

some struggle thro' this crowd, we went up into the Gallery on that side of the Church next the Latin Convent: whence we could discern all that pass'd in this religious

They began their disorders by running round the holy Sepulcher with all their might and swiftness, crying out as they went, *Huia*, which signifies *this is he*, or *this is he*, an expression which they assert the verity of the Christian Religion. After they had by these vertiginous circulations and clamours turn'd their heads, and inflam'd their madnels, they began to act the most antick tricks, and postures, in a thousand shapes of distraction. Sometimes they drag'd one another along the floor all round the Sepulcher; sometimes they set one Man upright on another's shoulders and in this posture march'd round; sometimes they took Men with their heels upward, and carry'd them about in such an undecent manner as to expose their Nudities; sometimes they tumbled round the Sepulcher, after the manner of Tumblers on the Stage: in a word, nothing can be imagin'd more rude or extravagant than what was acted upon this occasion.

In this tumultuous frantick humour they continued from twelve till four of the Clock: the reason of which delay was, because of a Suit that was then in debate before the Cadi, betwixt the Greeks and Armenians. The former endeavouring to exclude the latter from having any share in this Miracle. Both Parties having expended (as I was inform'd) five thousand Dollars between them. In this foolish Controversy, the Cadi at least gave sentence; that they should enter the holy Sepulcher together, as had been usual at former times. Sentence being thus given, at four of the Clock both Nations went on with their Ceremony. The Greeks first set out, in a procession round the holy Sepulcher, and immediately at their heels follow'd the Armenians. In this order they compass'd the holy Sepulcher thrice, having produc'd all their Gallantry of Standards, Streamers, Crucifixes, and Embroider'd Habits upon this occasion.

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Toward the end of this procession, there was a Pigeon came fluttering into the Cupola over the Sepulcher, at sight of which, there was a greater shout and clamour than before. This Bird, the Latins told us, was purposely let fly by the Greeks, to deceive the people into an opinion that it was a visible descent of the Holy Ghost.

The procession being over, the Suffragan of the Greek Patriarch (he being himself at Constantinople) and the Principal Armenian Bishop approach'd to the door of the Sepulcher, and cutting the string with which it is fastned and seal'd, enter'd in shutting the door after them; all the Candles and Lamps within having been before extinguish'd, in the presence of the Turks, and other witnesses. The exclamations were doubled, as the Miracle drew nearer to it's accomplishment, and the People press'd with such vehemence towards the door of the Sepulcher that it was not in the power of the Turks, set to guard it, with the severest drubs to keep them off. The cause of their pressing in this manner, is the great desire they have, to light their Candles at the holy Flame, as soon as it is first brought out of the Sepulcher: which is esteem'd the most sacred, and pure, as coming immediately from Heaven.

The two Miracle Mongers had not been above a minute in the holy Sepulcher, when the glimmering of the holy Fire was seen, or imagin'd to appear, thro' some chinks of the door, and certainly Bedlam it self never saw such an unruly transport, as was produc'd in the Mob at this sight.

Immediately after out came the two Priests, with blazing Torches in their hands, which they held up at the door of the Sepulcher, while the People throng'd about with inexpressible ardour: every one striving to obtain a part of the first, and purest Flame. The Turks in the mean time, with huge Clubs, laid them on with all their mercy: but all this could not repel them, the excess of their transport making them insensible of pain. Those that got the Fire applied it immediately to their Beards, Faces, and Bosoms, pre-

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pretending that it would not burn like an Earthly Flame. But I plainly saw none of them could endure this experiment long enough to make good that pretention.

So many hands being employ'd, you may be sure, it could not be long before innumerable Tapers were lighted. The whole Church, Gallerys, and every place seem'd instantly to be in a Flame, and with this Illumination the Ceremony ended.

It must be own'd that those two within the Sepulcher, perform'd their part with great quickness, and dexterity. But the behaviour of the Rabble without, very much discredited the Miracle. The Latins take a great deal of pains to expose this Ceremony, as a most shameful imposture, and a scandal to the Christian Religion: perhaps out of envy that others should be Masters of so gainful a business. But the Greeks and Armenians pin their Faith upon it, and make their Pilgrimages chiefly upon this motive, and 'tis the deplorable unhappiness of their Priests, that having acted the Cheat so long already, they are forc'd now to stand to it, for fear of endangering the Apostacy of their People.

Going out of the Church, after the rout was over, we saw several People gather'd about the Stone of Unction: who having got a good store of Candles, lighted with the holy Fire, were employ'd in dawbing pieces of Linnen with the Wicks of them and the melting Wax: which pieces of Linnen were design'd for Winding sheets: and 'tis the opinion of these poor People, that if they can but have the happiness, to be buried in a shroud smutt'd with this Celestial Fire, it will certainly secure them from the Flames of Hell.

*Sunday, April 4.*

This day being our Easter, we did not go abroad to visit any places, the time requiring an employment of another nature.

Monday, April 5.

This morning we went to see some more of the Curio-  
sities which had been yet unvisited by us. The first place  
we came to that which they call *St. Peter's Prison*, from  
which he was deliver'd by the Angel, *Acts* 12. It is close  
by the Church of the holy Sepulcher, and still serves for  
it's Primitive use. About the space of a furlong from  
thence we came to an old Church, held to have been built  
by *Helena*, in the place where stood the House of *Zebedee*.  
This is in the hands of the Greeks, who tell you, that  
*Zebedee* being a Fisherman was wont to bring Fish from  
*Toppa* hither, and to vend it at this place, not far from  
hence we came to the place where they say stood anciently  
the Iron Gate, which open'd to *Peter* of it's own accord.  
A few steps farther is the small Church built over the  
House of *Mark* to which the Apostle directed his course  
after his miraculous Goat delivery. The Syrians ( who  
have this place in their custody ) pretend to shew you the  
very Window at which *Rhoda* look'd out, while *Peter*  
knock'd at the door. In the Church they shew a Syriack  
Manuscript, of the New Testament in Folio, pretended to  
be eight hundred and fifty two years old, and a little Stone-  
Font used by the Apostles themselves in Baptizing. About  
one hundred and fifty paces farther in the same Street is  
that which they call the House of *St. Thomas*, converted  
formerly into a Church, but now a Mosque. Not many  
paces farther is another Street crossing the former, which  
leads you on the right hand to the place, where they say  
our Lord appear'd, after his Resurrection, to the three  
*Marys*, *Mat.* 28. 9. Three *Marys* the Fryars tell you,  
tho' in that place of *St. Matthew* mention is made but of  
two. The same Street carries you on the left hand to the  
Armenian Convent. The Armenians have here a very  
large and delightful space of ground: their Convent and  
Gardens taking up all that part of *Mount Sion*, which is  
within the Walls of the City. Their Church is built over  
the place, where they say *St. James*, the Brother of *John*

was



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was Beheaded, *Acts* 12. 2. In a small Chappel on the North side of the Church is shewn the very place of his Decollation. In this Church are two Altars set out with extraordinary splendour, being deck'd with rich Mixers, Embroider'd Copes, Crozles both Silver and Gold, Crowns, Chalices, and other Church Utenfils without number. In the middle of the Church is a Pulpit made of Tortoise-shell, and Mother of Pearl, with a beautiful Canopy, or Cupola over it, of the same Fabrick. The Tortoise-shell and Mother of Pearl are so exquisitely mingled and inlaid in each other, that the work far exceeds the materials. In a kind of Anti-Chappel to this Church, there are laid up on one side of an Altar three large rough Stones esteem'd very pretious: as being one of them the Stone upon which *Moses* cast the two Tables, when he broke them, in Indignation, at the Idolatry of the *Israelites*: the other two being brought, one from the place of our Lord's Baptism, the other from that of his Transfiguration.

Leaving this Convent, we went a little farther to another small Church which was likewise in the hands of the Armenians. This is suppos'd to be founded in the place where *Annas's* House stood. Within the Church, not far from the door, is shewn a hole in the Wall, denoting the place, where one of the Officers of the high Priest smote our Blefsed Saviour, *John* 18. 22. The Officer, by whose impious hand that Buffet was given, the Fryars will have to be the same *Malchus*, whose Ear our Lord had heal'd. In the Court before this Chappel is an Olive Tree, of which it is reported, that Christ was chain'd to it for some time by order of *Annas* to secure him from escaping.

From the House of *Annas* we were conducted out of *Sion* Gate which is near adjoyning to that which they call the House of *Cajaphas*; which is another small Chappel belonging also to the Armenians. Here under the Altar they tell us is deposited that very Stone, which was laid to secure the door of our Saviour's Sepulcher, *Mat.* 27. 60. It was a long time kept in the Church of the Sepulcher; but

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the Armenians not many years since, stole it from thence by a stratagem, and convey'd it to this place. The Stone is two yards and a quarter long, high ~~one~~ yard, and broad as much. It is plaister'd all over, except in five or six little places where it is left bare, to receive the immediate kisses, and other devotions of Pilgrims. Here is likewise shewn a little Cell said to have been our Lord's Prison till the morning, when he was carried from thence before *Prælate*, and also the place where *Peter* was frighted into a denial of his Master.

A little farther without the Gate is the Church of the *Cœnaculum*: where they say Christ instituted his last Supper. It is now a Mosque, and not to be seen by Christians. Near this is a Well, which is said to mark out the place at which the *Apostles* divided from each other, in order to go every Man to his several Charge, and close by the Well are the ruins of a House in which the Blessed Virgin is suppos'd to have breath'd her last. Going Eastward a little way down the Hill, we were shewn the place where a Jew arrested the Corps of the Blessed Virgin ~~as she was~~ carry'd to her Interment; for which impious presumption, he had his hand wither'd wherewith he had seiz'd the Bier. About as much lower in the middle of the Hill, they shew you the Grot, in which St. *Peter* wept so bitterly for his inconstancy to his Lord.

We extended our Circuit no farther at this time: but enter'd the City again at *Sion* Gate. Turning down as soon as we had enter'd on the right hand, and going about two furlongs close by the City Wall, we were had into a Garden, lying at the foot of *Mount Moriah*, on the South side. Here we were shewn several large Vaults, annexed to the Mountain on this side, and running at least fifty yards under ground. They were built in two Isles, arch'd at top with huge firm Stone, and sustain'd with tall Pillars consisting each of one single Stone, and ~~two~~ yards in diameter. This might possibly be some under ground work made to enlarge the Area of the Temple. For *Josephus* seems to describe some such work as this erected over the  
Val-

Valley on this side of the Temple. *Ant. Jud. Lib. 15. Cap. ult.*

From these ~~Views~~, we return'd toward the Convent. In our way, we pass'd thro' the Turkish *Bazars*, and took a view of the beautiful Gate of the Temple. But we could but just view it in passing, it not being safe to stay here long by reason of the superstition of the Turks.

*Thursday, April 6.*

The next morning we took another progress about the City. We made our Exit at *Betlehem* Gate, and turning down on the left hand under the Castle of the *Pisans*, came in about a furlong and half to that which they call *Bathsheba's* Pool. It lies at the bottom of *Mount Zion*, and is suppos'd to be the same in which *Bathsheba* was washing her self, when *David* spied her from the Terrace of his Palace. But others refer this accident to another lesser Pool in a Garden, just within *Betlehem* Gate, and perhaps both opinions are equally in the right.

A little below this Pool begins the Valley of *Hinnom*: on the West side of which is the place call'd anciently the *Potters Field*, and afterwards the *Field of Blood*, from it's being purchas'd with the pieces of Silver which were the Price of the Blood of Christ; but at present, from that veneration which it has obtain'd amongst Christians, it is call'd *Campo Sancta*. It is a small plat of ground not above thirty yards long, and about half as much broad. One moiety of it is taken up by a square Fabrick twelve yards high, built for a Charnel House. The Corpses are let down into it from the top, there being five holes left open for that purpose. Looking down thro' these holes we could see many Bodies under several degrees of decay; from which it may be conjectur'd, that this Grave does not make that quick dispatch with the Corpses committed to it, which is commonly reported. The Armenians have the command of this Burying place, for which they pay the Turks a Rent of one Zequin a day. The Earth is of a chalky Substance hereabouts.

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A little below the *Camp Sancto* is shewn an intricate Cave or Sepulcher consisting of several Rooms one within another, in which the *Apostles* are said to have hid themselves, when they forsook their Master, and fled. The entrance of the Cave discovers signs of it's having been adorn'd with Painting in ancient times.

A little farther the Valley of *Hinnom* terminates, that of *Jehosaphat* running cros the Mouth of it. Along the bottom of this latter Valley runs the Brook *Cedron*; a Brook in Winter time, but without the least drop of Water in it all the time we were at *Jerusalem*.

In the Valley of *Jehosaphat*, the first thing you are carry'd to is the Well of *Nehemiah*, so call'd because reputed to be the same place from which that restorer of *Israel* recovered the Fire of the Altar, after the Babylonish Captivity, 2 *Mac.* 1. 19. A little higher in the Valley, on the left hand, you come to a Tree, suppos'd to mark out the place where the *Evangelical Prophet* was sawn asunder. About one hundred paces higher on the same side is the Pool of *Siloam*. It was anciently dignified with a ~~Temple~~ *Temple* built over it. But when we were there, a ~~Miner~~ *Miner* made no scruple to dress his hides in it. Going about a furlong farther on the same side, you come to the Fountain of the *Blessed Virgin*, so called, because she was wont (as is reported) to resort hither for Water; but at what time, and upon what occasions, it is not yet agreed. Over against this Fountain on the other side of the Valley, is a Village call'd *Siloe*, in which *Solomon* is said to have kept his strange Wives; and above the Village is a Hill call'd the *Mountain of Offence*, because there *Solomon* built the high places mention'd, 1 *Kings* 11. 7. his Wives having perverted his wife heart, to follow their Idolatrous Abominations in his declining years. On the same side, and not far distant from *Siloe*, they shew another *Aceldama* or *Field of Blood*, so call'd, because there it was, that *Judas* by the just judgment of God, met with his compounded death, *Mat.* 27. 5. *Acts* 1. 18, 19. A little farther on the same side of the Valley, they shew'd us several Jewish Monu-

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**Monuments.** Amongst the rest there are two noble Antiquities, which they call the Sepulcher of *Zachary* and the Pillar of *Abdom*. Close by the latter is the Sepulcher of *Jehosaphat* from which the whole Valley takes its Name.

Upon the edge of the Hill on the opposite side of the Valley, there runs along in a direct line, the Wall of the City. Near the corner of which there is a short end of a Pillar, jetting out of the Wall. Upon this Pillar the Turks have a tradition that *Mahomet* shall sit in Judgment, at the last day, and that all the World shall be gathered together in the Valley below, to receive their doom from his Mouth. A little farther Northward is the Gate of the Temple. It is at present wall'd up, because the Turks here have a Prophecy, that their destruction shall enter at that Gate, the completion of which prediction, they endeavour by this means to prevent. Below this Gate, in the bottom of the Valley is a broad hard Stone, discovering several impressions upon it, which you may fancy to be Footsteps. These the Fryars tell you are Prints made by our Blessed Saviour's Feet, when after his Apprehension he was hurried violently away to the Tribunal of his Blood-thirsty Persecutors.

From hence, keeping still in the bottom of the Valley you come in a few paces to a place, which they call the Sepulcher of the *Blessed Virgin*. It has a magnificent descent down into it of forty seven Stairs: On the right hand, as you go down is the Sepulcher of *St. Anna*, the Mother, and on the left that of *St. Joseph* the Husband of the Blessed Virgin.

Having finish'd our visit to this place, we went up the Hill toward the City. In the side of the ascent, we were shewn a broad Stone on which they say *St. Stephen* suffer'd Martyrdom; and not far from it is a Grot into which they tell you the outrageous Jewish Zealots cast his Body, when they had satiated their fury upon him. From hence we went immediately to *St. Stephen's Gate*, so call'd from its Vicinity to this place of the Protomartyr's suffering; and so return'd to our Lodging. Wed-

Wednesday April 7.

The next morning we set out again, in order to see the Sanctuaries, and other visitable places upon Mount Olivet. We went out at St. Stephen's Gate, and crossing the Valley of Jehosaphat, began immediately to ascend the Mountains: Being got about two thirds of the way up, we came to certain Grotto's cut with intricate Windings and Caverns under ground. These are call'd the Sepulchers of the Prophets. A little higher up are twelve arched Vaults under ground standing side by side; these were built in memory of the twelve Apostles who are said to have compil'd their Creed in this place. Sixty paces higher you come to the place, where they say Christ utter'd his Prophecy concerning the final destruction of Jerusalem. Mat. 2. 4. And a little on the right hand of this, is the place where they say he dictated a second time the *Pater noster* to his Disciples, Luke 11. 1, 2. Somewhat higher is the Cave of St. Pelagia, and as much more above that a Pillar, signifying the place where an Angel gave the Blessed Virgin three days warning of her Death: at the top of the Hill, you come to the place of our Blessed Lord's Ascension. Here was anciently a large Church, built in honour of that glorious Triumph; but, all that now remains of it is only an octogonal Cupola, about eight yards in diameter, standing, as they say, over the very place, where were set the last Footsteps of the Son of God here on Earth. Within the Cupola there is seen, in a hard Stone, as they tell you, the print of one of his Feet. Here was also that of the other Foot sometime since; but it has been remov'd from hence by the Turks into the great Mosque upon Mount Moriah. This Chappel of the Ascension the Turks have the Custody of, and use it for a Mosque. There are many other holy places about Jerusalem, which the Turks pretend to have a veneration for, equally with the Christians, and under that pretence they take them into their own hands. But whether they do this out of real devotion, or for lucre's sake, and to the end that they may

exact Money from the Christians for admission into them, I will not determine.

About two furlongs from this place Northward, is the highest part of *Mount Olivet*; and upon that was anciently erected an high Tower, in memory of that Apparition of the two Angels to the Apostles, after our Blessed Lord's Ascension, *Acts* 1. 10, 11. from which the Tower it self had the Name given it of *Viri Galilei*! This ancient Monument remain'd till about two years since, when it was demolish'd by a Turk, who had bought the Field in which it stood; but nevertheless you have still from the natural height of the place, a large prospect of *Jerusalem*, and the adjacent Country, and of the dead Sea, &c.

From this place we descended the Mount again by another Road. At about the midway down they shew you the place where Christ beheld the City and wept over it, *Luke* 19. 41. Near the bottom of the Hill is a great Stone upon which, you are told, the Blessed Virgin let fall her Girdle after her Assumption, in order to convince St. *Thomas*, who they say, was troubled with a fit of his old Incredulity upon this occasion. There is still to be seen a small winding channel upon the Stone, which they will have to be the impression made by the Girdle when it fell, and to be left for the conviction of all such as shall suspect the truth of their Story of the Assumption.

About twenty yards lower they shew you *Getsemane*; an even plat of ground, not above fifty seven yards square, lying between the foot of *Mount Olivet* and the brook *Cedron*. It is well planted with Olive Trees, and those of so old a growth, that they are believ'd to be the same that stood here in our Blessed Saviour's time. In vertue of which persuasion, the Olives, and Olive stones, and Oyl which they produce, became an excellent commodity in *Spain*. But that these Trees cannot be so ancient as is pretended, is evident from what *Josephus* testifies, *Lib.* 7. *Bell. Jud. Cap.* 15. and in other places, viz. that *Titus* in his Siege of *Jerusalem*, cut down all the Trees within about one hundred furlongs of *Jerusalem*; and that the



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Souldiers were forced to fetch Wood so far for making their Mounts when they Assaulted the Temple.

At the upper corner of the Garden is a flat naked ledge of Rock, reputed to be the place, on which the Apostles, *Peter, James, and John*, fell a sleep during the Agony of our Lord. And a few paces from hence is a Grotto said to be the place in which Christ underwent that bitter part of his Passion.

About eight paces from the place where the Apostles slept, is a small shred of ground twelve yards long, and one broad, suppos'd to be the very Path on which the Traitor *Judas* walk'd up to Christ, saying, *Hail Master, and kissed him*. This narrow Path is separated by a Wall out of the midst of the Garden, as a *Terra damnata*; a work the more remarkable, as being done by the Turks, who, as well as Christians, detest the very ground on which was acted such an infamous treachery.

From hence we cross'd the Brook *Cedron* close by the reputed Sepulcher of the Blessed Virgin, and entering at *St. Stephen's Gate* return'd again to the Convent.

*Thursday, April 8.*

We went to see the Palace of *Pilate*, I mean the place where they say it stood, for now an ordinary Turkish House possesses it's room. It is not far from the Gate of *St. Stephen*, and borders upon the Area of the Temple on the North side. From the Terrace of this House you have a fair prospect of all the place where the Temple stood, indeed the only good prospect, that is allow'd you of it, for there is no going within the borders of it, without forfeiting your Life, or which is worse your Religion. A fitter place for an August Building could not be found in the whole World than this Area. It lies upon the top of *Mount Moriah* over against *Mount Olivet*, the Valley of *Jehosaphat* lying between both Mountains. It is, as far as I could compute by walking round it without, five hundred and seventy of my paces in length, and three hundred and seventy in breadth, and one may still discern



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marks of the great labour that it cost, to cut away the hard Rock, and to level such a spacious Area upon so strong a Mountain. In the middle of the Area stands at present a Mosque of an octagonal figure, suppos'd to be built upon the same ground, where anciently stood the *Sanctum Sanctorum*. It is neither eminent for it's largeness nor it's Structure, and yet it makes a very stately figure, by the sole advantage of it's situation.

In this pretended House of *Pilate* is shewn the Room in which Christ was mock'd with the Ensigns of Royalty, and buffeted by the Souldiers. At the coming out of the House is a descent, where was anciently the *Scala Sancta*. On the other side of the Street (which was anciently part of the Palace also) is the Room where they say our Lord was scourged. It was once us'd for a Stable by the Son of a certain *Bassa* of *Jerusalem*: but presently upon this profanation, they say, there came such a mortality amongst his Horses, as forc'd him to resign the place: by which means it was redeem'd from that sordid use, but nevertheless, when we were there, it was no better than a Weaver's Shop. In our return from *Pilate's* Palace, we pass'd along the *Dolorous way*, in which walk, we were shewn in order. First, the place where *Pilate* brought our Lord forth, to present to the People, with this mysllick Saying, *Behold the Man!* Secondly, where Christ fainted thrice, under the weight of his Cross: Thirdly, where the Blessed Virgin swoon'd away at so tragical a Spectacle: Fourthly, where *St. Veronica* presented to him the Handkerchief to wipe his bleeding Brows: Fifthly, where the Souldiers compell'd *Simon the Cyrenian* to bear his Cross: all which places I need only to name.

*Friday, April 9.*

We went to take a view of that which they call the Pool of *Bethesda*. It is one hundred and twenty paces long, and forty broad, and at least eight deep, but void of Water. At it's West end it discovers some old Arches, now damm'd up. These some will have to be the five

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Porches in which sat that Multitude of lame, halt, and blind, *John 5.* but the mischief is, instead of five there are but three of them. The Pool is contiguous on one side to *St. Stephen's Gate*, on the other to the Area of the Temple.

From hence we went to the Convent or Nunnery of *St. Ann.* The Church here is large, and entire, and so is part of the Lodgings, but both are desolate and neglected. In a Grotto under the Church is shewn the place, where, they say, the Blessed Virgin was Born. Near this Church they shew the *Pharisees House*, where *Mary Magdalene* exhibited those admirable evidences of a penitent affection towards our Saviour: *washing his feet with her tears, and wiping them with her hair, Luke 7. 38.* This place also has been anciently dignified with holy Buildings, but they are now neglected.

This was our morning's work. In the afternoon we went to see *Mount Gibon*, and the Pool of the same Name. It lies about two furlongs without *Bethlehem Gate* Westward. It is a stately Pool, one hundred and six paces long and sixty seven broad, and lin'd with wall and plaister, and was, when we were there, well stor'd with Water.

*Saturday, April 10.*

We went to take our leaves of the holy Sepulcher, this being the last time that it was to be open'd this Festival.

Upon this finishing day, and the night following, the Turks allow free admittance for all People, without demanding any fee for entrance as at other times; calling it a day of Charity. By this promiscuous Licence, they let in not only the poor, but, as I was told, the lewd and vicious also: who come hither to get convenient opportunity for prostitution, prophaning the holy places in such a manner (as it is said) that they were not worse defil'd even then when the Heathens here celebrated their *Apollodisia*.

*Sunday, April 11.*

Now began the Turks *Byram* (that is the Fast which they celebrate after their Lent, call'd by them *Ramadan*); this

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this being a time of great Libertinism amongst the Rabble, we thought it prudent to confine our selves to our Lodgings for some time, to the end that we might avoid such Insolencies as are usual in such times of publick Festivity. Our confinement was the less incommodious because there was hardly any thing, either within or about the City, which we had not already visited.

~~Monday~~, April 12. Tuesday, April 13.

We kept close to our Quarters, but however not in idleness: the time being now come, when we were to contrive, and provide things in order for our departure. We had a bad account, from all hands, of the Country's being more and more embroyl'd by the Arabs; which made us somewhat unresolv'd what way and method to take for our return. But during our suspence it was told us, that the Mosolem was likewise upon his return to his Master, the *Bassa* of *Tripoli*: upon which intelligence we resolv'd, if possible, to joyn our selves to his Company.

Wednesday, April 14.

We went with a small Present in our hands to wait upon the Mosolem; in order to enquire the time of his departure, and acquaint him with our desire to go under his protection. He assur'd us of his setting out the next morning, so we immediately took our leaves in order to prepare our selves for accompanying him.

I was willing, before our departure to measure the Circuit of the City; so taking one of the Fryars with me, I went out in the afternoon, in order to pace the Walls round. We went out at *Bethlehem* Gate, and proceeding on the right hand came about to the same Gate again. I found the whole City 4630 paces in Circumference, which I computed thus.

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	Paces
From <i>Bethlehem</i> Gate to the corner on the right hand	400
From that corner to <i>Damascus</i> Gate	680
From <i>Damascus</i> Gate to <i>Herod's</i>	380
From <i>Herod's</i> Gate to <i>Jeremiah's</i> Prison	150
From <i>Jeremiah's</i> Prison to the corner next the Valley of <i>Jebosaphat</i>	225
From that corner to <i>St. Stephen's</i> Gate	285
From <i>St. Stephen's</i> Gate to the <i>Golden Gate</i>	240
From the <i>Golden Gate</i> to the corner of the Wall	380
From that corner to the <i>Dung</i> Gate	470
From the <i>Dung</i> Gate to <i>Sion</i> Gate	605
From <i>Sion</i> Gate to the corner of the Wall	215
From that corner to <i>Bethlehem</i> Gate	500
In all, Paces	4630

The reduction of my paces to yards, is by casting away a tenth part, ten of my paces making nine yards, by which reckoning the 4630 paces amount to 4167 yards, which make just two miles and a half.

*Thursday, April 15.*

This morning our Diplomats were presented us by the Father Guardian, to certify our having visited all the holy places, and we presented the Convent fifty Dollars a Man, as a gratuity for their trouble: which offices having past betwixt us we took our leaves.

We set out together with the Mosolem, and proceeding in the same Road, by which we came, lodged the first night at *Kane Leban*. But the Mosolem left us here, and continued his Stage as far as *Naplosa*, so we saw him no more. The Country People were now every where at plough in the Fields, in order to sow Cotton. It was observable that in ploughing they us'd Goats of an extraordinary size. Upon measuring of several, I found them about eight foot long, and at the bigger end six inches in circumference. They were arm'd at the lesser end with a sharp Prickle for driving the Oxen, and at the other end with

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with a small Spade, or Paddle of Iron, strong and maffy for cleaning the Plough from the clay that encumbers it in working. May we not from hence conjecture, that it was with fuch a Goad as one of thefe that *Shamgar* made that prodigious flaughter related of him, *Judg. Cap. 3. v. 31*? I am confident that whoever fhould fee one of thefe Inſtruments, would judge it to be a Weapon, not lefs fit, perhaps fitter than a Sword for fuch an Execution. Goads of this fort I faw always us'd hereabouts, and alfo in *Syria*, and the reafon is, becaufe the fame fingle Perfon both drives the Oxen, and alfo holds and manages the Plough, which make it neceffary to ufe fuch a Goad as is above defcrib'd, to avoid the encumbrance of two Inſtruments.

*Friday, April 16.*

Leaving *Kane Leban*, we proceeded ftill in our former Road, and paffing by *Naplofa*, and *Samaria*, we came to the Fountain *Selce*, and there took up our Lodging this night.

*Saturday, April 17.*

The next morning we continued on in the fame Road that we Travell'd when outward bound, till we came to *Capbar Arab*. At this place we left our former way, and inftead of turning off on the left hand to go for *Acra*, we kept our courfe ftraight forwards, refolving to crofs directly athwart the Plain of *Eſdraelon*, and to viſit *Nazareth*.

Proceeding in this courfe from *Capbar Arab*, we came in about half an hour to *Jeneen*. This is a large old Town, on the fides of *Eſdraelon*: it has in it an old Caſtle, and two Moſques, and is the chief refidence of the *Emir Chibly*. Here we were accoſted with a Command from the *Emir* not to advance any farther, till he ſhould come in perſon, to receive of us his *Caphars*. This was very unwelcome News to us, who had met with a tryal of his civility before. But however we had no remedy, and therefore thought it beſt to comply as contentedly as we could.

Ha-

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Having been kept thus in suspense from two in the morning till Sun set, we then receiv'd an Order from the Prince, to pay the Caphar to an Officer, whom he sent to receive it, and dismiss us.

Having receiv'd this Licence, we made all the haste we could to dispatch the Caphar, and to get clear of these Arabs. But notwithstanding all our diligence, it was near midnight before we could finish. After which we departed, and entring immediately into the Plain of *Esdraslon*, Travell'd over it all night, and in seven hours reach'd it's other side. Here we had a very steep and rocky ascent, but however in half an hour we master'd it, and arriv'd at *Nazareth*.

*Sunday, April 18.*

*Nazareth* is at present only an inconsiderable Village, situate in a kind of round concave Valley, on the top of an high Hill. We were entertain'd at the Convent, built over the place of the Annunciation. At this place are as it were immured seven or eight Latin Fathers, who live a life truly mortified, being perpetually in fear of the Arabs, who are absolute Lords of all the Country.

We went in the afternoon to visit the Sanctuary of this place. The Church of *Nazareth* stands in a Cave, suppos'd to be the place, where the Blessed Virgin receiv'd that joyful message of the Angel, *Hail thou that art highly favoured, &c. Luke I. 28.* It resembles the figure of a Cross. That part of it that stands for the Tree of the Cross is fourteen paces long and six over, and runs directly into the Grot, having no other Arch over it at top but that of the natural Rock. The traverse part of the Cross is nine paces long and four broad, and is built athwart the Mouth of the Grot. Just at the section of the Cross are erected two Granite Pillars, each two foot, and one inch diameter, and about three foot distance from each other. They are suppos'd to stand on the very places, one, where the Angel, the other, where the Blessed Virgin stood at the time of the Annunciation. Of these Pillars, the innermost being that

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that of the Blessed Virgin, has being broke away by the Turks, in expectation of finding Treasure under it, so that eighteen inches length of it is clean gone, between the Pillar and it's Pedestal. Nevertheless it remains erect; tho', by what art it is sustain'd, I could not discern. It touches the roof above, and is probably hang'd upon that: unless you had rather take the Fryars account of it, viz. that it is supported by a Miracle.

After this we went to see the House of *Joseph*, being the same, as they tell you, in which the Son of God liv'd; for near thirty years, in subjection to Man, *Luke 2. 51*. Not far distant from hence they shew you the Synagogue, where our Blessed Lord Preach'd that Sermon, *Luke 4* by which he so exasperated his Country-men. Both these places lie North West from the Convent, and were anciently dignified each with a handsome Church, but these Monuments of Queen *Helena's* Piety are now in ruins.

*Monday, April 19.*

This day we destin'd for visiting *Mount Tabor*, standing by it self in the Plain of *Esdraelon*, about two or three furlongs within the Plain.

It's being situated in such a separate manner has induc'd most Authors to conclude, that this must needs be that holy Mountain (as *St. Peter* styles it, *2 Pet. 1. 18.*) which was the place of our Blessed Lord's Transfiguration related *Mat. 17. Mark. 9*. There you read that Christ took with him Peter, James, and John, into a Mountain apart; from which description they infer that the Mountain there spoke of can be no other than *Tabor*. The conclusion may possibly be true, but the argument us'd to prove it seems incompetent: because the term *apart* or *apart*, most likely relates to the withdrawing and retirement of the persons there spoken of; and not the situation of the Mountain.

After a very laborious ascent which took up near an hour, we reach'd the highest part of the Mountain. It has a plain Area at top, most fertile, and delicious, of an oval figure,

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figure, extended about one furlong in breadth, and two in length. This Area is enclos'd with Trees on all parts, except toward the South. It was anciently inviron'd with Walls, and Trenches, and other Fortifications, of which it exhibits many remains at this day.

In this Area there are several places Cisterns of good Water, but those which are most devoutly visited, are three contiguous Grottos made to represent the three Tabernacles which St. Peter propos'd to erect, in the ascentment that possess'd him at the glory of the Transfiguration. *Lord* (says he) *it is good for us to be here; let us make three Tabernacles, one for Thee, &c.*

I cannot forbear to mention in this place, an observation, which is very obvious to all that visit the *Holy-Land*. viz. that almost all Passages and Histories related in the Gospel, are represented by them that undertake to shew where every thing was done, as having been done most of them in Grottos; and that even in such cases, where the condition and the circumstances of the actions themselves seem to require places of another nature.

Thus if you would see the place where St. Ann was deliver'd of the Blessed Virgin, you are carried to a Grotto: if the place of the Annunciation, it is also a Grotto: if the place where the Blessed Virgin saluted *Elizabeth*; if that of the Baptist's, or that of our Blessed Saviour's Nativity; if that of the Agony, or that of St. Peter's Repentance, or that where the Apostles made the Creed, or this of the Transfiguration, all these places are also Grottos: and in a word, where-ever you go, you find almost every thing is represented as done under ground. Certainly Grottos were anciently held in great esteem, or else they could never have been assign'd, in token of all probability, for the places in which were done so many various actions. Perhaps it was the Hermits way of living in Grottos from the fifth, or sixth Century downward that has brought them ever since to be in so great reputation.



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From the top of *Tabor* you have a prospect, which, if nothing else, well rewards the labour of ascending it. It is impossible for Man's eyes to behold a higher gratification of this nature. On the North West you discern at a distance the Mediterranean, and all round you have the spacious and beautiful Plains of *Ephraïm*, and *Galilee*, which present you with the view of so many places memorable for the resort and Miracles of the Son of God.

At the bottom of *Tabor* Westward stands *Daberah*, a small Village supposed by some to take it's Name from *Deborah*, that famous Judge and Deliverer of *Israel*. Near this Valley is the Fountain of *Kishon*.

Not many leagues distant Eastward you see *Mount Hermon*, at the foot of which is seated *Nain*, famous for our Lord's raising the Widow's Son there, *Luke* 7. 14. and *Endor* the place where dwelt the Witch consulted by *Saul*. Turning a little Southward you have in view the high Mountains of *Gilboa*, fatal to *Saul* and his Sons.

Due East you discover the Sea of *Tiberias*, distant about one day's Journey; and close by that Sea, they shew a steep Mountain, down which the Swine ran, and perish'd in the Waters, *Mat.* 8. 32.

A few points towards the North appears that which they call the *Mount of the Beatitudes*, a small rising, from which our Blessed Saviour deliver'd his Sermon in the 5, 6, 7 Chapters of *St. Matthew*. Not far from this little Hill is the City *Saphet*, supposed to be the ancient *Bethulia*. It stands upon a very eminent, and conspicuous Mountain, and is seen far and near. May we not suppose that Christ alludes to this City in those words of his Sermon, *Mat.* 5. 14. *A City set on a hill cannot be hid?* a conjecture which seems the more probable, because our Lord in several places affects to illustrate his discourse by comparisons, taken from objects that were then present before the eyes of his Auditors. As when he bids them, *behold the fowls of the air*, chap. 6. 16. and the lilies of the field, *ibid.* v. 28.

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From *Mount Tabor* you have likewise the sight of a place, which they will tell you was *Dothaim*, where *Joseph* was sold by his Brethren; and of the Field, where our Blessed Saviour fed the Multitude with a few Loaves, and fewer Fishes. But whither it was the place where he divided the five Loaves and two Fishes, amongst the four thousand, *Mat. 14. 16. &c.* or the seven Loaves and three the four thousand, *Mat. 15. 32.* I left them to agree amongst themselves.

Having receiv'd great satisfaction in the sight of the Mountain, we return'd to the Convent, the same way that we came. After dinner we made another small excursion, in order to see that which they call the *Mountain of the Precipitation*: that is, the brow of the Hill from which the *Nazarites* would have thrown down our Blessed Saviour, being incens'd at his Sermon Preach'd to them, *Luke 4.* This Precipice is at least half a league distant from *Nazareth* Southward. In going to it you cross first over the Vale in which *Nazareth* stands: and then going down two or three furlongs in a narrow cleft between the Rocks, you there clamber up a short, but difficult way on the right hand; at the top of which you find a great Stone standing on the brink of a Precipice: which is said to be the very place where our Lord was destin'd to be thrown down, by his enraged Neighbours, had he not made a Miraculous escape out of their hands. There are in the Stone several little holes, resembling the prints of fingers thrust into it. These, if the Fryars say truth, are the impresses of Christ's fingers, made in the hard Stone, whilst he resisted the violence that was offer'd to him. At this place are seen two or three Cisterns for saving Water, and a few ruins; which is all that now remains of a Religious building founded here by the Empress *Helena*.

*Tuesday, April 20.*

The next morning we took our leaves of *Nazareth*, presenting the Guardian five a piece, for his trouble and charge in entertaining us. We directed our course for *Ara*;

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*Acra* in order to which going at first Northward, we cross'd the Hills that encompass'd the Vale of *Nazareth* on that side. After which we turn'd to the Westward, and pass'd in view of *Cana of Galilee*; the place signaliz'd with the beginning of Christ's Miracles, *John* 2. 11. In an hour and a half more we came to *Sepharia*; a place revered for being the reputed habitation of *Joachim* and *Anna*, the Parents of the Blessed Virgin. It had once the name of *Dincelsaria*, and was a place in good repute. But at present it is reduced to a poor Village, shewing only here and there a few ruins, to testify it's ancient better condition. On the West side of the Town stands good part of a large Church, built on the same place, where they say stood the House of *Joachim* and *Anna*, it is fifty paces long and in breadth proportionable.

At *Sepharia* begins the delicious Plain of *Zabulon*, we were an hour and a half in crossing it, and in an hour and a half more pass'd by a desolate Village on the right hand, by Name *Satyra*. In half an hour more, we enter'd the Plains of *Acra*, and in one hour and a half more arriv'd at that place. Our Stage this day was somewhat less than seven hours, it lay about West and by North, and thro' a Country ~~very~~ delightful, and fertile beyond imagination.

*Wednesday, April 21.*

At *Acra* we were very courteously treated by the French Consul and Merchant, as we had been when outward bound. Having staid only one night, we took our leaves, and returning by the same way of the Coast, that I have described before, came the first night to our old Lodgings at *Solomon's Cisterns*, and the second to *Sidon*.

*Thursday, April 22.*

Three hours distant from *Sidon*, we were carry'd by the French Consul to see a place, which we had pass'd by unregarded in our Journey outward; tho it very well deserves a Traveller's observation.

At

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At about the distance of a Mile from the Sea, there runs along a high Rocky Mountain; in the side of which are hewn a multitude of Grotts, all very little differing from each other. They have entrances of about two foot square. On the inside you find, in most, or all of them a Room of about four yards square. On the one side of which the door, on the other three, are as many little Cells elevated about two foot above the floor. Here are ~~of these~~ subterraneous Caverns (as I was inform'd by those who had counted them) two hundred in number. They go by the Name of the Grotts of ———. The great doubt concerning them is, whether they were made for the dead or the living. That which makes me doubt of this is, because tho' all the ancient Sepulchers in this Country very much resemble these Grottos, yet they have something peculiar in them which intices one to believe, they might be design'd for the reception of the living: for several of the Cells within were of a figure not fit for having Corpses deposited in them. Being some a yard square, some more, and some less, and seeming to be made for family uses. Over the door of every Cell, there was a channel cut to convey the Water away, that it might not annoy the Rooms within, and because the Cells were cut above each other, some higher some lower in the side of the Rock; here were convenient Stairs cut for the easier communication betwixt the upper and nether Regions. At the bottom of the Rock were also several old Cisterns for storing up Water. From all which arguments it may, with probability, at least, be concluded, that these places were contriv'd, for the use of the living and not of the dead. But what sort of People they may be that inhabited this subterraneous City, or how long ago they liv'd, I am not able to resolve. True it is *Sirabo* describes the habitations of the *Troglodytae* to have been somewhat of this kind.

Friday<sup>n</sup>, April 23.

We continued this day at *Sidon*, being treated by our Friends of the French Nation with great generosity.

Satur-

*Saturday, April 24.*

This morning we took our leaves of the worthy French Consul, and the rest of our other Friends of that Nation in order to go for *Damascus*.

*Damascus* lies near due East from *Sidon*: it is usually esteem'd three days Journey distant, the Road lying over the *Mountain Libanus*, and *Anti-Libanus*.

Having gone about half an hour thro' the Olive yards of *Sidon*, we came to the foot of *Mount Libanus*. In two hours and a half more we came to a small Village called *Caphar Milki*. Thus far our ascent was easy; but now it began to grow more steep, and difficult: in which having labour'd one hour and one third more, we then came to a fresh Fountain called *Ambus Lee*; where we encamp'd for this night. Our whole Stage was four hours and one third, our Course East.

*Sunday, April 25.*

The next day we continued ascending for three good hours, and then arriv'd at the highest ridge of the Mountain, where the Snow lay close by the Road. We began immediately to descend again on the other side, and in two hours came to a small Village called *Mesgarah*, where there gushes out, at once, from the side of the Mountain, a plentiful Stream, which falling down into a Valley below makes a fine Brook, and after a current of about two leagues, loses it self in a River called *Letane*.

At *Mesgarah* there is a \*Caphar demanded by the Druses, who are the Possessors of these Mountains. We were for a while perplex'd by the excessive demand made upon us by the Caphar-men; but finding us obdurate they desisted.

Having gone one hour beyond *Mesgarah*, we got clear of the Mountain, and enter'd into a Valley called *Bocat*. This *Bocat* seems to be the same with *Bicath Aven*, mention'd *Amos* i. 5. together with *Eden* and *Damascus*; for

\* Half per Fränk, quarter per Servat.

there

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there is very near it in Mount *Libanus* a place call'd *Eden* to this day. It might also have the Name of *Eden* that is *Vanity* given it, from the Idolatrous Worship of *Baal*, practis'd at *Balbeck* or *Heliopolis*, which is situate in this Valley. The Valley is about two hours over, and in length extends several days Journey, lying near North East, and South West. It is inclosed on both sides with two parallel Mountains, exactly resembling each other; the one that which we lately pass'd over between this and *Sidon*; the other opposite against it towards *Damascus*. The former I take to be the true *Libanus*, the latter *Anti-Libanus*, which two Mountaine are no where so well distinguish'd as at this Valley.

In the bottom of the Valley, there runs a large River called *Letane*. It rises about two days Journey Northward, not far from *Balbeck*, and keeping it's course all down the Valley, falls at last into the River *Casimir*, or (as it is erroneously called) *Eleutherus*.

Thus far our course had been due East; but here we inclin'd some points toward the North. Crossing obliquely over the Valley we came in half an hour to a Bridge over the River *Letane*. It consists of five stone Arches, and is called *Kor Aren*, from a Village at a little distance, of the same Name. At this Bridge we cross'd the River, and having Travell'd about an hour and a half on it's bank, pitch'd our Tents there for this night. Our whole Stage was eight hours.

*Monday, April 26.*

The next morning we continued our oblique course over the Valley *Bocat*. In an hour we pass'd close by a small Village call'd *Jib Jeneen*; and in three quarters of an hour more came to the foot of the Mountain *Anti-Libanus*. Here we had an easy ascent, and in half an hour pass'd by, on our right hand, a Village call'd *Uzzi*. In three quarters of an hour more we arrived at *Ayta*, a Village of Christians of the Greek Communion. At this last place the Road began to grow very rocky and troublesome:

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some; in which having Travell'd an hour, we arriv'd at a small Rivulet call'd *Ayn Tentloe*. Here we enter'd into a narrow cleft between two Rocky Mountains, passing thro' which we arriv'd in four hours at *Demass*, gently descending all the way. At *Demass* a small \* Caphar is demanded, which being dispatch'd we put forward again, but had not gone above an hour and a half, when it grew dark, and we were forced to stop, at a very inhospitable place, but the best we could find, affording no grafs for our Horses, nor any Water, but just enough to breed Frogs, by which we were serenaded all night.

*Tuesday, April 27.*

Early the next morning we deserted this uncomfortable Lodging, and in about an hour arriv'd at the River *Barady*: our Road still descending. This is the River that waters *Damascus*, and enriches it with all it's plenty, and pleasure. It is not so much as twenty yards over, but comes pouring down from the Mountains, with great rapidity, and with so vast a Body of Water, that it abundantly supplies all the thirty Gardens, and the City of *Damascus*.

We cross'd *Barady* at a new Bridge over it call'd *Dummar*. On the other side our Road ascended, and in half an hour, brought us to the brink of a high Precipice, at the bottom of which the River runs; the Mountain being here cleft asunder to give it admission into the Plain below.

At the highest part of the Precipice, is erected a small Structure, like a Sheeks Sepulcher, concerning which the Turks relate this Story; that their Prophet, coming near *Damascus*, took his Station at that place, for some time, in order to view the *City*, and considering the ravishing beauty, and delightfulness of it, he would not tempt his frailty by entering into it; but instantly departed, with this reflection upon it, that there was but one Paradise design'd

A quarter per Head.

Q

for

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for Man, and for his part he was resolv'd not to take His in this World.

You have indeed from the Precipice the most perfect prospect of *Damascus*. And certainly no place in the World can promise the Beholder at a distance, greater voluptuousness. It is situate in an even Plain of so great extent, that you can but just discern the Mountain that compasses it, on the farther side. It stands on the West side of the Plain, at not above two miles distance from the place where the River *Barrady* breaks out from between the Mountains: it's Gardens extending almost to the very place.

The City it self is of a long straight figure: it's ends pointing near North East and South West. It is very slender in the middle, but swells bigger at each end, especially at that to the North East: in it's length as far as I could guess by my eye it may extend near two miles. It is thick set with Mosques, and Steeples, the usual ornaments of the Turkish Cities, and is encompass'd with Gardens, extending no less, according to common estimation, than thirty miles round; which makes it look like a noble City in a vast Wood. The Gardens are thick set with Fruit Trees of all kinds, kept fresh, and verdant by the Waters of *Barrady*. You discover in them many Towers, and Steeples, and Summer-Houses, frequently peeping out from amongst the green Boughs, which may be conceiv'd to add no small advantage and beauty to the Prospect. On the North side of this vast Wood, is a place call'd *Solbees*, where are the most beautiful Summer-Houses and Gardens. The greatest part of this pleasantness, and fertility proceeds, as I said, from the Waters of *Barrady*, which supply both the Gardens, and City in great abundance. The River, as soon as it issues out from between the cleft of the Mountain before mention'd, into the Plain, is immediately divided into three Streams, of which, the middlemost, and biggest runs directly to *Damascus*, thro' a large open Field, call'd the *Ager Damascenus*, and is distributed to all the Cisterns and Fountains of the City. The other



two (which I take to be the work of Art) are drawn round, one to the right hand, and the other to the left, on the borders of the Gardens, into which they are let as they pass by little Currents, and so dispers'd all over the vast Wood. Infomuch that there is not a Garden, but has a fine quick Stream running thro' it, which serves not only for watering the place, but is also improv'd into Fountains, and other Water-works very delightful, tho' not contriv'd with that variety of exquisite Art which is us'd in Christendom.

*Barrady*, being thus describ'd, is almost wholly drunk up by the City and Gardens. What small part of it escapes, is united, as I was inform'd, in one Channel again, on the South East side of the City; and after about three or four hours course, finally loses it self in a Bog there, without ever arriving at the Sea.

The Greeks, and from them, the Romans call this River *Chrysorrhoas*. But as for *Abana* and *Pharpar*, Rivers of *Damascus*, mention'd 2 Kings 5. 12. I could find no memory, so much as of the Names remaining. They must doubtless have been only two Branches of the River *Barrady*, and one of them was probably the same Stream that now runs through the *Agger Damascenus*, directly to the City, which seems by it's serpentine way to be a natural Channel: the other I know not well where to find, but it's no wonder, seeing they may and do turn, and alter the courses of this River, according to their own convenience, and pleasure.

We continued a good while upon the Precipice, to take a view of the City, and indeed it is a hard matter to leave a Station which presents you so charming a Landskip. It exhibits the Paradise below as a most fair and delectable place, and yet will hardly suffer you to stir away, to go to it; thus at once inviting you to the City, by the pleasure, which it seems to promise, and detaining you from it, by the beauty of the Prospect.

Coming down the Hill into the Plain, we were there met by a Janizary from the Convent; sent to conduct us

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into the City. He did not think fit to carry us in at the West Gate, ( which was nearest at hand ) and so ~~for~~ across the City, to the Latin Convent, where we were to Lodge ; for fear the Damalceens, who are a very bigotted and insolent Race, should be offended at so great a number of Franks as we were : to avoid which danger, he led us round about the Gardens, before we arriv'd at the Gate. The Garden Walls are of a very singular Structure, They are built of great pieces of Earth, made in the fashion of Brick, and hardn'd in the Sun. In their dimensions they are two yards long each, and somewhat more than one broad, and half a yard thick. Two rows of these placed edge ways, one upon another make a cheap expeditious, and, and in this dry Country, a durable Wall.

In passing between the Gardens, we also observ'd their method of scouring the Channels. They put a great bough of a Tree in the Water, and fasten to it a Yoke of Oxen. Upon the bough there sits a good weighty Fellow, to press it down to the bottom, and to drive the Oxen. In this equipage the bough is dragg'd all along the Channel, and serves at once both to cleanse the bottom, and also to mud, and fatten the Water for the greater benefit of the Gardens.

Entering at the East Gate, we went immediately to the Convent, and were very courteously receiv'd by the Guardian, Father *Raphael*, a Majorkine by Birth, and a Person who tho' he has dedicated himself to the contemplative Life, yet is not unfit for any affairs of the Active.

*Wednesday, April 28.*

This morning we walk'd out to take a view of the City. The first place we went to visit, was the House of an eminent Turk. The Streets here are narrow, as is usual in hot Countries, and the Houses are all built, on the outside, of no better a material than either Sun burnt Brick, or Flemish Wall, daub'd over in as coarse a manner, as can be seen in the vilest Cottages. From this dirty way of Building, they have this amongst other inconveniences, that

that upon any violent Rain, the whole City becomes, by the washing of the Houses, as it were a Quagmire.

It may be wonder'd what should induce the People to build in this base manner, when they have in the adjacent Mountains such plenty of good Stone, for noble Fabricks. I can give no reason for it, unless this may pass for such, that those who first planted here, finding so delicious a situation, were in haste to come to the enjoyment of it, and therefore nimbly set up those extemporary Habitations, being unwilling to defer their pleasures so long, as whilst they might erect more magnificent Structures: which primitive example their Successors have follow'd ever since.

But however in these mud Walls, you find the Gates, and Doors adorn'd with Marble Portals, carv'd and inlaid with great beauty and variety. It is an object not a little surprizing, to see Mud and Marble, State and Sordidness so mingled together.

On the inside, the Houses discover a very different Face, from what you see without. Here you find generally a large square Court, beautified with variety of fragrant Trees, and Marble Fountains, and compass'd round with splendid Apartments and Duans. The Duans are floor'd and adorn'd on the sides with variety of Marble, mixt in Mosaic Knobs, and Mazes. The Ceilings and Traves are after the Turkish manner richly Painted, and Gilded. They have generally Artificial Fountains, springing up before them in Marble Basons, and, as for Carpets and Cushions, are furnish'd out to the height of Luxury. Of these Duans they have generally several on all sides of the Court, being placed at such different points, that at one or other of them, you may always have, either the Shade or the Sun which you please.

Such as I have describ'd was the House we went to see, and I was told ~~the~~ resemble the same description.

In the next place we went to see the Church of *St. John Baptist*, now converted into a Mosque, and held too sacred for Christians to enter, or almost to look into. However we had three short views of it, looking in at  
three

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three several Gates. It's Gates are vastly large, and cover'd with Brass, stamp'd all over with Arab Characters, and in several places with the figure of a Chalice, suppos'd to be the ancient Ensigns or Arms of the Mamalukes. On the North side of the Church is a spacious Court, ~~which I~~ could not conjecture to be less than one hundred and fifty yards long, and eighty or one hundred broad. The Court is pav'd all over, and enclosed on the South side by the Church, on the other three sides by a double Cloister, supported by two rows of Granite Pillars of the Corinthian Order, exceeding lofty and beautiful.

On the South side the Church joyns to the Bazars, and there we had an opportunity just to peep into it. It is within spacious and lofty built with three Isles, between which are rows of polish'd Pillars of a surpassing beauty, unless perhaps we were tempted to overvalue what was so sparingly permitted to our Survey.

In this Church are kept the Head of *St. John*, and some other Relicks esteem'd so holy, that it is death even for a Turk to presume to go into the Room, where they are kept. We were told here by a Turk of good fashion, that Christ was to descend into this Mosque at the day of Judgment, as Mahomet was to do into that of *Jerusalem*. But the ground and reason of this tradition, I could not learn.

From the Church we went to the Castle, which stands about two furlongs distant, towards the West. It is a good Building of the rustick manner; in length it is three hundred and forty paces, and in breadth somewhat less, we were admitted but just within the Gate, where we saw store of ancient Arms, and Armour, the Spoils of the Christians in former times. Amongst the Artillery was an old Roman Balista; but this was a place not long to be gaz'd upon by such as we. At the East end of the Castle there hangs down in the middle of the Wall a short Chain cut in Stone, of what use I know not, unless to boast the Skill of the Artificer.

Leaving this place we went to view the Bazars, which we found crowded with People, but destitute of any thing else worth observing.

Thursday, April 29.

Very early this morning we went to see the yearly great ~~Pomp~~ of the Hadgees setting out on their Pilgrimage to ~~Sinica~~ *Oslan*, Bassa of *Tripoli*, being appointed their ~~Emir~~ or Conductor for this year. For our better security from the insolencies of the over zealous votaries, we hired a Shop in one of the Bazars thro' which they were to pass.

In this famous Cavalcade there came first forty six Dellees, that is Religious Madmen, carrying each a silk Streamer, mixt either of red and green, or of yellow and green. After these came three Troops of Segmen, an Order of Souldiers amongst the Turks, and next to them some Troops of Saphees, another Order of Souldiery. These were follow'd by eight Companies of Mugrubines (so the Turks call the Barbaroses) on foot, these were Fellows of a very formidable aspect, and were design'd to be left in a Garrison, maintain'd by the Turks some where in the Desert of *Arabia*, and reliev'd every year with fresh Men. In the midst of the Mugrubines there pass'd six small pieces of Ordnance. In the next place came on foot the Souldiers of the Castle of *Damascus*, fantastically Arm'd with Coats of Maile, Gauntlets, and other pieces of old Armour. These were follow'd by two Troops of Janizaries, and their Aga, all mounted. Next were brought the Bassa's two Horse Tails, usher'd by his Aga of the Court, and next after the Tails follow'd six led Horses, all of excellent shape, and nobly furnish'd. Over the Saddle there was a Girt upon each led Horse, and a large Silver Target guilded with Gold.

After these Horses came the Mahmal. This is a large Pavillion of black Silk, pitch'd upon the back of a very great Camel, and spreading it's Curtains all round about the Beast down to the ground. The Pavillion is adorn'd at top with a Gold Ball, and with Gold Fringes round about. The Camel that carries it wants not also his Ornaments of large Ropes of Beads, Fish-shells, Fox-tails, and other such fantastical finery hang'd upon his Head, Neck,

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and Legs. All this is design'd for the State of the Alcoran, which is placed with great reverence under the Pavilion, where it rides in State both to, and from *Mecca*. The Alcoran is accompanied with a rich new Carpet, which the Grand Signieur sends every year for the covering of Mahomet's Tomb, having the old one brought back in return for it, which is esteem'd of an inestimable value, after having been so long next Neighbour to the Prophet's rotten Bones. The Beast which carries this sacred Load, has the privilege to be exempted from all other Burdens ever after.

After the Mahmal came another Troop, and with them the Bassa himself, and last of all twenty loaded Camels, with which the Train ended, having been three quarters of an hour in passing.

Having observ'd what we could of this Shew, (which perhaps was never seen by Franks before) we went to view some other Curiosities. The first place we came to was the *Ager Damascenus*, a long beautiful Meadow, just without the City, on the West side. It is divided in the middle by that branch of the River *Barrady* which supplies the City, and is taken notice of, because of a Tradition current here, that *Adam* was made of the Earth of this Field.

Adjoyning to the *Ager Damascenus* is a large Hospital: It has within it a pleasant square Court, enclos'd on the South side by a stately Molque, and on it's other sides with Cloisters, and Lodgings of no contemptible Structure.

Returning from hence homeward, we were shewn by the way a very beautiful Bagnio; and not far from it a Coffee-house capable of entertaining four or five hundred People; shaded over head with Trees, and with Mats when the Boughs fail. It had two Quarters for the reception of Guests; one proper for the Summer, the other for the Winter. That design'd for the Summer was a small Island, wash'd all round with a large swift Stream and shaded over head with Mats and Trees. We found here a Multitude of Turks upon the Duans, regaling them-

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themselves in this pleasant place, there being nothing which they behold with so much delight as Greens and Water; to which if a beautiful Face be added, they have a Proverb, that all three together make a perfect Antidote against Melancholly.

In the afternoon, we went to visit the House which, they say, was sometime the House of *Ananias*, the Restorer of sight to *St. Paul*, *Acts* 9. 17. The place shewn for it is (according the old Rule) a small Grotto or Cellar, affording nothing remarkable but only that there are in it a Christian Altar, and a Turkish praying place seated nearer to each other, than well agrees with the nature of such places.

Our next Walk, was out of the East Gate, in order to see the place (they say) of *St. Paul's* Vision, and what else is observable on that side. The place of the Vision is about half a mile distant from the City Eastward. It is close by the way side, and has no Building to distinguish it, nor do I believe it ever had. Only there is a small Rock or heap of Gravel which serves to point out the place.

About two furlongs nearer the City, is a small Timber Structure resembling the Cage of a Country Burrough. Within it is an Altar erected: there you are told, the holy Apostle rested for some time in his way to the City, after his Vision, *Acts* 9. 8.

Being return'd to the City, we were shewn the Gate at which *St. Paul* was let down in a Basket, *Acts* 9. 25. This Gate is at present wall'd up by reason of it's vicinity to the East Gate, which renders it of little use.

Entring again into the City we went to see the great Patriarch residing in this City. He was a Person of about forty years of Age. The place of his residence was mean, and his Person, and Conversation promis'd not any thing extraordinary. He told us there were more than one thousand two hundred Souls of the Greek Communion in that City.

*Friday, April 30.*

The next day we went to visit the Gardens, and to spend a day there. The place where we dispos'd of our selves was about a mile out of Town. It afforded us a very pleasant Summer-house, having a plentiful Stream of Water running thro' it. The Garden was thick set with Fruit Trees, but without any Art or Order. Such as this are all the Gardens hereabouts: only with this odds, that some of them have their Summer-houses more splendid than others, and their Waters improv'd into greater variety of Fountains.

In visiting these Gardens, Franks are obliged either to walk on foot, or else to ride upon Asses: the insolence of the Turks not allowing them to mount on Horse-back. To serve them upon these occasions, here are Hackney Asses always standing ready equipp'd for hire. When you are mounted, the Master of the Ass follows his Beast to the place whither you are dispos'd to go; goading him up behind with a sharp pointed Stick, which makes him dispatch his Stage with great expedition. It is apt sometimes to give a little disgust to the generous Traveller to be forc'd to submit to such marks of scorn; but there is no remedy, and if the Traveller will take my advice, his best way will be to mount his Ass contentedly, and to turn the affront into a motive of Recreation, as we did. Having spent the day in the Garden, we return'd in the evening to the Convent.

*Saturday, May 1.*

The next day we spent at another Garden, not far distant from the former, but far exceeding it in the beauty of it's Summer house, and the variety of it's Fountains.

*Sunday, May 2.*

We went, as many of us as were dispos'd, to *Sydonia*, a Greek Convent about four hours distant from *Damascus*, to the Northward, or North by East: the Road, except



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ing only two steep ascents is very good. In this Stage we pass'd by two Villages, the first call'd *Tall*, the second *Meneen*. At a good distance on the right hand is a very high Hill, reported to be the same on which *Cain* and *Abel* offer'd their Sacrifices, and where also the former slew his Brother, setting the first example of Blood shed to the World.

*Sydonaiia* is situated at the farther side of a large Vale on the top of a Rock. The Rock is cut with Steps all up, without which it would be inaccessible. It is fence'd all round at the top, with a strong Wall, which encloses the Convent. It is a place of very mean Structure, and contains nothing in it extraordinary, but only the Wine made here, which is indeed most excellent. This place was at first Founded, and Endow'd by the Emperour *Justinian*. It is at present possess'd by twenty Greek Monks, and forty Nuns, who seem to live promiscuously together, without any order or separation.

Here are upon this Rock, and within a little compass round about it, no less than sixteen Churches or Oratories; Dedicated to several Names. The first, to *St. John*; second, to *St. Paul*; third, to *St. Thomas*; fourth, to *St. Babylon*; fifth, to *St. Barbara*; sixth, to *St. Christopher*; seventh, to *St. Joseph*; eighth, to *St. Lazarus*; ninth, to the *Blessed Virgin*; tenth, to *St. Demetrius*; eleventh, to *St. Saba*; twelfth, to *St. Peter*; thirteenth, to *St. George*; fourteenth, to *All Saints*; fifteenth, to the *Ascension*; sixteenth, to the *Transfiguration of our Lord*: from all which we may well conclude this place was held anciently in no small repute for Sanctity. Many of these Churches I actually visited, but found them so ruin'd, and desolate that I had not courage to go to all.

In the Chappel, made use of by the Convent for their daily Services, they pretend to shew a great Miracle, done here some years since; of which take this Account, as I receiv'd it from them.

They had once in the Church a little Picture of the Blessed Virgin very much resorted to by Supplicants, and

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famous for the many Cures, and Blessings granted in return to their Prayers. It happened that a certain Sacrilegious Rogue took an opportunity to steal away this Miraculous Picture: but he had not kept it long in his custody, when he found it Metamorphos'd into a real Body of Flesh. Being struck with wonder, and remorse at so prodigious an event, he carried back the prize to it's true Owners, confessing, and imploring forgiveness for his crime. The Monks having recover'd so great a Jewel, and being willing to prevent such another disaster for the future, thought fit to deposite it in a small Chest of Stone, and placing it in a little Cavity, in the Wall behind the high Altar, fix'd an Iron Grate before it, in order to secure it from any fraudulent attempts for the future. Upon the Grates there are hang'd abundance of little toys and trinkets, being the offerings of many Votaries in return for the success given to their Prayers at this Shrine. Under the same Chest, in which the Incarnate Picture was deposited, they always place a small Silver Basin, in order to receive the distillation of an holy Oyl, which they pretend issues out from the enclosed Image, and does wonderful Cures in many distempers, especially those affecting the Eyes.

On the East side of the Rock is an ancient Sepulcher hollow'd in the firm Stone. The Room is about eight yards square, and contains in it's sides (as I remember) twelve Chests for Corpses. Over the entrance there are carv'd six Statues as big as the Life, standing in three Niches, two in each Nich. At the Pedestals of the Statues may be observ'd a few Greek words, which, as far, as I was able to discern them in their present obscurity, are as follows.

ΕΤΟΥΣΙΦ--	Ι [ΟΥ] ΑΥΦΙ [ΑΙ-	ΟΥΛ Δ ΔΗΜΗ
ΙΟΥΔ ΑΡΤΕ	Π] ΠΙΚΟΥ	ΤΡΙΟΣ ΚΑ[Ι Α[ΡΙ]
ΜΕΔΙΤΡΟΣ ΚΑΙ	[Κ]ΑΙ ΔΟΜΝΟΙΝΑ	ΑΔΝΗ ΓΥ[ΝΗ]
ΠΡΕΣΒΥΤΗ ΓΥΝΗ	ΓΥΝΗ	ΠΑΝΤΑ ΕΠΟΙΟΥ[Ν]
Under the first.	Under the second.	Under the third Nich.

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A Gentleman in our Company, and my self have reason to remember this place, for an escape we had in it. A drunken Janizary, passing under the Window where we were, chanc'd to have a drop of Wine thrown out upon his Vest: Upon which innocent provocation he presented his Pistol at us in at the Window: had it gone off, it must have been fatal to one or both of us, who sat next the place. But it pleas'd God to restrain his fury. This evening we return'd again to *Damascus*.

*Monday, May 3.*

This morning we went to see the Street call'd *Straight*, *Acts 9. 11.* It is about half a mile in length, running from East to West thro' the City. It being narrow and the Houses jutting out in several places on both sides, you cannot have a clear prospect of it's length, and straightness. In this Street is shewn the House of *Judas*, with whom *St. Paul* Lodged, and in the same House is an old Tomb, said to be *Ananias's*: but how he should come to be buried here, they could not tell us, nor could we guess; his own House being shewn us in another place. However the Turks have a reverence for this Tomb, and maintain a Lamp always burning over it.

In the afternoon, having presented the Convent with ten *per* Man for our kind reception, we took our leaves of *Damascus* and shap'd our course for *Tripoli*; designing in the way to see *Balbeck*, and the Cedars of *Libanus*. In order to this we returned the same way by which we came; and crossing the River *Barrady* again at the Bridge of *Dummar*, came to a Village of the same Name a little farther, and there Lodg'd this night. We Travell'd this afternoon three hours.

*Tuesday, May 4.*

This morning we left our old Road, and took another more Northerly. In an hour and a half, we came to a small Village call'd *Sinie*, just by which is an ancient Structure on the top of an high Hill, suppos'd to be the Tomb

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Tomb of *Abel*; and to have given the adjacent Country in old times the Name of *Abilene*. The Fratricide also is said by some to have been committed in this place. The Tomb is thirty yards long, and yet it is here believ'd to have been but just proportion'd to the Stature of Him, who was buried in it. Here we enter'd into a narrow Gut, between two steep rocky Mountains, the River *Barrady* running at the bottom. On the other side of the River were several tall Pillars, which excited our Curiosity, to go and take a nearer view of them. We found them part of the front of some ancient, and very magnificent Edifice, but of what kind we could not conjecture.

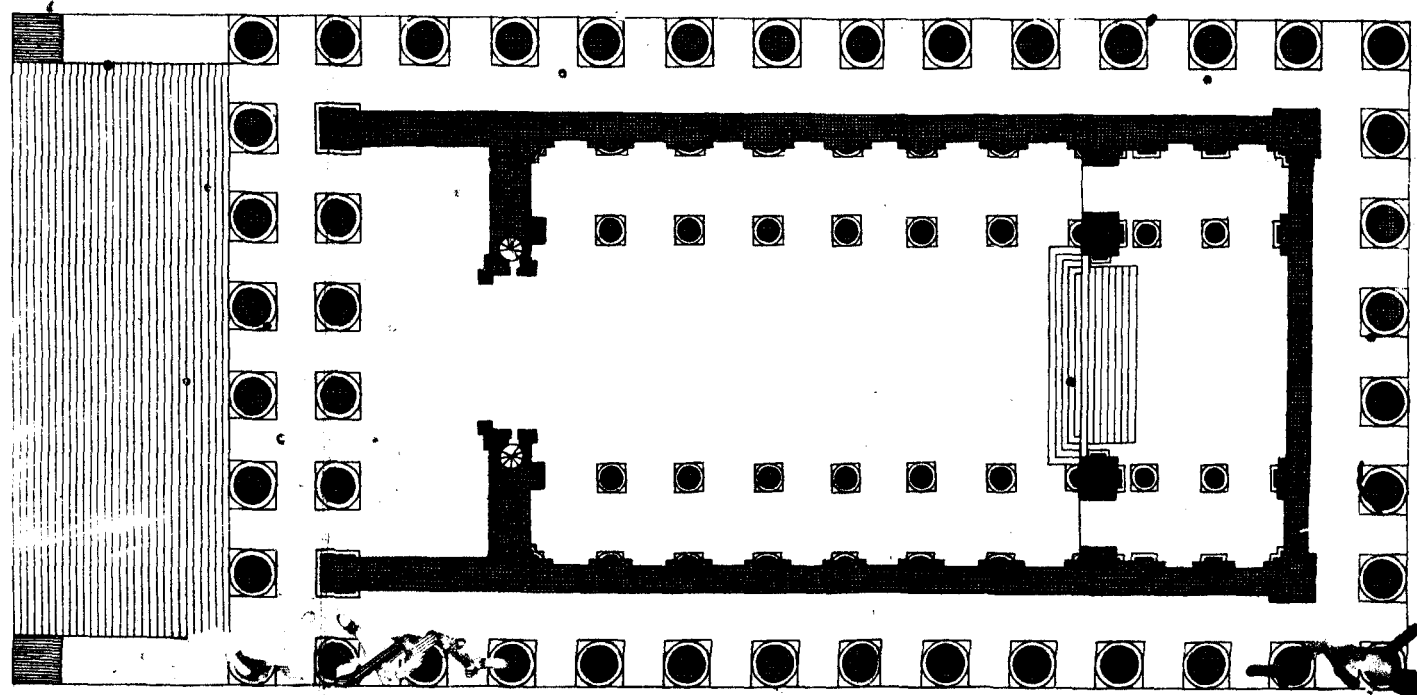
We continued upon the Banks of *Barrady*, and came in three hours to a Village call'd *Maday*; and in two hours more to a Fountain call'd *Ayn il Hawra*, where we Lodg'd. Our whole Stage was somewhat less than seven hours, our Course near North West.

*Wednesday, May 5.*

This morning we pass'd by the Fountain of *Barrady*, and came in an hour and two thirds to a Village call'd *Surgawich*. At this place, we left the narrow Valley, in which we had Travell'd ever since the morning before, and ascended the Mountain on the left hand. Having spent in crossing it two hours, we arriv'd a second time in the Valley of *Bocat*, here steering Northerly directly up the Valley, we arriv'd in three hours at *Balbeck*. Our Stage this day was near seven hours, and our Course near about West.

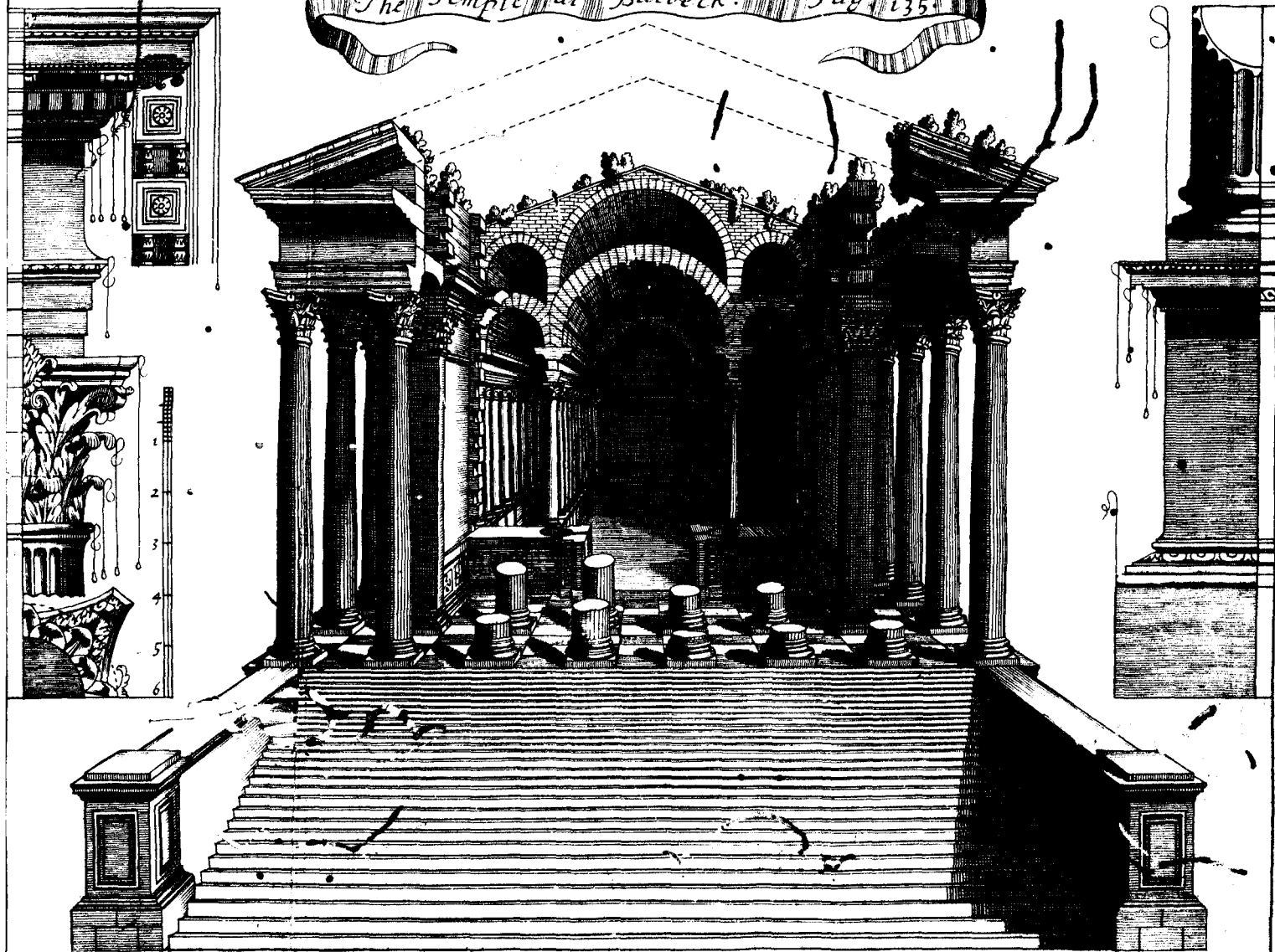
At *Balbeck* we pitch'd at a place less than half a mile distant from the Town, Eastward, near a plentiful and delicious Fountain, which grows immediately into a Brook; and running down to *Balbeck*, adds no small pleasure and convenience to the place.

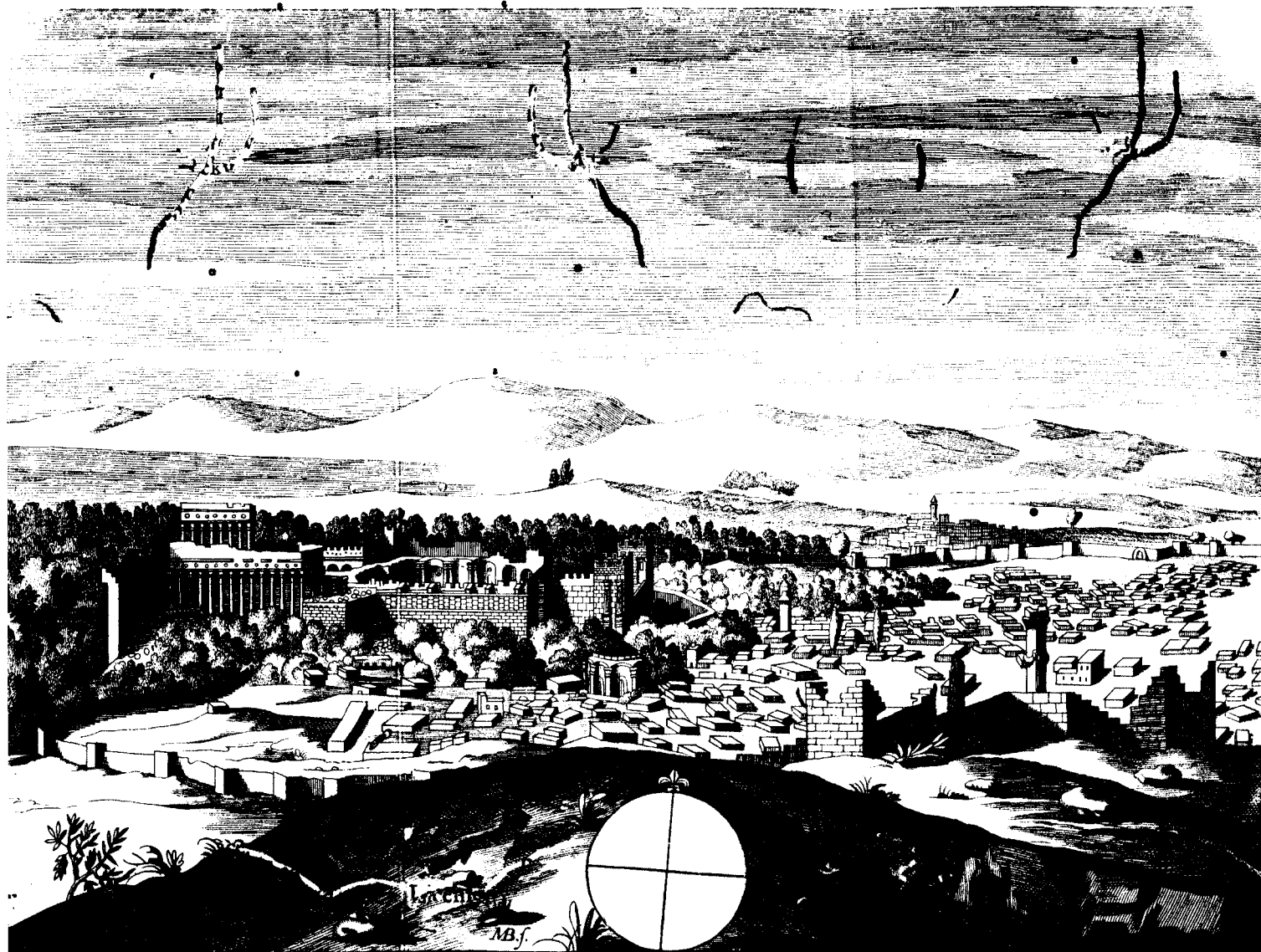
In the afternoon we walked out to see the City. But we thought fit, before we enter'd to get License of the Governor and to proceed with all caution. Being taught this necessary care by the example of some worthy English Gen-



*The Groundplot of the Temple at Balbeck:*

The Temple at Balbeck. Page 135.





*The Prospect of Balbeck.*

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Gentlemen of our Factory, who visiting this place in the year 1689, in their return from Jerusalem, and suspecting no mischief were basely intrigu'd by the People here, and forc'd to redeem their Lives at a great Sum of Money.

✓ *Balbeck* is suppos'd to be the ancient *Heliopolis*, or *City of the Sun*, for that the word imports. It's present *Arab*, which is perhaps it's most ancient Name, inclines to the same importance. For *Baal*, tho' it imports all Idols in general, of whatever Sex or Condition, yet it is very often appropriated to the Sun, the Sovereign Idol of this Country.

The City enjoys a most delightful and commodious situation, on the East side of the Valley of *Bocat*. It is of a square figure, compass'd with a tolerable good Wall, in which are Towers all round at equal distances. It extends, as far as I could guess by the eye, about two furlongs on a side. It's Houses within are all of the meanest Structure, such as are usually seen in Turkish Villages.

At the South West side of the City is a noble Ruin, being the only Curiosity for which this place is wont to be visited. It was anciently a Heathen Temple, together with some other Edifices belonging to it, all truly Magnificent: but in latter times these ancient Structures have been patch'd, and piec'd up with several other Buildings; converting the whole into a Castle, under which Name it goes at this day. The adjectitious Buildings are of no mean Architecture, but yet easily distinguishable from what is more ancient.

Coming near these Ruins, the first thing you meet with, is a little round Pile of Building, all of Marble. It is encircled with Columns of the Corinthian Order, very beautiful, which support a Cornish that runs all round the Structure of no ordinary state and beauty. This part of it that remains is at present in a very tottering condition, but yet the Greeks use it for a Church. And 'twere well if the danger of it's falling which perpetually threatens, would excite those People to use a little more fervour in their Prayers, than they generally do; the Greeks being seem-



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seemingly the most undevout, and negligent at their Divine Service, of any sort of People in the Christian World.

From this Ruin you come to a large firm pile of Building, which tho' very lofty, and compos'd of huge square Stones, yet, I take to be part of the adjectitious work, for one sees in the inside some fragments of Images in the Walls, and Stones with Roman Letters upon them set the wrong way. In one Stone we found graven *DIVIS*. and in another Line, *AIOS C*. Thro' this pile you pass in a stately arch'd Walk or Portico, one hundred and fifty paces long, which leads you to the Temple.

The Temple is an oblong square, in breadth thirty two yards, and in length sixty four, of which eighteen were taken up by the *Peristyle* or Anti-Temple; which is now tumbled down, the Pillars being broke that sustain'd it. The Body of the Temple, which now stands, is encompassed with a noble Portico, supported by Pillars of the Corinthian Order, measuring six foot and three inches in diameter, and about forty five foot in height, consisting all of three Stones a piece. The distance of the Pillars from each other, and from the Wall of the Temple is nine foot. Of these Pillars there are fourteen on each side of the Temple, and eight at the end, counting the corner Pillars in both numbers.

On the Capitals of the Pillars there runs all round a stately Architrave, and Cornish rarely carv'd. The Portico is cover'd with large Stones hollow'd Archwise, extending between the Columns, and the Wall of the Temple. In the Center of each Stone is carv'd the figure of some one or other of the Heathen Gods, or Goddesses, or Heroes. I remember amongst the rest *Ganymede*, and the Eagle flying away with him, so lively done that it excellently represented the sense of that Verse in *Martial*.

*Illasum timidis unguibus hæsit onus.*

The Gate of the Temple is twenty one foot wide, but how high could not be measur'd, it being in part fill'd up with rubbish, it is molded and beautified all round with

ex-

exquisite Sculpture; on the nethermost side of the Portal is carv'd a Fame hovering over the head as you enter, and extending it's Wings two thirds of the breadth of the Gate; and on each side of the Eagle is describ'd a Fame likewise upon the Wing. The Eagle carries in it's Pounces a *Caduceus*, and in his Beak the Strings or Ribbons coming from the ends of two *Festoons*; whose other ends are held and supported on each side, by the two Fames. The whole seem'd to be a piece of admirable Sculpture.

The measure of the Temple within is forty yards in length, and twenty in breadth. In it's Walls all round are two rows of Pilasters, one above the other; and between the Pilasters are Niches which seem to have been design'd for the reception of Idols. Of these Pilasters, there are eight in a row, on each side, and of the Niches nine.

About eight yards distance from the upper end of the Temple stands part of two fine channel'd Pillars; which seem to have made a partition in that place, and to have supported a Canopy over the Throne of the chief Idol; whose Station appears to have been in a large Niche at this end. On that part of the partition which remains, are to be seen Carvings in Relievo representing Neptune, Tritons, Fishes, Sea-Gods, Arion and his Dolphin, and other Marine Figures. The covering of the whole Fabric is totally broken down, but yet this I must say of the whole, as it now stands, that it strikes the Mind with an Air of Greatness beyond any thing that I ever saw before, and is an eminent proof of the Magnificence of the ancient Architecture.

About fifty yards distant from the Temple, is a row of Corinthian Pillars, very great and lofty; with a most stately Architrave and Cornish at top. This speaks it self to have been part of some very August Pile, but what one now sees of it, is but just enough to give a regret, that there should be no more of it remaining.

Here is another Curiosity of this place, which a Man had need be well assur'd of his Credit, before he ventures to relate, lest he should be thought to strain the privilege

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of a Traveller too far. That which I mean is a large piece of the old Wall, or *Mas'ad*, which encompass'd all these Structures last describ'd. A Wall made of such monstrous great Stones, that the Natives hereabouts (as it is usual in things of this strange Nature) ascribe it to the Architecture of the Devil. Three of the Stones, which were larger than the rest, we took the pains to measure, and found them to extend sixty one yards in length; one twenty one, the other two each twenty yards. In deepness they were four yards each, and in breadth of the same dimension. These three Stones lay in one and the same row end to end. The rest of the Wall was made also of great Stones, but none, I think, so great as these. That which added to the wonder was, that these Stones were lifted up into the Wall more than twenty fathoms from the ground.

In the side of a small ascent on the East part of the Town stood an old single Column, of the Tuscan Order; about eighteen or nineteen yards high, and one yard and a half in diameter. It had a Channel cut in its side from the bottom to the top; from whence we judged it might have been erected for the sake of raising Water.

At our return to our Tents, we were a little perplex'd by the Servants of the Moslem, about our *Gaphar*. We were contented at last to judge it at ten *per* Frank and five *per* Servant, rather than we would engage in a long dispute at such a place as this.

Near the place where we were lodged was an old Mosque, and (as said before) a fine Fountain. This latter had been anciently beautified with some handsome Stone work round it, which was now almost ruin'd; however it afforded us this imperfect Inscription.

ΤΟΝ ΧΕΙΡΕΡΙΩΝ ΠΕΩΝΕΩΚΤΙΣ ΤΟΣ ΠΑΝΝ  
ΒΛΕΠΕΙΝ ΔΕΔΩΚΕΝ ΩΡΡΕΣΤΕΚΑΙ ΝΕΟΝ  
ΧΡΥΣΟΝ ΠΑΡΑΧΥΣΩΣΙ ΒΙΟΣ ΤΕ ΜΕΤΑΣ  
ΥΔΩΡΤΕΝΥΝ=ΡΕΣΤΙ ΠΗΓΑΙΟΝ ΠΟΛΥ  
ΕΥΧΑΙΣ ΘΕΟΔΟΤΟΥ ΤΟΥ ΟΣΙΟΥ ΕΠΙΣΚΟΠΟΥ.

Thursday, May 6.

Early this morning we departed from Balbeck directing our Course straight across the Valley. As we pass'd by the Walls of the City, we observ'd many Stones Inscrib'd with Roman Letters and Names, but all confus'd, and some placed upside down; which demonstrates that the Materials of the Walls were the Ruins of the ancient City. In one place we found these Letters R M I P T I T V E P R, in others these V A R I ---, in another N E R I S, in others L V C I L --- and S E V E R I and C E L N A E and F E R M I; all which serve only to denote the resort which the Romans had to this place in ancient times.

In one hour we pass'd by a Village call'd *Se ad*, and in an hour more went to see an old Monumental Pillar a little on the right hand of the Road. It was nineteen yards high, and five foot in diameter, of the Corinthian Order. It had a Table for an Inscription on it's North side; but the Letters are now perfectly eras'd. In one hour more, we reach'd the other side of the Valley, at the foot of Mount *Anti Libanus*.

We immediately ascended the Mountain, and in two hours came to a large Cavity between the Hills, at the bottom of which was a Lake call'd by it's old Greek Name, *Yimone*. It is about three furlongs over, and derives it's Waters from the melting of the Snow. By this Lake our Guides would have had us staid all night, assuring us that if we went up higher in the Mountains, we should be forc'd to lie amongst the Snow: but we ventur'd that, preferring a cold Lodging, before an unwholsome one. Having ascended one hour we arrived at the Snow, and proceed-

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ing amongst it for one hour and a half more, we then chose out as warm a place as we could find in so high a Region, and there we lodg'd this night upon the very top of *Libanus*. Our whole Stage this day was seven hours and a half.

*Libanus* is in this part free from Rocks, and only rises and falls with small easy unevennesses, for several hours riding, but is perfectly barren and desolate. The ground, when conceal'd by the Snow, appear'd to be cover'd with a sort of white Slates thin and smooth. The chief benefit it serves for, is, that by it's exceeding height, it proves a conservatory for abundance of Snow; which thawing in the heat of Summer affords supplies of Water to the Rivers and Fountains in the Valleys below. We saw in the Snow prints of the feet of several wild Beasts; which are the sole Proprietors of these upper parts of the Mountains.

Friday, May 7.

The next morning we went four hours almost perpetually upon deep Snow; which being frozen, bore us and our Horses: and then descending for about one hour, came to a Fountain call'd, from the Name of an adjacent Village, *Ayn il Hadede*. By this time we were got into a milder and better Region.

Here was the place, where we were to strike out of the way, in order to go to *Canobine*, and the *Cedars*. And some of us went upon this design, whilst the rest chose rather to go directly for *Tripoli*, to which we had now above four hours. We took with us a Guide, who pretended to be well acquainted with the way to *Canobine*, but he prov'd an ignorant Director: and after he had led us about for several hours in intricate, and untrodden Mazes amongst the Mountains, finding him perfectly at a loss, we were forc'd to forsake our intended visit for the present, and to steer directly for *Tripoli*; where we arriv'd late at night, and were again entertain'd by our worthy Friends

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Friends, Mr. *Consul Hastings*, and Mr. *Fisher*, with their  
wanted friendship and generosity.

*Saturday, May 8.*

In the afternoon Mr. *Consul Hastings* carry'd us to see  
the Castle of *Tripoli*. It is pleasantly situate on a Hill,  
commanding the City, but has neither Arms, nor Am-  
munition in it, and serves rather for a Prison than a Gar-  
rison. There was shut up in it, at this time a Chris-  
tian Prisoner, call'd *Sheck Eunice*, a Maronite. He was  
one that had formerly renounc'd his Faith, and liv'd for  
many years in the Mahometan Religion. But in his de-  
clining Age, he both retracted his Apostacy, and dyed to  
atone for it. For he was impaled by the order of the Bassa  
two days after we left *Tripoli*. This punishment of im-  
paling is commonly executed amongst the Turks for crimes  
of the highest degree, and is certainly one of the greatest  
indignities, and barbarities that can be offer'd to human  
Nature. The execution is done in this manner. They  
take a Post of about the bigness of a Man's Leg, and eight  
or nine foot long, and make it very sharp at one end.  
This they lay upon the back of the Criminal, and force  
him to carry it to the place of Execution. Imitating herein  
the old Roman Custom, of compelling Malefactors to  
bear their Cross. Being arriv'd at the fatal place, they  
thrust in the Stake at the Fundament of the Person, who  
is the miserable Subject of this doom, and then taking him  
by the Legs draw on his Body upon it, till the point of the  
Stake appears at his Shoulders. After this they erect the  
Stake, and fasten it in a hole dug in the ground. The  
Criminal sitting in this posture upon it, remains not only  
alive, but also drinks, smokes, and talks, as one per-  
fectly sensible; and thus some have continued for twenty  
four hours. But generally after the tortur'd Wretch has re-  
main'd in this deplorable, and ignominious posture, an  
hour or two, some one of the Standers by is permitted to  
give him a gracious stab to the Heart; so putting an end  
to his unexpressible misery.

*Sunday,*

Sunday, May 9.

Despairing of any other opportunity, I made another attempt this day to see the *Cedars* and *Canobine*. Having gone for three hours across the Plain of *Tripoli*, I arriv'd at the foot of *Libanus*, and from thence continually ascending, not without great fatigue, came in four hours and a half to a small Village call'd *Eden*, and in two hours and a half more to the *Cedars*.

Those noble Trees grow amongst the Snow near the highest part of *Lebanon*, and are remarkable as well for their own age and largeness, as for those frequent allusions made to them in the Word of God. Here are some of them very old, and of a prodigious bulk; and others younger of a smaller size. Of the former I could reckon up only sixteen; and the latter are very numerous. I measur'd one of the largest, and found it twelve yards six inches in girth, and yet found; and thirty seven yards in the spread of its boughs. At about five or six yards from the ground, it was divided into five Limbs, each of which was equal to a great Tree.

After about half an hour spent in surveying this place, the Clouds began to thicken, and to fly along upon the ground; which so obscur'd the Road, that my Guide was very much at a loss to find out a way back again. We rambled about for seven hours thus bewildred, which gave me no small fear of being forc'd to spend one night more at *Libanus*. But at last, after a long exercise of pains and patience, we arriv'd at the way that goes down to *Canobine*; where I arriv'd by that time it was dark, and found a kind reception, answerable to the great need I had of it, after so long a fatigue.

*Canobine* is a Convent of the Maronites, and the Seat of the Patriarch, who is at present *F. Stephanus Edenensis*; a Person of great learning and humanity. It is a very mean Structure, but it's situation is admirably adapted for Retirement and Devotion; for there is a very deep rupture in the side of *Libanus*, running at least seven hours travel directly

A Journey from *Aleppo* to *Jerusalem*. 143  
directly up into the Mountain. It is on both sides exceeding steep and high, cloth'd with fragrant Greens from top to bottom, and every where refresh'd with Fountains, falling down from the Rocks in pleasant Cascades; the ingenious work of Nature. These Streams, all uniting at the bottom, make a full and rapid Torrent, whose agreeable murmuring is heard all over the place, and adds no small pleasure to it. *Canobine* is seated on the North side of this Chasm, on the steep of the Mountain. About the midway between the top and the bottom. It stands at the mouth of a great Cave, having a few small Rooms fronting outward, that enjoy the light of the Sun: the rest are all under ground. It had for it's Founder the Emperour *Theodosius* the Great; and tho' it has been several times rebuilt, yet the Patriarch assur'd me, the Church was of the Primitive Foundation. But whoever built it, it is a mean Fabrick, and no great Credit to it's Founder. It stands in the Grot, but fronting outwards receives a little light from that side. In the same side there were also hang'd in the Wall two small Bells, to call the Monks to their Devotions; a privilege allow'd no where else in this Country, nor would they be suffer'd here, but that the Turks are far enough off from the hearing of them.

The Valley of *Canobine* was anciently, (as it well deserves) very much resorted to for religious retirement. You see here still Hermitages, Cells, Monasteries, almost without number. There is not any little part of Rock, that jets out upon the side of the Mountain, but you generally see some little Structure upon it, for the reception of Monks and Hermits: tho' few or none of them are now left.

*Monday, May 10.*

After Dinner I took my leave of the Patriarch, and return'd to *Tripoli*. I steer'd my Course down by a narrow oblique Path, cut in the side of the rupture, and found it three hours before I got clear of the Mountain, and three more afterwards before I came to *Tripoli*.



144 A Journey from Aleppo to Jerusalem.

Tuesday, May 11.

This day we took our leaves of our worthy *Tripoli* Friends, in order to return for *Aleppo*. We had some debate with our selves, whether we should take the same way by which we came, when our ward bound, or a new one by *Emissa Hemse* and *Hamal*. But we had notice of some disturbances upon this latter Road; so we contented ourselves to return by the same way we came; for having had enough by this time both of the pleasure, and of the fatigue of Travelling, we were willing to put an end to both, the nearest and speediest way. All that occur'd to us new in these days Travel, was a particular way used by the Country People in gathering their Corn; it being now Harvest time. They pluck'd it up by handfuls from the roots; leaving the most fruitful Fields as naked as if nothing had ever grown on them. This was their practice in all places of the East that I have seen: and the reason is, that they may lose none of their Straw, which is generally very short, and necessary for the sustenance of their Cattel; no Hay being here made. I mention this because it seems to give light to that expression of the *Psalmist*, *Pf. 129. 6. which withereth afore it be plucked up*. Where there seems to be a manifest allusion to this Custom. Our new Translation renders this place otherwise: but in so doing it differs from most, or all other Copies, and here we may truly say, *the old is the better*. There is indeed mention of a Mower in the next Verse, but then it is such a Mower as fills not his hand, which confirms rather than weakens the preceding interpretation.

Returning therefore by our former Stages without any notable alteration, or occurrence, we came in eight days to the *Honey Kane*: at which place we found many of our *Aleppine* Friends, who having heard of our drawing homeward were come out to meet us, and welcome us home. Having dined together, and congratulated each other upon our happy reunion, we went onward the same evening to *Aleppo*. Thus

Thus, by God's infinite mercy and protection, we were restored all in safety to our respective Habitations. And here before I conclude, I cannot but take notice of one thing more, which I should earnestly recommend to the devout and grateful remembrance of every Person engaged in this Pilgrimage: *viz*, that amongst so great a Company as we were, amidst such a multiplicity of dangers and casualties, such variety of Food, Airs, and Lodgings (very often none of the best) there was no one of us that came to any ill accident throughout our whole Travels; and, only one that fell sick by the consequences of the Journey, after our return. Which I esteem the less diminution to so singular a mercy, in regard that amongst so many of my dear Friends, and Fellow Travellers, it fell to my own share to be the Sufferer.

Δόξα Θεῷ.

F I N I S.

*Since the Book was Printed off, the two following Letters, relating to the same Subject, were communicated by the Reverend Mr. Osborn Fellow of Exeter College: to whom they were sent by the Author, in Answer to some Questions propos'd by Him.*

SIR,

**I** Received yours of June 27. 1698. and return'd you an Answer to it in brief, about three Months since; promising to supply what was then wanting, at some other opportunity: which promise I shall now make good. You desired an Account of the *Turks*, and of Our way of living amongst them. As to the former, it would fill a Volume to write my whole thoughts about them. I shall only tell you at present, that I think they are very far from agreeing with that Character which is given of them in Christendom; especially for their exact <sup>her</sup> ~~Justi~~ Veracity, and other Moral Vertues: upon account of which, I have sometimes heard them mention'd with very extravagant Commendations; as tho' they far exceed Christian Nations. But I must profess my self of another Opinion: For the Christian Religion, how much soever we live below the true Spirit and Excellency of it, must still

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still be allow'd to discover so much Power upon  
 the Minds of its Professors, as to raise them far  
 above the level of a *Turkish* Vertue. 'Tis a Maxim  
 that I have often heard from our Merchants,  
 that a *Turk* will always Cheat when he can find  
 an opportunity. Friendship, Generosity, and  
 Wit (in the *English* Notion) and delightful Con-  
 verse, and all the Qualities of a refin'd and in-  
 genious Spirit, are perfect Strangers to their  
 Minds; tho' in Traffick and Worldly Negotia-  
 tions, they are acute enough: and are able to  
 carry the Accounts of a large Commerce in their  
 Heads, without the help of Books, by a natural  
 Arithmetick, improv'd by Custom and Necessity.  
 Their Religion is fram'd, to keep up great out-  
 ward Gravity and Solemnity, without begetting  
 the least good tincture of Wisdom or Vertue in  
 the Mind. You shall have 'em at their hours of  
 Prayer (which are four a day always) address-  
 ing themselves to their Devotions, with the  
 most solemn and critical Washings, always in the  
 most publick places, where most People are pas-  
 sing; with most lowly and most regular Prostra-  
 tions, and a hollow Tone, which are amongst  
 them the great Excellencies of Prayer. I have  
 seen 'em in an affected Charity, give Money to  
 Bird-catchers (who make a Trade of it) to re-  
 leas the poor Captives to their natural Liberty;  
 and at the same time hold their own Slaves in  
 the heaviest Bondage. And at other times they'll  
 buy Flesh to relieve indigent Dogs and Cats;  
 and yet curse you with Famine and Pestilence,  
 and all the most hideous Execrations; in which

way these Eastern Nations, have certainly the most exquisite Rhetorick of any People upon Earth. They know hardly any Pleasure but that of the sixth Sense. And yet with all this, they are incredibly conceited of their own Religion, and contemptuous of that of others: which I take to be the great Artifice of the Devil, in order to keep them his own. They are a perfect visible Comment upon our Blessed Lord's Descriptions of the *Jewish* Pharisees. In a word, Lust, Arrogance, Covetousness, and the most exquisite Hypocrisy, compleat their Character. The only thing that ever I could observe to commend in them, is the outward Decency of their Carriage, the profound Respect they pay to Religion and to every thing relating to it, and their great Temperance and Frugality. The dearness of any thing is no motive in *Turkey*, tho' it be in *England*, to bring it into Fashion.

As for our living amongst them, it is with all possible quiet and safety: and that's all we desire, their Conversation being not in the least Entertaining. Our Delights are among our selves: and here being more than forty of Us, we never want a most friendly and pleasant Conversation. Our way of Life resembles, in some measure, the Academical. We live in separate Squares, shut up every night after the manner of Colleges. We begin the day constantly, as You do, with Prayers; and have our set times for Business, Meals, and Recreations. In the Winter we Hunt in the most delightful Campaign twice a week; and in the Summer go as often to divert

divert Our selves under Our Tents, with Bowling, and other Exercifes. So that You see we want not Divertifements; and these all Innocent and Manly. In short, tis my real Opinion, that there is not a Society out of *England*, that for all good and defireable Qualitiés, may be compar'd to this. But enough of this Confusion, which I would have shortn'd, and put in better order, if I had had time.

*March To. 1698.*

As for your Questions about *Gehazi's* Posterity, and the Greek Excommunications, I have little to answer; but yet I hope enough to give You and your Friend satisfaction. When I was in the *Holy Land*, I saw several that Labour'd under *Gehazi's* Distemper; but none that could pretend to derive his Pedigree from that Person. Some of them were poor enough to be his Relations. Particularly at *Sichem* (now *Naplosu*) there were no less than ten (the same number that was cleans'd by our *Saviour* not far from the same place) that came a begging to Us at one time. Their manner is to come with small Buckets in their hands, to receive the Alms of the Charitable; their touch being still held infectious, or at least unclean. The Distemper, as I saw it in them, was very different from what I have seen it in *England*; For it not only defiles the whole surface of the Body with a foul Scurf; but also deforms the Joynts of the Body, particularly those of the Wrists and Ancles; making them swell with a Gouty scrofulous Substance, very loathsome to look upon. I thought their Legs resembled those of old batter'd Horses, such as are often seen in Drays in *England*. The whole Distemper indeed, as it there appear'd, was  
 so

so noisome, that it might well pass for the utmost Corruption of the Human Body on this side the Grave. And certainly the inspired Pen-men could not have found out a fitter Emblem, whereby to express the uncleanness and odiousness of Vice. But to return to *Gehazi*: 'Tis no wonder if the descent from him be by time obscur'd; seeing the best of the Jews at this time of day, are at a loss to make out their Genealogies. But besides, I see no necessity in Scripture for his Line's being perpetuated. The term (*for Ever*) is, you know, often taken in a limited sense in Holy-writ; of which the designation of *Phineas's* Family to the Priesthood, *Numb. 25. 13.* may serve for an instance. His Posterity was, you know, cut entirely off from the Priesthood, and that transferr'd to *Eli* (who was of another Line) about 300 years after.

I have enquired of a Greek Priest, a Man not destitute either of Sense or Probity, about your other Question. He positively affirm'd it, and produced an instance of his own knowledge in Confirmation of it. He said, that about 15 years ago, a certain Greek departed this Life without Absolution; being under the guilt of a Crime, which involv'd him in the sentence of Excommunication, but unknown to the Church. He had Christian Burial given him; and about 10 years after, a Son of his dying, they had occasion to open the ground near where his Body was laid, in order to bury his Son by him. By which means they discover'd his Body as entire, as when it was first laid in the Grave. The Shrowd was  
rotted



rotted away, and the Body naked and black, but perfectly found. Report of this being brought to the Bishop, he immediately suspected the cause of it; and sent several Priests (of whom the Relator was one) to pray for the Soul of the departed, and to absolve him at his Grave. Which they had no sooner done, but (as the Relator goes on) the Body instantly dissolv'd and fell into Dust like slack'd Lime. And so (well satisfied with the Effect of their Absolution) they departed. This was deliver'd to me *verbo Sacerdotis*. The Man had hard fortune not to dye in the Romish Communion; for then his Body being found so entire would have entitl'd him to Saintship. For the Romanists, as I have both heard and seen, are wont to find out and maintain the Relicks of Saints by this token. And the same sign, which proves an *Anathema Maranatha* amongst the Greeks, demonstrates a Saint amongst the Papists. Perhaps both equally in the right.

*Apr. 12. 1700.*