from the foam of the sea.

This island was, most probably, peopled originally by the Phœnicians, with whom shortly after the siege of Troy (if not before that period) the Greeks began to dispute for its possession. At first, it was divided into several petty states, each of which was governed by its own tyrant or independent prince. Subsequently, the whole island was brought under subjection, first by Amasis king of Egypt, who compelled its inhabitants to become tributary. On the invasion of Egypt by Cambyses, the Cyprians readily surrendered to that monarch, and afterwards formed a portion of the Persian empire. After an ineffectual attempt to recover their liberty, they again became subject to Darius. "Whilst the enfeebled empire of Persia was scarcely able to resist the attacks of the victorious Greeks, an opportunity was afforded to a wise and politic prince, Evagoras of Salamis, not only to recover his paternal possessions, of which he had been deprived by the Persians, but even to add considerably to their extent, and to raise the name and glory of Cyprus to a much higher pitch than it had ever attained before." On the death of Evagoras by the hand of a domestic assassin, he left his dominions to his son Nicocles, who equally with his father has been favourably known from the writings of the orator Isocrates. At this period Cyprus was tributary to the Persian empire, but it afterwards was subject to the Greeks. On the dissolution of the empire of Alexander, this island, together with Egypt, "fell to the lot of Ptolemy, and remained annexed to that crown under his successors, till, on the death of the last sovereign of the dynasty, it was seized by the Romans, and created into a province of the empire under a prætor. It had been ceded for a short time to Cleopatra and her sister Arsinoë by Mark Antony, but, on his overthrow and death, the island was once more annexed to the Roman dominions. We find it governed by a præconsul named Sergius Paulus, when St. Paul and Barnabas first preached the Gospel in the island, (Acts, xii. 9, 7.)" Under the Byzantine emperors, Cyprus experienced several vicissitudes. It was invaded and ravaged by the Saracens for the first time in the reign of Constantine, and repeatedly afterwards. Richard Cœur de Lion, having conquered it from Isaac Comnenus, made it over to Lusignan, king of Jerusalem, to which title he added that of his new possession, and both are still retained by the sovereigns of the house of Savoy. Lusignan lost it to Saladin; after which it was taken by the Venetians, and finally was wrested from them by the Turks.

Cyprus at present contains about sixty thousand inhabitants, ten thousand of whom are Turks, and the rest are Greeks, who are most oppressively governed by their Mohammedan masters. Apricots are produced here in great abundance, together with the beet-root, melons, cucumbers, and a very insipid kind of mulberry of a white colour. Many different varieties of the gourd or pumpkin are also used in great abundance, for vegetables at table. The young fruit is boiled after being stuffed with rice: it is said to be refreshing and pleasant, partaking of the flavour both of asparagus and artichoke. The corn of this island, when the inhabitants have courage or industry enough to venture on the cultivation of the land, in despite of their Turkish oppressors and the

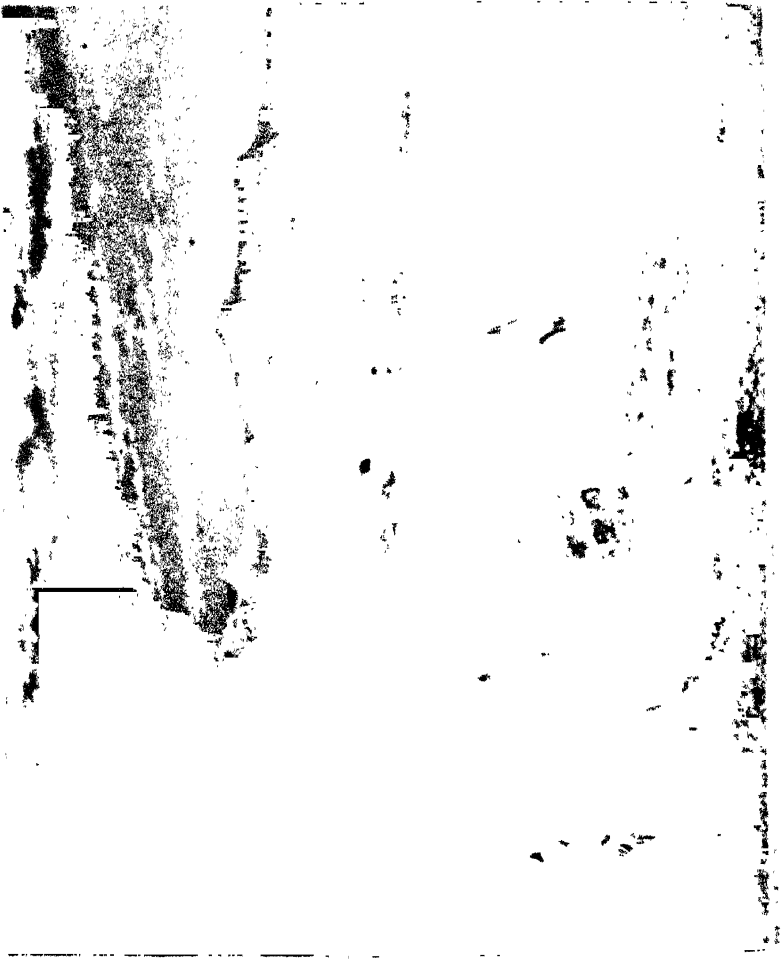
dangers of the climate, is of the finest quality. The wheat, though bearded, is very large; and the bread made from it is extremely white and good. Perhaps there is no part of the world where the vine yields such redundant and luscious fruit: the juice of the Cyprian grape resembles a concentrated essence. Dr. Clarke states that the wine of the island is so celebrated all over the Levant, that, in the hyperbolical language of the Greeks, it is said to possess the power of restoring youth to age, and animation to those who are at the point of death. With Englishmen, however, it is not a favourite beverage, as it requires nearly a century of age to deprive it of that sickly sweetness, which renders it repugnant to their palates. Its powerful aperient quality also is not likely to recommend it. The principal exports from Cyprus are wine, cotton, and silk.

There are two principal ports: *viz.* Larnica on the western coast, of which a view will be found in a succeeding part of this work, and Famagousta, its ancient capital (known in Grecian history by the name of Salamis), which lies several miles to the eastern part of the island, at the bottom of a large gulph. It was formerly defended by fortifications, which were erected by the Genoese and Venetians, but these are now in a state of dilapidation. Nicosia, the present metropolis of Cyprus, stands nearly in the centre of the island, on an extensive plain; its walls are three miles in circumference, and upon the greatly dilapidated ramparts are some pieces of artillery bearing the arms of Venice. These lie in a miserably neglected state, the mouths of them being nearly stopped up with rubbish, and their carriages broken. The appearance of the town is beautiful and imposing, with its domes, minarets, and palm-trees, all of which concur to form a grand and picturesque view. The principal mosque was formerly the cathedral of St. Sophia, and the grand ceremony of consecrating the Cyprian kings was performed in it. Cotton prints are extensively manufactured here.

The climate of this island is generally unhealthy, especially in the month of August: the heat is intense and suffocating, producing a constant perspiration, accompanied with a great degree of languor and a disposition to sleep. Rain seldom falls during the summer months, and there are few springs and rivers in the island. At this season malignant fevers are very prevalent, and almost constantly attended with fatal consequences. Mountains of great altitude appear in all directions, which, from being flat on their summits, or nearly so, receive the name of table-mountains. Our engraving will enable the reader to form some idea of the nature of the mountain scenery of Cyprus. It represents the modern village of Cerine, (or Cerina, as it is called by Mr. Madox,) which is situated on the northern coast of the island, and the point of view selected by M. Cassas is on the shore, to the north-west of the place. When it was visited by Mr. Madox in January, 1826, he found here a large fort containing twenty or twenty-five cannon, and garrisoned by fifteen soldiers. The population of Cerine consisted of thirty families, Turks and Greeks.

Cyprus is now chiefly memorable from its having been honoured with a visit from the apostle Paul, who "went through the isle," "preached the word of God in the synagogues of the Jews," and at Paphos converted the pro-consul, Sergius Paulus, to the Christian faith. (Acts, xiii. 5—13.) St. Paul was accompanied by Barnabas, a native of this island, who from his persuasive manner of discoursing was denominated a Son of Consolation: having embraced the Gospel shortly after the day of Pentecost, he sold his territorial possessions, and laid the purchase-money at the feet of the apostles, to be by them applied to the relief of the poorer brethren. (Acts, xiii. 1, 5. iv. 36.)

* * Dr. Cramer's Description of Asia Minor, vol. ii. pp. 366—371. Dr. Clarke's Travels in Greece, &c. vol. iv. pp. 116—123. Rae Wilson's Travels, vol. ii. pp. 176—184. Hardy's Notices of the Holy Land, pp. 293—296. Madox's Excursions in the Holy Land, &c. vol. i. p. 516. Camus, Voyage Pittoresque dans la Syrie.



THYATIRA.

Drawn by W. BACOTSON, from a Sketch made on the spot by the Rev. I. V. J. ARUNDELL.

THYATIRA was a city of Lydia, on the borders of Mysia: it is said to have been a Macedonian colony. During the wars of the Greek kings of Syria it underwent various changes, and finally surrendered to the Romans under Scipio. St. Luke informs us that Lydia was "a seller of purple, of the city of Thyatira" (Acts, xvi. 14.); and the discovery of an inscription here (among the very few remains which have survived the destroying hand of time), which makes mention of "the dyers," has been considered important in connexion with this passage. At the present time, this place is celebrated for dyeing; and the cloths, which are here dyed scarlet, are deemed superior to any others furnished by Asia Minor, considerable quantities being sent every week to Smyrna for the purposes of commerce. Thyatira is interesting to the Christian antiquarian as being one of the seven churches of the apocalypse: the divine message which the apostle John was commissioned to deliver to the angel of this church is recorded in Rev. ii. 18—29.

Modern Thyatira, by the Turks called Ak-hissar or the White Castle, is a large town, situated on a plain, about twenty-seven miles from Sardis. "The appearance of Thyatira, as we approached it," says the Rev. I. V. J. Arundell, "was that of a very long line of cypresses, poplars, and other trees, amidst which appeared the minarets of several mosques." — "On the left a view of distant hills, the line of which continued over the town." Near it we still find a very beautiful vegetation: the neighbourhood has a fertile appearance; the white rose is extremely abundant, and scents the air with a most delightful odour.

The general appearance of this town is mean: it abounds, however, with shops of every description. The population is estimated at three hundred Greek houses, thirty Armenian, and about one thousand are Turkish. There are nine mosques and two churches; one for the Armenians, and a wretchedly poor one for the Greeks. A considerable trade is carried on with Smyrna in cotton wool.

* * Dr. Cramer's Description of Asia Minor, vol. ii. pp. 429, 430. Arundell's Visit to the Seven Churches of Asia, pp. 188—191. Hartley's Visit to the Apocalyptic Churches in 1826. (Researches in Greece and the Levant, pp. 312—315. 317.)



THE AREOPAGUS, OR MARS' HILL,

WITH THE TEMPLE OF THESEUS,

ATHENS.

Drawn by C. STANFIELD, R. A., from a Sketch made on the spot by W. PAER, Esq.

THE history of ATHENS being, in effect, the history of Greece during a long series of ages, the present notice must necessarily be confined to the statement of a few leading events.

This celebrated city, the metropolis of the region called Attica, was founded 1556 years before the Christian era, by Cecrops and an Egyptian colony; at first it was called Cecropia, in honour of its founder, and subsequently Athenæ, from Athena (or Minerva), the tutelary deity of the place. The history of its earlier kings is replete with fable. Athens received a material increase in the strength of its fortifications by the arrival of the Pelasgi, a people of uncertain origin, who came from the north, B.C. 1192. Pisistratus, Themistocles, Cimon, and above all Pericles, during the brilliant periods of Athenian history, contributed greatly to augment the splendour of the city by the magnificent edifices which they caused to be erected. From the expedition of Xerxes against Greece (in which Athens was taken, B.C. 480, and ten months afterwards was burnt by the Persian general Mardonius) to the irruption of Alaric into Greece, A.D. 396, — embracing a period of nearly five centuries, — Athens changed masters upwards of twenty times, and experienced numerous vicissitudes. Twice was the city burnt by the Persians: it was destroyed by Philip II. king of Macedon, and again by the Roman dictator Sylla; the acropolis or citadel was plundered by Tiberius, the Goths desolated the city in the reign of Claudius; and the whole territory was ravaged by Alaric, who, however, appears to have spared much of Athens, and perhaps most of its antiquities. From the reign of Justinian to the thirteenth century, it remained in obscurity, though it continued to be a town, and the head of a small state. In 1204 it was besieged by Sgure, a petty prince of the Morea, but was successfully defended by the archbishop. Subsequently, it was seized by Boniface, marquis of Montserrat, who appointed one of his followers duke of Athens. It was a fief of the kingdom of Sicily during the latter part of the fourteenth century, when it fell into the possession of Reinier Acciajuoli, a Florentine, who bequeathed it to the Venetians. It was captured by Mohammed II. in 1455; in 1464 the Venetians surprised the city, but quitted it with their plunder, leaving it to the Turks, with whose empire it remained until 1687, when it was again taken by the Venetians, but shortly after was recaptured by the Turks. The sanguinary contests which in our own time have been carried on between the Greeks and the Turks, have very greatly diminished the numerous splendid remains of Athenian art, which had survived the injuries of time, and the depredations of the Turks and other dilapidators.

During the Earl of Elgin's mission to Constantinople, his lordship secured for England such marbles as he could obtain permission to remove; these, having been purchased for 35,000*l.* by a grant of the British Parliament, are now deposited in the British Museum. Modern Athens, by the Greeks termed *Settims* (a corruption of *ἡ Ἀθήνη*), is seen in the fore-ground of our engraving; in which two objects are particularly prominent, viz. the Theseum, or Temple of Theseus, and the Areopagus.

1. The THESEUM, or temple in honour of Theseus, one of the mythic sovereigns of ancient Athens, was erected by Cimon, a distinguished Athenian general, at his own expense. The entire edifice of this beautiful Doric temple

is of Pentelicon marble: it stands east and west, the principal front facing the east, and has a portico of six columns in each front, and on each side a range of eleven columns, exclusive of the columns on the angles. All these columns remain in their original position, excepting two, which have been demolished. Like all pillars raised according to the most ancient style of building, they are without bases or pedestals; standing with inexpressible dignity and simplicity upon the pavement of the covered walk around the cell of the temple. Some of the metopes represent the labours of Hercules; others, the exploits of Theseus; and there are some which were never adorned with any sculpture. Above the arch of the pronaos, is a sculptured frieze, the subject of which cannot now be determined; and the battle of the Centaurs with the Lapithæ is represented upon a similar frieze of the posticus. The Theseum has long since been converted into a Greek church, dedicated to Saint George, — as good a hero, perhaps, as Theseus himself.

2. But a principal object of attraction to the Christian visitor of Athens is the **AREOPAGUS**, or **MARS' HILL**, the highest or eastern summit of which was occupied by the tribunal of the Areopagus, which was said to have been instituted by Cecrops, the founder of the city, and was celebrated for the equity of its decisions. Among the various causes of which this court took cognisance were matters of religion, the consecration of new deities, the erection of temples and altars, and the introduction of new ceremonies into divine worship. On this account the apostle Paul was brought before the tribunal of the Areopagus as "a setter forth of strange gods, because he preached Jesus and the Resurrection" (Acts, xvii. 18, 19.); and before this venerable judicature he delivered the admirably appropriate and eloquent discourse related in Acts, xvii. 22—31.

The **AREOPAGUS** is an insulated precipitous rock, situated in the midst of Athens, opposite to the ancient acropolis, or citadel; it is broken towards the south, and on the north slopes gently down to the temple of Theseus. "It is not possible," says Dr. E. D. Clarke, "to conceive a situation of greater peril, or one more calculated to prove the sincerity of the preacher, than that in which the apostle was here placed; and the truth of this, perhaps, will never be better felt, than by a spectator, who from this eminence actually beholds the monuments of pagan pomp and superstition, by which he whom the Athenians considered as the 'setter forth of strange gods' was then surrounded; representing to the imagination the disciples of Socrates and of Plato, the dogmatist of the porch, and the sceptic of the academy, addressed by a poor and lonely man, who, though 'rude in speech,' without the enticing words of man's wisdom, enjoined precepts contrary to their taste, and very hostile to their prejudices. . . . We ascended to the summit by means of steps cut in the natural stone. The sublime scene here exhibited is so striking, that a brief description of it may prove how truly it offers to us a commentary upon the apostle's words, as they were delivered upon the spot. He stood upon the top of the rock, and beneath the canopy of heaven. Before him there was spread a glorious prospect of mountains, islands, seas, and skies; behind him towered the lofty Acropolis, crowned with all its marble temples. Thus every object, whether in the face of nature, or among the works of art, conspired to elevate the mind, and to fill it with reverence towards that Being who made and governs the world (Acts, xvii. 24, 28.); who sitteth in that light which no mortal eye can approach, and yet is nigh unto the meanest of his creatures, 'in whom we live, and move, and have our being.'"

* * Lieut.-Col. Leake's Topography of Athens, Introduction, and pp. 26—29. Dr. Chandler's Travels in Greece and Asia Minor, vol. ii. pp. 74, 79—81. Dr. Clarke's Travels, vol. vi. pp. 263—265. Dardwell's Tour through Greece, vol. i. pp. 341, 342.



CORINTH—(CENCHREÆ).

Drawn by J. M. W. Turner, from a Sketch made on the spot by R. C. SERRATT, Esq.

CORINTH, originally called Ephyra, was one of the most important cities of ancient Greece; who the Corinthus was, from whom the city is stated to have derived its name, is matter of uncertainty and fable. It is situated on an isthmus between the Ægean and Ionian Seas, now called the bays of Lepanto and Egina. From the convenience of its situation for commerce, it abounded in riches, and was furnished with all the accommodations, elegancies, and superfluities of life. By its port of CENCHREÆ, on the east, it received the merchandize of Asia, and by that of Lechaon, on the west, it maintained intercourse with Italy and Sicily. The Isthmian Games, which were celebrated in its vicinity, by the great concourse of people which they attracted, contributed not a little to its immense opulence; and the prodigality of the merchants rendered the place so expensive that it became a proverb, "That not every man could go to Corinth." In the Achaean war, this city was destroyed by the Romans under the consul Mummius, about one hundred and forty six years before the Christian era, but it was rebuilt about a century after by Julius Cæsar, who planted a Roman colony here, which took the name of *Colonia Iulia Julia Corinthia*. It then became the residence of the Roman proconsul of Achaia. Favoured by its situation, New Corinth soon regained its ancient splendour, and became eminent for the commerce, riches, and voluptuousness of its inhabitants. Numerous schools were also established here, in which philosophy and rhetoric were taught by able masters, and strangers resorted thither to be instructed in the sciences. The number of sophists, in particular, was very great. To all these circumstances Saint Paul has many allusions in his two epistles addressed to the Christians at Corinth, where he continued a year and six months, teaching the word of God among them. (Acts xviii. 11.)

The Roman colony was reserved to suffer the same calamity as the Greek city, and from a conqueror more terrible than Mummius — Alaric the Goth, the savage destroyer of Athens and universal Greece. In 1479 it was besieged and taken by Mohammed II., after which event the country became subject to the Turks, except such maritime places as were in the possession of the Venetians. At the conclusion of the war between the Turks and Venetians, in 1698, Corinth with the Morea was ceded to the republic of Venice, by which it was again yielded to the Turks in 1715. Various proposals were antiently made for cutting through the isthmus, and the Venetians, while they held the sovereignty,

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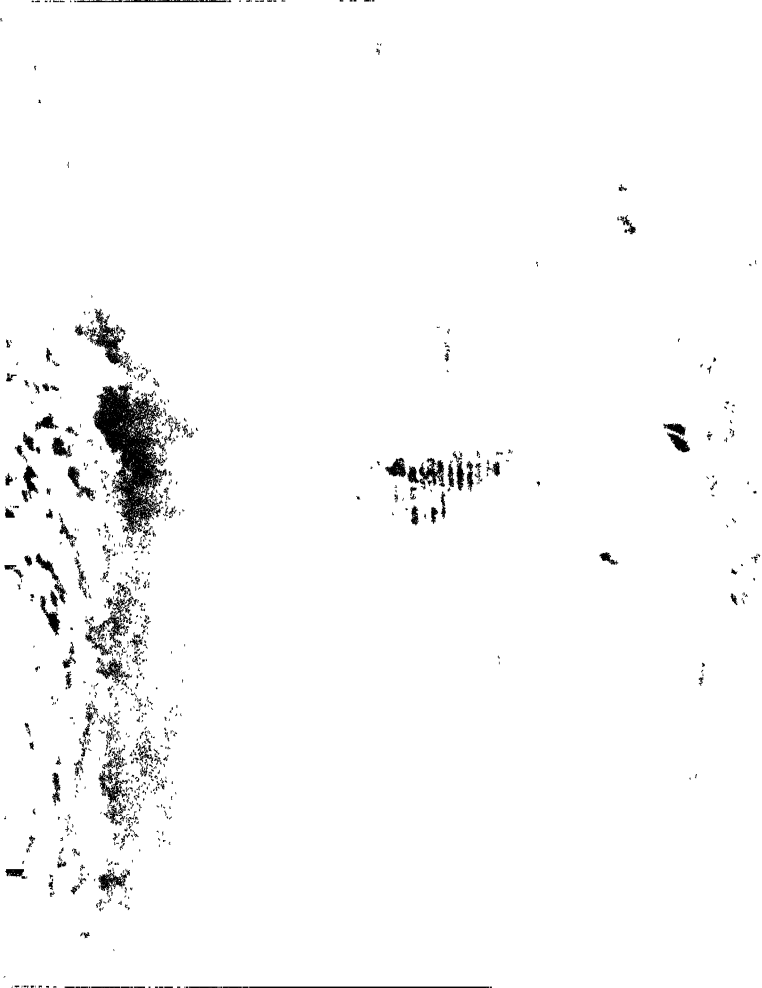
actually began to carry this project into execution. Their works are still to be traced; but they were suspended in consequence of the representations of one of their generals, who declared that the completion of them would exhaust the whole wealth of the republic. To a modern engineer the task would probably appear much less formidable.

Modern Corinth, though thinly peopled, is of very considerable extent, and is governed by a bey whose command extends over one hundred and sixty-three villages. The houses are placed wide apart, and much space is occupied by gardens; the chief produce of the surrounding territory is corn, cotton, tobacco, oil, and wine of superior quality to that of Athens. Corinth is the first bishopric of the Morea: its climate is so bad that the inhabitants abandon the place during the summer and autumn. According to Dr. Clarke, no inscriptions are now to be seen here, nor is there a single fragment of ancient sculpture remaining. Such is the actual condition of this celebrated seat of ancient art, — this renowned city, once so vain of its high reputation and of the rank which it held among the states of Greece.

The Acrocorinthos or Acropolis of Corinth, which is seen in our engraving, is one of the finest objects in Greece; and, if properly garrisoned, it would be a place of great strength and importance. It abounds with excellent water, is in most parts precipitous, and there is only one spot from which it can be annoyed by artillery: this is a pointed rock situated a few hundred yards to the south-west of it, whence it was battered by Mohammed II. Before the introduction of artillery, it was deemed almost impregnable, and it had never been taken except by treachery or surprise.

CENCHREÆ, the eastern port of Corinth, is eight miles and three quarters distant: it is resorted to by Greek vessels; and, as the reader may judge from our engraving, exhibits a busy scene. There was a Christian church here, the deaconess of which is mentioned in Rom. xvi. 1. This place derives its name from Cenchrias, a reputed son of Neptune, and it still retains its ancient appellation, with the loss only of the letter γ , Κεχρηῆς (Kekhriēs). The remains, still to be found here, faithfully correspond with the description given of the place by the Greek geographer Pausanias. At the distance of one mile to the southward of the port of Kekhriēs is the Bath of Helen: it is formed by a spring, which here boils up with force enough to turn a mill close to the sea. The water is beautifully clear, rather saline, and in a small degree tepid.

* * * Dr. Chandler's Travels in Asia Minor and in Greece, vol. ii. chap. lvii. pp. 290—295. Dr. Clarke's Travels in Greece, &c. vol. vi. pp. 247—283. Mr. Dodwell's Travels in Greece, vol. ii. pp. 194—200. Mr. Fuller's Tour through Some Parts of the Turkish Empire, pp. 33—35.



EPHESUS.

(RUINS OF THE TEMPLE OF DIANA.)

Drawn by J. D. HANCOCK, from a Sketch made on the spot by W. PAUL, Esq.

EPHESUS was a celebrated city on the western coast of Asia Minor, situated between Smyrna and Miletus, on the sides and at the foot of a range of mountains which overlooked a fine plain watered and fertilised by the river Cayster. Among other splendid edifices which adorned this metropolis of Ionia was the magnificent temple of Diana, which was two hundred and twenty years in building; and was reckoned one of the seven wonders of the world. This edifice having been burnt by the incendiary Herostratus, B. C. 356, in the foolish hope of immortalising his name, it was afterwards rebuilt with increased splendour at the common expense of the Grecian states of Asia Minor. The remains of ancient Ephesus have been discovered by learned modern travellers at the Turkish village of Ayasuluk. The ruins delineated in our engraving comprise all that is supposed now to exist of this far-famed structure, which in the time of St. Paul had lost nothing of its magnificence. Here was preserved a wooden statue of Diana, which the credulous Ephesians were taught to believe had fallen from heaven (Acts xix. 35.), and of this temple small silver models were made, and sold to devotees. (Acts xix. 24.) Nero is said to have plundered this temple of many votive images and great sums of gold and silver. This edifice appears to have remained entire in the second century; though the worship of Diana diminished and sunk into insignificance, in proportion to the extension of Christianity. At a later period "the temple of the great goddess Diana, whom Asia and all the world" worshipped (Acts xix. 27.), was again destroyed by the Goths and other barbarians; and time has so completed the havoc made by the hand of man, that this mighty fabric has almost entirely disappeared.

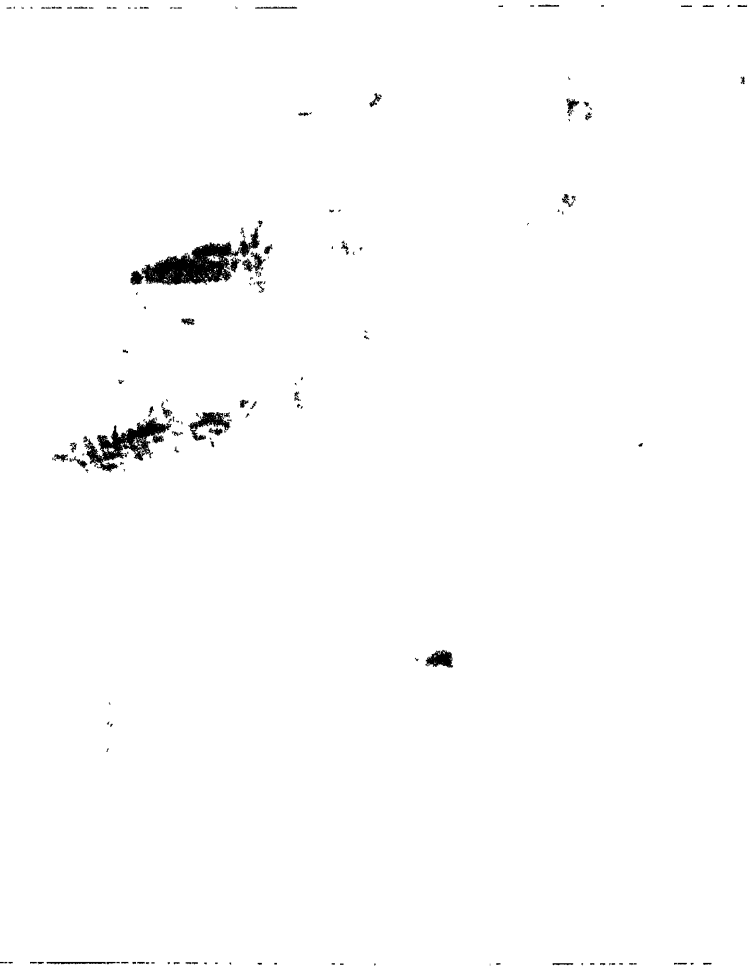
During three years' residence in this city (Acts xx. 31.), the great apostle of the Gentiles was enabled, with divine assistance, to establish the faith of Christ, and to found a flourishing Christian church. Of his great care of the Ephesian community strong proof is extant in the affecting charge which he gave to the elders, whom he had convened at Miletus on his return from Macedonia (Acts, xx. 16—36.); and still more in the epistle which he addressed to them from Rome.

Ecclesiastical History represents Timothy to have been the first Bishop of Ephesus, but there is greater evidence that the apostle John resided here towards the close of his life: here, also, he is supposed to have written his Gospel, and to have finally ended his life.

Besides the ruins which are delineated in our engraving, widely scattered and noble remains attest the splendour of the theatre mentioned in Acts xix. 31., the elevated situation of which on Mount Prion accounts for the ease with which an immense multitude was collected, the loud shouts of whose voices, being reverberated from Mount Corissus, would not a little augment the uproar caused by the populace rushing into the theatre.

The Ephesian church is the first of the 'apocalyptic churches' addressed by the apostle John in the name of Jesus Christ. "His charge against her is declension in religious fervour (Rev. ii. 4.); and his threat, in consequence (ii. 5.), is a total extinction of her ecclesiastical brightness. After a protracted struggle with the sword of Rome and the sophisms of the Gnostics, Ephesus at last gave way. The incipient indifference, censured by the warning voice of the prophet, increased to a total forgetfulness: till at length the threatenings of the Apocalypse were fulfilled; and Ephesus sunk with the general overthrow of the Greek Empire, in the fourteenth century." The plough has passed over this once celebrated city: and in March, 1828, when it was visited by the Rev. Messrs. Arundell and Hartley, green corn was growing in all directions amid the forsaken ruins: and one solitary individual only was found, who bore the name of Christ, instead of its once flourishing church. Where assembled thousands once exclaimed 'Great is Diana of the Ephesians!' the eagle now yells, and the jackal moans. The sea having retired from the scene of desolation, a pestilential morass, covered with mud and rushes, has succeeded to the waters, which brought up the ships laden with merchandise from every country. The surrounding country, however, is both fertile and healthy: and the adjacent hills would furnish many delightful situations for villages, if the difficulties were removed which are thrown in the way of the industrious cultivator by a despotic government, oppressive agas, and wandering banditti.

* * Fish's Journal, in the *Missionary Herald* for 1821, p. 319. Hartley's Journal, in the *Missionary Register* for 1827, pp. 290—292. Arundell's Visit to the Seven Churches, pp. 27—28., and his *Discoveries in Asia Minor*, vol. II. pp. 252—260. Cramer's Description of Asia Minor, vol. I. pp. 372—374.



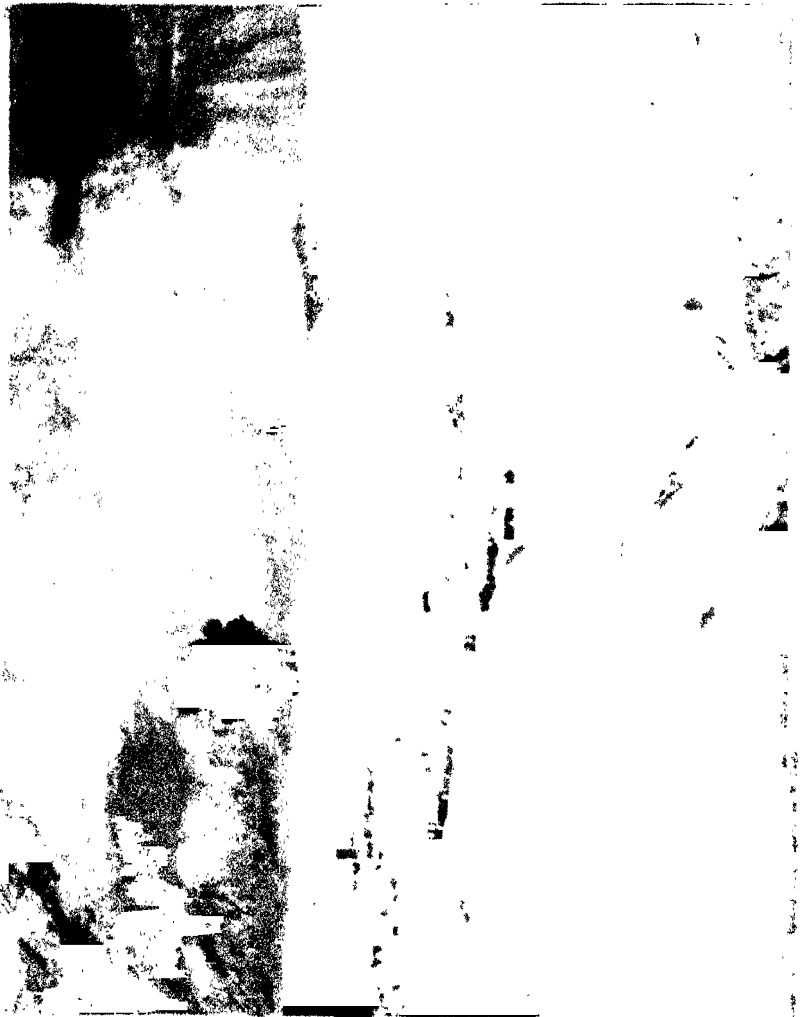
ASSOS.

Drawn by J. M. W. Turner, from a Sketch made on the spot by CHARLES HARRY, Esq.

Assos was a maritime city of Mysia, in Asia Minor, according to some geographers, and of Tross according to others. It is celebrated in the annals of Grecian philosophy as the birth-place of Cleanthes the Stoic, the successor of Zeno. Aristotle also resided here for some time. This city occupied a commanding situation at some distance from the coast, and was fortified with strong walls. The port was chiefly formed by a great mole. We learn from the Acts of the Apostles that Luke and the other companions of Saint Paul here rejoined with their ship the apostle, who had left them at Alexandria-Tross, and had crossed on foot from that city to Assos (xx. 13, 14.): — “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.”

The ruins of this ancient city at Behrém, or Beriám Kalesi, which still attest its ancient splendour, are described by Colonel Leake as being very curious. “There is,” he says, “a theatre in very perfect preservation; and the remains of several temples are lying upon the ground. On the western side of this city, the remains of the walls and towers with a gate are in complete preservation. Without the walls is seen the cemetery, with numerous sarcophagi still standing in their places, and an ancient causeway leading through them to the gate. Some of these sarcophagi are of gigantic dimensions. The whole give the most perfect idea of a Greek city that any where exists.”

* * Dr. Cramer's Geographical and Historical Description of Asia Minor, vol. i. pp. 122, 123. Colonel Leake's Journal of a Tour in Asia Minor, pp. 128, 129.



MITYLENE.

Drawn by J. D. HANCOCK, from a Sketch made on the spot by W. PARR, Esq.

LESBOS, now known by the name of *Methia*, is a large island in the Ægean Sea (or Archipelago), opposite to the coast of Asia Minor. According to classical tradition, Lesbos, the son of Lapithas and grandson of Æolus, by the advice of an oracle, conducted a colony thither; and, after espousing Methymna, daughter of Macareus, he received with her the dominion of half the island, to the entire sovereignty of which he succeeded on the death of his father-in-law, and gave it his own name.

Antiently, Lesbos abounded with forests of beech, cypress, and fir-trees; marble, of an ordinary quality, was also found here, and the plains yielded abundance of grain; and its happy temperature conspired with the richness of the soil to produce those delicious fruits and those exquisite wines, which are so highly extolled by antient writers. The modern state of its agriculture, however, does not entitle its products to the high encomium once bestowed upon them. The mountainous parts of the island, indeed, are still well wooded; but the wine is of inferior quality and small in quantity, the greater part of the grapes being converted by the Turks into a confection, and the Greeks making the remainder into brandy. The oil of Lesbos does not sustain its former character, but its figs are accounted the best in all the Archipelago. This island is exposed to sudden and severe gusts of north and north-easterly winds. Hail rarely falls: but in summer the heat is oppressive on the southern coast, the climate of which is generally less healthy than on other parts of the island. There are no rivers except mountain torrents, but abundance of springs of wholesome water.

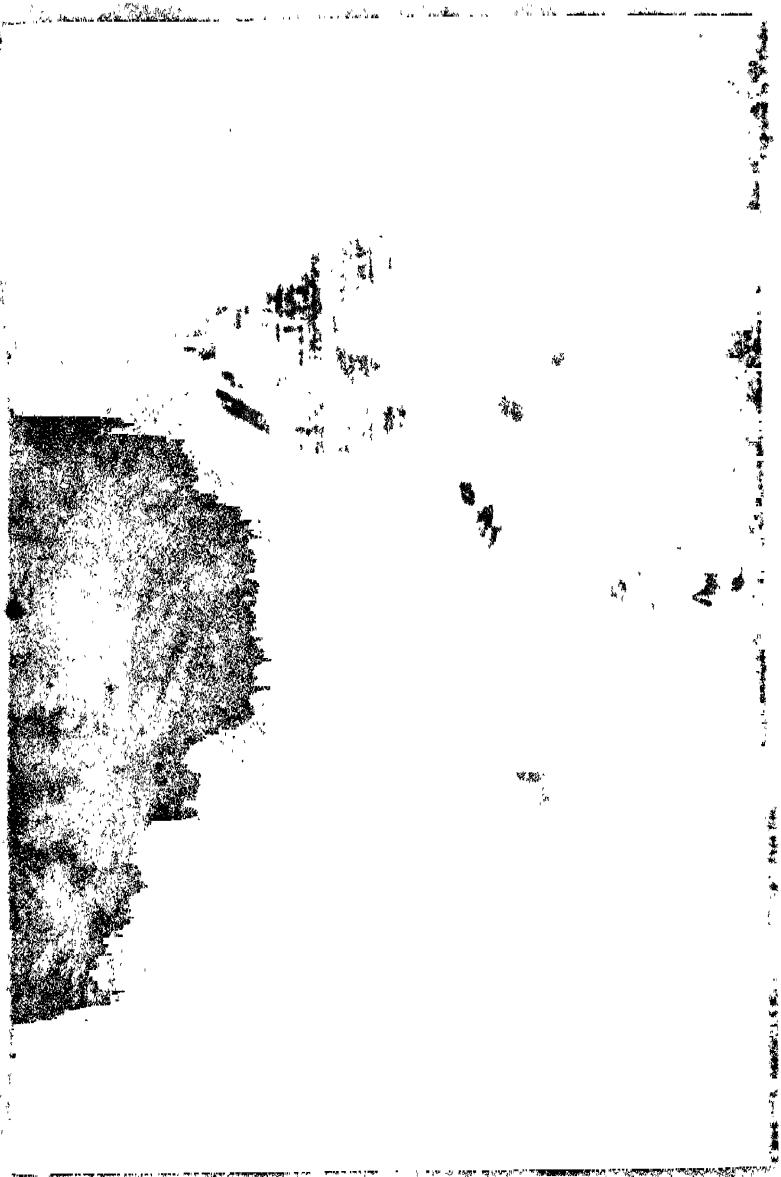
Lesbos was celebrated for its schools of poetry and music, and gave birth to several distinguished persons, among whom we may enumerate Alceus and Sappho, lyric poets, Theophrastus, the disciple of Plato and Aristotle, and Pittacus, whom the Greeks reckoned among their seven most illustrious wise men. It contained nine towns of some note, of which Mitylene was the chief: it claims to be noticed in this work, as having been visited by the apostle Paul, on his way from Ephesus to

MITTELWALD.

Macedonia. (Acta, XL. 14.) Some remains of the old city are found near Castro, the principal place. Of the modern town, our engraving will convey to the reader an accurate idea. It has two parts, separated from each other by a tongue or neck of land, on which a citadel was erected by the Genoese, while they held the sovereignty of the island. This has been preserved by the Turks, by whom it has been garrisoned, and fortified by cannon. The upper, or northern port, is protected from the north-east wind by a mole, the construction of which has been ascribed to the ancient Greeks. The southern port faces the south-west, and is neither so deep nor so capacious as the other. The population of Metelin or Castro is said to consist of about 7000 persons, of whom 2000 or 3000 are Greeks, and the remainder Mohammedans, besides forty Jewish families. The total population of the island is estimated at 40,000 souls, one half of which number are Greeks, and the rest Turks.

The island of Lesbos fell successively under the dominion of the Persians, Greeks, and Romans. For a short time the crusaders held it; and on the division of the Byzantine Empire by the Franks, in the early part of the thirteenth century, Lesbos fell into the hands of the Venetians. Subsequently, the Greek emperor granted it to the Genoese, in whose possession it remained, when the Turks became masters of the eastern empire. Finally, it yielded to the arms of Mohammed II. in 1463, and it has remained ever since under the dominion of the Turks.

* * Olivier, *Voyage dans l'Empire Ottoman*, tom. I. pp. 269 - 271. (4th edit.)
Dr. E. D. Clarke's *Travels*, vol. III. pp. 288 - 291. (8vo edit.)



MILETUS.

Drawn by C. Stanfield, from a Sketch made on the spot by W. PAUL.

MILETUS was a celebrated city of Caria in Asia Minor; but from the intimate connection of its inhabitants with the confederated cities of Ionia, it is usually classed by geographers among the Ionian cities. It was founded by a colony of Cretans under the command of Sarpedon, the brother of Minos, whom the Carians permitted to erect a city, and was called Miletus, either from a Cretan town, or from an individual of that name. When the Ionians subsequently arrived there under the conduct of Neleus, they put to death or expelled the Carian inhabitants, and occupied the city.

The admirable situation of Miletus, and the convenience of having four harbours, one of which was capable of containing a large fleet, at an early period gave it a great preponderance in maritime affairs. Its navigators extended its commerce to remote regions. The whole Euxine Sea, the Propontis, Egypt, and other countries, were frequented by its ships, and settled by its colonies, the number of which probably exceeded that of any other city of antiquity. Several of the kings of Lydia ineffectually attempted to possess themselves of so considerable a city; but finally the Milesians made a treaty with Croesus, whom they probably acknowledged to be their liege lord, and consented to pay him tribute. Subsequently the Milesians withstood Darius, and refused to admit Alexander, who at length took their city by assault, but pardoned the surviving inhabitants, to whom he gave their liberty. The Milesians afterwards sided with the Romans during their wars with Antiochus.

Saint Paul sojourned here for a short time on his return from Macedonia and Thracia (Acts xx. 15.); and summoned thither the elders of the Ephesian church, to whom he delivered the affecting charge related in Acts xx. 17—35. The Milesian church was afterwards under the direction of bishops, who sat in several councils, and ranked as metropolitans of Caria. This continued as late as the decline of the Byzantine empire, subsequently to which the history of Miletus is very imperfect. The whole region experienced repeated ravages from the Turks, while they were possessed of the interior country, and bent on extending their conquests westward to the shore. One sultan in 1175 sent twenty

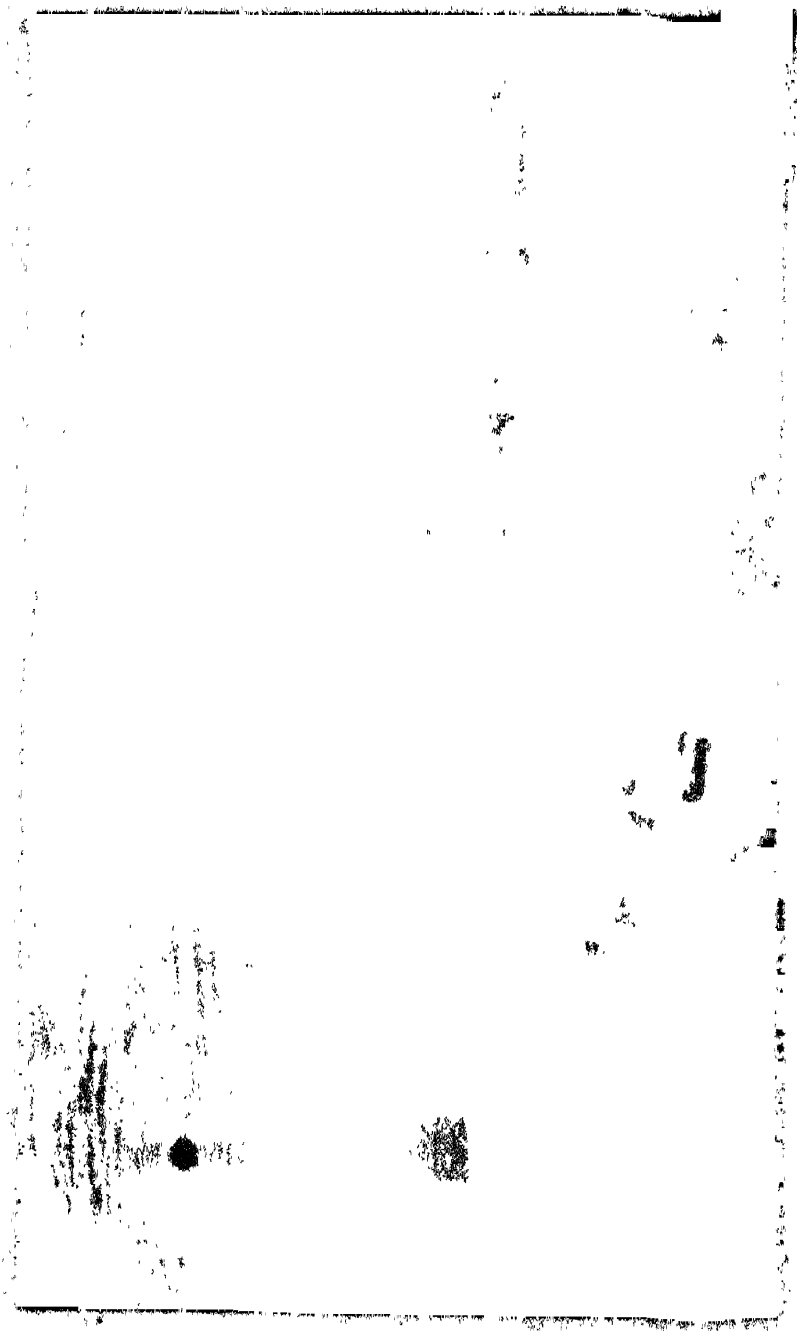
MILETUS.

thousand men, with orders to lay waste the Roman provinces, and to bring him sea-water, sand, and an ear. All the cities on the Meander and on the coast were ruined. Miletus was again destroyed towards the end of the thirteenth century by the conquering Othman.

At present Miletus is a very mean place, but is still called *Polat* or *Palatia*, the *Palaces*. The principal relic of its former magnificence is a ruined theatre, which is visible afar off, and was a most capacious edifice, measuring in front four hundred and fifty-seven feet. The external face of this vast fabric is marble: the seats are ranged on the slope of a hill, and a few of these remain. The vaults, which supported the extremities of the semicircle, with the arches or avenues of the two wings, are constructed with such solidity as not easily to be demolished.

The whole site of the city to a great extent is spread with rubbish, and over-run with thickets. The vestiges of the heathen city are pieces of wall, broken arches, and a few scattered pedestals and inscriptions, and many wells. One of the pedestals has belonged to the emperor Hadrian, who was a friend to the Milesians, as appears from the appellations of "saviour" and "benefactor" bestowed on him. Another has supported the emperor Severus. Some fragments of ordinary churches are interspersed among the ruins.

°° Dr. Cramer's Geographical and Historical Description of Asia Minor, vol. I. pp. 285—287. Dr. Chandler's Travels in Asia Minor and in Greece, vol. I. pp. 151—154. (Oxford, 1825.)



RHODES.

Drawn by J. M. W. Turner, from a Sketch made on the spot by W. Paus, Esq.

RHODES, an island in the Grecian Archipelago, was visited by Saint Paul on his way to Jerusalem (Acts, xxi. 1.); it lies about ten miles from the coast of Asia Minor, and is about forty miles long, and fourteen or fifteen miles in breadth. In antient times it was sacred to the sun, and was (as it still is) justly celebrated for its serene sky, the softness of its climate, the fertility of its soil, and abundant produce; but so small a portion of the soil is cultivated, that it scarcely raises corn sufficient for its support. The principal exports are honey and wax; and in 1833 there was a considerable trade in oranges, as the crops in other parts had failed. The modern population of the entire island does not exceed 30,000, two thirds of whom are Turks. Few diseases, however, are known, and the heat of the weather is seldom oppressive, being cooled by the westerly winds which blow during the greater part of the year. This island is very fertile, and much of the scenery in its interior is of the most romantic kind. Wild and lonely valleys, where the rose and myrtle spring in profusion, open into the sea, and are inclosed on every side by steep mountains, clothed with valuable forests of pine, which supplied the navies of the antient Rhodians. The wild roses, which grow in such profusion, are supposed to have given its name to the island, from the Greek word *Ῥόδον* (*Rhodos*), a rose. The gardens are filled with delicious fruits; every gale is scented with the most powerful fragrance, which is wafted from groves of orange and citron trees.

The antient republic of Rhodes was an important naval power: not only did the Rhodians undertake distant voyages for commercial purposes, but they founded colonies in Sicily, Italy, and Spain. Their commercial laws were adopted as the basis of maritime law on all the coasts of the Mediterranean; and some fragments of them still retain their authority. This rich and powerful republic took an important part in several of the Roman wars, and enjoyed various privileges from the Romans; but in the reign of the emperor Vespasian it was reduced to a Roman province.

This island was the last barrier interposed by Christian chivalry to the overwhelming force of the Ottoman power. In 1309 the knights hospitallers of St. John of Jerusalem took this island from the Greeks, and held it in full sovereignty for rather more than two centuries, whence they were called the "Knights of Rhodes." In 1480 they repelled an attack of the Turks; but in 1523, after a long and sanguinary siege of the capital, which they bravely defended for six months, they were compelled to surrender the island to Solyman II.

RHODES, the capital of the island, is situated at the most northern extremity: in antient times it was distinguished for the beauty and magnificence of its ports, streets, walls, public edifices, and works of art both in painting and sculpture. The most extraordinary work was the celebrated Colossus of the Sun, cast by Charos of Lindus, a pupil of Lysippus. It was seventy cubits, or one hundred and five feet in height,

and cost three hundred talents. This prodigious Statue, which was ranked among the seven wonders of the world, stood at the entrance of the port, and it is said that vessels could pass between the legs: it was thrown down by an earthquake about five hundred and six years after its erection. The Greek historian Cedrenus affirms that a Saracen king sold the fragments of it to a merchant, who employed upwards of nine hundred camels in carrying them away.

The modern city of Rhodes (which is conspicuous in our engraving) is more regular and clean than most oriental towns. The moats, walls, and towers are still formidable. The width of the streets, and the foot-pavement by the sides, prove that they still retain the form given them by their ancient possessors, and a great many of the houses preserve their European aspect. The street of the Cavaliers is the most perfect: it is narrow, and built upon an ascent. "The arms of the knights are emblazoned upon shields over the entrances to the wards, together with the arms of the nation to which the ward belonged, and some of these heraldic emblems are still entire. The arms of England are opposite the entrance into the castle of the grand master, in which the massy door is yet upon its hinges, and the arch, by which it is surmounted, is formed of many ribs of elaborate sculpture. The entrance from the street to each ward opens upon a passage, that leads into a court planted with trees, and round the court are galleries or cloisters, from which the apartments are severally entered. At the higher end of this street are the remains of a church now roofless. Nearly all the old castles and houses are inhabited. The streets are paved with small pebbles: there are many stone balls, of different sizes, scattered in all directions, said to have been used during the siege. The quarter of the Jews contains about one hundred and fifty houses: it is a narrow street, and the quarter allotted to the Greeks is much larger and cleaner. In one of the streets there is a row of trees on each side, which has a very pleasing appearance. The small harbour, or basin, of Rhodes, is very fine and convenient, the rocks approach so near on each side, that scarcely more than one ship can enter at a time: the water within is only deep enough for merchant vessels. The houses stand close to the water's edge round part of this harbour; and the quays, on which grow some fine trees, afford an agreeable, though short, promenade. Tradition says that the Colossus stood at the mouth of this basin, with its feet on the rocks on each side. The tower on the left of our engraving, at the entrance of the harbour, is supposed to occupy the place of one of its feet. In the distance are seen the mountains of Caramania; and the farthest point to the left, or west, is Cape Crio, formerly the promontory of Cndos, which was with difficulty passed by the vessel in which Saint Paul was embarked on his first voyage, as a prisoner, to Rome.

* * Dr. Cramer's Geographical and Historical Description of Asia Minor, vol. ii. pp. 274—275. — Carne's Letters from the East, pp. 478—484. — Hardy's Notices of the Holy Land, &c. pp. 299, 300.



SIDON.

Drawn by J. M. W. TURNER, from a Sketch made on the spot by C. BARRY, Esq.

SIDON, or ZIDON, is supposed by some to have derived its name from the eldest of the sons of Canaan (Gen. x. 15.), its reputed founder; while others deduce it from the Hebrew or Syrian word צִדְוֹן [SIDON] which signifies *fishery*. If the primitive founder were a fisherman, the two accounts may be easily reconciled. It was more ancient than Tyre, though both have been classed together as sisters, most probably from their antiquity and corresponding prosperity. It was considered a city of great extent and importance, since Joshua particularly calls it "Zidon the Great," by way of eminence. In the division of Palestine Zidon was allotted to the tribe of Asher, who could never get possession of it. (Josh. xix. 28. Judg. i. 31.)

During the administration of Joshua, and afterwards, it was governed by kings. (Josh. xix. 28. Jer. xxv. 22.)

This city is situated on the Mediterranean one day's journey from Paneas, or from the fountains of the Jordan, and has always been celebrated for its trade and navigation. Its inhabitants were the first remarkable merchants in the world, and were very early distinguished for their luxury: for, in the days of the Judges of Israel, the inhabitants of Laish are said to have dwelt "careless and secure, after the manner of the Zidonians." (Judg. xviii. 7.) The men of Sidon, being great shipwrights, were particularly eminent, above all other nations, for hewing and polishing timber; there being "none who were skilled to hew timber like the Zidonians." (1 Kings v. 6.) Saint Paul touched here, on his voyage to Italy, and visited the brethren who had embraced the Christian faith. (Acts xxvii. 3.) During the Crusades, Sidon fell into the hands of the Christians, who lost it in 1111. They recovered it from the Saracens, and

Louis IX. King of France repaired it in 1250; but the Saracens made themselves masters of it a second time in the year 1289. At one period the city is supposed to have extended almost three miles along the coast, and a mole projected into the sea; but no indication of its former grandeur is now visible, though some remains have been found underground; its harbour, as well as every part along the coast from Bayruth, or Beyroot, to Acre, having long since been destroyed by sinking ships and stones, to prevent the entrance of Turkish vessels.

Seide, or Saide (such is the modern name of Sidon), has a noble and picturesque appearance, at the distance of about two miles, standing boldly out into the sea, upon rather high ground. The interior, however, is wretched and gloomy: the streets are extremely narrow, and many of them are under archways, as at Jerusalem. The population is estimated at about seven thousand, of whom about sixteen hundred are Christians, two hundred are Jews, and the remainder are Mohammedans. The surrounding country abounds with game, and fruit is very abundant. Considerable quantities of silk are produced here; the trade of dyeing occupies much attention, as well as the manufacture of boots, shoes, and slippers of fine morocco leather; and the women of modern Seide are as distinguished for their needlework and embroidery, as those of ancient Sidon were.

The gardens around Seide are stated to be very beautiful; but the walls which surround the town are in a state of dilapidation. Upon an elevation, on the south side, is situated a castle now in ruins, which however exhibit traces of its former pride and commanding situation. This is said to have been erected by Louis IX. King of France. There are also ruins of a second edifice, of a similar description, which stand upon a rock in the sea, having a communication with the land by a bridge with many arches of stone. Vessels ride here under a ridge of rocks, at a short distance from the shore, for the sake of shelter. (*Wilson's Travels in the Holy Land*, &c. vol. ii. pp. 74—79.)



SYRACUSE.

Drawn by C. STAMFORD from a Sketch made on the spot by Mrs. CALVERT.

THE city of SYRACUSE, the metropolis of the island of Sicily, was founded upwards of seven hundred years before the Christian era, by Archias, of Corinth, one of the Heraclidae: by the ancients it was called Pentapolis, from its containing within its walls the five cities of Ortygia, Acradina, Tyche, Neapolis, and Epipolæ. In its most flourishing state it comprised above 1,200,000 inhabitants, extended upwards of twenty-two English miles, maintained an army of 100,000 foot and 10,000 horse, together with a navy of 500 armed vessels, that proudly rode in its two capacious harbours, which were separated from each other by the island of Ortygia. This city was surrounded by a rich and fertile country, and possessed every advantage of local situation: it was further embellished by works of the most exquisite taste and perfection in architecture, sculpture, and painting, while commerce and extent of territory diffused such wealth among its citizens as rendered their affluence proverbial. After a long period of prosperity and glory, and after a struggle almost unexampled in the annals of history, Syracuse was finally reduced (B. C. 212.) by the Roman arms under the command of the consul Marcellus, who, on entering the city, and reflecting upon its past magnificence and fallen state, is said to have burst into tears. "Landing at Syracuse," on his first voyage to Rome, Saint Paul "tarried there three days." (Acts xxviii. 12.)

On approaching the walls of Syracuse, the traveller, who calls to mind the rank which this once splendid city occupied in the page of history, and who has raised his expectations with the prospect of surveying the remains of those structures so warmly depicted by various classic authors, may—like Marcellus—shed a tear of disappointment over its fallen state. Although these antiquities are few in number, they are scattered over so great an extent of ground, as to require at least three days in visiting them.

Syracuse stands on the ancient island of Ortygia. The following are a few of the remains of art, which are still pointed out to travellers:—

1. A temple originally consecrated to Minerva: it stands in the modern city, and was transformed into a Christian church in the seventh

century, when it sustained considerable injury. In the twelfth century it received still further damage from an earthquake, which shook down its roof. This edifice is now the cathedral church of Syracuse; and it forms a prominent figure in the back-ground of our engraving.

2. Near the great port, and separated from the waters of the sea by a thick wall, is the celebrated fountain of Arethusa, the stream of which is still copious: but the nymphs of the spring, which the ancient poets and mythologists imagined to exist, are metamorphosed into washer-women.

3. The theatre, excavated in the solid rock on the declivity of a hill: the solid structure of this edifice has saved it from ruin. Not far distant from it is,

4. An amphitheatre, of small dimensions, but well built with blocks of massive stone: many of the steps yet remain.

5. Between the theatre and amphitheatre are the extensive Latomie, or quarries, in one of which is the well known cavity, termed the Ear of Dionysius: it is excavated in the shape of the letter S, and rises to a considerable height, which naturally accounts for the strength of the echo which it produces.

6. The catacombs are not far from the amphitheatre: they are now called the Grotte di San Giovanni. Near the entrance is an old Christian church, which is said to have been erected in the earliest ages of Christianity, and to contain the ashes of Saint Marcellian. Its form shows it to be of great antiquity; and it contains several fragments of old columns, one of which is reputed to have been the spot where the martyr was put to death. These catacombs owe their preservation to their subterraneous situation: in regularity, form, extent, and plan, Sir Richard Colt Hoare considers them as far exceeding those of Naples and of Rome.

Various other splendid remains attest the ancient magnificence of Syracuse, among which the walls are particularly worthy of notice. The exterior part was perpendicular, and the interior shaped into steps.

Modern Syracuse is computed to be about two miles in circumference: it exhibits narrow streets, and a dejected, sickly population, which is estimated at 15,000. The climate is said to be rendered very unwholesome by the extreme heat of the sun, and by the malaria of the contiguous marshes.

* * * Sir Richard Colt Hoare's Classical Tour through Italy and Sicily, pp. 395—430.



PUTEOLI.

Drawn, and sketched on the spot, by W. LAYTON.

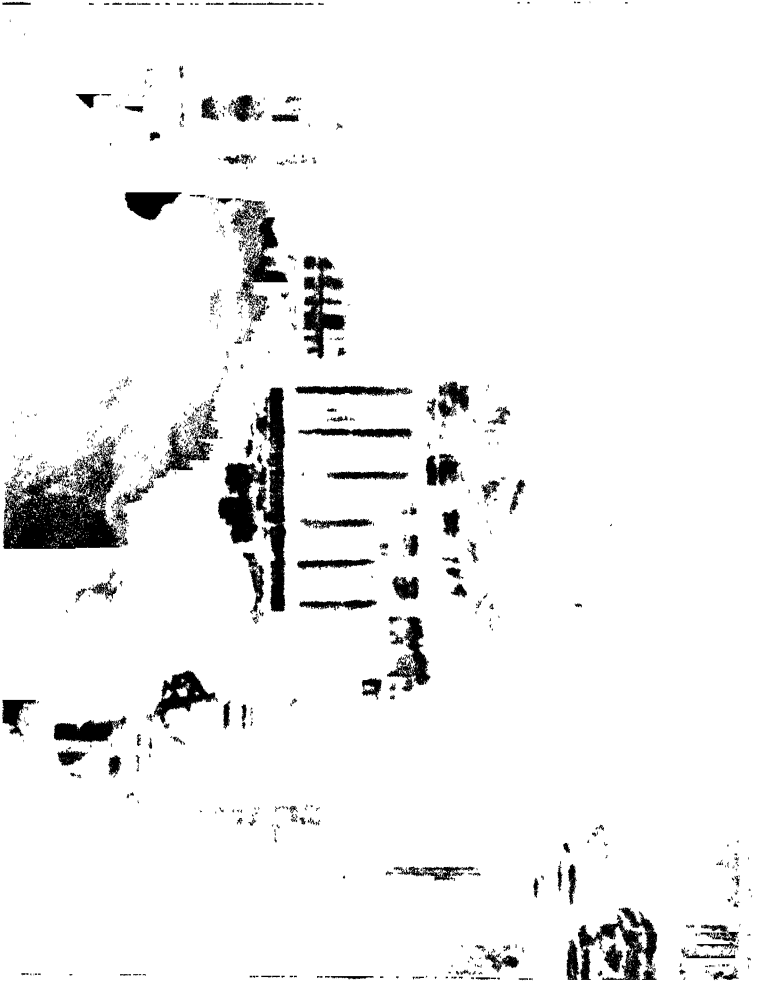
PUTEOLI, now called Pozzuolo, is an antient city of the Campania of Naples: it was erected by the inhabitants of Cumæ as a sea-port, and is by some supposed to have derived its original appellation, — *Dicæarchia* — from the excellence of its government: but when the Romans planted a colony there, they gave it the name of Puteoli, probably from the number of its wells, or perhaps from the stench emitted from the sulphureous and aluminous springs in its neighbourhood. The Romans appear to have first directed their attention to this spot, in the second Punic war, when the consul Fabius was ordered to fortify and garrison the town, which had hitherto been frequented only for commercial purposes. Very shortly after, it became a naval station of considerable importance: its situation as a sea-port is, indeed, unrivalled. It stands on a point that juts out a little into the sea, nearly in the centre of a fine bay. Hence armies were shipped for Spain: and the embassy from Carthage, which was sent to sue for peace at the close of the second Punic war, disembarked here and proceeded to Rome by land, as Saint Paul also did, about two hundred and fifty years afterwards. "There, he " found brethren with whom he was desir'd to tarry seven days," (Acts, xxviii. 13, 14.) before he proceeded on his journey by the Appian Way. In the time of the geographer Strabo (who died A. D. 25), Puteoli appears to have been a place of great commerce, and particularly connected with Alexandria, at that time the emporium of the east. Its harbour was spacious and well constructed; being formed of vast piles of stone and mortar, which owing to the strongly cementing properties of the latter, (made with sand now called *Pozzolana*) became solid and compact masses, and thus being sunk in the sea afforded secure anchorage for any number of vessels: in the time of the Romans it possessed a conspicuous lighthouse.

Puteoli became a Roman colony about two hundred years before the Christian æra; and was subsequently re-colonized by Augustus and by Nero. From Cicero we learn that it was a municipium, or town corporate invested with the privileges and liberties of Rome, in conjunction with its own particular laws or customs by which it was governed. From the zeal with which its inhabitants espoused the cause of Vespasian, it was called *Colonia Flavia*.

From the contiguity of Puteoli to Naples, it is visited by most travellers, on account of a few but curious remains of antiquity which have survived the injuries of time. Among these, the ruins of the *ANTIEN* *MOLE*, which form a prominent object in our engraving, claim the first notice: several of its piles still stand unshaken. They are sunk in deep water, and once supported arches, parts of which remain suspended in shattered grandeur over the waves. It is not known by whom this mole was constructed, but it was repaired by the Roman emperors, and an inscription at Pozzuolo states that Antoninus in particular repaired it, after it had been damaged or thrown down by the fury of the waves. To these arches Caligula joined the bridge of boats, which he threw over the bay from Puteoli to Bair or Baulis; whence the inhabitants of Pozzuolo have erroneously termed it *CALIGULA'S BRIDGE*. At this mole

the apostle Paul landed, on his first journey to Rome. (Acta, xviii. 15.) The cathedral, formerly a temple consecrated to Augustus, exhibits large square stones, joined together without cement, and remains of Corinthian columns with an architrave, all of which appear to have belonged to the ancient edifice. In the principal piazza stands a pedestal of white marble, found in 1693; on which are represented figures in basso relievo, personifying the fourteen cities of Asia Minor destroyed during one night by an earthquake in the reign of Tiberius, by whom they were rebuilt. In the same piazza is an ancient statue, bearing the name of Q. Flavius Masius Egnatius Lollianus, and not far distant is the quadrangular temple dedicated to the sun under the name of Jupiter Serapis. This magnificent edifice was erected during the sixth century of Rome, but partly thrown down, and completely buried by an earthquake, until it was discovered, A. D. 1750, by a peasant. In consequence of excavations, the temple was displayed to view almost entire. Instead, however, of restoring what had been thrown down by the earthquake to its proper place, or even leaving the edifice in the state in which it had been discovered, the kings of Spain and Naples have taken away columns, statues, every thing, in short, which they thought worth removing. Neither have they excavated sufficiently; as the front of the principal entrance does not appear to be yet unburied; enough, however, meets the eye, to form one of the most interesting objects imaginable. This temple is one hundred and thirty-four English feet long, by one hundred and fifteen feet wide; its pavement (now covered with mud and stagnant water) consists of beautiful marble, with which the whole edifice appears to have been lined. Three columns alone remain standing, which have been robbed of their capitals; each shaft is one solid piece of cipollino. Four flights of marble steps led to the middle part of the temple, which was sixty-five feet in diameter, and of a circular form; and near the site of one of these flights are two rings of Corinthian brass, to which the victims destined for sacrifice were probably fastened. The receptacles for their blood and ashes still remain, as also do the bathing rooms, some of which are nearly perfect. The quantity of water in and about this temple, added to the circumstance of there being within its walls upwards of thirty small apartments, several of which resemble baths, induces antiquaries to think that the sick and infirm resorted thither in order to bathe in consecrated water provided by the priests of Serapis. It is easy to conceive what the animation and splendour of Puteoli must have been, at the time when the riches of the east were poured into its bosom, and when its climate, baths, and beauty allured the most opulent Romans to its vicinity. Commerce, however, has long since forsaken it; the port which once engrossed the traffic of the east, and was accustomed to behold the Roman navy riding on its bosom, is all solitude and silence. Not one sail is spread, not even a boat is seen to ply in its forsaken waters.

* Dr. Cramer's Description of Ancient Italy, vol. ii. pp. 163--165. Mrs. Stark's Information and Direction for Travellers, p. 296 (english edition.) Lestock's Classical Tour through Italy, vol. ii. pp. 386--390, vol. iii. p. 21. (third edition.)



ROME.

THE FORUM, AS SEEN FROM THE CAPITOLINE MOUNT.

Drawn by J. D. HARRIS, from a Sketch made on the spot by W. PAUL, Esq.

CHRISTIANITY is generally supposed to have been first planted at Rome, by some of those "strangers of Rome, Jews and proselytes" (Acts, ii. 10.), who heard the apostle Peter preach, and were converted at Jerusalem on the day of Pentecost. To the church thus formed in the metropolis of the antient world, Saint Paul affectionately inscribes his epistle to the Romans. (i. 7.)

The FORUM, which is delineated in our engraving, is perhaps the most melancholy object which Rome contains within its walls. Not only is its former grandeur utterly annihilated, but the ground has not been applied to any other purpose. When the visitor descends into it from the Capitoline Hill, or Mount, he finds many of the antient buildings buried under irregular heaps of soil; and a vivid imagination might fancy that some spell hung over the spot, forbidding it to be profaned by the ordinary occupations of inhabited cities. Where the Roman people beheld temples erected to perpetuate their exploits, and where the nobles vied with each other in the magnificence of their dwellings, we now see a few insulated pillars standing, and some broken arches. Where the comitia were held, where Cicero harangued, and where triumphal processions passed, we now see no animated beings, except strangers who are actuated by curiosity, or convicts who are employed in excavating as a punishment, and cattle grazing upon the scanty pasture. The Roman Forum is now called the Campo Vaccino: it is computed to have been 705 feet in length, and 470 in width.

The three pillars on the right of our engraving are said to have belonged to the temple of JUPITER TORANS: they stand on the declivity of the Capitol, not far from the column of the emperor Phocas. It is known from Suetonius*, that Augustus erected such a temple at the foot of the Capitol, in gratitude for his escape from being struck by lightning; and of that temple these are supposed to be the remains. The pillars were buried in the earth, almost up to their capitals, which

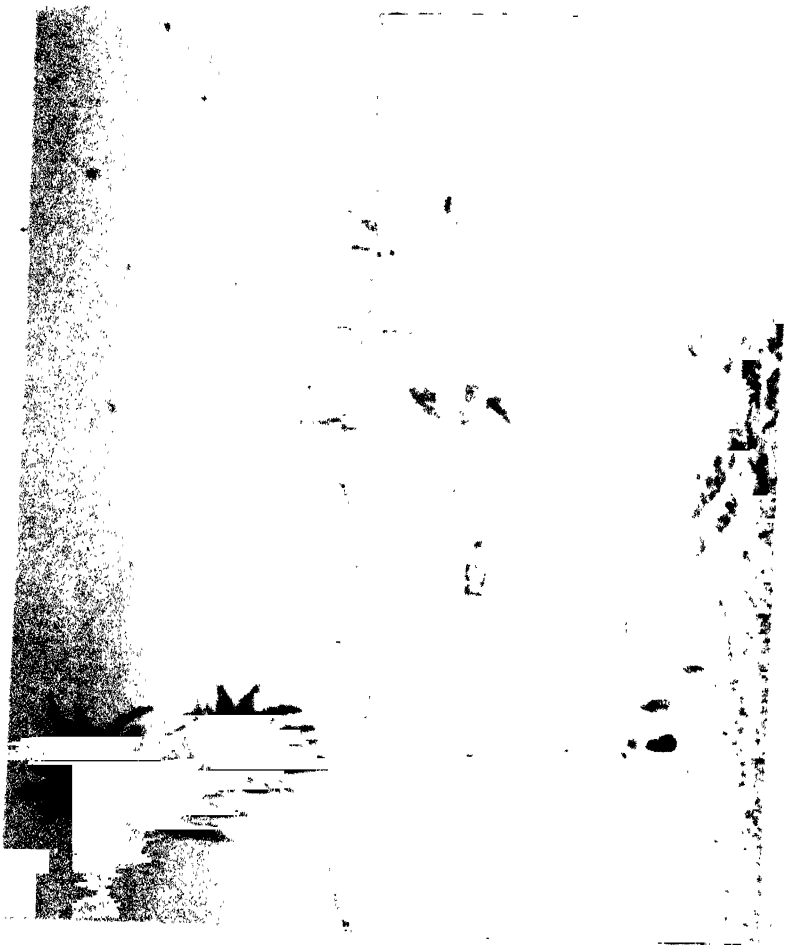
* In Augustus, c. 29.

are of the Corinthian order; but while the French were at Rome, in 1811, they were disinterred, and are now laid open to the bottom. They are of white marble, fluted, and are of great size, being four feet four inches in diameter. Up the lateral frieze there are several ornaments connected with sacrifices. According to Vitruvius, the Temple of Jupiter Tonans antiently had a portico of thirty columns.

The building, which appears on the left, is the ARCH OF SEPTIMIUS SEVERUS, which was erected in honour of that emperor and his two sons, Geta and Caracalla, to commemorate two triumphs over the Parthians. It stands at the foot of the Capitol, &c. at the north-west angle of the antient forum: it is of white marble, and consists of one large arch, with a smaller one on each side, having a lateral communication from one to the other. Besides the bas-relief on each front, it is ornamented with eight fluted composite pillars. Formerly, there was a chariot on the top. This arch was for centuries buried for nearly half its height. Leo X. ordered some excavations to be made under the direction of Michael Angelo: in 1563 they were undertaken a second time, but were filled up again. A similar failure took place in the pontificate of Gregory XVI.; and in 1804 the arch was laid open to the bottom by Pius VII.

In the centre is the TEMPLE OF FORTUNE, which edifice was for a long time mistaken for the Temple of Concord. Its portico only remains: it consists of a front of six Ionic columns of granite, the bases and capitals of which are of white marble. They support an entablature and a pediment, and all vary in diameter; which circumstance induces a belief that this edifice must have been restored with materials borrowed from other buildings. The interior frieze now remaining exhibits some ornaments of excellent workmanship, and others so inelegant as to savour strongly of the dark ages; and as it appears evident that the Temple of Fortune, situated on the ascent to the Capitol, was burnt during the reign of the emperor Maxentius, and rebuilt about the age of Constantine, and likewise equally evident that the Temple of Fortune stood very near that of Jupiter Tonans (as the portico in question does), the antiquaries of Rome now concur in opinion, that this portico was the entrance to the Temple of Fortune.

* Dr. Burton's Description of the Antiquities, &c. of Rome, vol. i. pp. 201, 202, 203, 213, 214, 228, 241. Burgen's Antiquities of Rome, vol. i. p. 408. Mrs. Searle's Travels in Europe, p. 157.



DAMASCUS.

Drawn by T. C. DIXON, from a Sketch made on the spot by F. CARRINGTON, Esq.

As the most remarkable historical facts connected with Damascus, so far as this city is mentioned in the Holy Scriptures, have already been stated in Part XII., it may suffice to remark that Saint Paul returned hither from Arabia, a well instructed apostle of Christ, and here he entered on the duties of his apostolical office. (Gal. i. 17.) In the foreground of our engraving is seen a Turkish funeral, and behind appear numerous splendid mosques, minarets, and other public edifices, in this "paradise" of the East. The principal building in the back-ground, to the right of the engraving, is now the chief mosque of the city. It was formerly the church of Saint John; and it is now one of the most interesting edifices in Syria. It has several large courts, ornamented with ancient Corinthian columns, and stands in the street called "Straight." (Acts, ix. 11.) In the principal streets there is scarcely a single building which does not display some taste in the manner of its erection.

The commerce and manufactures of Damascus are very extensive. In this city, as in Cairo, each class of commodities has bazaars specially appropriated to it. There are whole streets, in which nothing but shoes and boots are sold, others, for the silks of Constantinople, which are by far the finest and most valued, and others, in which nothing but ready-made clothes are vended. An immense number of persons is employed in making up dresses, as nearly the whole of Syria is supplied from this place. The articles generally worn are a mixture of silk and cotton; they are very durable, and some of the patterns are remarkably handsome. There is one bazaar for the goldsmiths, with others for swords and military accoutrements, but the character of the Damascus blades is much declined from what it was in former times. Knives are also manufactured, and the handles are beautifully ornamented with gilt flowers. The manufacture of silk called *damask* was originally invented here. The great bazaar for the reception of the caravans is a noble building; the roof is very lofty, and supported by pillars; in the midst is a large dome. A capacious fountain adorns the stone floor beneath, around which are warehouses for the reception of the various merchandises. The circular gallery above opens into a number of chambers, for the lodging of the merchants. Among the persons who throng these bazaars are persons in almost every possible variety of dress. The rich turbans and flowing robes of the respectable merchants are finely contrasted with the rude sheepskin covering of the mountaineer, and the dark abba of the wandering Arab. The ladies dress in plain white when they walk out in the streets; and it is only when they are making purchases that their faces can be seen.

Contiguous to the city is a field set apart for the Mohammedans

exercising their troops and performing military manœuvres. There are places of repose and recreation in the gardens and on the banks of the river, where the delightful native damask rose is to be seen diffusing its fragrant odours. The coffee-houses are very attractive in this place: they are much frequented, and are capable of containing about one hundred persons. The Arabian story-tellers often resort here; and their tales are frequently accompanied by a guitar. There are a few small coffee-houses, more select, whither the Turkish gentlemen go, form dinner parties, and spend the day. The law is administered here with the utmost rigour, and in the most summary manner; the criminal is sometimes arrested, tried, condemned, and executed within a very few hours after the perpetration of his offence.

The gardens are numerous, but no order appears to be observed in planting the trees. There are fruit trees of different kinds, one of which produces the *damson* or *damascene* plum, which takes its name from this city. Oranges, citrons, and apricots are in great abundance; the most exquisite conserves of fruits are made here, among which are dried cakes of roses. The celebrated plain of roses, from the produce of which the rich perfume or *ottar* of roses is obtained, is about three miles distant from the city: it is a part of the great plain, and its entire area is thickly planted with rose-trees, in the culture of which great care is taken. The dried fruits annually exported to Constantinople are said to amount to the enormous sum of 100,000*l.* sterling.

The population of Damascus has been estimated at from one hundred and fifty to one hundred and eighty thousand persons, one sixth of whom consists of Christians, — Armenians or Greeks — there are also many Jews, and the remainder are Mohamuedans, who have long been celebrated for their bigotted attachment to Islamism, and for their hatred and persecution of the professors of all other religions. Besides the wealth which pours into this city from its extensive commerce, the inhabitants derive much advantage from its being the place of general rendezvous of all the pilgrims going from the north of Asia to Meccah: their number varies from thirty to fifty thousand every year: sometimes their number has amounted to seventy thousand. They proceed in large companies, each having an officer at its head. In the cavalcade, the standard of the pseudo-prophet is displayed: it is of green silk, with passages from the Koran embroidered in gold, and the camel which bears it is ever after exempted from labour. The Koran itself is also carried with the pilgrims, bound in silk, and borne by a camel richly caparisoned, around which armed Mussulmen are stationed, playing on all kinds of instruments.

* * De Richardson's Travels, vol. ii. pp. 468—475. De la Martine's Pilgrimage to the Holy Land, vol. ii. pp. 321, 328. Hardy's Notices of the Holy Land pp. 252—255. Manuscript Communication from Mr. Carthewand.



KHONOS,
THE ANTIENT COLOSSÆ.

Drawn by W. HOOKER, F.R.S. from a Sketch made on the spot by
the Rev. F. A. J. ARUNDELL.

COLOSSÆ was a city in the province of Phrygia Magna, in Asia Minor: it was situated on a hill near the junction of the rivers Lycus and Meander, and not far from the cities of Hieropolis and Laodicea. With these cities it was overwhelmed by an earthquake about A.D. 63; before which time, however, a church had been planted there, as is evident from the Epistle of Saint Paul, still extant, which is addressed to "the saints and faithful in Christ, which are at Colossæ" (Col. i. 2). Although the apostle had twice visited the northern part of Phrygia, it does not appear that he had ever been at this place.

Under the Byzantine emperors, Colossæ, being in a ruinous state, made way for the modern town of Chonæ, which was built at a short distance from it, but was afterwards burnt by the Turks. Some remains of Colossæ, and its more modern successor, are to be seen near each other on the site called Khonos, or Canossu, by the Turks, to the north-east of Laodicea.

Khonos is a village containing about two hundred Greek families: it is situated, most picturesquely, near the river Meander, under the immense range of Mount Caucasus, which rises to a very lofty and perpendicular height above it. On the summit of the castle, which is seen nearly in the centre of our engraving, the reverend and learned traveller (to whom we are indebted for our view) states, that there are several fragments of old walls, but none of very ancient date. On the eastern side, the village is of considerable extent, and the multitude of fragments of marble pillars almost upon every terraced roof, where they are used as rollers, proves the existence of a very ancient town. The ruins of Colossæ are more to the west. The Rev. Mr. Arundell observed a place where a number of large squared stones were scattered about, which seemed to have been a small church. Passing through several fields, in which were many more stones, he noticed an imperfect inscription; and

not far off, he was informed, that there were the remains of two churches. Beyond these he came to a level space, elevated above the fields below : here he noticed many vestiges of an antient city, arches, &c. ; and the whole of this and the adjoining ground was strewed with broken pottery.

* * * Rev. F. V. J. Arundell's Visit to the Seven Churches of Asia, pp. 94—95.
 Col. Leake's Tour in Asia Minor, p. 254.



LAODICEA.

Drawn by W. HANCOCKSON, from a Sketch made on the spot by the Rev. V. J. ARVONATA.

LAODICEA was one of the largest cities in the province of Phrygia Magna, at the commencement of the Christian era; though, originally, it was an inconsiderable place. This increase was chiefly owing to the fertility of its surrounding soil, and to the munificent bequests and donations of various opulent individuals. Its earlier name was Diopolis; but after it had been enlarged by Antiochus II., King of Syria, it was called Laodicea, in honour of his consort Laodice. Situated on a volcanic eminence, this city was frequently exposed to earthquakes, in common with the surrounding towns and villages. Its inhabitants derived great profit from the sale of the fine wools produced by their flocks, which fed in the adjacent plains.

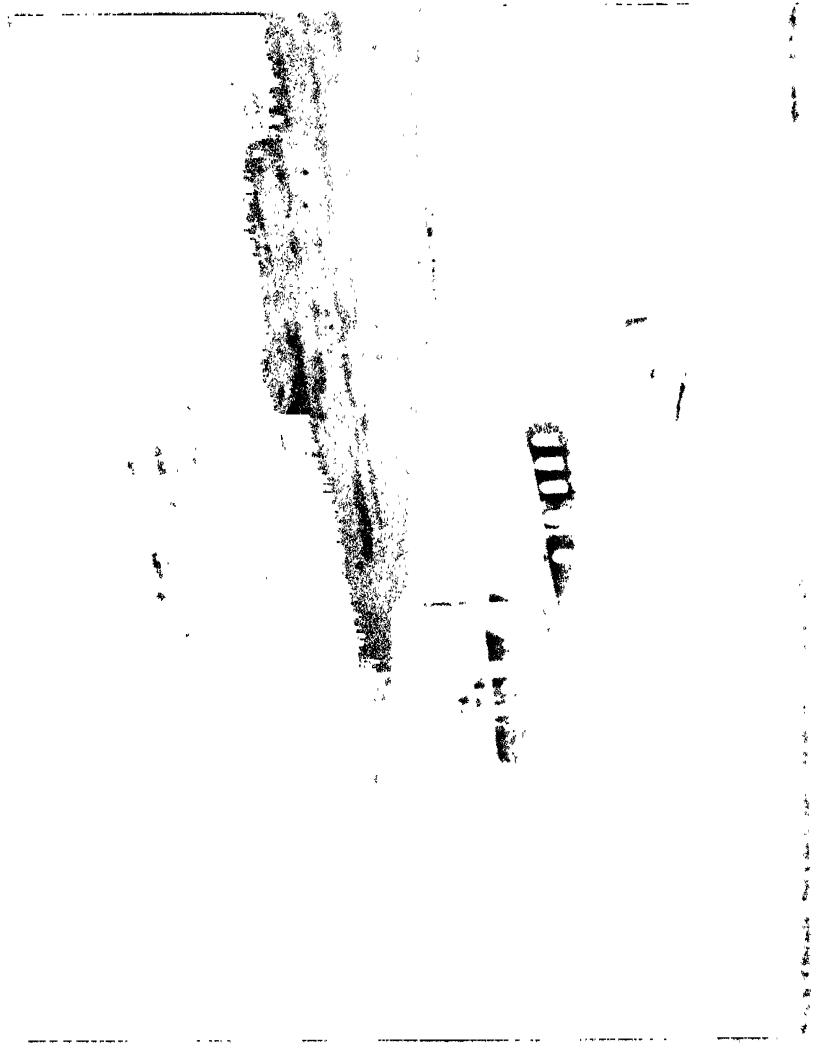
In the early age of Christianity, Laodicea possessed a flourishing church, St. Paul's zeal for which is attested by the mention which he makes of it in his Epistle to the Colossians: — "I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh." (ii. 1.) And "when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea." (iv. 16.) From the mention here made of the epistle from Laodicea, it has been conjectured that the Apostle had written a special letter to the converts in that city, which is now lost; but it is with more probability supposed that he refers to another of his epistles, either that to the Ephesians or the first Epistle to Timothy.

The book of the Revelation of St. John contains a severe rebuke of the Laodiceans for their lukewarmness and worldly-mindedness, and threatens them with that ruin, which has been so completely accomplished. (Rev. iii. 14—19.) In our engraving, several arches of a once magnificent aqueduct are seen; and the remains of an amphitheatre and other edifices attest the ancient splendour and extent of Laodicea. Inscribed altars, columns, friezes, and cornices, are dispersed among the houses and burying-grounds. The doom of the church at Laodicea seems to have been more severe and terrible than that of the other

LAODICEA.

apocalyptic churches. Not a single Christian is said to reside at Laodicea, which is even more solitary than Ephesus. The latter city has a prospect of a rolling sea or a whitening sail to enliven its decay; the former sits in widowed loneliness. Its temples are desolate, and the stately edifices of ancient Laodicea are now peopled by wolves and jackals. The prayers of the Mohammedan mosque are the only prayers heard near the yet splendid ruins of the city, on which the prophetic denunciation seems to have been fully executed in its utter rejection as a church.

* * Dr. Cramer's *Description of Asia Minor*, vol. ii. pp. 36—41. Arundell's *Visit to the Seven Churches*, pp. 84—90. Leake's *Tour in Asia Minor*, p. 44. Emerson's *Letters from the Aegean*, vol. i. pp. 160, 219.



EPHESUS,

ONE OF THE SEVEN APOCALYPTIC CHURCHES:

WITH THE MOSQUE BUILT ON THE SITE OF THE CHURCH OF SAINT JOHN.

Drawn by W. BACCHISON, from a Sketch made on the spot by T. L. DONALDSON, Esq.

EPHESUS was a celebrated city in Asia Minor, situated near the mouth of the river Cayster, between forty and fifty miles to the south of Smyrna: its foundation was so ancient as to be ascribed to the Amazons. Subsequently, it was occupied by Ionian colonists. It was chiefly celebrated for the worship and temple of Diana, which last, for its splendour, was accounted one of the wonders of the world. It was burnt in the year 356 B.C. by Herostratus, in order to immortalise his name; but was afterwards rebuilt with still greater splendour at the expense of all the Grecian states. Its greatest ornament was an image of Diana, which was said to have descended from Jupiter: the "silver shrines made for Diana" were, in all probability, miniature models of the temple at Ephesus, containing a small statue of the goddess, which were often carried about on journeys, &c. (Acts, xix. 24—31.) Saint Paul first visited Ephesus about the year 54 of the Christian era; and during three years and a half of his ministry he founded a flourishing church. Of his great care of the Ephesian community, we have a strong proof, in the affecting charge which he delivered to their elders at Miletus, where he had convened them on his return from Macedonia (Acts, xx. 16—38.), and still more in the admirable epistle which he afterwards addressed to them from Rome. (Eph. i. 1, &c.) At this time, the city of Ephesus abounded with orators and philosophers; and its inhabitants, in their Gentile state, were celebrated for their idolatry and skill in magic, as well as for their riches, luxury, and profligacy. Tradition represents Timothy to have been the first bishop of Ephesus, and that the apostle John resided here towards the close of his life.

The present state of Ephesus affords a striking illustration of the accomplishment of prophecy. Ephesus is the first of the apocalyptic churches addressed by Saint John in the name of Jesus Christ. "His charge against her is a declension in religious fervour (Rev. ii. 4.), and his threat in consequence is a total extinction of her ecclesiastical brightness. (Rev. ii. 5.) After a protracted struggle with the sword of Rome, and the sophisms of the Gnostics, Ephesus at last gave way. The incipient indifference, censured by the warning voice of the prophet, increased to a total forgetfulness: till, at length, the threatenings of the Apocalypse were fulfilled, and Ephesus sunk with the general overthrow of the Greek empire in the fourteenth century."

Modern Ephesus, by the Turks called *Aiasuluk*, (a corruption of *Agios Theologos*, from the church of Saint John the theologian having stood near it,) is a wretched village, consisting of a few huts. The mosque in the foreground of the engraving is on the site of the ancient church: it is in a dilapidated state. The lofty and many columns of

granite, which formerly sustained the roof, are said once to have adorned the temple of Diana. Originally, the city was built on a mountain; in progress of time, it extended down along the plain to the sea, and gradually became a commercial place. Around this village lie widely scattered ruins of palaces, houses, baths, with blocks of marble, fragments of columns, statues, and enormous stones bearing mutilated inscriptions. — all thrown together as if by an earthquake or bombardment, the wrecks of time and of devastating barbarians, and exhibiting most abundant proofs of the ancient magnificence and extent of this renowned city, particularly of the edifice which is supposed to have been the site of the theatre mentioned in Acts, xix. 31. The elevated situation of this structure on Mount Prion, seen from Aiasaluk across the plain, accounts for the ease with which an immense multitude were collected; the loud shouts of whose voices, reverberated from the neighbouring mount Corissus, would not a little augment the uproar which was caused by the populace rushing into the theatre. "What," says an eloquent traveller and divine (the Rev. Mr. Arundell), — "What would have been the astonishment and grief of the beloved apostle and Timothy, 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, 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, 'Great is Diana of the Ephesians!' Once it had Christian temples, almost rivalling the pagan in splendour, wherein the image that fell 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 disciple of Saint John; and tradition reports, 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 Mohammed; the cross is removed from the dome of the church, and the crescent glitters in its stead, while, within, the Kiblé is substituted for the altar. . . . 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 that brought up the ships laden with merchandize from every country." To such a degree is the malaria now increased, that Ephesus is hardly to be approached with safety for six months in the year.

* * Emerson's Letters from the Ægean, vol. i. pp. 212, 213. Dr. Cramer's Description of Asia Minor, vol. i. pp. 263—273. Rae Wilson's Travels, vol. ii. pp. 219—220. Arundell's Visit to the Seven Churches, pp. 27—30., and his Discoveries in Asia Minor, vol. ii. pp. 232—260.

10

ROME.

THE MAMERTINE PRISON,

IN WHICH SAINT PETER AND SAINT PAUL WERE CONFINED.

Drawn, and sketched on the spot, by W. LAYTON.

THE city of Rome is in some respects the most celebrated on earth, as it was long the mistress of the heathen world, and for many centuries was the ecclesiastical capital of the Christian world. It was founded by Romulus 752 or 753 years before Christ, and for a time was governed by kings, who were succeeded by two consuls annually elected. This form of government subsisted for many centuries, and indeed after the real power had passed into the hands of a sovereign. Julius Cæsar first acquired the supreme power, though he refused the name of emperor; which however was assumed by his nephew and successor Augustus. The succeeding Roman emperors, who ruled over the whole of the then known world, were, for the most part, only distinguished by their crimes and their licentiousness, until Constantine embraced Christianity, and made it the religion of the empire. By transferring the seat of the imperial government to Constantinople, he gave a fatal blow to the power and political influence of Rome, which eventually became the ecclesiastical metropolis of the Latin church, and, under the popes or bishops of Rome, acquired an immense power, that still subsists in those countries whose inhabitants are in communion with the Latin or Romish church, but which has received its death wound through protestantism and the consequent enlightening of the popular mind.

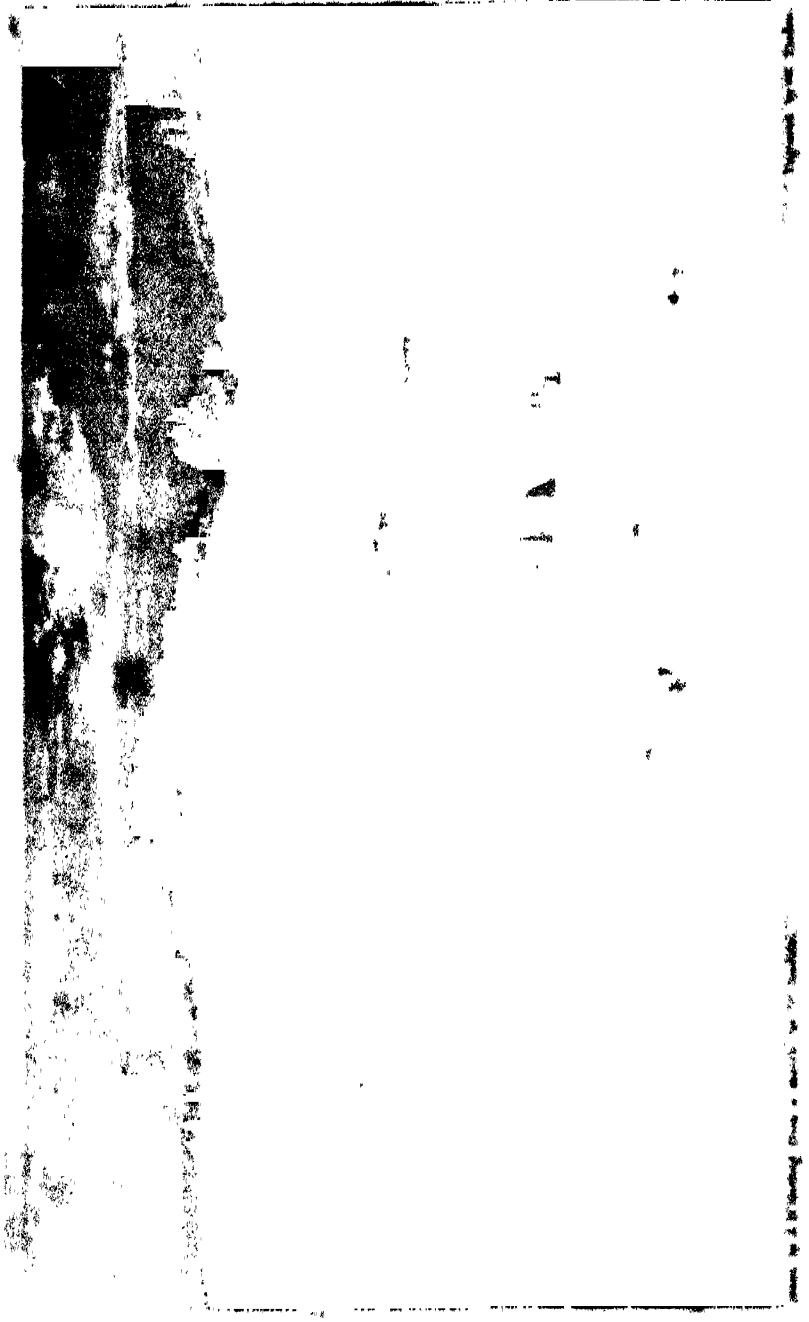
Rome, however, still continues to attract numberless visitors, by the magnificent ruins of its former greatness which yet remain. Among these ancient structures, the MAMERTINE PRISON claims particular notice, it being considered the *oldest* building in the city. This prison derives its name from Ancus Martius*, the fourth king of Rome; Servius Tullius, the sixth king of Rome, added a lower cell, which was called the Tullianum. Sir William Gell, however, is at issue with the modern antiquaries of Rome, and is of opinion that it was not constructed by Tullius. This unquestionable monument of ancient Rome is situated behind the arch of Septimius Severus, and on the declivity of the Capitoline Hill, not far from the church of S. Nicola in Carcere. By the aid of torches, the visitor descends under the little church of S. Giuseppe de Falegnami (built in 1539), by some modern steps, to

* *Mamerna* in the Osco language, is *Mars*, so *Mamercus*, or *Mamertianus*, answers to the adjective *Martius* — Burgess's *Antiquities of Rome*, vol. i. p. 342. note.

the upper compartment, which is now formed into an oratory. It is constructed of large masses of *peperine* stone, probably so called from the town of Piperno, the antient Privernum, where it is found in great abundance, or from the black spots on it resembling *pepper*. These stones are put together without cement. The upper cell is about twenty-seven feet by nineteen feet and a half, and nearly fourteen feet in height, and has evidently been hewn out of the solid rock. Descending by a few steps more, we arrive at the lower cell, delineated in our engraving, which is only about six feet and a half in height, and nineteen feet by nine. Sir William Gell considers it to be the more antient, because it supports the superstructure. It is formed (he states) by three courses of approaching stones laid horizontally, and not on the principle of an arch. "They are strangely united by cramps of iron, so that they are together as one flat stone, lightened by a slight curvature below, and perhaps in a great measure depending for support on the weight of the walls of the upper structure." Through the circular aperture communicating with the upper chamber, it appears that prisoners, who were condemned to be strangled or to die of hunger, were thrust down into this lower cell. Here, to omit the names of other prisoners of note, Jugurtha was suffered to die of hunger.

Numbers of devotees are continually kneeling before the lower prison, where tradition states that the apostles Peter and Paul were confined by order of Nero; and where the fountain or well of water (which is seen on the ground in our engraving) miraculously appeared for Peter, to baptise his gaoler, Proculus and Martinianus, and forty-seven companions. Nay, the very pillar to which the apostle Peter is said to have been bound is now shown to the credulous multitude, and is also seen in our engraving. Saint Paul's *first* confinement at Rome is alluded to in Acts, xviii. 16: his *second* epistle to Timothy has several references to his *second* imprisonment in that city, where ecclesiastical history attests that both these apostles suffered martyrdom, A. D. 65. Numerous excavations have of late years been made throughout Rome, which are still in progress; the results have been the bringing to light of many important remains of antient art. The population of the modern city has varied considerably at different times: in 1852 it contained 151,000 persons. "The population is kept up by the influx of strangers: for the deaths exceed the births in the proportion of 5100 to 4725 per annum. The paupers vary in number from 15,000 to 30,000."

* * Dr. Burton's *Description of the Antiquities of Rome*, vol. i. pp. 76—82. 83. Bourguet's *Topography and Antiquities of Rome*, vol. i. pp. 342—345. Sir W. Gell's *Topography of Rome and its Vicinity*, vol. ii. pp. 407—413.



PATMOS.

Drawn by J. D. HARRING, from a Sketch made on the spot by Dr. SINCLAIR

PATMOS, now called Patimo or Patmosa, is a small island in the Ægean sea, between twenty-five and thirty miles in circumference. Its aspect is forbidding and cheerless; and the shores are in most places steep and precipitate. The Romans used this barren spot as a place of exile: hither the apostle John was sent "for the word of God and for the testimony of Jesus Christ" (Rev. i. 9.), and here he wrote the Apocalypse or Revelation which bears his name. It is not known how long his banishment continued; but it is generally supposed that he was released on the death of Domitian, which happened A. D. 96, when he retired to Ephesus.

The Acropolis, or Citadel, of ancient Patmos, was discovered in February, 1817, by the Rev. Mr. Whittington, on the summit of a hill which rises precisely on the narrow isthmus that unites the two divisions of the island, and separates the principal harbour from port Merica. After some research he discovered very considerable remains of a large fortress. This rock or hill is not so lofty as that on which the modern town and monastery are built, but its singular situation between two ports renders it even more commanding. These remains lie on the northern side of the hill, and from the nature of the ground the fortress must have formed an irregular triangle. The wall appears to have been seven feet thick, and the towers measure fourteen feet in front. The surface of the soil in its neighbourhood is much heaped with piles of ruins; and the whole area is thickly strewn with fragments of ancient pottery.

This island is described by Mr. Emerson (who visited it a few years since) as having every appearance of being of volcanic origin, and consisting of a rugged rock with a sprinkling of soil and a slight covering of verdure; which, with the sterility of the earth and the baking heat of the sun, is so crisp as almost to crumble in the hand. Here are very numerous churches, many of which are opened only on the anniversary festival of the saints to whom they are respectively dedicated.

The modern town of Patmos, which is the only one on the island, and the monastery of Saint John, crown the summit of the hill which is seen in our engraving, about three quarters of an hour's walk from the sea shore, and which commands a very extensive prospect over the surrounding islands. The monastery consists of a number of towers and bastions, having much more the air of a military than a monastic edifice: it is

said to have been erected by Saint Christodoulos, in honour of the apostle John, and under the auspices of the Byzantine emperor, Alexis Comnena, in the year 1117, in order to serve at once as a residence for the brethren of Saint John, and as a protection to the inhabitants against the incursions of pirates. It now contains accommodation for a numerous society of monks, who are under the protection of the bishop of Samos: by the special permission of the grand mufti at Constantinople they enjoy the rare privilege of a bell, to summon the brethren to their devotions; while almost all the other religious foundations in the East—the monastery on Mount Athos not excepted—are forced to convene their inmates to prayers by the striking a hammer against a crooked bar of iron. This much envied privilege of the monks of Patmos is ascribed to the high veneration in which the Turks are said to hold the character of Saint John. Like most of the Greek churches, the church belonging to the monastery is gaudy, without either taste or elegance. Both the vestibule and the interior are painted with semi-Chinese heads of Christ and of the apostles; and the Panagia, or Virgin Mary, appears in every corner. The library of the monks contains a few printed books, chiefly the works of the Greek fathers, and also a considerable number of manuscripts, which seem to have been assorted and preserved with care.

The hermitage of Saint John lies about midway between the beach and the convent; it is approached by a rugged pathway, one side of which incloses, or rather is formed by, the sacred cave in which the evangelist wrote his Revelations. Before the erection, according to Mr. Emerson, it must have been rather an exposed situation, as it is pierced but a very slight way into the rock; and as the monks carry on a very profitable traffic by disposing of pieces of the stone for the cure of diseases, a great portion of the present excavation may be attributed to their industry. Two chinks in the rock above are pointed out as the apertures through which Saint John received the divine communications. They are deemed to be incomparably sacred; and, in point of sanctity, are second only to the Holy Sepulchre at Jerusalem.

The inhabitants of Patmos are about four thousand in number, and their appearance is perfectly consonant to the barren aspect of the island; the men being clad in dirty cotton rags, and the women (who are handsome) being literally bundles of filth.

*• Dr. Cramer's Description of Asia Minor, vol. i. p. 412. Walpole's Travels in various Countries of the East, pp. 13—45. Emerson's Letters from the Ægean, vol. ii. pp. 17—21. Hardy's Notices of the Holy Land, &c. p. 302. Burgess's Greece and the Levant, vol. ii. pp. 25—28.



SMYRNA.

Drawn by J. D. HANBURY, from a Sketch made on the spot by W. PAER, Esq.

SMYRNA, situated at the extremity of a beautiful bay on the coast of Asia Minor, was one of the principal cities of the ancient region of Ionia: its early history is involved in some obscurity. According to the geographer Strabo, it derived its name from an Amazon, so called; who having conquered Ephesus, had in the first instance transmitted her appellation to that city. The Ephesians afterwards founded the town to which it has since been appropriated. Herodotus, however, states that Smyrna originally belonged to the Æolians, who received into the city some Colophonian exiles. These subsequently taking advantage of a festival held without the town, to which festival the Smyrniacs resorted in great numbers, shut the gates and became masters of the place. From that time Smyrna ceased to be an Æolian city, but was received into the Ionian confederacy. Of all the different cities, which laid claim to the honour of being the birth-place of Homer, Smyrna seems to assert her claim to that distinction, with the greatest zeal and plausibility.

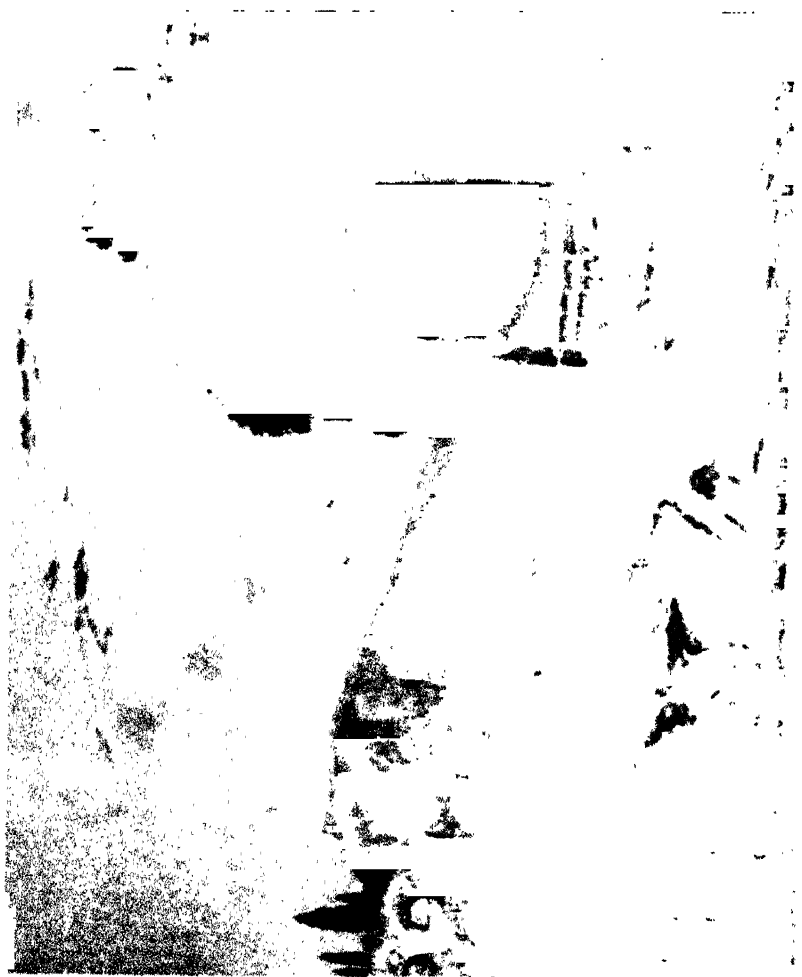
Though the Smyrniacs successfully resisted the attacks of Gyges king of Lydia, they were subjugated by his descendant Alyattes; and in consequence of this event the city sunk into decay, and was deserted for the space of four hundred years. Alexander proposed to rebuild it; which design was carried into effect by Antigonus and Lysimachus, the latter of whom completed the new city; the streets of which are said to have been remarkably handsome, being well paved, and drawn at right angles. Numerous fine porticoes, temples, theatres, and a public library, with the splendid and lofty acropolis, rendered it one of the most beautiful cities of Ionia. Various grants and privileges were conferred upon the Smyrniacs by the Roman senate, for the part which they had taken during the wars with Antiochus and Mithridates. Under the Roman emperors, Smyrna flourished greatly; and its schools of eloquence and philosophy were held in considerable repute. Under the Greek emperors Smyrna experienced great vicissitudes. Having been taken by Tzachas, a Turkish chief, towards the close of the eleventh century, it was nearly destroyed by a Greek fleet under the command of John Ducas: the emperor Comnenus subsequently restored it, but it again suffered very severely from a siege which it sustained against the forces of Tamerlane. Not long after this event it fell into the hands of the Turks, in whose possession it has remained ever since.

Modern Smyrna, by the Turks called Ismir, is beautifully situated at the foot of a lofty mountain, that stretches along the shore to a great extent, and has upon its summit the castellated building seen on the right

and less than 1000 Europeans of different nations. The English residents may be upwards of one hundred: they dwell in the British factory, which is very extensive, and is enclosed with gates. The streets are narrow, and many of the houses, which are built of clay, are low: most of them have roofs of pantiles, some of which are flat, while others are gaudily painted. There are twenty mosques: the Greeks have three churches; the Armenians, one; the Latins, two; and the Protestants, two: the Jews have eight synagogues. Frank Street, where the Europeans reside, and in which many sign-boards are exhibited, is by far the best street in Smyrna: by the English it has been named Bond Street; but the Turks call it Ghül Mahalâ, or the Rose Quarter.

Smyrna has been subject to several awful visitations. In 1743 it was destroyed by fire, and in 1750 by an earthquake: in 1752, 1758, and 1760, it was depopulated by plague; fire again consumed almost the whole of it in 1763, 1769, and 1778; and in 1814 there were 40,000 persons cut off by the plague. Earthquakes and the plague, indeed, are the great calamities of this place: the condition of the Christians residing here (which is not the most secure under the Turkish government) is said to be better than in that of any other of the sites of the Seven Churches mentioned in the Apocalypse, as if the promise was still in some measure made good to Smyrna: — "Fear none of those things which thou shalt suffer Be thou faithful unto death, and I will give thee a crown of life." (Rev. ii. 10.)

. Cramer's Description of Asia Minor, vol. i. pp. 337—341. Hartley's Researches in Greece and the Levant, p. 247. Rae Wilson's Travels, vol. ii. pp. 226—229. Madon's Excursions in the Holy Land, &c. vol. i. p. 29.



PERGAMUS.

Drawn by A. W. CALVERT, from a Sketch by CHARLES BARRETT, Esq.

PERGAMOS, or Pergamus, was the ancient metropolis of Mysia, and the residence of the Attalian kings, who collected here a noble library, containing two hundred thousand volumes, which was afterwards transported to Egypt by Cleopatra, and added to the library at Alexandria. It is situated on the right bank of the river Calvus, about sixty miles to the north of Smyrna.

Against the church at Pergamus was adduced the charge of partial instability; but to its wavering faith was promised the all-powerful protection of God. (Rev. ii. 12—17.) The errors of Balaam, and of the Nicolaitans have been purged away; Pergamus has been preserved from the destroyer; and three thousand Christians, out of a population of fourteen or fifteen thousand inhabitants, now cherish the rites of their holy religion in the same spot where it was planted by the Apostle Paul; though the poor Greeks are restricted to one small and mean church, under the Acropolis, or citadel of the ancient city, where the hymn of praise to their Redeemer is whispered, rather than sung, for fear of offending the fanatical Turks.

Numerous ancient ruins of a fortress, a theatre, and a naumachia, attest the magnificence of this once royal city. The modern town of Bergamo is seen through the magnificent arch on the right of our engraving. It lies partly on the slope of the hill, and partly in the plain. On the summit of the hill, upon the left, is the Acropolis, on which is a castle nearly covering its whole summit, including about eight acres, together with some remains of a heathen temple. A neighbouring cemetery has, for ages, been supplied with marble embellishments from the theatre, which are collected in great profusion to ornament the graves, near to which, if not on that site itself, was once placed the celebrated Temple of Æsculapius, which, among other privileges, had that of an asylum. Here also are massive ruins of the church of Agios Theologos, conjectured to be one of those which the emperor Theodosius caused to be erected. There is another ancient church in the town, that of Saint Sophia, which about thirty years since was desecrated by being converted into a Turkish

PERGAMUM.

mosque. The scenery from the Acropolis is grand, but sad. The fine plain before Pergamus, which seems ready to start into fertility at a touch, is sparingly cultivated, except on the very edges of the town; but that touch is wanting. The unrestrained flood-courses of the Calvus and its tributary streams have cut the plain into broad sandy veins.

In 1828, when this place was visited by Mr. Macfarlane, a collection in a Greek school, of about fifty volumes, in Romain, or modern Greek, was called "the library," and represented the antient store of two hundred thousand volumes, which had been formed by the munificent monarchs of Pergamus: and a dirty little Italian quack, ignorant and insolent, was head practitioner of medicine in the city which gave birth to Galen, and of which *Æsculapius* was the tutelary divinity. The town was as dull as the grave, except during the night, when, as it happened to be the Ramazan of the Turks, there was some stir among the Mohammedan portion of the inhabitants.

* Macfarlane's *Seven Apocalyptic Churches*, pp. 12—13. Arundell's *Visit to the Seven Asiatic Churches*, pp. 281—290. Emerson's *Letters from the Aegean*, vol. i. p. 216.

SARDIS.

Drawn by C. SEARFIELD, from a sketch made on the spot.

SARDIS, or SARDES, the capital of the country of Lydia, in Asia, was a city of great antiquity, the founder of which is not certainly known. It was situated in a fertile plain, at the foot of the northern slope of Mount Tmolus; which rears its majestic head in the background of our engraving, and commands an extensive view over the circumjacent country. The river Pactolus (now an insignificant brook), which is also seen in our view, flowed through the forum. To the south of the plain, on which Sardis was erected, stood the temple of Cybele, the fabled mother of the gods according to pagan mythology: it was a very ancient and magnificent edifice, constructed of white marble. Of this temple the two noble columns which are delineated in the foreground of our engraving, together with a few mutilated fragments of other columns, scattered on the sward or sunk in it, are all that now remain: these columns are buried nearly to the half of their height in the soil, which has accumulated in the valley since their erection, most probably by the destruction of the continually crumbling eminence, on which stood the acropolis or citadel. The columns which have been destroyed have been blown up by gunpowder, reduced to blocks, and sold to masons and cutters of tombstones; and as other materials are wanted, the two columns which are yet standing in all probability will be blasted in the same manner; and the traveller, who may hereafter visit this spot, will vainly seek for a vestige of the Sardiæan temple of Cybele.

After experiencing various fortunes, Sardis became a great and flourishing city in the reign of Croesus king of Lydia, by the fame of whose riches and hospitality men of talents and learning were attracted thither. On the overthrow of this monarch by Cyrus, B. C. 545, Sardis continued to be the chief town of the Persian dominions in this part of Asia. On the revolt excited by Aristagoras and Histæus, the Ionians with the aid of an Athenian force surprised this city, except the citadel, which was defended by a numerous Persian garrison. Though burnt to the ground on this occasion, Sardis was again rebuilt; and, soon after the defeat of the Persians at the battle of the Granicus, it surrendered to Alexander the Great, who commanded that the Lydians should regain their liberty, and resume their ancient laws and usages. During the reigns of the Greek sovereigns in Asia, this city sustained numerous reverses; and from Antiochus, the last king of Syria, it passed into the possession of the Romans, having surrendered to the two Scipio, A.C.

SARDIS.

187. Sardis was indebted to the emperor Tiberius for its ----- after a disastrous earthquake, which had reduced it to a heap of ruins.

We have no information, in the New Testament, at what time Christianity was planted at Sardis; but probably it was not long after Saint Paul had founded the church at Ephesus; and there can be little doubt that the metropolis of Lydia is included in Saint Luke's declaration, that "all they which dwell in Asia heard the word of the Lord Jesus, both Jews and Greeks" (Acts xix. 10.); and also in the salutation of "all the churches of Asia." (1 Cor. xvi. 19.) This is rendered manifest by the book of Revelation, where Sardis is expressly named among the seven churches of that province. When the warning voice was addressed "unto the angel" or bishop "of the church in Sardis," it was evidently in a declining state. (Rev. iii. 1—5.) Subsequently, this city became the seat of a bishopric; and ecclesiastical history mentions more than one council as having been held here.

Sardis continued to be a flourishing city, through the Roman Emperors, to the close of the Byzantine dynasty. In the eleventh century the Turks took possession of it, and, two centuries later, it was nearly destroyed by Tamerlane. This once-celebrated capital of the Lydian kings is now reduced to a wretched village called *Sart*, consisting of a few mud huts occupied by Turkish herdsmen, and erected in the midst of extensive ruins; among which Lieut. Col. Leake observed the remains of a large Christian church.

"If" (says the Rev. Mr. Arundell, who visited this place in 1833) "I should be asked what impresses the mind most strongly on beholding Sardis, I should reply, 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* ----- in the mind, which can never be forgotten. Connect this feeling with the message, in 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 at what hour I will come upon thee.' (Rev. iii. 1. 3.) And then look around and ask, 'Where are the churches, where are the Christians of Sardis?' The *tumuli* beyond the Hermas reply, 'All dead,' suffering the infliction of the threatened ----- of God."

* Dr. Conner's Description of Asia Minor, vol. i. pp. 448—450. Lieut-Col. Leake's Journal of a Tour in Asia Minor, pp. 263. 346—348., in which there is a ground plan and elevation of the temple of Cybele. Mackintosh's Seven Apocalyptic Churches, pp. 23—24. Arundell's Discoveries in Asia Minor, vol. i. p. 28.



PHILADELPHIA.

Drawn by W. BACCHUSON, from a sketch made on the spot by
the Rev. F. V. J. AARVOLL.

PHILADELPHIA was a very considerable city of Lydia, in Asia Minor, which derived its name from its founder, Attalus Philadelphus, brother of Eumenes, king of Pergamus. It stands in the plain of the Hermus, about midway between that river and the termination of Mount Tmolus. Besides the Hermus, which divides the plain, numerous brooks and rills give beauty, verdure, and fertility to the neighbourhood; which, however, is but little cultivated.

This city has, at various times, suffered greatly from earthquakes. Tacitus mentions it among the towns restored by Tiberius after a more than ordinary calamity of this kind. (*Annal. lib. ii. c. 47.*) Not long before the date of the apocalyptic epistle (*Rev. iiii. 7—13.*) Philadelphia had suffered so much from earthquakes, that it had been in a great measure deserted by its inhabitants, which may, in some degree, account for the poverty of its church, as described in that epistle. "Philadelphia appears to have resisted the attacks of the Turks, in 1512, with more success than other cities. 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 (*Hajazet*) in 1590. Among the Greek colonies and churches of Asia, Philadelphia is still erect — a column in a scene of ruins."* Whatever may be lost of the spirit of Christianity, there is still the form of a Christian church in this city; which is now called Allah-Shehr, or the City of God, by the Turks, and which possesses a few remains of heathen antiquity.

Philadelphia is now a considerable town spreading over the slopes of three or four hills. Many remains of the walls, which once encompassed it, are now standing, but with large gaps: the materials of its fortifications are small stones with strong cement. The Rev. Mr. Arundell (by whom our view was sketched) is of opinion, that these walls are not much older than the last days of the lower empire, if indeed they are so

* *Gibbon's Decline and Fall of the Roman Empire, vol. xi. p. 498.*

PHILADELPHIA.

antient. He describes the passage through the streets as being filthy in the extreme; though the view of the place, as the traveller approaches it, is very beautiful. The prospect from the hills is magnificent: highly cultivated gardens and vineyards lie on the back and sides of the town, and before it is one of the richest and most extensive plains in Asia.

Philadelphia contains about three hundred houses occupied by Greeks, and nearly three thousand which are inhabited by Turks. There are twenty-five churches, in five only of which divine service is performed once every week: in the larger number it is celebrated but once a year. A solitary fragment is shewn as the remains of the church of the apocalypse, dedicated to Saint John.

* * Dr. Cramer's Description of Asia Minor, vol. I. pp. 456, 457. Rev. F. V. J. Arundell's Visit to the Seven Churches of Asia, pp. 167—171.

