

A Journey from Aleppo to Jerusalem. 43

A little without the Wall, we saw many Granite Pillars and remnants of Mosaic Floors, and in an heap of rubbish several pieces of polish'd Marble, fragments of Statues, and other poor Relicks of this City's ancient Magnificence. On the Sea side is an old ruin'd Castle, and some remains of a small Mole.

Friday, Mar. 19.

Leaving *Beroth*, we came in one third of an hour to a large Plain extending from the Sea to the Mountains. At the beginning of the Plain is a Grove of Pine Trees of *Faccardine's* Plantation. We guess'd it to be more than half a Mile cross, and so pleasant, and inviting was its shade, that it was not without some regret that we pass'd it by. Continuing in this Plain, we saw at a distance, on our left hand, a small Village called *Suckfoat*. It belongs to the Druses, who possess at this day a long tract of Mountains, as far as from *Castravun* to *Carmel*. Their present Prince is *Achmet*, Grandson to *Faccardine*; an old Man, and one who keeps up the Custom of his Ancestours, of turning day into night: an hereditary practice in his Family, proceeding from a traditional perswasion amongst them, that Princes can never sleep securely but by day, when Men's actions and designs are best observ'd by their Guards, and if need be, most easily prevented; but that in the night it concerns them to be always vigilant, lest the darkness, aided by their sleeping, should give Traitors, both opportunity and encouragement to assault their Persons, and by a Dagger or a Pistol, to make them continue their sleep longer than they intended when they lay down.

Two hours from *Faccardine's* Grove brought us to the fifth Caphar, and another little hour to the River *Danur* or *Tamyras*: the former being it's Modern, the latter it's Ancient Name. It is a River apt to swell much upon sudden Rains; in which case precipitating it's self from the Mountains with great rapidity, it has been fatal to many a Passenger; amongst the rest, one Monsieur *Spon*, Nephew to Dr. *Spon*, coming from *Jerusalem* about four years ago

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in company with some English Gentlemen, was in passing this Stream hurry'd down by it, and perished in the Sea, which lies about a furlong lower than the Passage.

We had the good fortune to find the River in a better temper; it's waters being now asswaged since the late Rains. However the Country Fellows were ready here, according to their Trade, to have assisted us in our Passage over. In order to which they had very officiously stripp'd themselves naked against our coming: and to the end that they might oblige us to make use of their help, for which they will be well paid, they brought us to a place where the Water was deepest, pretending there was no other Passage besides that; which Cheat we saw them actually impose upon some other Travellers, who came not long after us. But we had been advis'd of a place a little higher in the River, where the Stream was broader, and shallower, and there we easily pass'd without their assistance. Just by this place are the ruins of of a Stone-bridge, of which one might guess by the firmness of it's remains, that it might have been still entire, had not these Villains broke it down in order to their making their advantages of Passengers; either conducting them over for a good pay, or else, if they have opportunity, drowning them for their spoils.

On the other side of the River the Mountains approach closer to the Sea, leaving only a narrow rocky way between. From *Damer* in two hours we came to another River, of no inconsiderable figure, but not once mentioned by any Geographer that I know of. It is within one hour of *Sidon*. It's Channel is deep, contains a good Stream, and has a large Stone bridge over it. Speaking of this River to the Reverend Father *Stephano*, Maronite Patriarch at *Canobine*, he told me it was call'd *Awle*, and had it's Fountain near *Barook*, a Village in *Mount Libanus*.

At this River we were met by several of the French Merchants from *Sidon*: they having a Factory there the most considerable of all theirs in the *Levant*. Being arrived at *Sidon*, we pitch'd our Tents by a Cistern without the

The City, but were our selves conducted, by the French Gentlemen to the place of their Habitation, which is a large *Kane*, close by the Sea, where the Consul and all the Nation are quarter'd together. Before the front of this *Kane* is an old Mole running into the Sea with a right Angle, it was of no great capacity at best, but now is render'd perfectly uselefs, having been purposely fill'd up with rubbish, and earth, by *Faccardine*, to prevent the Turkish Gallies from making their unwelcome visits to this place. The Mole being thus destroy'd, all Ships, that take in their Burthen here, are forced to ride at Anchor under the shelter of a small ridge of Rocks, about a Mile distant from the shore on the North side of the City. *Sidon* is stockt well enough with Inhabitants, but is very much shrunk from it's ancient extent, and more from it's splendour. As appears from a great many beautiful Pillars, that lie scatter'd up and down the Gardens without the present Walls. Whatever Antiquities may at any time have been hereabout, they are now all perfectly obscur'd and buried by the Turkish Buildings. Upon the South side of the City on a Hill stands an old Castle said to have been the work of *Lewis* the ninth of *France*, surnamed the *Saint*; and not far from the Castle is an old unfinish'd Palace of *Faccardine's*, serving however the *Bassa* for his Seraglio: neither of them worth mentioning, had the City afforded us any thing else more remakable. Near about *Sidon* begin the precincts of the *Holy Land*, and of that part of it in particular which was allotted to *Assher*. The borders of which Tribe extended from *Carmel* as far as great *Zidon*, as appears from *Josh*. 19. 26, 28. But the People upon the Sea Coasts were never actually master'd by the *Israelites*: being left by the just judgment of God, to be thorns in their sides, for a reason that may be seen *Jud*. 2. 1, 2, 3, &c.

The Person, who is the French Consul at *Sidon*, has also the Title of Consul of *Jerusalem*, and is obliged by his Master, the French King, to make a visit to the Holy City every Easter, under pretence of preserving the Sanctuary

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Quary there from the violations, and the Fryars who have the custody of it, from the exactions of the Turks. But the Fryars think themselves much safer without this protection. We were desirous to joyn with Monsieur l'*Empereur*, the present Consul, in his this years Pilgrimage, and accordingly had sent him a Letter from *Aleppo* on purpose to bespeak that favour, hoping by his protection to pass more securely from the abuses of the Arabs and Turks, who are no where so insolent, as in *Palestine*, and about *Jerusalem*. We had his promise to stay for us, but the remora's and disappointments we met with in the Road, had put us so backward in our Journey, that fearing to be too late at *Jerusalem* he set out from *Sidon* the day before our arrival there: leaving us however some hopes, that if we made the best of our way, we might come up with him at *Acra*, where he promis'd to expect our coming to the utmost moment.

Saturday, Mar. 20.

Being desirous therefore not to lose the convenience of his company, we set out early the next morning from *Sidon*, and Travelling in a very fruitful Plain, came, in half an hour to a place where we found a large Pillar of Granite, lying cross the high way, and sunk a good part under ground. Observing some letters upon it, we took the pains to dig away the Earth, by which means we recover'd this fragment of an Inscription.

IMPERATORES,
 • CAESARES,
 L SEPTIMUS SE-
 VERUS, PIUS PER-
 TINAX, AUG: ARA-
 BICUS ADIABENICUS,
 PARTHICUS, MAXI-
 MUS, TRIBUNICIA
 POTES: VI. IMP: XI. COS □
 PRO ◊ COS ◊ P ◊ P
 ET M ◊ AUREL: ANTONI-
 NUS AUG: FILIUS ◊ EJUS
 ----- ET ----- ARIA
 ----- EN ----- DIVM ◊ RV
 FVM° -----
 ----- IC PR: PRAET
 ----- PROVINC ◊ SYRIAE
 [ET PHAE] NIC RENOVAVERVNT
 ◊ □ ◊

Some Gentlemen of our Nation, in their Journey to *Jerusalem*, this last Easter, *An.* 1699. found another Pillar, at about midway, between that we saw and *Sidon*, of the same make and use: from which they took the foresaid Inscription, more perfectly. As far as *filius ejus* there is no variation, and after that it goes on thus

VIAS ET MILLIARIA
 FR-----O ◊ VENIDIVM RV
 FVM ◊ LEG ◊ AUGG ◊
 L----- PR ◊ PRAESIDEM
 PROVINC ◊ SYRIAEPHOE
 NIC ◊ RENOVAVERVNT
 ◊ I ◊

By which we may observe the exactness of the Romans in measuring out their Roads, and marking down upon every Pillar the number of Miles as I. II. III. &c.

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A little beyond this Pillar, we passed in sight of *Korin*, a large Village on the side of the Mountains, and in two hours and a half more came to *Sarphan*, suppos'd to be the Ancient *Sarephath*, or *Sarepta*, so famous for the residence, and Miracles of the Prophet *Elijah*. The place shewn us for this City consisted of only a few Houses, on the tops of the Mountains, within about half a Mile of the Sea. But it is more probable the principal part of the City stood below, in the space between the Hills and the Sea: there being ruins still to be seen in that place of a considerable extent. From hence in three hours we arrived at *Casimeer*, a River large and deep, running down to the Sea thro' a Plain, in which it creeps along with various mæanders, and turnings. It had once a good Stone bridge laid over it of four Arches: but of that nothing remains at present, except the supporters: between which there are laid beams, and boards to supply the room of the Arches and to make a Passage over. But so careless and loose is the Fabrick, that it looks like a trap rather than a Bridge. We had one Horse dropt thro', notwithstanding our utmost care to prevent such misfortunes. But 'twas our good luck to recover him again safe a shore.

This River is assign'd by our Modern Geographers for the old *Eleutherus*, but how erroneously has been aforementioned. *Strabo* mentions a certain River falling into the Sea near *Tyre*, on this side (*οὗτος ὁ ποταμὸς ἐξίστησι*. p. 521.) which can be no other than this; but he omits to acquaint us with it's Name. Within a Bow-shot of the River *Casimeer* is a *Kane* of the same Name, from which keeping near the Sea side, you arrive in an hour at *Tyre*.

This City, standing in the Sea upon a Peninsula, promises at a distance something very magnificent. But when you come to it you find no similitude of that Glory, for which it was so renown'd in ancient times, and which the Prophet *Ezekiel* describes, *Chap.* 26, 27, 28. On the North side it has an old Turkish ungarrison'd Castle; besides which you see nothing here, but a mere *Babel*, of broken Walls, Pillars, Vaults, &c. there being not so much.

as the *Chure House* left. It's present Inhabitants are only a few poor wretches, harbouring themselves in the Vaults, and subsisting chiefly upon fishing; who seem to be preserved in this place by Divine Providence, as a visible argument; how God has fulfill'd his Word concerning *Tyre*, viz. *That it should be as the top of a rock, a place for fishers to dry their nets on, Ezek. 26. 14.*

In the midst of the ruins, there stands up one pile higher than the rest, which is the East end of a great Church, probably of the Cathedral of *Tyre*: And why not the very same that was erected by it's Bishop *Paulinus*, and honour'd with that famous Consecration Sermon of *Eusebius*, recorded by himself in his *Eccl. Hist. Lib. 10. Cap. 4.* this having been an Archiepiscopal See in the Christian times.

I cannot, in this place, omit an observation, made by most of our Company in this Journey, viz. That in all the ruins of Churches which we saw, tho' their other parts were totally demolish'd, yet the East end we always found standing, and tolerably entire. Whether the Christians when over run by Infidels, redeem'd their Altars from ruin with Money; or whether, even the Barbarians, when they demolished the other parts of the Churches, might voluntarily spare these, out of an awe and veneration; or whether they have stood thus long, by virtue of some peculiar firmness in the nature of their Fabrick; or whether some occult Providence has preserv'd them, as so many standing Monuments of Christianity in these unbelieving Regions, and presages of it's future restoration, I will not determine. This only I will say, that we found it in fact, so as I describ'd, in all the ruin'd Churches that came in our way, being perhaps not fewer than one hundred: nor do I remember ever to have seen one instance of the contrary. This might justly seem a trifling observation, were it founded upon a few examples only. But it being a thing so often, and indeed universally observ'd by us, throughout our whole Journey, I thought it must needs proceed from something more than blind chance, and might very well deserve this Animadversion.

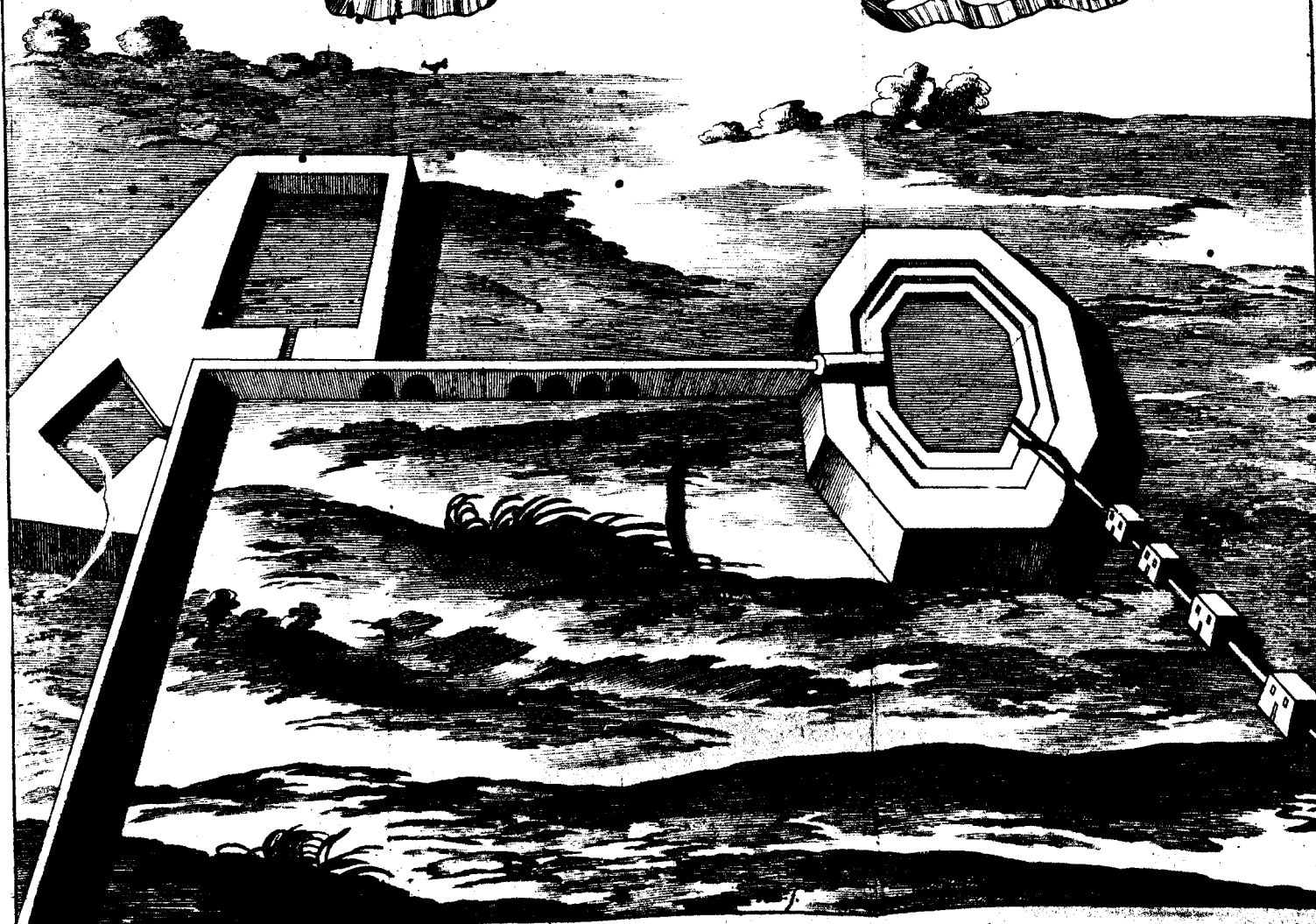
. But to return from this digression, there being an old Stair-case in this ruin last mention'd, I got up to the top of it: from whence I had an entire prospect of the Island part of *Tyre*, of the Isthmus, and of the adjacent shore. I thought I could from this Elevation discern the Isthmus to be a Soil of a different Nature from the other two: it lying lower than either, and being cover'd all over with sand which the Sea casts upon it, as the token, of it's natural right to a Passage there, from which it was by *Alexander* the Great injuriously excluded. The Island of *Tyre* in it's natural state seems to have been of a circular figure, containing not more than forty Acres of Ground. It discovers still the foundations of a Wall, which anciently encompass'd it round, at the utmost margin of the Land. It makes with the Isthmus two large Bays, one on it's North side, and the other on it's South. These Bays are, in part, defended from the Ocean, each by a long ridge, resembling a Mole: stretching directly out, on both sides, from the head of the Island; but these ridges whether they were Walls or Rocks, whether the work of Art or Nature, I was too far distant to discern.

Coming out of these ruins, we saw the foundation of a very strong Wall, running cross the Neck of Land, and serving as a barrier, to secure the City on this side. From this place, we were one third of an hour, in passing the sandy Isthmus, before we came to the ground, which we apprehended to be the natural shore. From hence passing over part of a very fertile Plain, which extends it self to a vast compass before *Tyre*, we arrived in three quarters of an hour at *Roselayn*. Our whole Stage from *Sidon* hither was about eight hours.

Sunday, Mar. 21.

Roselayn is a place where are the Cisterns called *Salomon's*, supposed, according to the common tradition hereabouts, to have been made by that great King, as a part of his recompence to King *Hiram*, for the supplies of materials, sent by him toward the building of the Temple.

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They are doubtless very ancient, but yet of a much later date, than what this tradition ascribes to them. That they could not be built till since *Alexander's* time, may be conjectur'd from this, amongst other arguments; because the Aqueduct, which conveys the Water from hence to *Tyre*, is carried over the Neck of Land, by which *Alexander* in his famous Siege of this place join'd the City to the Continent. And as the Cisterns cannot well be imagin'd to be ancients than the Aqueduct, so one may be sure the Aqueduct cannot be older than the ground it stands upon. Of these Cisterns there are three entire at this day, one about a furlong and a half distant from the Sea, the other two a little farther up.

The former is of an Octogonal figure twenty two yards in diameter. It is elevated above the ground nine yards on the South side, and six on the North; and within is said to be of an unfathomable deepness, but ten yards of line confuted that opinion. It's Wall is of no better a material than Gravel, and small Pebbles, but consolidated with so strong, and tenacious a cement, that it seems to be all one entire vessel of Rock. Upon the brink of it you have a walk round, eight foot broad. From which descending, by one step on the South side and by two on the North, you have another wall: twenty one foot broad. All this Structure, tho' so broad at top, is yet made hollow: so that the Water comes in underneath the walks: insomuch that I could not with a long rod, reach the extremity of the cavity. The whole Vessel contains a vast Body of excellent Water; and is so well supply'd from it's Fountain, that tho' there issues from it a stream like a Brook, driving four Mills between this place, and the Sea, yet it is always brim full. On the East side of this Cistern was the ancient outlet of the Water, by an Aqueduct raised about six yards from the ground, and containing a Channel one yard wide. But this is now stopp'd up, and dry. The Turks having broke an outlet on the other side, deriving thence a stream for grinding their Corn.

The Aqueduct (now dry) is carried Eastward about one

hundred and twenty paces, and then approaches the two other Cisterns of which one is twelve the other twenty yards square. These have each a little Channel, by which they anciently render'd their Waters into the Aqueduct; and so the united streams of all the three Cisterns were carried together to *Tyre*. You may trace out the Aqueduct all along by the remaining fragments of it. It goes about one hour Northward, and then turning to the West, at a small Mount where anciently stood a Fort, but now a Mosque, it proceeds over the Isthmus, into the City. As we pass'd by the Aqueduct, we observ'd in several places on it's sides, and under it's Arches, rugged heaps of matter, resembling Rocks. These were produced by the leakage of the Water, which petrify'd as it distill'd from above, and by the continual adherence of new matter, were grown to a large bulk. That which was most remarkable in them, was the frame, and configuration of their parts. They were compos'd of innumerable tubes of Stone, of different sizes, cleaving to one another like icicles. Each tube had a small cavity in it's Center, from which it's parts were projected in form of rays, to the circumference, after the manner of the Stones vulgarly call'd Thunder-stones.

The Fountain of these Waters, is as unknown as the Contriver of them. It is certain from their rising so high, they must be brought from some part of the Mountains, which are about a league distant; and 'tis as certain that the work was well done at first, seeing it performs it's office so well, at so great a distance of time.

Leaving this pleasant Quarter, we came in an hour and half to the white Promontory; so call'd from the aspect it yields toward the Sea. Over this you pass by a way of about two yards broad, cut along it's side; from which, the prospect down is very dreadful, by reason of the extreme depth and steepness of the Mountain, and the raging of the waves at bottom. This way is about one third of an hour over, and is said to have been the work of *Alexander* the Great. About one third of an hour farther, you pass by an heap of rubbish close by the Sea side,

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being the ruins of the Castle *Scandalium*; taking it's Name from it's Founder, the same *Alexander*, whom the Turks call *Scander*. The ruin is one hundred and twenty paces square, having a dry ditch encompassing it, and from under it, on the side next the Sea, there issues out a Fountain of very fair Water. In an hour from hence you come to the sixth Caphar, called *Nachera*. And in another hour to the Plain of *Acra*, over a very deep and rugged Mountain, supposed to be part of *Mount Saron*. All the way from the white Promontory to this Plain is exceeding rocky; but here, the pleasantness of the Road makes you amends for the former labour.

The Plain of *Acra* extends it self in length from *Mount Saron* as far as *Carnel*, which is at least six good hours; and in breadth, between the Sea and the Mountains, it is in most places two hours over. It enjoys good streams of Water at convenient distances, and every thing else, that might render it both pleasant, and fruitful. But this delicious Plain is now almost detolate, being suffer'd, for want of culture, to run up to rank weeds, which were, at the time when we pass'd it, as high as our Horse's backs.

Having Travelled about one hour in the Plain of *Acra*, we pass'd by an old Town call'd *Zib*: situate on an ascent close by the Sea side. This may probably be the old *Achzib*, mention'd *Josh. 19. 29.* and *Jud. 1. 31.* called afterwards *Ecdippa*: for *St. Jerome* places *Achzib* nine Miles distant from *Solemais* towards *Tyre*, to which account we found the situation of *Zib* exactly agreeing. This is one of the places, out of which the *Ashurites* could not expel the *Canaanitish* Natives. Two hours farther we came to a Fountain of very good Water, call'd by the French Merchants at *Acra* the Fountain of the Blessed Virgin. In one hour more, we arriv'd at *Acra*. Our whole Stage from *Roselayn* hither was about eight hours and a half.

Acra had anciently the Name of *Accbo*, and is another of the places, out of which the Children of Israel could not drive the primitive Inhabitants, *Judg. 1. 31.* Being in after times enlarged by *Ptolemy* the first, it was call'd by him

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him from his own Name *Ptolemais*. But now since it hath been in the possession of the Turks; it has (according to the example of many other Cities in Turkey) cast off it's Greek, and * recover'd some semblance of it's old Hebrew Name again: being called *Acca*, or *Acra*.

This City was for a long time the Theatre of Contention between the Christians and Infidels: till at last, after having divers times changed it's Masters, it was by a long Siege finally taken by the Turks, and ruin'd by them in such a manner, as if they had thought, they could never take a full revenge upon it for the blood it had cost them, or sufficiently prevent such slaughters for the future. As to it's situation it enjoys all possible advantages both of Sea and Land. On it's North and East sides it is compass'd with a spacious fertile Plain: on the West it is washed by the Mediterranean Sea, and on the South by a large Bay, extending from the City as far as *Mount Carmel*.

But notwithstanding all these advantages, it has never been able to recover it self, since it's last fatal overthrow. For besides a large *Kane* in which the French Factors have taken up their Quarters, and a Mosque, and a few poor Cottages you see nothing here but a vast and spacious ruin. It is such a ruin however as sufficiently demonstrates the strength of the place in former times. It appears to have been encompass'd on the Land side by a double Wall defended with Towers at small distances. And without the Walls are Ditches, Ramparts, and a kind of Bastion faced with hewn Stone. In the Fields without these works, we saw scatter'd up and down upon the ground several large balls of Stone, of at least thirteen or fourteen inches diameter which were part of the Ammunition used in battering the City, Guns being then unknown. Within the Walls there still appear several ruins which seem to distinguish themselves from the general heaps, by some marks of a greater strength, and magnificence. As first, the site of the

* *Amian. Marcell.* says the Greek and Roman Names of places were took amongst the Natives of this Country: which is the reason that most places retain their first Oriental Names at this day, *Lib. 14. Hist. non longe à insitio*.



Mount Tabor

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1. Nain. 2. Endor. 3. Mount Hermon. 4. The mountains of Guboa. 5. The mountains of Samaria. 6. The river Kishon. 7. The Plain of Esdraelon. 8. valley of Jezra.



Mount Carmel

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The great monastery of the Carmelites 2. Where Elias sacri-
 ficed 3. The river Kishon 4. The haven of S. John d'Acra 5.
 The town of S. John d'Acra 6. The river Belus.

Cathedral Church dedicated to St. *Andrew*, which stands not far from the Sea side, more high and conspicuous than the other ruins. Secondly, the Church of St. *John* the tutelair Saint of this City. Thirdly, the Convent of the Knights Hospitallers, a place whose remaining Walls sufficiently testify it's ancient strength. And not far from the Convent, the Palace of the Grand Master of that Order. The magnificence of which may be guess'd from a large Stair-case, and part of a Church still remaining in it. Fourthly, some remains of a large Church formerly belonging to a Nunnery, of which they tell this memorable story. The Turks having press'd this City with a long and furious Siege, at last enter'd it by Storm, May 19. 1291. In which great extremity, the Abbess of this Nunnery, fearing lest she, and those under her care, might be forced to submit to such Brutalities, as are usual in cases of that deplorable Nature, us'd this cruel but generous means for securing both her self, and them: she summon'd all her flock together, and exhorted them to cut and mangle their faces, as the only way to preserve their Virgin purity. And to shew how much she was in earnest, she immediately began before them all, to make her self an Example of her own Counsel. The Nuns were so animated by this heroic resolution, and pattern of the Abbess, that they began instantly to follow her Example, cutting off their Noses, and disfiguring their faces, with such terrible gashes, as might excite horror rather than lustful desires in the Beholders. The consequence of which was, that the Soldiers breaking into the Nunnery, and seeing instead of those beautiful Ladies they expected, such tragical spectacles, took revenge for their disappointed lusts by putting them all to the Sword. Thus restoring them, as in Charity we may suppose, to a new, and inviolable beauty. But to go on, many other ruins here are of Churches, Palaces, Monasteries, Forts, &c. extending for more than half a Mile in length: in all which you may discern marks of so much strength, as if every Building in the City, had been contriv'd for War, and Defence.

But

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But that which pleased us most at *Acra*, was to find the French Consul Monsieur l'*Empereur* there: who had been so generous as to make a halt of two days, in expectation of our arrival. But he had staid to the utmost extent of his time, and therefore resolv'd to set forward again, the next Morning. Our greatest difficulty was to determine which Road to take, whether that upon the Coast by *Cæsarea* and *Joppa*; or that by *Nazareth*; or a middle way between both the other, over the Plain of *Esdraelon*.

The cause of this uncertainty was, the embroyments and factions that were then amongst the Arabs: which made us desirous to keep as far as possible out of their way. 'Tis the policy of the Turks always to sow divisions amongst these wild People, by setting up several heads over their Tribes, often deposing the old, and placing new ones in their stead. By which Art they create contrary Interests, and Parties amongst them, preventing them from ever uniting under any one Prince, which if they should have the sense to do, (being so numerous and almost the sole Inhabitants thereabouts) they might shake off the Turkish yolk, and make themselves supream Lords of the Country.

But however useful these discords may be to the Turks in this respect, yet a Stranger is sure to suffer by them: being made a prey to each Party, according, as he happens to come in their way: avoiding which abuses, we resolv'd to take the middle way, as the most secure at this time.

Monday, May 22

According to which purpose, we set out early the next Morning from *Acra*, having with us a band of Turkish Soldiers for our securer Convoy. Our Road lay for about half an hour along by the side of the Bay of *Acra*; and then, arriving at the bottom of the Bay, we turn'd Southward. Here we pass'd a small River which we took to be *Belus*, famous for it's Sand, which is said to be an excellent

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cellent material for making Glass, as also to have minister'd the first occasion and hint of that invention.

Here we began to decline from the Sea Coast, upon which we had Travelled so many days before, and to draw off more Easterly, crossing obliquely over the Plain, and in two good hours we arriv'd at it's farther side, where it is bounded by *Mount Carmel*. Here you find a narrow Valley letting you out of the Plain of *Acra* into that of *Esdraelon*. Hereabouts is the end of the Tribe of *Asser*, and the beginning of that of *Zabulon*, the borders of these two Tribes being thus described, *Josh. 19. 26.*

Passing thro' the narrow Valley which makes a communication between the two Plains, we arriv'd in two hours at that Ancient River, the River *Kishon*, which cuts his way down the middle of the Plain of *Esdraelon*, and then continuing his Course close by the side of *Mount Carmel*, falls into the Sea, at a place called *Caypha*. In the condition we saw it, it's Waters were low, and inconsiderable: but in passing along the side of the Plain, we discern'd the tracks of many lesser Torrents, falling down into it from the Mountains: which must needs make it swell exceedingly upon suddain Rains, as doubtless it actually did at the destruction of *Sisera's* Host, *Judg. 5. 21.* In three hours and a half from *Kishon* we came to a small Brook, near which was an old Village and a good *Kane* called *Legune*: Not far from which we took up our Quarters this Night. From this place we had a large prospect of the Plain of *Esdraelon*, which is of a vast extent, and very fertile, but uncultivated, only serving the Arabs for pasturage. At about six or seven hours distance Eastward stood within view *Nazareth*, and the two Mounts *Tabor* and *Hermon*. We were sufficiently instructed by experience, what the holy *Psalmist* means by the Dew of *Hermon*, our Tents being as wet with it, as if it had rain'd all Night. At about a Miles distance from us was encamp'd *Chibly*, Emir of the Arabs with his People and Cattle; and below upon the Brook *Kishon*, lay encamped another Clan of the Arabs being the adverse Party to *Chibly*. We had much the less

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satisfaction in this place, for being seated in the midst; between two such bad Neighbours. Our Stage this day was in all eight hours; our course South East by South, or thereabout.

Tuesday, Mar. 23.

Leaving this Lodging we arriv'd in one third of an hour at the *Emin's* Tents, who came out in Person to take his Duties of us. We paid him * two Caphars, viz. one of *Lagune*, and another of *Jeneen*, and besides the Caphars, whatever else he was pleas'd to demand. He eas'd us in a very courteous manner of some of our Coats which now (the heat both of the Climate and Season encreasing upon us) began to grow not only superfluous but burdensom.

Getting quit of *Chibly* we turn'd out of the Plain of *Esdraelon*, and enter'd into the Precincts of the half Tribe of *Manasses*. From hence our Road lay for about four hours thro' narrow Valleys, pleasantly wooded on both sides. After which, crossing another small fruitful Plain, we came in half an hour to *Caphar Arab*, where we Lodged. Our whole Stage exceeded not five hours; our Course being near as the day before.

Wednesday, Mar. 24.

Having paid our Caphar we set out very early the next Morning, and leaving first *Arab*, and then *Ram* (two Mountain Villages) on the right hand, we arriv'd in one hour at a fair Fountain call'd *Selee*; taking it's Name from an adjacent Village. In one hour more we came to *Sebastia*. Here you leave the borders of the half Tribe of *Manasses*, and enter into those of the Tribe of *Ephraim*.

Sebastia is the Ancient *Samaria*, the Imperial City of the ten Tribes after their removal from the House of *David*. It lost it's former Name in the time of *Herod* the great, who rais'd it from a ruin'd to a most Magnificent state, and called it, in honour of *Augustus Cæsar*, *Sebastia*. It is si-

* For both Caphars, eight per Frank, and three per Servant.

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uate upon a long Mount of an oval figure, having first a fruitful Valley, and then a ring of Hills running round about it. This great City is now wholly converted into Gardens; and all the tokens that remain, to testify that there has ever been such a place, are only, on the North side, a large square Piazza, encompass'd with Pillars, and on the East some poor remains of a great Church, said to have been built by the Empress *Helena*, over the place where *St. John Baptist* was both imprison'd and beheaded. In the Body of the Church you go down a Stair-case, into the very Dungeon, where that holy Blood was shed. The Turks (of whom here are a few poor Families) hold this Prison in great Veneration, and over it have erected a small Mosque; but for a little piece of Money they suffer you to go in and satisfy your curiosity at pleasure.

Leaving *Sebastia*, we pass'd in half an hour by *Sherack*, and in another half hour by *Barseba*, two Villages on the right hand; and then entering into a narrow Valley, lying East, and West, and water'd with a fine Rivulet, we arrived in one hour at *Naplosa*.

Naplosa is the Ancient *Sychem*, or *Sychar*, as it is term'd in the New Testament. It stands in a narrow Valley between *Mount Gerizim* on the South, and *Ebal* on the North, being built at the foot of the former, for so the situation, both of the City and Mountains is laid down by *Josephus*, *Antiq. Jud. Lib. 5. Cap. 9.* *Gerizim* (says he) hangeth over *Sychem*, and *Lib. 4. Cap. ult.* *Moses* commanded to erect an Altar toward the East, not far from *Sychem*, between *Mount Gerizim* on the right hand, (that is to one looking Eastward on the South) and *Hebal* on the left (that is on the North) which so plainly assigns the position of these two Mountains, that it may be wonder'd, how Geographers should come to differ so much about it; or for what reason *Ambrosius* should place them both on the same side of the Valley of *Sychem*. From *Mount Gerizim* it was that God commanded the Blessings to be pronounced upon the Children of *Israel*, and from *Mount Ebal* the Curses, *Deut. 11. 29.* Upon the former, the

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Samaritans, whose chief residence is here at *Sychem*, have a small Temple or place of Worship; to which they are still wont to repair, at certain seasons, for performance of the Rites of their Religion. What these Rites are I could not certainly learn: but that their Religion consists in the adoration of a Calf, as the Jews give out, seems to have more of spite than of truth in it.

Upon one of these Mountains also it was that God commanded the Children of *Israel* to set up great Stones, plaster'd over and inscribed with the Body of their Law; and to erect an Altar and to offer Sacrifices, feasting, and rejoicing before the Lord, *Deut.* 27. 4. but now whether *Gerizim* or *Ebal* was the place appointed for this Solemnity, there is some cause to doubt. The Hebrew Pentateuch, and ours from it, assigns *Mount Ebal* for this use, but the Samaritan asserts it to *Gerizim*.

Our Company halting a little while at *Naplosa*, I had an opportunity to go and visit the chief Priest of the Samaritans, in order to discourse with him, about this and some other difficulties occurring in the Pentateuch: which were recommended to me to be enquir'd about by the Learned Monsieur *Joh. Ludolphus*, Author of the *Asiatick History*, when I visited him at *Frankford*, in my passage thro' *Germany*.

As for the difference between the Hebrew, and Samaritan Copy, *Deut.* 27. 4. before cited; the Priest pretended the Jews had maliciously alter'd their Text, out of *odium* to the Samaritans; putting, for *Gerizim*, *Ebal*, upon no other account, but only because the Samaritans worshipped in the former Mountain, which they would have, for that reason, not to be the true place, appointed by God for his Worship, and Sacrifice. To confirm this he pleaded that *Ebal* was the Mountain of *Cursing*, *Deut.* 11. 29. and in it's own nature an unpleasant place: but on the contrary *Gerizim* was the Mountain of Blessing by God's own appointment, and also in it's self fertile and delightful; from whence he inferr'd a probability that this latter must have been the true Mountain, appointed for those
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religious festivals, *Deut.* 27. 4. and not (as the Jews have corruptly written it.) *Hebal*. We observ'd it to be in some measure true that which he pleaded concerning the nature of both Mountains: for tho' neither of the Mountains, has much to boast of as to their pleasantness, yet as one passes between them, *Gerizim* seems to discover a somewhat more verdant fruitful aspect than *Ebal*. The reason of which may be, because fronting towards the North, it is shelter'd from the heat of the Sun by it's own shade: whereas *Ebal* looking Southward and receiving the Sun that comes directly upon it, must by consequence be render'd more scorched and unfruitful. The Samaritan Priest could not say that any of those great Stones, which God directed *Joshua* to set up, were now to be seen in *Mount Gerizim*: which, were they now extant, would determine the question clearly on his side.

I enquir'd of him next what sort of Animal he thought those *Selavae* might be, which the Children of *Israel* were so long fed with in the Wilderness, *Numb.* 11. He answer'd, they were a sort of Fowls; and by the description, which he gave of them, I perceiv'd he meant the same kind with our Quails. I asked him what he thought of *Locusts*, and whether the History might not be better accounted for, supposing them to be the winged Creatures that fell so thick about the Camp of *Israel*? but by his answer it appear'd, he had never heard of any such Hypothesis. Then I demand'd of him what sort of Plant or Fruit the *Dudaim* or (as we Translate it) *Mandrakes* were, which *Leah* gave to *Rachel*, for the purchase of her Husband's embraces? he said they were Plants of a large leaf, bearing a certain sort of Fruit, in shape resembling an Apple, growing ripe in Harvest, but of an ill savour, and not wholesome. But the virtue of them was to help Conception, being laid under the Genital Bed. That the Women were often wont so to apply it, at this day, out of an opinion of it's prolifick virtue. Of these Plants I saw several afterwards in the way to *Jerusalem*, and if they were so common in *Mesopotamia*, as we saw them hereabout, one must

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must either conclude that these could not be the true Mandrakes (*Dudaim*) or else it would puzzle a good Critick to give a reason, why *Rachel* should purchase such vulgar things at so belov'd and contested a price.

This Priest shew'd me a Copy of the Samaritan Pentateuch, but would not be perswaded to part with it upon any consideration. He had likewise the first Vol. of the English Polyglot, which he seem'd to esteem equally with his own Manuscript.

Naplosa is at present, in a very mean condition, in comparison of what it is represented to have been anciently. It consists chiefly of two Streets lying parallel, under *Mount Gerizim*, but it is full of People, and the Seat of a *Bassâ*.

Having paid our Caphar here, we set forward again in the Evening, and proceeding in the same narrow Valley, between *Gerizim* and *Ebal* (not above a furlong broad) we saw on our right hand just without the City, a small Mosque, said to have been built over the Sepulcher, purchased by *Jacob* of *Emmor* the Father of *Schechem*, *Gen.* 33. 19. It goes by the Name of *Joseph's* Sepulcher, his Bones having been here interr'd after their Transportation out of *Egypt*, *Josh.* 24. 32.

At about one third of an hour from *Naplosa*, we came to *Jacobs Well*, famous, not only upon account of it's Author, but much more for that memorable Conference, which our Blessed Saviour here had with the Woman of *Samaria*, *John* 4. If it should be question'd whether this be the very Well that it is pretended for or no, seeing it may be suspected, to stand too remote from *Sychar*, for Women to come so far to draw Water? it is answer'd, that probably the City extended farther this way in former times than it does now, as may be conjectur'd from some pieces of a very thick Wall, that to be seen not far from hence. Over the Well there stood formerly a large Church; erected by that great and devout Patroness of the *Holy-Land*, the Empress *Helena*. But of this the voracity of time, assisted by the hands of the Turks, has left

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left nothing but a few Foundations remaining. The Well is cover'd at present with an old stone Vault; into which you are let down thro' a very strait hole, and then removing a broad flat Stone, you discover the Mouth of the Well it self. It is dug in a firm Rock, and contains about three yards in diameter, and thirty five in depth: five of which we found full of Water. This confutes a Story, commonly told to Travellers, who do not take the pains to examine the Well, viz. that it is dry all the Year round, except on the Anniversary of that day on which our Blest Saviour fate upon it; but then bubbles up with abundance of Water.

At this Well the narrow Valley of *Sychem* ends; opening it self into a wide Field, which is probably part of that parcel of ground, given by *Jacob* to his Son *Joseph*, *John* 4. 5. It is water'd with a fresh Stream, rising between it and *Sychem*, which makes it so exceeding verdant, and fruitful, that it may well be looked upon as a standing token of the tender affection of that good Patriarch to the best of Sons, *Gen.* 48. 22.

From *Jacobs Well* our Road went Southward, along a very spacious and fertile Valley. Having pass'd by two Villages on the right hand, one called *Howar*, the other *Sawel*; we arrived in four hours at *Kane Leban*, and Lodged there. Our whole Stage to day was about eight hours, our Course variable between East and South.

Kane Leban stands on the East side of a delicious Vale, having a Village of the same Name standing oppolite to it on the other side of the Vale. One of those places, either the *Kane* or the Village is supposed to have been the *Lebonah* mention'd *Jud.* 11. 19. To which both the Name and Situation seem to agree.

Thursday, Mar. 25.

From *Kane Leban* our Road lay thro' a more Mountainous and Rocky Country; of which we had a Specimen as soon as we were mounted the next Morning. Our first task being to climb a very craggy and difficult Mountain.

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tain. In three quarters of an hour we left, at some distance on the right hand a Village called *Cinga*, and in one hour more, we enter'd into a very narrow Valley between two high Rocky Hills, at the farther end of which we found the ruins of a Village, and of a Monastery. In this very place, or hereabouts, *Jacobs Bédœl* is supposed to have been: where he had his stony Couch made easy, by that beatifying vision of God, and of the Angels ascending, and descending, on a ladder reaching from Earth to Heaven, *Gen. 28.* Near this place are the limits separating between *Ephraim* and *Benjamin*, *Josh. 18. 13.*

From hence we pass'd thro' large Olive yards, and having left first *Geeb* and then *Selwid* (two Arab Villages) on the right hand, we came in an hour and a half to an old way cut with great labour over a Rocky Precipice, and in one hour more we arriv'd at *Beer*. This is the place to which *Jonathan* fled from the revenge of his Brother *Abimelech*, *Judg. 9. 21.* It is suppos'd also to be the same with *Michmas*, *1 Sam. 14.*

Beer enjoys a very pleasant situation, on an easy declivity fronting Southwards. At the bottom of the Hill, it has a plentiful Fountain of excellent Water, from which it has it's Name. At it's upper side are remains of an old Church built by the Empress *Helena*, in memory of the Blessed Virgin, who when she went in quest of the Child Jesus, as it is related, *Luke 2. 24.* came, (as tradition adds) to this City; and not finding Him whom her Soul loved in the Company, she sat down weary and pensive at so sad a disappointment in the very place where the Church now stands. But afterwards returning to *Jerusalem* she had her maternal fears turned into joy, when she found Him sitting in the Temple amongst the Doctors, both hearing them and asking them questions.

All along this day's Travel from *Kane Leban* to *Beer*, and also as far as we could see round, the Country discover'd a quite different face from what it had before: presenting nothing to the view, in most places but naked Rocks.

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Rocks, Mountains, and Precipices. At sight of which, Pilgrims are apt to be much astonish'd and baulk'd in their expectations; finding that Country in such an inhospitable condition, concerning whose pleasantness, and plenty they had before form'd in their Minds such high Ideas from the description given of it, in the word of God: Insomuch that it almost startles their Faith, when they reflect, how it could be possible, for a Land like this, to supply food for so prodigious a number of Inhabitants, as are said to have been poll'd in the twelve Tribes at one time; the sum given in by *Joab*, 2 *Sam.* 24. amounting to no less than thirteen hundred thousand fighting Men, besides Women and Children. But it is certain that any Man, who is not a little bias'd to Infidelity before, may see as he passes along arguments enough to support his Faith against such scruples.

For it is obvious for any one to observe, that these Rocks, and Hills must have been anciently cover'd with Earth, and cultivated and made to contribute to the maintenance of the Inhabitants no less than if the Country had been all plain, nay perhaps much more; forasmuch as such a Mountainous and uneven surface, affords a larger space of ground for cultivation than this Country would amount to, if it were all reduced to a perfect level.

For the husbanding of these Mountains, their manner was to gather up the Stones, and place them in several lines, along the sides of the Hills, in form of a Wall. By such borders, they supported the mould from tumbling, or being walled down; and form'd many beds of excellent soil, rising gradually one above another from the bottom to the top of the Mountains.

Of this form of culture you see evident footsteps wherever you go in all the Mountains of *Palestine*. Thus the very Rocks were made fruitful. And perhaps there is no spot of ground in this whole Land, that was not formerly improv'd, to the production of something or other, ministering to the sustenance of human life. For than the plain Countrys nothing can be more fruitful, whether

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for the production of Corn or Cattle, and consequently of Milk. The Hills, tho' improper for all Cattle, except Goats, yet being disposed into such beds as are afore describ'd, serv'd very well to bear Corn, Melons, Goard, Cucumbers, and such like Garden stuff; which makes the principal food of these Countries for several Months in the Year. The most Rocky parts of all, which could not well be adjust'd in that manner for the production of Corn, might yet serve for the Plantation of Vines, and Olive Trees; which delight to extract the one it's fatness, the other it's sprightly juice, chiefly out of such dry and flinty places. And the great Plain joyning to the dead Sea, which, by reason of it's saltness, might be thought unserviceable both for Cattle, Corn, Olives, and Vines, had yet it's proper usefulness, for the nourishment of Bees, and for the Fabrick of Honey: of which *Josephus* gives us his Testimony *De Bell. Jud. Lib. 5. Cap. 4.* And I have reason to believe it, because when I was there, I perceiv'd in many places a smell of Honey and Wax, as strong as if one had been in an Apiary. Why then might not this Country very well maintain the vast number of it's Inhabitants, being in every part so productive of either Milk, Corn, Wine, Oyl, or Honey? which are the principal food of these Eastern Nations: the constitution of their Bodies, and the nature of their Clime, enclining them to a more abstemious diet than we use in *England*, and other colder Regions. But I hasten to *Jerusalem*.

Leaving *Beer*, we proceeded, as before in a rude stony Country, which yet yielded us the sight of several old ruin'd Villages. In two hours and one third we came to the top of a Hill, from whence we had the first prospect of *Jerusalem*; *Rama* anciently call'd *Gibeah* of *Saul* being within view on the right hand, and the Plains of *Jericho*, and the Mountains of *Gilead* on the left. In one hour more we approached the Walls of the holy City; but we could not enter immediately, it being necessary first to send a Messenger to acquaint the Governour of our Arrival, and to desire liberty of Entrance. Without which pre-
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Feeding Ceremony, no Frank dares come within the Walls. We therefore pass'd along by the West side of the City, and coming to the Corner above *Bethlehem Gate*, made a stop there, in order to expect the return of our Messenger. We had not waited above half an hour, when he brought us our permission, and we enter'd accordingly at *Bethlehem Gate*. It is required of all Franks unless they happen to come in with some publick Minister, to dismount at the Gate, to deliver their Arms and enter on foot: but we coming in company with the French Consul, had the privilege to enter mounted, and arm'd. Just within the Gate, we turn'd up a Street on the left hand and were conducted by the Consul to his own house, with most friendly and generous invitations to make that our home, as long as we should continue at *Jerusalem*. Having taken a little refreshment, we went to the Latin Convent, at which all Frank Pilgrims are wont to be entertained. The Guardian, and Friars receiv'd us with many kind welcomes; and kept us with them at Supper: after which we returned to the French Consul's to Bed: And thus we continued to take our Lodging at the Consuls, and our Board with the Friars, during our whole stay at *Jerusalem*.

Friday, Mar. 26.

The next day being Good Friday in the Latin Style, the Consul was oblig'd to go into the Church of the Sepulcher, in order to keep his Feast; whither we accompanied him, altho' our own Easter was not till a week after theirs. We found the Church doors guarded by several *Janizaries*, and other Turkish Officers; who are placed here to watch, that none enter in, but such as have first paid their appointed Caphar. This is more or less according to the Country, or the Character of the Persons that enter. For Franks it is ordinarily fourteen Dollars per head, unless they are Ecclesiasticks, for in that case it is but half-so much.

Having once paid this Caphar you may go in and out gratis as often as you please during the whole Feast: pro-

vided you take the ordinary opportunities, in which it is customary to open the doors: but if you would have them open'd at any time out of the common course, purposely for your own private occasion, then the first expence must be paid again.

The Pilgrims being all admitted this day, the Church doors were lock'd in the evening, and open'd no more till Easter day; by which we were kept in a close, but very happy confinement for three days. We spent our time in viewing the Ceremonies practis'd by the Latins at this Festival, and in visiting the several holy places: all which we had opportunity to survey with as much freedom, and deliberation as we pleased.

And now being got under the sacred Roof, and having the advantage of so much leisure and freedom, I might expatiate in a large description of the several holy places, which this Church (as a Cabinet) contains in it. But this would be a superfluous prolixity. so many Pilgrims having discharg'd this office with so much exactness already, and especially our Learned sagacious Country-man Mr *Sandys*: whose descriptions and draughts, both of this Church, and also of the other remarkable places in and about *Jerusalem*, must be acknowledged so faithful, and perfect, that they leave very little to be added by after Commers, and nothing to be corrected. I shall content my self therefore, to relate only what pass'd in the Church during this Festival, saying no more of the Church it self, than just what is necessary to make my account intelligible.

The Church of the holy Sepulcher is founded upon *Mount Calvary*, which is a small Eminency or Hill upon the greater Mount of *Moriah*. It was anciently appropriated to the execution of Malefactors, and therefore shut out of the Walls of the City, as an execrable and polluted place. But since it was made the Altar on which was offer'd up the precious, and sufficient Sacrifice for the Sins of the whole World, it has recover'd it self from that infamy, and has been always reverenc'd and resorted to with such devotion by all Christians, that it has attracted

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traced the City round about it, and stands now in the midst of *Jerusalem*, a great part of the Hill of *Sion* being shut out of the Walls to make room for the admission of *Calvary*.

In order to the fixing of this Hill for the Foundation of a Church, the first Founders were obliged to reduce it to a plain Area, which they did by cutting down several parts of the Rock, and by elevating others. But in this work care was taken, that none of those parts of the Hill, which were reckon'd to be more immediately concern'd in our Blessed Lord's Passion should be alter'd or diminished. Thus that very part of *Calvary*, where they say Christ was fasten'd to, and lifted upon his Cross is left entire, being about ten or twelve yards square, and standing at this day so high above the Common floor of the Church, that you have 21 steps or stairs to go up to it's top: and the holy Sepulcher it self, which was at first a Cave hewn into the Rock under ground, having had the Rock cut away from it all round, is now as it were a Grotto above ground.

The Church is less than one hundred paces long, and not more than sixty wide: and yet is so contrived, that it is supposed to contain under it's Roof twelve or thirteen Sanctuaries, or places consecrated to a more than ordinary veneration, by being reputed to have some particular actions done in them relating to the Death, and Resurrection of Christ. As first, the place where he was derided by the Souldiers: secondly, where the Souldiers divided his Garments: thirdly, where he was shut up, whilst they dig'd the hole to set the foot of the Cross in, and made all ready for his Crucifixion: fourthly, where he was nailed to the Cross: fifthly, where the Cross was erected: sixthly, where the Souldiers stood that pierced his side: seventhly, where his Body was anointed in order to his Burial: eighthly, where his Body was deposited in the Sepulcher: ninthly, where the Angels appear'd to the Women after his Resurrection: tenthly, where Christ Himself appear'd to *Mary Magdalen*, &c. The places where
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these and many other things relating to our Blessed Lord are said to have been done, are all supposed to be contained within the narrow precincts of this Church, and are all distinguished and adorned with so many several Altars.

In Galleries round about the Church, and also in little Buildings annex to it on the out side, are certain apartments for the reception of Fryars and Pilgrims, and in these places almost every Christian Nation anciently maintain'd a small Society of Monks; each Society having it's proper quarter assign'd to it, by the appointment of the Patriarchs. Such as the Latins, Greeks, Syrians, Armenians, Abyssines, Georgians, Nestorians, Cophrites, Maronites, &c. all which had anciently their several apartments in the Church. But these have all, except four, forsaken their Quarters: not being able to sustain the severe rents, and extortions, which their Turkish Landlords impose upon them. The Latins, Greeks, Armenians, and Cophrites keep their footing still. But of these four the Cophrites have now only one poor representative of their Nation left. And the Armenians are run so much in debt, that 'tis supposed they are hastning apace to follow the examples of their Brethren, who have deserted before them.

Besides their several apartments, each Fraternity have their Altars, and Sanctuary, properly and distinctly allotted to their own use. At which places they have a peculiar right to perform their own Divine Service, and to exclude other Nations from them.

But that which has always been the great prize contended for by the several Sects, is the command, and appropriation of the holy Sepulcher. A privilege contested with so much unchristian fury, and animosity, especially between the Greeks and Latins, that in disputing, which Party should go into it to celebrate their Mass; they have sometimes proceeded to blows and wounds even at the very door of the Sepulcher: mingling their own blood with their sacrifices. An evidence of which fury the Father Guardian shewed us in a great scar upon his Arm, which he told us was the mark of a wound, given him
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by a sturdy Greek Priest in one of these unholy Wars. Who can expect ever to see these holy places rescued from the hands of Infidels? or if they should be recover'd, what deplorable contents might be expected to follow about them? seeing even in their present State of Captivity, they are made the occasion of such unchristian rage, and animosity.

For putting an end to these infamous Quarrels, the French King interpos'd, by a Letter to the Grand Visier about twelve years since: requesting him to order the holy Sepulcher to be put into the hands of the Latins, according to the tenour of the Capitulation, made in the year 1673. the consequence of which Letter and of other instances made by the French King was, that the holy Sepulcher was appropriated to the Latins; this was not accomplish'd till the year 1690. they alone having the privilege to say Mass in it. And tho' it be permitted to Christians of all Nations to go into it for their private devotions, yet none may solemnize any publick office of Religion there but the Latins.

The dayly employment of these Recluses is to trim the Lamps, and to make devotional visits and processions to the several Sanctuaries in the Church. Thus they spend their time, many of them for four or six years together; nay so far are some transported with the pleasing contemplations in which they here entertain themselves, that they will never come out to their dying day, burying themselves (as it were) alive in our Lord's Grave.

The Latins, of whom there are always about ten or twelve residing at the Church, with a President over them, make every day a solemn procession, with Tapers, and Crucifixes, and other processional solemnities, to the several Sanctuaries: singing at every one of them a Latin Hymn relating to the subject of each place. These Latins being more polite and exact in their functions than the other Monks here residing, and also our conversation being chiefly with them, I will only describe their Ceremonies, without taking notice of what was done by others,

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others, who did not so much come under our observation.

Their Ceremony begins on Good Friday night, which is call'd by them the *nox tenebrosa*, and is observ'd with such an extraordinary solemnity, that I cannot omit to give a particular description of it.

As soon as it grew dusk, all the Fryars, and Pilgrims were conven'd in the Chappel of the Apparition (which is a small Oratory on the North side of the Holy Grave adjoining to the apartments of the Latins) in order to go in a procession round the Church. But, before they set out, one of the Fryars Preached a Sermon in Italian in that Chappel. He began his discourse thus; *In questa notte tenebrosa, &c.* at which words all the Candles were instantly put out, to yield a livelier Image of the occasion. And so we were held by the Preacher for near half an hour very much in the dark. Sermon being ended, every Person present had a large lighted Taper put into his hand, as if it were to make amends for the former darkness, and the Crucifixes and other Utensils were dispos'd in order for beginning the procession. Amongst the other Crucifixes there was one of a very large size, which bore upon it the Image of our Lord as big as the Life. The Image was fasten'd to it with great nails, Crown'd with Thorns, besmear'd with Blood, and so exquisitely was it form'd, that it represented in a very lively manner the lamentable spectacle of our Lord's Body, as it hung upon the Cross. This Figure was carried all along in the head of the procession; after which the Company follow'd to all the Sanctuaries in the Church, singing their appointed Hymn at every one.

The first place they visited was that of the Pillar of Flagellation, a large piece of which is kept in a little Cell just at the door of the Chappel of the apparition. There they sung their proper Hymn, and another Fryar entertain'd the Company with a Sermon in Spanish, touching the scourging of our Lord.

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From hence they proceeded in solemn order to the Prison of Christ, where they pretend he was secur'd whilst the Souldiers made things ready for his Crucifixion: here likewise they sung their Hymn, and a third Fryar Preach'd in French.

From the Prison they went to the Altar of the division of Christ's Garments: where they only sung their Hymn, without adding any Sermon.

Having done here, they advanc'd to the Chappel of the Derision, at which, after their Hymn, they had a fourth Sermon (as I remember) in French.

From this place they went up to *Calvary* leaving their Shooes at the bottom of the Stairs. Here are two Altars to be visited; one where our Lord is supposed to have been nailed to his Cross. Another where his Cross was erected. At the former of these they laid down the great Crucifix, (which I but now described) upon the floor, and acted a kind of a resemblance of Christ's being nail'd to the Cross; and after the Hymn, one of the Fryars Preached another Sermon in Spanish, upon the Crucifixion.

From hence they removed to the adjoining Altar where the Cross is suppos'd to have been erected, bearing the Image of our Lord's Body. At this Altar is a hole in the natural Rock, said to be the very same individual one, in which the foot of our Lord's Cross stood. Here they set up their Cross, with the bloody Crucified Image upon it, and leaving it in that posture, they first sung their Hymn, and then the Father Guardian, sitting in a Chair before it, Preached a Passion Sermon in Italian.

At about one yard and a half distance from the hole in which the foot of the Cross was fix'd, is seen that memorable cleft in the Rock, said to have been made by the Earthquake which happen'd at the suffering of the God of Nature. When (as *St. Matthew, Chap. 27. v. 51. witnesseth*) *the rocks rent and the very graves were open'd*. This cleft, as to what now appears of it, is about a span wide at it's upper part, and two deep; after which it closes: but it opens again below, (as you may see in another

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Chappel contiguous to the side of *Calvary*;) and runs down to an unknown depth in the Earth. That this rent was made by the Earthquake, that happen'd at our Lord's Passion, there is only tradition to prove: but that it is a natural and genuine breach, and not counterfeited by any Art, the sense and reason of every one that sees it may convince him; for the sides of it fit like two Tallys to each other, and yet it runs in such intricate windings as could not well be counterfeited by Art, nor arriv'd at by any Instruments.

The Ceremony of the Passion being over and the Guardian's Sermon ended, two Fryars, personating the one *Joseph of Arimathea*, the other *Nicodemus*, approach'd the Cross, and with a most solemn concern'd air, both of aspect, and behaviour, drew out the great Nails, and took down the feigned Body from the Cross. It was an Effigies so contriv'd, that it's Limbs were soft and flexible, as if they had been real Flesh; and nothing could be more surprising, than to see the two pretended Mourners, bend down the Arms, which were before extended, and dispose them upon the trunk, in such a manner as is usual in Corpses.

The Body being taken down from the Cross, was receiv'd in a fair large winding sheet, and carried down from *Calvary*; the whole Company attending as before, to the Stone of Unction. This is taken for the very place where the pretious Body of our Lord was anointed, and prepar'd for the Burial, *Joh. 19. 39.* Here they laid down their imaginary Corps, and casting over it several sweet Powders, and Spices, wrapt it up in the winding sheet: whilst this was doing they sung their proper Hymn, and afterwards one of the Fryars Preached in Arabick a Funeral Sermon.

These Obsequies being finished, they carried off their fancied Corps, and laid it in the Sepulcher: shutting up the door till Easter morning. And now after so many Sermons, and so long, not to say tedious, a Ceremony, it may well be imagin'd that the weariness of the Congregation, as well as the hour of the night, made it needful to go to rest.

Saturday, Mar. 27.

The next morning nothing extraordinary pass'd, which gave many of the Pilgrims leisure to have their Arms mark'd with the usual ensigns of Jerusalem. The Artists who undertake the operation do it in this manner. They have stamps in Wood of any figure that you desire; which they first print off upon your Arm with Powder of Charcoal; then taking two very fine Needles, ty'd close together, and dipping them often, like a Pen in certain Ink, compounded as I was inform'd of Gunpowder, and Ox-Gall, they make with them small punctures all along the lines of the figure which they have printed, and then washing the part in Wine conclude the work. These punctures they make with great quickness and dexterity, and with scarce any smart, seldom piercing so deep as to draw Blood.

In the Afternoon of this day, the Congregation was assembled in the Area before the Holy Grave: where the Fryars spent some hours in singing over the Lamentations of *Jeremiah*, which Function with the usual procession to the holy places was all the Ceremony of this day.

Sunday, Mar. 28.

On Easter morning the Sepulcher was again set open very early. The Clouds of the former morning were clear'd up, and the Fryars put on a face of joy and serenity, as if it had been the real juncture of our Lord's Resurrection. Nor doubtless was this joy feigned, whatever their mourning might be, this being the day in which their Lenten disciplines expir'd, and they were to come to a full belly again.

The Mass was celebrated this morning just before the Holy Sepulcher, being the most eminent place in the Church, where the Father Guardian had a Throne erected, and being array'd in Episcopal Robes, with a Miter on his Head; in the sight of all the Turks, he gave the Host

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to all that were dispos'd to receive it; not refusing Children of seven or eight years old. This office being ended, we made our exit out of the Sepulcher, and returning to the Convent din'd with the Fryars.

After Dinner we took an opportunity to go and visit some of the remarkable places without the City Walls. We began with those on the North side.

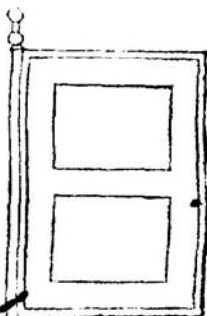
The first place we were conducted to was a large Grotto, a little without *Damascus Gate*; said to have been some time the residence of *Jeremiah*. On the left side of it is shewn the Prophet's Bed, being a shelf on the Rock, about eight foot from the ground, and not far from this, is the place where they say he wrote his Lamentations. This place is at present a College of Dervises, and is held in great veneration by the Turks, and Jews, as well as Christians.

The next place we came to was those famous Grottoes call'd the Sepulchers of the Kings; but for what reason they go by that Name is hard to resolve: for it is certain none of the Kings, either of *Israel* or *Judah*, were buried here, the holy Scriptures assigning other places for their Sepulchres: unless it may be thought perhaps that *Haze-kiah* was here interr'd, and that these were the Sepulchers of the Sons of *David*, mention'd, *2 Chron.* 32. 33. Whoever was buried here, this is certain that the place it self discovers so great an expence both of labour, and treasure, that we may well suppose it to have been the work of Kings. You approach to it at the East side, thro' an entrance cut out of the natural Rock, which admits you into an open Court of about forty paces square, cut down into the Rock, with which it is encompass'd instead of Walls. On the South side of the Court is a Portico nine paces long and four broad, hewn likewise out of the natural Rock. This has a kind of Architrave running along it's front, adorn'd with Sculpture, of fruits, and Flowers, still discernable, but by time much defaced. At the end of the Portico on the left hand you descend to the passage into the Sepulchers. The door is now so obstructed with Stones

Stones and rubbish, that it is a thing of some difficulty to creep thro' it. But within you arrive in a large fair Room, about seven or eight yards square cut out of the natural Rock. It's sides and Ceiling are so exactly square, and it's angles so just, that no Architect with Levels and Plummets could build a Room more regular. And the whole is so firm, and entire that it may be call'd a Chamber hollow'd out of one piece of Marble. From this Room, you pass into I think six more one with another, all of the same Fabrick with the first. Of these the two innermost are deeper than the rest, having a second descent of about six or seven steps into them.

In every one of these Rooms, except the first were Coffins of Stone placed in Niches in the sides of the Chambers. They had been at first cover'd with handsome lids, and carv'd with Garlands: but now most of them were broke to pieces by sacrilegious hands. The sides and Ceiling of the Rooms were always dropping with the moist damps condensing upon them. To remedy which nuisance, and to preserve these Chambers of the dead polite and clean, there was in each Room a small channel cut in the floor, which serv'd to drain the drops that fall constantly into it.

But the most surprising thing belonging to these subterraneous Chambers was their doors; of which there is only one that remains hanging, being left as it were on purpose to puzzle the beholders. It consisted of a plank of Stone of about six inches in thickness, and in it's other dimensions equalling the size of an ordinary door, or somewhat less. It was carv'd in such a manner, as to resemble a piece of wainscot: the Stone of which it was made was visibly of the same kind with the whole Rock; and it turn'd upon two hinges in the nature of Axes, as is represented in the marginal figure. These hinges were of the same entire piece of stone with the door, and were



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contain'd in two holes of the immoveable Rock, one at the top the other at the bottom.

From this description it is obvious to start a question, how such doors as these were made? whether they were cut out of the Rock, in the same place and manner as they now hang; or whether they were brought, and fix'd in their station like other doors? one of these must be suppos'd to have been done, and which soever part we choose, as most probable, it seems at first glance to be not without it's difficulty. But thus much I have to say, for the resolving of this riddle (which is wont to create no small dispute amongst Pilgrims.) viz. That the door which was left hanging, did not touch it's lintel by at least two inches; so that I believe it might easily have been lifted up, and unhinged. And the doors which had been thrown down, had their hinges at the upper end, twice as long as those at the bottom: which seems to intimate pretty plainly, by what method this work was accomplished.

From these Sepulchers we return'd toward the City again, and just by Herod's Gate were shewn a Grotto, full of filthy Water and Mire. This pass'es for the Dungeon in which Jeremiah was kept by Zedekiah, till enlarged by the Charity of Ebed Melech, Jer. 38. At this place we concluded our visits for that evening.

Monday, Mar. 29.

The next day being Easter Monday, the Moslem or Governor of the City, set out, according to custom with several Bands of Souldiers to convey the Pilgrims to Jordan. Without this guard there is no going thither by reason of the Multitude and Insolence of the Arabs in these parts. The fee to the Moslem for his Company and Souldiers upon this occasion is twelve Dollars for each Frank Pilgrim, but if they be Ecclesiasticks, six; which you must pay, whether you are dispos'd to go the Journey or stay in the City. We went out at St. Stephen's Gate, being in all of every Nation and Sex about two thousand Pilgrims. Having cross'd the Valley of Jehu
Japhai

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Sabbat and part of *Mount Olivet*, we came in half an hour to *Bethany*: at present only a small Village. At the first entrance into it is an old ruin, which they call *Lazarus's Castle*, supposed to have been the Mansion House of that favourite of our Lord. At the bottom of a small descent, not far from the *Castle*, is shewn the Sepulcher out of which he was rais'd to a second Mortality, by that enlivening voice of Christ, *Lazarus come forth*. You descend into the Sepulcher by twenty five steep Stairs, at the bottom of which you arrive first in a small square Room, and from thence you creep down into another lesser Room about a yard and a half deeper, in which the Body is said to have been laid. This place is held in great veneration by the *Turks*, who use it for an Oratory, and demand of all Christians a small *Caphar* for their admission into it.

About a Bow shot from hence you pass by the place which, they say, was *Mary Magdalen's* Habitation, and then descending a steep Hill, you come to the Fountain of the *Apostles*; so call'd because, as the tradition goes, those holy Persons were wont to refresh themselves here in their frequent Travels between *Jerusalem* and *Jericho*. And indeed it is a thing very probable, and no more than I believe is done by all that Travel this way: the Fountain being close by the Road side, and very inviting to the thirsty Passenger.

From this place you proceed in an intricate way amongst Hills and Valleys interchangeably; all of a very barren aspect at present, but discovering evident signs of the labour of the Husband-man in ancient times. After some hours Travel in this sort of Road, you arrive at the *Mountainous Desert* into which our Blessed Saviour was led by the Spirit, to be tempted by the Devil. A most miserable dry barren place it is, consisting of high Rocky Mountains, so torn and disorder'd, as if the Earth had here suffer'd some great convulsion, in which it's very bowels had been turn'd outward. On the left hand looking down in a deep Valley, as we pass'd along, we saw some ruins of small Cells and Cottages: which they told us were formerly

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ly the Habitations of Hermits retiring hither for Penance and Mortification. And certainly there could not be found in the whole Earth a more comfortable and abandon'd place, for that purpose: from the top of these Hills of desolation we had however a delightful prospect of the Mountains of *Arabia*, the dead Sea and the Plain of *Jericho*: into which last place we descended after about five hours March from *Jerusalem*. As soon as we enter'd the Plain, we turn'd up on the left hand, and going about one hour that way, came to the foot of the *Quarantania*, which, they say, is the Mountain into which the Devil took our Blessed Saviour, when he tempted him with that visionary scene of all the Kingdoms, and Glories of the World. It is, as *St. Mathew* styles it, an exceeding high Mountain, and in it's ascent not only difficult, but dangerous, it has a small Chappel at the top, and another about half way up, founded upon a Prominent part of the Rock: near this latter are several Caves and holes in the side of the Mountain, made use of anciently by Hermits, and by some at this day, for places to keep their Lent in; in imitation of that of our Blessed Saviour. In most of these Grotts we found certain Arabs Quarter'd with Fire-Arms, who obstructed our ascent, demanding two hundred Dollars for leave to go up the Mountains. So we departed without farther trouble, not a little glad to have so good an excuse for not climbing so dangerous a Precipice.

Turning down from hence into the Plain, we pass'd by a ruin'd Aqueduct, and a Convent in the same condition, and in about a miles riding came to the Fountain of *Elisha*. So called because miraculously purg'd from it's brackishness by that Prophet, at the request of the Men of *Jericho*, *2 Kings* 2. 19. It's Waters are at present receiv'd in a Basin, about nine or ten paces long, and five or six broad, and from thence issuing out in good plenty, divide themselves into several small streams, dispersing their refreshment to all the Field, between this and *Jericho*, and rendring it exceedingly fruitful. Close by the Fountain grows a large Tree spreading into Boughs over the Water, and

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and here in the shade we took a Collation, with the Father Guardian and about thirty or forty Fryars more, who went this Journey with us.

At about one third of an hours distance from hence is *Jericho*, at present only a poor nasty Village of the Arabs. We were here carried to see a place where *Zacheus's* House is said to have stood, which is only an old square Stone Building, on the Soth side of *Jericho*. About two furlongs from hence the Moletem, with his People had encamp'd, and not far from them we took up our Quarters this night.

Tuesday, Mar. 30.

The next morning we set out very early for *Jordan*, where we arrived in two hours. We found the Plain very barren as we pass'd along it, producing nothing but a kind of Samphire, and other such marine Plants. I observ'd in many places of the Road, where Puddles of Water had stood, a whiteness upon the surface of the ground: which, upon tryal, I found to be a crust of Salt caus'd by the Water to rise out of the Earth, in the same manner as it does every Year in the Valley of Salt near *Aleppo*, after the Winter's inundation. These Saline efflorescencys I found at some leagues distance from the dead Sea, which demonstrates that the whole Valley must be all over plentifully impregnated with that Mineral.

Within about a furlong of the River, at that place where we visited it, there was an old ruin'd Church, and Convent, dedicated to *St. John*, in memory of the Baptizing of our Blessed Lord. It is founded as near as could be determin'd to be the very place where he had the honour to perform that sacred office, and to wash Him, who was infinitely purer than the Water it self. On the farther side of the for-mention'd Convent there runs along a small descent, which you may first call the first, and outermost bank of *Jordan*, as far as which it may be suppos'd the River does, or at least did anciently overflow, at some Seasons of the Year, viz. At the time of Harvest, *Josh. 3. 15.*

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or as it is express'd, *Chro. 12. 15.* in the first Month, that is in *March*. But at present (whether it be because the River has by it's rapidity of current worn it's Channel deeper than it was formerly, or whether because it's Waters are diverted some other way) it seems to have forgot it's ancient greatness; for we could discern no sign or probability of such overflowings, when we were there: which was the thirtieth of March; being the proper time for these inundations. Nay so far was the River from overflowing, that it ran at least two Yards below the brink of it's Channel.

After having descended the outermost bank, you go about a furlong upon a level strand, before you come to the immediate bank of the River. This second bank is so beset with Bushes, and Trees, such as Tamarisk, Willows, Oleanders, &c. that you can see no Water till you have made your way thro' them. In this thicket anciently (and the same is reported of it at this day) several sorts of wild Beasts were wont to harbour themselves. Whose being washed out of their Covert by the overflowings of the River, gave occasion to that allusion, *Jer. 49. 19. and 50. 44. He shall come up like a lion from the swelling of Jordan.*

No sooner were we arrived at the River, and dismounted, in order to satisfy that curiosity and devotion, which brought us thither, but we were alarm'd by some Troops of Arabs appearing on the other side, and firing at us: but at too great a distance to do any execution. This intervening disturbance hindred the Fryars from performing their service prescribed for this place; and seem'd to put them in a terrible fear of their lives, beyond what appear'd in the rest of the Company. Tho' considering the sordidness of their present condition, and the extraordinary rewards, which they boast to be their due in the World to come, one would think in reason, they of all Men should have the least cause to discover so great a fear of death, and so less fondness of a life like theirs.

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But this Alarm was soon over, and every one return'd to his former purpose, some strip'd and bath'd themselves in the River; others cut down boughs from the Trees; Every Man was employ'd one way or other to take a memorial of this famous Stream: the Water was very turbid, and too rapid to be swim against. For it's breadth it might be about twenty yards over; and in depth it far exceeded my height. On the other side there seem'd to be a much larger thicket than on that where we were, but we durst not swim over, to take any certain account of that Region for fear of the Arabs: there being three Guns fired just over against us, and (as we might guess by their reports) very near the River.

Having finished our design here, we were summon'd to return by the Mosolem; who carried us back into the middle of the Plain, and there sitting unde his Tent, made us pass before him, Man by Man; to the end he might take the more exact account of us, and loose nothing of his Caphar. We seem'd at this place to be near the dead Sea, and some of us had a great desire to go nearer, and take a view of those prodigious Waters. But this could not be attempted, without the Licence of our Commander in chief. We therefore sent to request his permission for our going, and a guard to attend us: both which he readily granted, and we immediately prosecuted our purpose.

Coming within about half an hour of the Sea, we found the ground uneven, and varied into hillocks; much resembling those places in *England* where there have been anciently Lime-kilns. Whether these might be the Pits at which the Kings of *Sodom* and *Gomorrab* were overthrown by the four Kings, *Gen. 14. 10.* I will not determine.

Coming near the Sea we pass'd thro' a kind of Coppice, of Bashes and Reeds. In the midst of which our Guide, who was an Arab, shew'd us a Fountain of fresh Water, rising not above a furlong from the Sea. Fresh Water he call'd it, but we found it brackish.

The dead Sea is enclos'd on the East, and West with exceeding high Mountains; on the North it is bounded

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with the Plain of *Jericho*, on which side also it receives the Waters of *Jordan*. On the South it is open, and extends beyond the reach of the eye. It is said to be twenty four leagues long, and six or seven broad.

On the shore of the Lake we found a black sort of Pebbles, which being held in the flame of a Candle soon burns, and yields a smoak of an intolerable stench. It has this property, that it looses only of it's weight, but not of it's bulk by burning. The Hills bordering upon the Lake, are said to abound with this sort of Sulphureous Stones. I saw pieces of it, at the Convent of *St John* in the Wilderness two foot square. They were carved in Basso Relievo, and polish'd to as great a lustre as black Marble is capable of, and were design'd for the Ornament of the new Church at the Convent.

It is a common tradition, that Birds, attempting to fly over this Sea, drop down dead into it; and that no Fish, nor other sort of Animal can endure these deadly Waters. The former report I saw actually confuted, by several Birds flying about, and over the Sea, without any visible harm: the latter also I have some reason to suspect as false, having observ'd amongst the Pebbles on the shore, two or three shells of Fish resembling Oyster-shells. These were cast up by the Waves, at two hours distance from the Mouth of *Jordan*: which I mention, lest it should be suspected that they might be brought into the Sea that way.

As for the Bitumen, for which the Sea hath been so famous, there was none at the place where we were. But it is gather'd near the Mountains on both sides in great plenty. I had several lumps of it brought me to *Jerusalem*. It exactly resembles Pitch, and cannot readily be distinguish'd from it, but by the Sulphureous Smell, and Taste.

The Water of the Lake was very limpid, and of all the highest degree, and not only salt, but also extremely bitter and nauseous. Being willing to make an experiment of it's strength, I went into it, and found it bore up my Body in

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in swimming with an uncommon force. But as for that relation of some Authors, that Men wading into it, were buoyed up to the top, as soon as they go as deep as the Navel; I found it, upon experiment, not true.

Being desirous to see the remains (if there were any) of those Cities, anciently situate in this place, and made so dreadful an example of the divine vengeance, I diligently survey'd the Waters, as far as my Eye could reach. But neither could I discern any heaps of ruins, nor any timoak ascending above the surface of the Water, as is usually described in the Writings and Maps of Geographers. But yet I must not omit what was confidently attested to me by the Father Guardian, and Procurator of *Jerusalem*; both Men in years, and seemingly not destitute either of sense or probity: viz. that they had once actually seen one of these ruins; that it was so near the shore, and the Waters so shallow, at that time, that they together with some French Men, went to it, and found there several Pillars, and other fragments of Buildings. The cause of our being depriv'd of this sight was, I suppose, the height of the Water.

On the West side of the Sea is a small Promontory, near which, as our Guides told us, stood the Monument of *Lot's* Metamorphos'd Wife: part of which (if they may be credited) is visible at this day. But neither would the present occasion permit us to go and examine the truth of this relation, neither, had the opportunity serv'd, could we give faith enough to their report, to induce us to go on such an errand.

As for the Apples of *Sodom* so much talk'd of, I neither saw, nor heard of any hereabouts. Nor was there any Tree to be seen near the Lake, from which one might expect such a kind of Fruit. * Which induces me to be-
 who was there may be a greater deceit in this Fruit, than rising not as usually reported of it, and that it's very be-
 call'd it, as its beauty is a fiction, only kept up, as my
 Lorde Cron observes many other false notions are, because

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it serves for a good allusion, and helps the Poet to a Similitude.

In our return from the dead Sea, at about one hours distance from it, we came to an old ruin'd Greek Convent. There was good part of the Church remaining, with several pieces of painting entire, as the figures of several Greek Saints, and over the Altar the representation of our Lord's last Supper, with this Text of holy Writ fairly inscribed; *Αδελφαι φάγετε*, &c. Hereabout, and also in many other places of the Plain, I perceiv'd a strong scent of Honey, and Wax, (the Sun being very hot) and the Bees were very industrious about the blossoms of that salt weed which the Plain produces. In about one hour and a half more we returned to our Tents, and Company, at the same place where we slept the night before, and there we spent this night also.

Amongst the products of this place, I saw a very remarkable Fruit call'd by the Arabs *Za-cho-ne*. It grows upon a thorny Bush, with small Leaves, and both in shape and colour resembles a small unripe Walnut. The kernels of this Fruit the Arabs bray in a Mortar, and then putting the pulp into scalding Water, they skim off an Oyl, which rises to the top. This Oyl they take inwardly for bruises, and apply it outwardly to green wounds preferring it before *Balm of Gilead*. I procur'd a Bottle of it, and have found it, upon some small tryals, a very healing medicine. The Roses of *Jericho* were not to be found at this season.

Wednesday, Mar. 31.

This morning we all decamp'd at half an hour after six, and returning the same way by which we came, arriv'd in about six hours near the Walls of *Jerusalem*. Our Company did not think fit to enter the City, rest' in the immediately for *Bethlehem*. In order to which of all down, into the Valley of *Jehosaphat*, and so past the City, instantly took the Road to the place intended.

From

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From Jerusalem to Bethlehem is but two hours Travel. The Country thro' which the Road lies, is the Valley of *Rephaim*: as may be gather'd from *Jos. Ant. Lib. 4. Cap. 10.* A Valley so famous for being the Theatre of *David's* Victories against the *Philistines*, 2 *Sâm. 5. 23.* In the Road you meet with these following remarkable places. First a place said to be the House of *Simeon*, that venerable old Prophet, who taking our Blessed Saviour in his Arms sung his *Nunc dimittis* in the Temple. Secondly, the famous Turpentine Tree, in the shade of which the Blessed Virgin is said to have repos'd, when she was carrying Christ in her Arms, to present him to the Lord at Jerusalem. Thirdly, a Convent dedicated to St. *Elias*, the impress of whose Body, the Greek Monks residing here pretend to shew in a hard Stone, which was wont to serve him for his Bed. Near this Convent also is a Well, where you are told it was that the Star appear'd to the Eastern *Magi* to their exceeding joy. Fourthly, *Rachel's* Tomb. This may probably be the true place of her interment mention'd; *Gen. 35. 19.* but the present Sepulchral Monument can be none of that which *Jacob* erected; for it appears plainly to be a modern and Turkish Structure. Near this Monument is a little piece of ground in which are pick'd up a little sort of small round Stones, exactly resembling Pease: concerning which they have a tradition here, that they were once truly what they now seem to be; but that the Blessed Virgin petrify'd them by a Miracle, in punishment to a surly Rustick, who deny'd her the Charity of a handful of them to relieve her hunger.

Being arriv'd at *Bethlehem*, we immediately made a circular visit to all the holy places belonging to it: as namely the place where it is said, our Blessed Lord was Born: the place in which it is said, he was laid: the Chappel of who was suppos'd Father; that of the *Innocents*; those rising not a furlong off St. *Paula* and *Eustochium*, and of *Eusebius* call'd it, *Ca.*: and lastly, the School of St. *Jerom*: all which places shall suffice just to name.

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From the top of the Church we had a large prospect of the adjacent Country. The most remarkable places in view were *Tekoab* situate on the side of an Hill about nine Miles distant to the Southward, *Engedi* distant about three Miles Eastward, and somewhat farther off the same way, a high sharp Hill, call'd the Mountain of the *Franks*: because defended by a Party of the *Crusades* ~~four~~ years after the loss of *Jerusalem*.

Thursday, April 1.

This morning we went to see some remarkable places in the neighbourhood of *Bethlehem*. The first place that we directed our course to, was those famous *Fountains*, *Pools*, and *Gardens*, about one hour and a quarter distant from *Bethlehem* Southward, said to have been the contrivance and delight of King *Solomon*. To these works and places of pleasure that great Prince is suppos'd to allude, *Ecc. 2. 5, 6.* where amongst the other instances of his Magnificence, he reckons up his *Gardens*, and *Vineyards* and *Pools*.

As for the *Pools* they are three in number lying in a row above each other: being so dispos'd, that the Waters of the uppermost may descend into the second, and those of the second into the third: their figure is quadrangular. The breadth is the same in all, amounting to about ninety paces: in their length there is some difference between them: the first being about one hundred and sixty paces long, the second two hundred, the third two hundred and twenty: they are all lin'd with wall, and plaister'd, and contain a great depth of Water.

Close by the *Pools* is a pleasant Castle of a modern Structure, and at about the distance of one hundred and forty paces from them, is the Fountain from which principally they derive their Waters. This the *Franks* will have to be that *Seal'd Fountain*, to which the Holy Spouse is compar'd, *Can. 4. 12.* And, in confirmation of this opinion, they pretend a tradition, that King *Solomon* shut up these springs, and kept the door of them seal'd with

His

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His Signet, to the end that he might preserve the Waters for his own drinking, in their natural freshness, and purity. Nor was it difficult thus to secure them, they rising under ground, and having no avenue to them but by a little hole like to the Mouth of a narrow Well. Thro' this hole you descend directly down, but not without some difficulty, for about four yards; and then arrive in a vaulted Room, fifteen paces long, and eight broad: joyning to this, is another Room of the same fashion, but somewhat less. Both these Rooms are cover'd with handsome stone Arches very ancient, and perhaps the work of Solomon himself.

You find here four places at which the Water rises: from these separate sources it is convey'd, by little rivulets, into a kind of Basin, and from thence is carried by a large subterraneous Passage down into the Pools. In the way, before it arrives at the Pools, there is an Aqueduct of quick Pipes, which receives part of the Stream, and carries it by many turnings, and windings about the Mountains to Jerusalem.

Below the Pools here runs down a narrow Rocky Valley enclos'd on both sides with high Mountains. This the Fryars will have to be the enclos'd Garden, alluded to in the same place of the *Canticles* before cited. *A garden enclosed is my sister, my spouse: a spring shut up, a fountain sealed.* What truth there may be in this conjecture, I cannot absolutely pronounce. As to the Pools, it is probable enough, they may be the same with Solomon's, there not being the like store of excellent spring Water, to be met with any where else, throughout all *Palestine*. But for the Gardens one may safely affirm, that if Solomon made them, in the Rocky ground which is now assign'd for them, he demonstrated greater power, and wealth, in finishing his design, than he did wisdom in choosing the place for it.

From these memorials of Solomon, we returned toward *Bethlehem* again, in order to visit some places nearer home. The places we saw, were; the Field where it is

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said the Shepherds were watching their Flocks, when they receiv'd the glad tidings of the Birth of Christ; and not far from the Field, the Village where they dwelt, and a little on the right hand of the Village an old desolate Nunnery built by St. *Paula*, and made the more memorable by her dying in it. These places are all within about half a Mile of the Convent Eastward, and with these we finished this mornings work.

Having seen what is usually visited, on the South, and East of *Bethlehem*, we walk'd out after dinner to the Westward to see what was remarkable on that side. The first place we were guided to was the Well of *David*, so call'd because held to be the same that *David* so passionately thirsted after, 2 *Sam.* 23. 15. It is a Well, (or rather a Cistern) supply'd only with Rain, without any natural excellency in it's Waters to make them desirable: but it seems *David's* Spirit had a farther aim.

About two furlongs beyond this Well, are to be seen some remains of an old Aqueduct, which anciently convey'd the Waters from *Solomon's Pools* to *Jerusalem*. This is said to be the genuine work of *Solomon*, and may well be allow'd to be in reality, what it is pretended for. It is carried all along upon the surface of the ground, and is compos'd of Stones — foot square and — thick, perforated with a cavity of — inches diameter, to make the Channel. These Stones are let into each other with a fillet, fram'd round about the cavity to prevent leakage; and united to each other, with so firm a cement, that they will sometimes sooner break (tho' a kind of coarse Marble) than endure a separation. This train of Stones was cover'd, for it's greater security, with a case of smaller Stones, laid over it in a very strong Mortar. The whole work seems to be endued with such absolute firmness as if it had been design'd for Eternity. But the Turks have demonstrated in this instance, that nothing can be so well wrought, but they are able to destroy it. For of this long Aqueduct, which was carried formerly five or six leagues with so vast expence and labour, you see now only here and there a fragment remaining. Re-

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Returning from this place we went to see the Greek, and Armenian Convents; which are contiguous to that of the Latins, and have each their several doors opening into the Chappel of the holy Manger. The next place we went to see was the Grot of the Blessed Virgin. It is within thirty or forty yards of the Convent, and is revered upon the account of a tradition that the Blessed Virgin here hid herself, and her Divine Babe from the fury of Herod, for some time before their departure into Egypt. The Grot is hollow'd into a chalky Rock: but this whiteness they will have to be not natural, but to have been occasion'd by some miraculous drops of the Blessed Virgin's milk, which fell from her Breast while she was suckling the holy Infant. And so much are they possess'd with this opinion, that they believe the chalk of this Grotto has a miraculous virtue for encreasing Women's milk. And I was assur'd from many hands, that it is very frequently taken by the Women hereabouts, as well Turks, and Arabs as Christians for that purpose, and that with very good effect, which perhaps may be true enough, it being well known how much Fancy is wont to do in things of this nature.

Friday, April 2.

The next morning presenting the Guardian with two Chequeens a piece for his civilities to us, we took our leaves of *Bethlehem* designing just to go visit the Wilderness, and Convent of *St. John Baptist*, and so return to *Jerusalem*.

In this Stage we first cross'd part of that famous Valley, in which it is said that the Angel in one night did such prodigious execution in the Army of *Senacherib*. Having travel'd about half an hour, we came to a Village call'd *Bootesheh*: concerning which they relate this remarkable property, that no Turk can live in it above two years. By virtue of this report, whether true or false, the Christians keep the Village to themselves without molestation; no Turk being willing to stake his life in experimenting

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the truth of it. In somewhat less than an hour more we came to the Fountain, where they told us, but falsely, that *Philip* Baptized the *Æthiopian Eunuch*. The Passage here is so Rocky and uneven, that Pilgrims finding how difficult the Road is for a single Horseman, are ready to think it impossible that a Chariot (such as the *Eunuch* rode in *Acts*. 8. 28.) should ever have been able to go this way. But it must not be judged what the Road was in ancient times, by what the negligence of the Turks has now reduced it to: for I observ'd not far from the Fountain, a place where the Rock had been cut away in old time, in order to lay open a good Road; by which it may be suppos'd that the same care was used all along this Passage, tho' now time and negligence have obliterated, both the fruit, and almost the signs of such labour.

A little beyond this Fountain we came to that which they call the Village of *St. Philip*; at which ascending a very steep Hill, we arrived at the Wilderness of *St. John*. A Wilderness it is call'd, as being very Rocky and Mountainous; but it is well cultivated, and produces Wheat, & Corn, and Vines and Olive Trees. After a good hours Travel in this Wilderness, we came to the Cave, and Fountain, where, as they say, the *Baptist* exercis'd those severe austerities related of him, *Mat.* 3. 4. Near this Cell there still grow some old Locust Trees, the Monuments of the Ignorance of the middle times. These the Fryars aver to be the very same that yielded sustenance to the *Baptist*: and the Popish Pilgrims who dare not be wiser than such blind guides, gather the fruit of them, and carry it away with great devotion.

Having done with this place, we directed our course toward the Convent of *St. John*, which is about a league distant Eastward. In our way we pass'd along one side of the Valley of *Elab* where *David* slew the Giant, that defyer of the Army of *Israel*, 1 *Sam.* 17. *And* we had likewise in sight *Madon*, a Village on the top of a high Hill, the burying place of those Heroical Defenders of their Country the *Maccabees*.

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Being come near the Convent we were led a little out of the way, to visit a place which they call the House of *Elizabeth* the Mother of the *Baptist*. This was formerly a Convent also; but it is now a heap of ruins, and the only remarkable place left in it is a Grotto, in which (you are told) it was that the Blessed Virgin saluted *Elizabeth*, and pronounc'd her divine *Magnificat*, *Luke* 1. 46.

The present Convent of *St. John*, which is now inhabited, stands at about three furlongs distance from this House of *Elizabeth*, and is suppos'd to be built at the place where *St. John* was Born. If you chance to ask, how it came to pass, that *Elizabeth* liv'd in one House, when she was big with the *Baptist*, and in another when she brought him forth? The answer you are like to receive, is, that the former was her Country, the latter her City Habitation, and that it is no wonder for a Wife of one of the Priests of better rank (such as she was, *Luke* 1. 6) to be provided with such variety.

The Convent of *St. John* has been within these four years rebuilt from the ground. It is at present a large square Building, uniform and neat all over; but that which is most eminently beautiful in it is it's Church. It consists of three Isles, and has in the middle a handsom Cupola, under which is a pavement of Mosaick, equal to, if not exceeding the finest works of the Ancients in that kind. At the upper end of the North Isle, you go down seven Marble Steps, to a very splendid Altar, erected over the very place where they say the holy *Baptist* was Born. Here are Artificers still employ'd, in adding farther beauty and ornament to this Convent; and yet it has been so expensive a work already, that the Fryars themselves give out, there is not a Stone laid in it but has cost them a Dollar: which considering the large Sums exacted by the Turks for Licence to begin Fabricks of this nature, and also their perpetual extortion, and Avarria's afterwards, besides the necessary charge of Building, may be allow'd to pass for no extravagant Hyperbole.

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Returning from St. John's toward Jerusalem, we came in about three quarters of an hour to a Convent of the Greeks, taking its Name from the holy Cross. This Convent is very neat in its structure, and in its situation delightful. But that which most deserves to be noted in it, is the reason of its Name, and Foundation. It is because here is the Earth, that nourished the Root, that bore the Tree, that yielded the Timber that made the Cross. Under the high Altar you are shewn a hole in the ground where the stump of the Tree stood, and it meets with not a few Visitants so much verier stocks than it self, as to fall down and worship it. This Convent, is not above half an hour from Jerusalem, to which place we returned this evening, being the fifth day since our departure thence.

After our return, we were invited into the Convent to have our feet wash'd. A Ceremony perform'd to each Pilgrim by the Father Guardian himself. The whole Society stands round singing some Latin Hymns, all the while the Father Guardian is doing his office: and when he has done, every Fryar comes in order, and kisses the feet of the Pilgrim. All this was perform'd with great order, and solemnity; and if it serv'd, either to testify a sincere humility and charity in them, or to improve those excellent Graces in others, it might pass for no unuseful Ceremony.

Saturday, April 3.

We went about midday to see the function of the *Holy Fire*. This is a Ceremony kept up by the Greeks, and Armenians, upon a persuasion, that every Easter Eve, there is a Miraculous Flame descends from Heaven into the holy Sepulcher, and kindles all the Lamps and Candles there, as the Sacrifice was burnt at the Prayers of *Elijah*, 1 Kings 18.

Coming to the Church of the holy Sepulcher, we found it crowded with a numerous and distracted Mob, making a hideous clamour very unfit for that sacred place, and better becoming Bacchanals than Christians. Getting with
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